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A GREAT BUSINESS ENTERPRISE.

McClure's Magazine for September contains an interesting article, entitled "Christian Science Since Mrs. Eddy," written by Barton J. Hendrick. As far as one can judge, Mr. Hendrick writes as an impartial observer, and is not concerned about the truth or otherwise of Mrs. Eddy's teachings. The task he appears to have set himself was to find out into whose hands the control of Christian Science, as an organisation, had fallen, since its ruling spirit was no longer present in person to direct things. From the facts set before us it is quite evident that Mrs. Eddy has no successor, and that before her death she took every precaution against anyone being appointed in that capacity. As Mr. Hendrick says: "A visible head of the church, with autocratic powers to modify its theology and discipline, was never a part of Mrs. Eddy's programme. She had absolutely ruled the church during her life, and she proposed as far as possible to rule it after her death. The famous Manual of by-laws eliminates practically every 'personality' except her own." It is claimed that this Manual is not a human document, but contains the revelations of Divine Mind. In writing the by-laws, says Mrs. Eddy, she was "impelled by a power not one's own."

An awkward position.

But though Mrs. Eddy was to have no successor, she made provision for carrying things on. The Manual provides that five directors should be appointed. "These five directors, however," says Mr. Hendrick, "are all appointed subject to the approval of Mrs. Eddy" (as Pastor Emeritus). They shall elect a President, "subject to the approval of the Pastor Emeritus." There shall be a clerk, treasurer, managers and other officers, but they can be elected only with the consent of the Pastor Emeritus, given in her own handwriting. "The Mother Church can elect no readers until Mrs. Eddy has vised the names." As the Manual provides

that "no new tenet or by-law shall be adopted, nor any tenet or by-law amended, without the written consent of Mary Baker Eddy," it is evident that the "Pastor Emeritus" had put her followers in rather an awkward position. Fortunately for them, the law does not recognise provisions which it is impossible to carry out, and so directors and others were appointed, and Mrs. Eddy's impossible by-laws ignored. This was a bad start in the new arrangement of things, and to "the outsider" is significant of Mrs. Eddy's limitations. In other respects, we are informed, loyal Christian Scientists accept her Manual as inviolate. "The Christian Science Church," says Mr. Hendrick, "presents a unique spectacle—an ecclesiastical organisation which both in its spiritual and temporal aspects can never be changed. Its head, according to the Manual, will always be an impersonal one. 'I, Mary Baker Eddy,' she says in one of her unchangeable by-laws, 'ordain the Bible and Science and Health with Key to the Scriptures,' Pastor over the Mother Church—The First Church of Christ, Scientist, in Boston, Mass.—and they will continue to preach for the church and the world.'"

An autocracy.

The five directors, previously referred to, now manage the affairs of the church, and when Mrs. Eddy is taken out of the Church Manual, the supreme authority for all practical purposes devolves upon them. The position of these directors is thus stated: "With Mrs. Eddy's death, the five directors automatically succeeded to her dictatorship. The sixty or seventy thousand members of the Mother Church have no more control over these directors than they had over the author of 'Science and Health.' They have no voice in their selection, and no way of supervising or undoing their acts. The directors hold their places for life, and name their successors. They (the directors) elect all the officers of the Mother Church. They have to approve all applications for membership, and their *ipse dixit* excommunicates

a member. They have control of all the church funds, and make no detailed reports of expenditure." The power of the directors is not limited to the Mother Church, but extends in important particulars to every branch or organisation throughout the world. It is somewhat strange that Mrs. Eddy in nominating five directors ignored those of her own sex. All the more strange, because Christian Science was founded by a woman, and is largely a woman's movement. Mr. Hendrick calls it "The Feminist Movement in Religion." On this point he says: "Of all churches in the United States, Mrs. Eddy's shows the smallest percentage (about twenty-seven) of men in its membership.... Its founder was a woman; its healing practitioners are largely—though not entirely—women; women play an important part in its church services. Even its theology is fundamentally feminine. The God to whom Christian Scientists address their 'spiritually interpreted' Lord's Prayer is 'Our Father-Mother God.'"

A contrast.

There is no doubt that Mary Baker Eddy was a remarkable woman. Remarkable, if only regarded for her capacity to make money out of her religion. And this suggests a contrast. Two years ago Mrs. Eddy died, having accumulated a fortune of nearly three million dollars. About two months ago General Booth died, and the net value of his private means amounted to only £487/19/-. Mrs. Eddy lived in a mansion, surrounded by luxury. General Booth lived humbly all his life. "Many years ago," says the *British Weekly*, "a sum of £5000 was settled by the late Henry Reed on the General for his private use. This provision enabled him throughout his life to draw no stipend or remuneration of any kind from the funds of the Salvation Army." From five to six pounds a week would be about the amount of the General's private income. The contrast is rather startling and suggestive. Whatever else may be said about the Christian Scientist movement, one thing is

certain, it knows how to make money. "The Christian Science Church," says Mr. Hendrick, "is very rich—just how rich can not be said, for here again details are not accessible. The Mother Church in Boston possesses in lands, buildings, and endowment, not far from 7,000,000 dollars." Outside of its regular sources of income, the Mother Church has only to intimate that it needs money for it to flow into its coffers from all parts of the world. In this way, Mrs. Eddy got 2,500,000 dollars to build her temple in Boston. In addition to this, every member pays to the Mother Church annually a per capita tax of at least one dollar. Its largest single source of income is from the printing and sale of its authorised publications. "It has one of the finest printing houses in the country, which keeps constantly busy turning out Christian Science literature." The publication department is fortunately placed in that it has its market already prepared. It is the duty of every member to purchase what it issues, and be an agent for pushing sales. Another source of revenue to the Mother Church comes from fees paid by "Healers." Mr. Hendrick reckons this at 60,000 dollars.

A great business enterprise.

"These several enterprises," says Mr. Hendrick, "make the Christian Science Church a great business enterprise. Besides this, there are many thousands of the rank and file who have an immediate financial concern in its success. There is a rapidly increasing army whose livelihood is dependent upon the church. . . . There are probably not far from ten thousand men and women—largely women—who, regularly and intermittently, give Christian Science treatment in exchange for fees. Economically and ecclesiastically considered, these men and women are the foundation of the church. Remove these, and Christian Science would not last twenty-four hours." Apart altogether from the doctrinal teaching of Christian Science, dictatorship by irresponsible men is not a safe thing in any organisation. The control of vast sums of money, such as that exercised by the five directors, can scarcely commend itself to the reasonable mind. In these days of democracy it is recognised, and rightly too, that the days of autocratic rule belong to the past.

Editorial Notes

Primitive Christianity in New York.

According to Charles B. Drake, President of the "Disciples' Missionary Union," of New York, there is in that city a population of over 5,000,000, the increase in 1911 being 250,000. There are 1,800,000 Protestants, 1,665,000 Roman Catholics, and 1,265,000 Jews. Among the 1,800,000 Protestants there are only 11 churches known simply as

Churches of Christ, with about 2,000 members. This is a poor showing for the principal city of America, when we remember that we number about one and a half millions in the United States. The fact is the larger cities of that country have been comparatively neglected, especially in the East, and it is difficult to obtain a firm footing now. And herein is a lesson for the brethren of Australia.

That Unpaid Grocery Bill.

The *Christian-Evangelist*, commenting on the "very distinct exodus of splendid men from the ministry," asks, "Ought we not, while making appeals to lead young men into the ministry, make even greater efforts to keep our effective men in the pulpit? Have not our churches an undischarged obligation at this point?" Our contemporary says: "Churches ought to deal more kindly and considerately with the man who preaches the Word to them. They ought to overlook his weaknesses and realise that if he were a perfect man, his very presence among them would be a source of constant embarrassment to them." And again, "There ought to be increasing provision made for the generous financial support of the ministers. This is an age of high cost of living. The preacher is not exempt from high prices. He ought to be so well paid that the memory of an unpaid grocery bill should never stare him in the face as he comes with a message of God to his people." This testimony is true. A good deal has been said in the secular press of late about "sweated parsons," and it is not surprising if preachers, who, after all, are men of like passions with ourselves, feel the temptation to leave the work for which they have proved themselves qualified, and take other positions in which the very same qualifications lead to higher financial remuneration. Of course they are wrong and worthy of all censure, but are we blameless if we negligently expose these brethren to the temptation to make better provision for their wives, their families, and their old age?

"Waste of Religious Emotion."

In an address on "The revitalisation of our religious life," delivered at the annual meeting of the S.A. Baptist Union, and reported in the *Southern Baptist*, J. Paynter, among other good things, said: "There has been an awful waste of religious emotion in churches and in Endeavor Societies. That waste must stop. It must be converted into work. It is work that has changed the face of the world. It is work that will change the face of society. It is in work we realise our own kinship and partnership with God. We must work as well as pray; for we cannot pray spiritual harvests into existence any more than we can material harvests without work. God does things through us, not without us." Just so. Our brother guarded himself against misunderstanding by pointing out that all he said "presupposed a foundation of deep spirituality, and that the temporal must not obscure the eternal." Prayer

has its proper and essential position in every church activity, but cannot take the place of personal work and sacrifice. The mistake is that so much of our religious sentiment evaporates in prayer and praise, and never gets down to practical work. We must labor and give more if we are to see greater results. It was well for men, in the times when disciples were few, to pray the Lord to send forth more laborers into his harvest, and it may not be out of place now, but the millions of disciples to-day need more strongly to realise that they are the appointed laborers and to get about their work.

A Federal Evangelist.

Our Federal Conference work is steadily evolving. The first two Conferences were abortive so far as practical co-operative work was concerned, but they paved the way for later and more effective meetings. The College of the Bible, Federalised F.M. work, and the Fund for Aged and Infirm Preachers, are principal among the substantial results, although the latter is still but in its initial stage. So far, however, but little has been done in direct evangelistic effort. The various State Committees have been so fully engaged in raising funds and finding workers for their own fields that the Federal Fund has not received any adequate support. An appeal by preceding Executives for even so small a sum as one penny per member per year met with but a half-hearted response, but it was an introduction to a more pretentious effort. The present Executive has appealed to every church in the Commonwealth, and apportioned a small sum for each to contribute. The amounts are very moderate, and will not necessitate a great sacrifice for any congregation, but in the aggregate they will total some hundreds of pounds, and enable the Executive to enter upon substantial aggressive service by the engagement of a suitable Federal evangelist to develop the work, especially in the States where the cause of primitive Christianity is weak. It is to be sincerely hoped that every church will cheerfully and immediately respond to this invitation. So far the Federal evangelistic work has been chiefly directed to assisting the uphill but very encouraging cause at Broken Hill. The time has now come to render practical aid to our brethren in Tasmania and Queensland. We trust that those churches which have so far failed to respond to the suggestion of the Federal Executive will at once fall into line in order that something worth doing may be done. Since writing the above, we have received the rather depressing intimation from the secretary, in last issue, that "the majority of the churches have not even acknowledged the letters sent." We believe this is owing simply to neglect, but neglect which so seriously retards the work of the Lord is grossly culpable. Church officers who cannot deal with a matter of this kind without so much unnecessary delay are unworthy of their position. Let every church secretary bring the matter before the officers again at once for their favorable consideration.



BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

Jesus and the Little Ones.

TO YOUR CHILDREN (ACTS 2: 39).

The same apostle who received the injunction, "Feed my lambs," later said: "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 39). Mr. Madsen thinks that Pentecost bears witness to the impression which John 21: 15 made on Peter's mind; and evidently believes that "to your children" refers to infant baptism. What Mr. Madsen implies is frequently explicitly stated. For instance, Mr. F. Debridge, B.A., Editor of the *Tasmanian Recorder and Methodist*, in an editorial on "Infant Baptism an Apostolic Practice," wrote on Acts 2: 39:

"The particular word used for children in the passage (Gk. *teknon*) apparently indicating that he meant, not posterity, as is claimed by some, but the children of those he was addressing. For posterity Peter uses a different word in the next chapter, viz., *huios* (Acts 3: 25). Seeing, too, that these words were immediately preceded by an exhortation to baptism (ver. 38), it is not likely that Peter would exclude the children from that ordinance."

We would in reply call attention to a few things. (1) The word *teknon* (for *teknos* is either a misprint or a slip on Mr. Debridge's part) does not show that literal children are meant; for it is repeatedly used in the New Testament in another sense than that of actual and immediate descendants (cf. Matt. 2: 18; John 8: 39; Rom. 8: 25, 17; 1 Tim. 1: 2). (2) Does Peter by using *huios* for posterity in Acts 3: 25 show that he limits the meaning of *teknon* to the literal children of those addressed? This is impossible, for in his epistle Peter writes to Christian women: "As Sarah obeyed Abraham, calling him lord; whose children (*tekna*) ye now are" (1 Pet. 3: 6). (3) Both *huios* and *teknon* are used of a literal child and of posterity. (4) Even if Mr. Debridge's assertion were as true as it is demonstrably incorrect, and we were to grant that the "children" of Acts 2: 39 were the immediate offspring of those addressed by Peter, would that fact prove they were infants? Not at all. It is an almost constant vice of paedobaptist advocates that they confuse children with infants. *Teknon* is often found of those who are of mature age, or far beyond the period of infancy. (See Matt. 21: 28; Luke 15: 31; 1 Tim. 1: 2, 18; Tit. 1: 6; etc.) (5) Can we learn from the account in Acts 2 who were the subjects of baptism? Yes. In the first place, consider what was "the promise" which was offered to the children with others: it was, "Ye shall receive the gift of the Holy Spirit" (verse 38). That is the only promise stated in this connection. That promise was conditioned by Peter

on two things, repentance and baptism; for he said: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Now this promise, with its antecedent conditions, was declared to be to the "children" (verse 39). These children must have been folk who could fulfil the expressed conditions of verse 38. It is illegitimate to seek to transfer to one who cannot fulfil the conditions a promise expressly made on certain conditions. Again, it is said that the promise was for "even as many as the Lord our God shall call" (ver. 39). The promise then is surely for those who can hear and obey God's call rather than for those who cannot do this. Yet once more: We are not left in doubt as to the people who were baptised on Pentecost. Were they infants? No; for Luke says: "They then that received his word were baptised; and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (verses 41, 42). Clearly all who were baptised were hearers and receivers of the apostle's words. Our Methodist friends "baptise" folk who cannot be so described. In addition, "they" of verse 42 are those who in verse 41 are said to have received the word and been baptised. So they were old enough for Christian instruction and church fellowship. The baptised persons of Acts 2: 41 are the communicants of verse 42. Methodists retain infant baptism, but reject the practice of infant communion which came in with it.

Lambert, although a paedobaptist, declines to admit the cogency of the argument often drawn from Acts 2: 39. Of the contention that "children" means not posterity but immediate offspring, he says:

"This view does not seem to be in harmony with the balance of the apostle's thoughts."

Then he continues in the following interesting fashion:

"But even if this particular point were conceded, and it were held that it is the sons and daughters of his hearers to whom the apostle refers, it cannot be said that his words contain any suggestion that infant children should be baptised. His call to those men was a call to repentance, repentance specifically for the sin of rejecting Jesus (verses 23, 26, 37), and to baptism as a sign of their repentance on the one hand, and of God's forgiveness on the other. There is nothing to lead us to believe that he was urging them to have their young children baptised as well as themselves. In point of fact, it seems evident that there were no infants among the three thousand persons to whom the rite was administered on the day of Pentecost, since those who were baptised are expressly described as 'they that gladly received his word' (verse 41)."—The Sacraments in the New Testament, p. 107.

In a later chapter, Mr. Madsen refers to Acts 2: 38, and, in his zeal to make a point against the Baptists, writes:

"Repentance is the title to baptism in this passage, but Baptists say, not repentance, but the evidence of it—faith—is the only valid title. Would a Baptist minister baptise a Pagan or a Jew on the same day as the man heard the gospel for the first time, and before his repentance was assured?" (P. 67).

In a footnote on the same page Neander is quoted as follows:

"At the beginning, when it was important that the Church should rapidly extend itself, those (among the Jews) who confessed their belief in Jesus as the Messiah, or (among the Gentiles) their belief in one God and Jesus as the Messiah, were, as appears from the New Testament, immediately baptised."

Mr. Madsen is quite right in citing evidence to disprove an unscriptural probationary theory, and both Acts 2 and Acts 16 are against that. But yet our author trips. He overlooks that Acts 2 does not make repentance, and dispense with faith as, "the title to baptism." Had the people who cried out "What shall we do?" (verse 37), and to whom Peter said, "Repent and be baptised," not faith? The apostle had by most cogent reasoning convinced them that the murdered Jesus was Lord and Christ. It was because they believed this testimony that they were "pricked in their heart" and asked for direction. Plummer, in his article on "Baptism" in Hastings' Bible Dictionary, states the position exactly. Of Acts 2: 38, he says: "Here repentance is expressed, and faith in Jesus Christ is implied." Again, even if we were to allow that Acts 2 made repentance and not faith "the title to baptism," how would that fact help the paedobaptist cause? Are we to understand that the infants baptised by Mr. Madsen have repentance but not "the evidence of it, faith"? In the third place, there is a discrepancy between Mr. Madsen's stated position and the quotation from Neander. Mr. Madsen finds fault with the Baptists for making faith the title, and yet he quotes Neander, who says that they who confessed that faith were immediately baptised.

ACTS 21: 4, 5.

This passage, although it does not refer to baptism at all, is referred to by Mr. Madsen. The reader of it would wonder how even the neediest paedobaptist controversialist could use such a Scripture. "The Question of Baptism" puts the argument thus:

In Acts 21: 4, 5, there is a description of Paul's farewell to the 'disciples' at Tyre, in which it is shown that men, women, and children took part in the prayer meeting on the sea beach. Had the children not been expressly mentioned as included in the company of disciples, on Baptist principles we might conclude that the Apostles had positively ignored Christ's peremptory words concerning the little ones. But here are married men, with their wives and families denominated as 'disciples' (pp. 55, 56).

The most certain way of refuting an attempted biblical proof of infant baptism is to quote the Scripture passage involved. In Acts 21: 4, 5, Luke says:

"And having found the disciples, we tarried there seven days; and these said to Paul through the Spirit, that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of

the city: and kneeling down on the beach, we prayed."

A few remarks will show the emptiness of the argument stated above. Many modern disciples take their children both to beach and to prayer meeting. That fact does not begin to suggest that they believe in infant baptism. Again, Mr. Madsen assumes that the word rendered "children" implies that those so designated were infants. That assumption cannot be proved; for we have shown that the same word (in singular or plural) is used of grown-up persons. (Matt. 21: 28; Luke 15: 31; 1 Pet. 1: 14, etc.). But Mr. Madsen's strong point is that "the children" (in the sense of "infants," else the proof vanishes) are "expressly mentioned as included in the company of disciples." So if infants are "disciples," they must have been baptised, since baptism has already been referred to by Mr. Madsen as the method of making disciples. The answer is that the children are not mentioned as included in the disciples. Read the passage again. The words "they all" in verse 5 refer to the "disciples" of verse 4. The disciples with their wives and children accompanied Paul's party. Now, if I say that certain Methodists went with me to a certain place, shall I fairly be represented as having been "expressly mentioned as included in the company of Methodists? Surely not. So, whether infants were there or not, it has yet to be proved that the children of Tyre are called "disciples."

PAUL'S LETTERS.

"Paul," writes Mr. Madsen, "inserts references to children as church members in his letters." Mr. Tait, in his book on Baptism, refers more specifically to Eph. 6: 14, and Col. 3: 20.

This is another instance of the fallacy of irrelevant conclusion. Mr. Madsen has to show Scriptural warrant for baptising infants, instead of doing which he shows that children were in the church.

We cordially agree that children were in the apostolic church. There are to-day in our congregations hundreds to whom we pass on the apostle's exhortation: "Children, obey your parents in all things, for this is well-pleasing in the Lord." But how does this prove infant baptism or membership? Did Mr. Madsen ever gravely admonish his infant candidate in such language?

The very fact that many children are to be found to-day in congregations not practising infant baptism should keep our paedobaptist friends from seeking to support their cause by suggestions that children are ignored or neglected when not baptised as infants. "Children properly trained may be brought savingly to know and love the Saviour. When they do so they are fit subjects for baptism, and should then intelligently take their place in the church, to be henceforth exhorted to obey their parents and to serve the Lord in everything. The proper subjects, then, for baptism, are not men, women or children, *as such*, but persons who confess repentance towards God and faith in Christ."

2 JOHN.

Here is one of the gems in Mr. Madsen's book:

"John thought it worth while to send a private letter (the Second Epistle) to a mother and her children, which he concludes with salutations from their little cousins. How very remarkable this reads in the light of the Baptist theory, which boldly affirms that when children are referred to in Church terms, they must necessarily be old

enough to be believers, in the evangelical sense of the word" (p. 56).

Mr. Madsen's own words give such an appropriate comment that we quote them: "How very remarkable this reads!" The man who argues from greetings between cousins in "a private letter" to the baptism of unconscious infants is proclaiming how hard pressed he is. A cause which needs such support is surely weak. We had better beware! If in our next letter we say, "Johnny sends his love to his cousins," we shall be cited as being on the paedobaptist side! But how did Mr. Madsen know they were "little cousins"? The word "children" will not prove it, for reasons previously given (see Matt. 21: 28; also, the word *tekna* is often used of men who are children of God). It is assumption that any of the "children" to whom the salutation was sent or of those who gave it were infants. As one reads "The

Question of Baptism," one often thinks, if only assumption were argument, how powerful a disputant Mr. Madsen would be! Surely it ought to be clear to the most casual reader that if the children were old enough to be interested in apostolic epistles, they were not of the age of the babies whose baptism Mr. Madsen seeks to justify. Otherwise we can only say they were "very remarkable" infants. Again, in 2 John 4 we have mention of the fact that John found certain of the "children" of the elect lady "walking in truth." If these could do so, it is foolish imagination to suppose that those of verses 1 and 13 could not or did not do likewise.

We may add that it is still keenly debated whether the "elect lady" was a church or a Christian matron. Allowing the latter, we point out that Mr. Madsen has shown neither infants nor baptism to be involved in the epistle.

SCIENCE AND GOD.



By R. F. Horton, M.A.

The problem which I propose to deal with is quite a small one, but it is part of the very great problem of the relation between Science and Religion. I want to put the question: How have the masters and founders of modern science regarded God? Have they felt that their discoveries in nature have disproved God; that they were gaining a knowledge which surely and inexorably bowed him out of his Universe? Or has their attitude been rather that of a humble and reverent wonder at the Universe which they have been studying, and a recognition that this Universe and all its contents are but parts of the ways of God, so that they were able and found it necessary to recognise God above and beyond as well as within the Universe that they studied? And so have they found it necessary like other men to discover God by the recognised methods of finding him, which are not the methods of science but the methods of life, by humility, by purity, by truth, by love, and the observance of the moral law?

Now this question which I put at the beginning requires a little patient investigation. The noisy dogmatism of Haeckel, who has boasted that he could give a solution of the problem of the Universe, the enigma of the Universe, without supposing either God or the soul, has misled men and still misleads them; for while very few people take the trouble to learn the thoughts of the great masters of science, a noisy person like Haeckel makes himself heard, and there are always a great number of people who are ready to catch at anything which appears to discredit relig-

ion and to publish such utterances rather than the considered utterances of the thinker and the discoverer. Now, taking the question as put before us in that simple way, let us see how we can answer it. Of course, no one denies that the founders of modern science—Copernicus, Tycho Brahe, Kepler, Galileo, Descartes, Newton and Leibnitz were devout men, Christian men; but the idea that has gained currency about them is that these great masters of science only held the faith by tradition and possibly even under the compulsion of the dominant Church, and that the knowledge which they initiated destroyed for their successors the religion which they had blindly accepted. That, I say, is the common opinion which is freely expressed in rationalistic circles to-day.

Great Christian scientists.

But what is the fact? Suppose we follow down the great stream of natural science through the eighteenth and the nineteenth centuries, and suppose we take the names of those who have been the truly original movers, the great discoverers, in the several departments of science. What is the fact, the clear and simple fact? I turn to a section of a book called "*Gott und Wissenschaft*," by a very distinguished biologist, Professor von Cyon, and I venture to glance down the names that he has put before us, because he has taken the trouble to investigate the religious position of these great leaders of science. And as we look at these names I should like to say at once that, speaking broadly, we find that they

are in perfect harmony with those seven great founders of science whose names I have mentioned, and not one of them has the slightest resemblance to the spirit and tone of Ernest Haeckel and the men of today who echo the opinions of that rather noisy man. You find all through that they do not feel that the facts and forces of nature which they are investigating in any sense disprove God. For the most part these men are religious men, many of them Christian men; they hold their religion with their science, and they treat their religion as established by just those methods that have always been taken to be the proofs of religion—the reason, the moral sense, and revelation. They do not regard their science as incompatible with religious truth; in many cases they see a connection between the two and in all cases they freely realise and acknowledge that science does not give the answer to the questions which we have to seek in religion, and which must be answered by religion alone if they are ever to be answered at all. And when we look at the long line of the great workers of science during these last two centuries, and when we realise the patience, devotion and genius which have been devoted to the study of the natural world, we derive a conviction of God from the existence of science itself, and I shall try to show before I close that it is true that science has not found out God but that science has distinctly shown that God is. Now, I will select these names as they are given by Professor von Cyon. I will quote first of all the names of seventeen of the great masters of biology—the men who have really made biology a science and a progressive science in the world to-day; and then I shall quote the names of seventeen others who have been the leaders and the discoverers in chemistry and physics. First of all the biologists: Priestly, Lavoisier, and Cuvier, who are the real masters and authors of modern biology; then Karl Ernst von Baer, the founder of embryology; then Flourens, who, by his studies of the brain, initiated the science of psychology; Legallois, Magendie, Louget, Claude Bernard, and Johannes Muller, the two Webers, Schleiden, and Swann, the great biologists; then Rudolf Virchow, Karl Ludwig, and Du Bois Reymond. These seventeen names may be said to cover the great science of biology; they are the makers of it. Side by side we place seventeen names that represent the development of chemistry and physics: Liebig, Bunsen, Berzelius, Humphrey Davy, Ampère, Faraday, Wilhelm Weber, Robert Mayer, Carnot, Clausius, Herschell, Arago, Le Verrier, Pasteur, Hertz, Clerk Maxwell and Lord Kelvin.

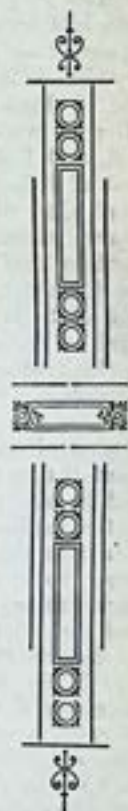
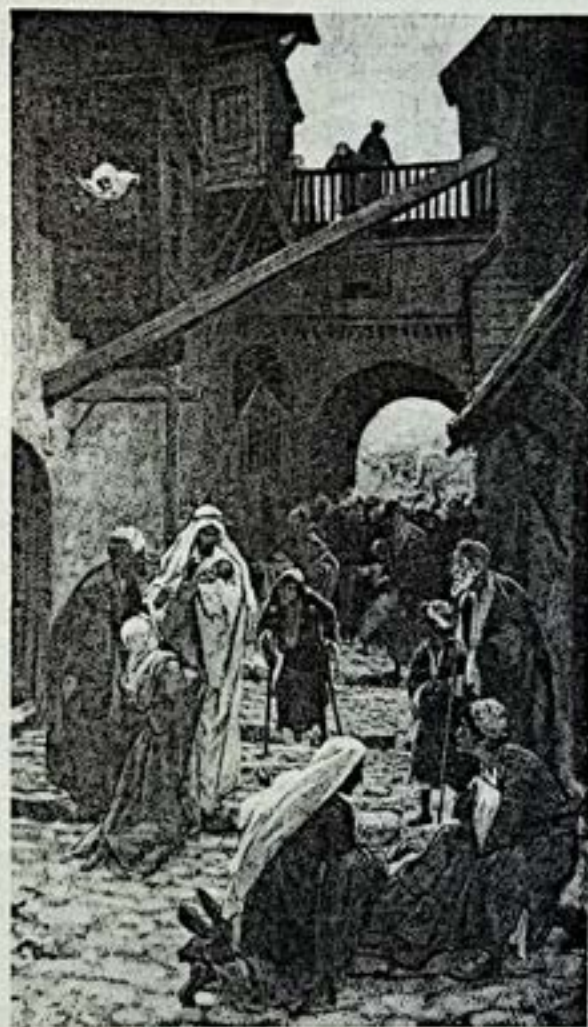
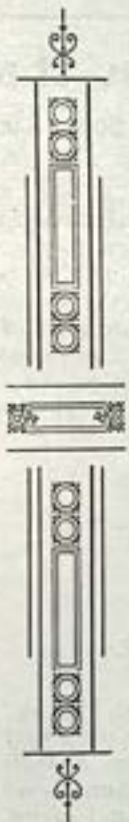
The reverence of the true scientist.

Now, putting these seventeen names by the side of the seventeen biologists, we have to recognise at once that the great bulk of scientific men do not, in the course of their work, express their views upon religion. There are many of them, like that brilliant young scientist, the electro-magnetist, Hein-

rich Hertz, who conscientiously keep their religious thoughts to themselves. They feel that it is the duty of the man of science to search out what can be found by science, and to regard with quiet reverence what can up to the present not be found. A large proportion of the great men in England have been of that temper of mind—Darwin, Lyall, and, in Germany, Helmholtz, and we might mention others who scrupulously present their science separated from their moral and their spiritual contentions. But, looking at the list that I have mentioned and trying to discover what these men have really thought, it is found possible through their letters and their memoirs, and even through the testimony of their relatives, to establish very clearly their religious position, and as you examine them you make this singular discovery—that they are deeply religious men. The like of Haeckel is not found among them; they are men of profound reverence, they are Christians; that is to say, they were brought up in Christianity and they never repudiate it; they regard it with reverence and in many

cases practise it with the utmost fidelity. Religion and sciences as they are seen in the great masters of science, are found to be not irreconcilable, but capable of living in perfect harmony and influencing each other in the most happy way. As was said by a philosopher only four years ago, "Religion and science are only enemies in their caricatures; the caricature of religion is fanaticism, the caricature of free thought is atheism."

Now, it is not possible to quote in detail the opinions of these thirty-four men whose names I have put before you. I can only take two or three of them at random. Let us take Priestly, the first great name in modern biology. You remember he was driven to America by the fanaticism of Birmingham, his native town, and he died in America. Cuvier has described the closing scenes of Priestly's life. He says: "His last moments were filled with expressions of that piety which had animated his whole life. He got them to read to him out of the Gospel, and thanked God that he had allotted to him a useful life and a quiet death



Jesus Healing the Sick.

And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes. . . . And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.—Mark 1: 21, 22; 32-34.

"I shall fall asleep as you do," he said to his relatives, "but we shall all awake to eternal happiness," and those were his last words." Or take von Baer, the great founder of embryology, the biologist who, by general consent, is the great man of genius amongst biologists. Von Baer says: "Science, they say, destroys faith. How faint-hearted and petty! The powers of thought and faith are innate in man, as foot and hand. Faith is the prerogative of man over the brute," for in the brute he admits that the movements of thought power can be discerned.

An inventor's prayer.

Turning, then, from the biologists—who, in one way should be the clearer evidence of religion, and the truer believers in God, because they are dealing in life—to the chemists and the physicists, especially the great workers in thermo-dynamics and electro-dynamics, who are the supreme masters of modern science; with them for the moment rests the great interest of scientific investigation; let me select one or two of these. Let me take Ampere, who was the founder of electro-dynamics. In his scientific work he naturally does not speak of his religion, but he has left behind him the prayer that he used to pray: "God, I thank thee that thou hast created me, redeemed me and enlightened me with the divine light, through my birth in the bosom of the Church Catholic. I thank thee that thou hast called me after my wanderings to thyself. I feel thy will, that I should live only for thee, and that all I do should be devoted to thee. O Lord God of mercy, take me into thy heaven, which I was permitted already on earth to love." That is the religious life of the founder of electro-dynamics. The physicist of to-day follows very closely in the spirit of Ampere. Our own great workers in this department in the earlier days—Humphry Davy and Michael Faraday—were, as you remember, devout Christians. Michael Faraday was peculiar in one respect, that he stated very definitely his faith, and he also showed his conception of the distinction between science and religion. His idea was that though natural things can never come into contradiction with the higher things that belong to our future life, and that on the contrary they will, so far as they touch Christ at all, only serve to glorify him, yet he did not think it useful or necessary to bind up science with religion or religion with science. He expressed his own religious views in this simple phrase: "Our hope rests on faith in Jesus Christ." Or, if we turn to that great chemist who is said to have been the most fruitful worker in chemistry, Berzelius, you find that his letters are full of religious life and simple piety. For example, this great man of science, in one of his letters, breaks out into thanks to God for his escape from an explosion that had occurred in his laboratory. And there is a characteristic remark of Bunsep's which I think I ought to quote as showing the spirit of science to-day, the best science. "Personal immortality," he

says, "is certainly not probable, but in Nature so much that is odd occurs that that also is possible." Speaking of the belief in immortality, I mentioned just now Heinrich Hertz, who scrupulously avoided the expression of his religious belief, yet his widow tells us of two remarks which show exactly what he thought, what he believed. At his brother's funeral he made this remark: "He knows now more than we all"; and when he himself was dying he said, "Now I shall be always with you," showing that this brilliant worker in the sphere of electro-magnetism believed in the eternal life, the life after death. I must not quote more, but it is absolutely necessary to refer to the words of that great Frenchman, M. Pasteur, whose statue I saw the other day in the court of the Sorbonne in Paris—Pasteur, the great chemist, to whom it was given to make one of the discoveries which have been and will be most vital in the realm of biology to all future generations. And this greatest of modern men of science said this: "At the first glance which man casts on things he sees everywhere only diversity, manifoldness, multiplicity of phenomena. When this glance is enlightened by science—science which leads man to God—everywhere simplicity and unity ap-

pear to him." In an oration which he made at the inauguration of the monument of Litré he says this: "Will it not always fall to the lot of man to ask what lies beyond this world? Can man confine himself in time and space? I see the conception of the eternal everywhere in the world coming to inevitable expression. So long as the secret of the Eternal shall press on human thought, temples will be raised for the cult of the Eternal, whether the divinity is called Brahm, Allah, Jehovah, or Jesus. And on the stones of those temples will suppliants kneel and bury themselves in thoughts of the Eternal. Happy is he who carries within him a God to serve, an ideal of beauty, of art, of science, of country, or of the evangelic virtues."

I must not attempt to quote more, but to my question that I put at the beginning: What is the attitude of the really great men of science towards God and the soul and religion? the answer comes without any hesitation: The great men of science like all other great men are reverent, believing; they know God; they bow before him; and they recognise in the Christian truth the highest that we know of God, the way by which we live and must live if we would come to God.—Christian World Pulpit.

A Hymn that Helped Me.

How the Message of Some Sacred Song Became a Part of Life.

God's way.

Formerly I had the idea that I could do things my way instead of God's way. The result was that I found things unsatisfactory, and I grew weary of everything. One day in church I saw the following verse of a hymn printed on a leaflet. It impressed me. I learned to sing it, and it proved a continual source of comfort, and taught me to turn to God for guidance.

"I heard the voice of Jesus say,
Come unto me and rest,
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting-place,
And he has made me glad."

I was brought up among the hills and mountains. When I moved to a place near the seacoast I was anxious to see a storm at sea. When I first saw the storm-tossed waves dashing high on the coast I understood for the first time the true beauty of that hymn, "Jesus, Saviour, pilot me," and also of "Jesus, lover of my soul." There is a refuge in Christ for every storm-tossed soul.—Jesse W. Foster, Hampton, Va.

A missionary's temptation.

When struggling with a temptation to accept a position bringing social and worldly honors these lines helped me to keep on with my humble service for the Master:

"I take, O Cross, thy shadow, for my abiding place.
I ask no other sunshine than the sunshine of his face:
Content to let the world go by, to know no gain nor loss,
My sinful self, my only shame,—my glory all the Cross."

—A Missionary.

The tempter departs.

About nine years after I was born again I wondered if there was anything more in the divine plan for me to enjoy than I was enjoying. At any cost I wanted all that was in our Father's will for me to have. God permitted me to go through some hard tests and fiery trials and sore temptations before the blessing came. One morning, after divers temptations, I repeated the first two verses of the hymn, "Jesus, lover of my soul," as a prayer. The tempter took his departure, and, oh, how peacefully I rested in Jesus! I have often used those verses since in prayer.—R.P.P.

When bearing pain.

It was in St. B.—'s Hospital. I had been under an operation. The effects of the merciful ether had gradually worn away and left me conscious of nothing but pain. I longed for nothing but a moment's relief from this pain. The visits of the doctors, the kind faces of the two nurses in my room, even the sight of the face dearest in life to me, bending over me for a single

moment, with streaming eyes, had no power to rouse me from my suffering self. Suddenly I was conscious of music and singing. I remembered that every evening there was a little vesper service for the nurses. I had listened with enjoyment the night before, but now I rebelled, as it seemed to aggravate my sufferings. I wanted no music.

Gradually, however, I found myself listening. Then came the words:

"Who best can drink his cup of woe,
Triumphant over pain;
Who patient bears his cross below,
He follows in his train."

Wonderful to say, it was enough. I remembered "Him" then for the first time that day, and just thrilled with shame. All through the trying hours I was helped in a manner beyond the power of words to describe.

"The Son of God Goes Forth to War" will always mean more to me than any other hymn.

As mother passed to glory.

In April, 1862, during my mother's last illness, just two days before she was called up to "higher service," I was left alone with her while the rest of the family were at dinner. Her eyes were closed. I thought she was asleep, and as I rubbed her precious hands I could not keep back the tears from falling fast. She opened her eyes, and looking me fully in the face, said tenderly:

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply."

This was one of her favorite hymns. Since then it has been dearer to me than any other. Whenever I have been called upon to pass through trials and afflictions, this couplet from her sainted lips comes to me, always bringing peace and comfort to my soul.—Mrs. E. W. Lowry.

When laid aside.

Nearly six years ago I had to leave my work. I went home and to bed. When the doctor arrived he said I would have to go through a serious operation. What were we to do? We did not know. I already had one invalid sister. Those that were well and able to work had none. It surely seemed dark. Then it was that friends sang the following song to me, and it helped me to give all my care to him who careth for me:

"The cross that he gave may be heavy,
But it ne'er outweighs his grace.
The storm that I feared may surround me,
But it ne'er excludes his face."

I went through the operation, yet I cannot walk or so much as leave my bed. Sister, too, is still an invalid, but praise God he has never forsaken us. He helps bear the suffering, and then to those who are able he has given better work and better wages, and so provides for both sister and me, who cannot do for ourselves. Praise his name.—Nora Beach, Columbus, Ohio.

A sister's victory.

The hymn, "Safe in the arms of Jesus," was sung at the funeral of my sister who, when in health, was very anxious that I should live a Christian life. She would tell me that true joy was found only in God's service, but her words seemed to have no effect. At her funeral the words of this hymn took such hold on me that on retiring to rest that night I sought God earnestly in prayer, the first time for years, with the result that on the day following and ever since it appears to me as if a great cloud had rolled away. My greatest pleasure I find now in being engaged in God's service.—George Young, Portlock, Ontario.

Returning to the Father.

While attending special services, I began to feel that I had backslidden far from God. I held in my hand Watts' hymn-book, and was turning the leaves over in a listless manner when the following lines caught my eye:

"Return, O wanderer, return,
And seek an injured Father's face;
Those warm desires that in thee burn
Were kindled by reclaiming grace."

They seemed to carry deep conviction to my heart, and by his grace I was enabled, there and then, to return to my loving Father and find sweet peace and rest.—Mrs. James A. Keiver, Canada.

A heavy cross.

Some time ago, passing through a severe trial, driven out into the night and storm with my little ones, because Satan had entered into the one who should be my protector, for several days I saw no silver lining to the cloud.

I went to a little church where the Lord and his Spirit come, and in the praise service they sang this:

"The cross that he gave may be heavy
But it ne'er outweighs his grace."

This seemed to break the power of doubt and depression, and restored joy and trust in God, and this hymn has been very precious since.—A Reader.

A business man's experience.

"The Lord will provide" has been an inspiration to me on many occasions. I would like to testify to how it has applied in business, without any reference to countless other provisions.

I began business in 1884, with a few thousand dollars saved from boyhood, thanks to Him who gave me such a good, thrifty mother. During the second and third years, on many a Saturday when I did not know where the few hundred dollars required for pay were coming from, the Lord never failed to provide. In the panic of 1893, when many were going into receivers' hands or bankruptcy, and it was a question on Saturdays of a few thousands for the pay-roll, and the struggle seemed

hopeless, the Lord responded to the regular morning appeal on bended knee; and providentially buoyed up by that uplifting hymn, God never failed me.

Less than six years ago, two years of reverses set in that swept away many tens of thousands of dollars each year, and it seemed hopeless to hold on, but "The Lord will provide," came as an inspiration time and again. "God moves in a mysterious way, his wonders to perform," I can truly say from experience. I know the Lord sustained me and helped me to carry not only the financial load, but others I do not mention. It was not only a comfort to come close to him in personal and family prayer, but such a relief to get to prayer meeting, study the Sunday School lesson with the aid of your good paper, teach it, and listen to and get so much comfort and help from the preached word.—G.B.

At the Lord's table.

It was Sunday afternoon. Communion service was held at church, and I, with several young friends, was to partake for the first time. A solemn stillness was over the church. Then suddenly the organ pealed out its music, at first soft and sweet, but gradually increasing in volume, until it rang out loud and clear. Then followed that hymn, so beautiful in simplicity, but oh, so powerfully appealing to our better, nobler feelings:

"Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me."

I am young, seventeen years old, but the beauty, the solemnity, of the occasion appealed to me. Then, indeed, God seemed very, very near! All through life it will be a precious remembrance—that Sunday afternoon when I first partook of the Lord's Supper, when I gave my promise to be his forevermore. All through life the words of that hymn will stand out in a strong, clear light, and will be a precious reminder of that solemn occasion in my life.—Florence Teden, Brooklyn, N.Y.

The Christian's security.

The hymn, "How Firm a Foundation," has been a favorite of mine ever since I have realised, personally, God's sustaining grace.

But about ten years ago, while listening to a sermon on the security of the Christian, in which was forcibly pictured the tender care of the Father for his children from youth to old age, my trust was made stronger, and new beauties were seen in the stanza:

"E'en down to old age, all my people shall prove
His sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."
—Lulu Kernich, Dundas, Ill.

—From the "Sunday School Times."

In the Realm of the Bible School.

WORLD'S TEMPERANCE SUNDAY.

Sunday School Lesson for Nov. 10, Hosea 7.

A. R. MAIN, B.A.

Hosea began to prophesy in the reigns of Jeroboam II. of Israel, and Uzziah of Judah. It was a time of great prosperity. Peloubet says: "The period of Uzziah and Jeroboam was the golden age of Israel. As a result of conquest and of commercial enterprise the accumulation of wealth was greater than had ever been known before since the days of Solomon." The rich lived in palaces of hewn stone and of ivory. They reposed on couches with damask coverings. They lay upon beds of ivory, and stretched themselves upon sofas. They ate lambs selected out of the flocks, and calves fattened in the stall. They sang to the accompaniment of harp songs that they thought as fine as those of David. They drank beakers of rare wine, and anointed themselves with precious ointments.

Material prosperity, however, was not accompanied by moral and spiritual progress. On the contrary, men decayed. "The apparent prosperity," writes Geikie, "was only a phosphorescence on decay. Society from the highest to the lowest had become corrupt. Drunkenness and debauchery spread. Even the women were given to their cups. The great ladies of Samaria are described as greedy for drink. Such sensuality and profuseness led to all other vices. The passion for money became general."

Hosea and his prophecy.

Hosea was a prophet of the Northern Kingdom. That was honored most by having the great prophets delivering to it the message of God. On the other hand, the prophets were sent there because the need was greatest. For sixty years Hosea continued "to plead with his countrymen to cease to do evil and learn to do well."

The style of Hosea's book is interesting. Prof. McFadyen says: "If Amos (the first prophet of the eighth century), is the St. James of the Old Testament, Hosea is the St. John. Amos lays the emphasis on the moral expression of the religious impulse, while Hosea is more concerned with religion at its roots and in its essence. Thus Hosea's work is supplementary to that of Amos, emphasising the love of God where Amos had emphasised his righteousness. There is something of the mystic, too, in Hosea; in all experiences he finds something typical." In harmony therewith Prof. Eiselen remarks: "The message of Hosea is very comprehensive, touching upon social and political questions as well as upon the moral and religious situation. The thought that God is love colors his teachings from beginning to end. A favorite expression of Hosea is 'loving-kindness.'"

Farrar has a very interesting summary of the characteristics of the style of the prophecy: "Every observer has noticed the almost incoherent character of his style, and the tragic pathos by which it is marked. His sentences are short and broken, and, so to speak, quivering. He is rapid,

ejaculatory, epigrammatic, 'a man of emotion rather than of logic, a poet rather than a preacher.' Bishop Lowth compares his separate poems to scattered leaves of the Sybil. 'Each verse,' says Dr. Pusey, 'forms a whole for itself, like one heavy toll in a funeral knell.'

Striking sentences.

The book is full of striking sentences which impress themselves on our mind and remain in our memory. Some of them are terrible. Who can ever forget, "Ephraim is joined to idols, let him alone" (4: 17). See also, "My people are destroyed for lack of knowledge" (4: 6); "Your goodness is as a morning cloud, and as the dew that goeth early away" (6: 4).

Chapter 7, our reading, contains several of such passages. (1) Notice that repeated reference to Israel as "hot as an oven" (verses 4, 6, 7). How graphically it tells of people so inclined to sin, so given up to it, that no incitement is needed. (2) See, too, "Ephraim is like a silly dove" (v. 11). Thus it brought to us the folly and hesitancy of the people, seeking help first from Egypt, and then from Assyria, instead of going to the Lord of Hosts. "Poor pigeon of a people," says George Adam Smith, "fluttering from one refuge to another!" (3) "They are like a deceitful bow" (v. 16). The point seemingly is that they have not prayed aright. They did not cry to God with all their heart (v. 14). "They are seemingly praying to a higher power, but their arrow is not rightly aimed." It is a great passage on the subject of prayer; how often we may be as deceitful bows! (4) The most familiar passage of all is that in which the prophet says, "Ephraim is a cake not turned" (v. 8). One side was burnt, the other not cooked. Some think the reference was to the fact that one part of the people was too rich, while the rest were in dire need. Others believe that the prophet denounced them for the imperfect way in which their religion went through their life. There have been professed Christians who were very religious on Sunday, but whose Christianity was not very apparent on week-days. G. A. Smith thinks it is true of many Christians that "they are but half-baked—living a life one side of which is reeking with the smoke of sacrifice, while the other is never warmed by one religious thought." We have often used Hosea's great metaphor to denote imperfect or inharmonious development. Paul prayed that our body, soul and spirit be kept entire. The man who develops one side at the expense of others is "a cake not turned." He who begins a thing without going through with it, or who gets a smattering of a study when he might master it, may be fitly described in the words of Hosea.

Present-day applications.

It cannot be denied that certain parts of Hosea's book are wonderfully up-to-date. Kindred vices to those rebuked by the prophet of Israel flourish now. Geikie says, "Such preaching as the tenth chapter of Hosea, or, indeed, as that of the prophets generally, is surely much needed in our own time; for how much better is London or New

York, in many respects, than Samaria?" It may be we need not go so far away. We notice that much of Ephraim's sin came through prosperity. The people forgot God. We now are in the midst of a season of almost unexampled prosperity. Is it not the case that we see in our own land evidences of the fact that the sense of our dependence upon God is weakened? The things of which we boast—our wealth and comfort—may be our greatest peril.

The temperance application at least is never inappropriate.

"That alcoholism shortens life, and that abstainers have a distinctly greater longevity than non-abstainers is convincingly demonstrated by actuarial experience. The testimony of certain English life insurance companies, based upon many years of experience, establishes the fact that the longevity of abstainers is at least twenty-five per cent. greater than that of non-abstainers. A New York newspaper recently submitted the following questions to a number of American insurance companies: 'As a rule, other things being equal, do you consider the habitual user of intoxicating beverages as good an insurance risk as a total abstainer? If not, why not?' From the answers received, the following extracts have been quoted: 'No. Drink diseases the system.' 'No. Drink is destructive to health.' 'No. Less vitality and recuperative power.' 'No. Use tends to shorten life.' 'No. Drink shortens life.' 'No. Drink cuts short life-expectation.' 'No. Drink dangerous to health and longevity.' 'No. Predisposes to disease.' 'No. Reduces expectation of life nearly two thirds.'

"Six per cent. of all accidents, twenty-five per cent. of all suicides, seventy per cent. of all crimes involving physical violence, and fifty per cent. of all those in which lust is the dominant factor can be traced to the excessive use of intoxicants. The Lord chief justice of England recently declared that 'if sifted, nine-tenths of the crime of England and Wales could be traced to drink.'

"Alcohol is essentially a poison to the brain and nerves. It breaks down the tissues of the brain, interrupts the transmission of sensation, breaks the communication between nerve cells, produces mental aberration, inability, and incompetence, de-thrones the intellect, overthrows the mind, and becomes a direct factor in the causation of at least thirty-five per cent. of all insanity.

"Its continued use means individual inefficiency, drink-cursed progeny, national deterioration, and racial decadence."—Governor Hanley of Indiana, U.S.A., in *C.E. World*.

"Drink is the dynamite of modern civilization."—*Hon. John D. Long*.

"Drink is the mother of want and the nurse of crime."—*Lord Brougham*.

"Drink is a greater destroying force than all physical evils combined."—*Henry Ward Beecher*.

"While you have the drink you will have the drunkard."—*Col. George W. Bain*.

"See that each hour's feelings and thoughts and notions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers."—*Gray's Biblical Museum*.

Our task is unquestionably to bring Christ to all the world.



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Letter from Miss R. L. Tonkin.

Bro. Ware and family are at Mohkan San for the summer. I am planning a short trip to Japan, leaving this Tuesday. I do not care for the mountain travel; it is hard on the nerves. Since writing we have had one baptism, a woman, the wife of a member who died while I was at home on leave. She has been hindered by her mother, but finally she has broken with her, though for the present she has had to give up her children or the gospel. We pray that ere long they may be restored to her. Her husband prayed for her very much during his brief Christian life. But the old lady has been and is very hard. We can scarcely realise what such a cost means. It is very hot and close to-night. I will write again probably from Japan, though ere this reaches you I shall be back at home. Yours in loving service,—
Rosa L. Tonkin, Shanghai, China, July 14.

News from Oba.

After getting things a little settled in our new home, I began to get out among the schools, and yesterday I was at the 11th. I have arranged visits for the next three weeks, and I will need about another three weeks to reach all the schools. By occasional visits to every school and regular gatherings at certain centres, I hope to keep in touch with all. Friday evening, I had school at Walrik, and found the school in very good order. After morning school some boys accompanied me to a school at Narasungwi, where we had a mid-day meeting as previously arranged and 22 attended that meeting. The school seemed to be in good order. We passed on to Lomhala and climbed up the hill for half-an-hour, coming to the village at 3 p.m. Here everything seemed to be in splendid order. Broad tracks were cut for paths, and the school house was the neatest that I had ever seen. About 50 attended the evening class, and about the same number were present at an early morning service, although I only wanted those for baptism. Going down to the beach early I went down to a German trader near by, and he readily agreed to come along to the service on the beach. Mr. Hoffman is a notorious drinker, but kind to the people, and there is quite a friendship between us. Mrs. Goodwin came with Mr. Jones in the launch at 10 a.m., and with Mr. Hoffman made quite a European centre to our gathering of about 200 natives gathered from the surrounding schools. After a good service the candidates prepared and were immersed, while the Christians sat around on the rocks and sang hymns. Nine men and seven women followed their Lord in baptism, increasing the roll from 13 to 28. Houses had been made for changing of clothes, and soon we were all in the midst of the Lord's Supper. In no school do the people "break bread" except when the missionary arrives. Every school is now being supplied with

jam and biscuits, and will be keeping the feast every Lord's day. After the second service Mrs. G., Mr. Jones and myself had a brief lunch with Mr. Hoffman, and he seemed to value the visit very highly. He has been here 11 years, and perhaps Mrs. G. was the first white woman to dine with him for many long years. I pray that this lonely man may yet be led to Christ. To-day we visited Amata, on the coast to the south, and had good services there. A trader there who is an educated semi-Fijian would have attended school, except that the steamer was in the midst of shipping his copra. He is another who is not far from the kingdom.

We are both enjoying good health. Mrs. Goodwin has been with me a good deal in visiting the schools, and every Sunday has come in the launch for the Lord's day services at the schools. With Christian regards to all the brethren. Yours sincerely—
F. G. Goodwin, Nduindui, Oba, New Hebrides, July 15.

Ophthalmia has been rife here, and many have suffered much. An old friend said, "I am very sorry, but while I had ophthalmia I had such pain that I thought of nothing night and day, but now I am better I will say 'Jesus Christ' every morning."

Another day six Mali women heard, and seemed to understand a little about the gospel message.

In a goldsmith's house six women of this caste were sitting listening, when another bai who had often heard came and said, "Do you understand? I am beginning to. Their God Jesus Christ bore agony and died for sinners, and all should take his name." While talking to a group of sixteen women, one said, "Jesus was kind to ask God to forgive us." Four new homes have been visited this month.—
Rosa F. Tilley, Baramati, India, Aug. 19.

Letter from Miss M. Thompson.

Sarubai broke down nursing her daughter, who is still very ill, and came back here so as not to make her son-in-law's work heavier than it is at present. You doubtless remember that he is the missionary supported by our Indian Christians. He will have to leave his work for a while and go into Bilaspur, where he can secure more help than he is getting at present.

Bro. Shah's wife has been a great help to me during Sarubai's absence, and I have had help in the Bible School while Rukmani was laid aside. She is better now, and has been at work again this week.

Over one hundred children from our school went up for the Sunday School examination. We are so glad that so many of the young people are interested in studying the Bible.

The school work is very encouraging at present. It has rained almost constantly the last three weeks, so we have not been able to do much in the village schools. Our evangelists have nearly all gone to the summer school, which is held in Jubbulpore every rainy season.

You will be glad to know that the Sunday School which was started in opposition to our English Sunday School was not a success, and has been discontinued. Our meetings keep up well considering the heavy rains and sickness we have had. I had to give up one of my meetings on account of the examination being held at that time, and I had to help. Two others were not held on account of the heavy rain.

To-day is a heathen festival, and we cannot do much outside work, so I am giving Rukmani some help in her Bible study. She is going up for an examination in a few weeks' time. Have had three outsiders come in since I started writing this letter, so must now close.

With love to all the brethren. Your sister in Christ.—
Mary Thompson, Harda, India, Aug. 12.



A. B. Chappell,

Missionary to Oba, New Hebrides.

Miss R. F. Tilley at Baramati.

Thank you for your letters. It is kind of you to encourage me. I sometimes long for a talk with the Committee, and look forward to the time when I shall meet the church people. I will send some texts probably next mail. What a great time you had during the mission. We are praying for the converts. "Little Mother" told me Christ was uplifted in the meetings and that there was great power. I wish there would come a break amongst the heathen, but one must endeavor to be faithful, and it takes time for people to grasp the gospel of grace.

Owing to a death in the family, a high caste woman was in great sorrow. She said, "While young, my children had many sorrows and hardships, but they lived through famine and them all die, grew up, prospered, but at manhood they all die. Now what is left for me to live for? It would be well for me to die."



West Australia.

NORTH PERTH.—On October 6, we had splendid meetings morning and evening. In the evening we held a service for young people. At the close of the address three of the Bible School scholars made the good confession. So far our Bible College offering has reached £1/6/3. On Tuesday evening, October 8, we held a social for the Bible School, when the annual prizes were distributed. About 60 school children, besides parents and friends, had a real good time. We are sorry to record the resignation of F. Wickens from the secretaryship, owing to ill-health. Though our brother has had to resign this responsible position, we still expect and hope for the benefit of his assistance for many years yet.—Albert J. Ingham, Oct. 13.

CLAREMONT.—The attendance at the Lord's table has improved during the last few months. We are pleased to have with us Bro. Liddel, from the Unley church, S.A., who is on a short visit. The church has been much encouraged and uplifted by the splendid addresses delivered by brethren from sister churches, and we wish here to express our appreciation. E. Cecil, from Subiaco church, has ably conducted gospel services for the past two months, and we are pleased to see a steady improvement in attendance. Our Sunday School is increasing in numbers.—E.H.E., Oct. 14.

New Zealand.

INVERCARGILL.—The church has not yet secured an evangelist, although the officers have been in communication with several brethren in the Australian Commonwealth. Yesterday we had J. Binney with us, from Kaitangata; he spoke both morning and evening. On Tuesday night we expect to hold a Foreign Mission rally. We hope to have J. Inglis Wright, from Dunedin, and T. J. Bull, from Maitaura, on that occasion, and are looking forward to a rousing time.—P., Oct. 7.

NELSON.—Lord's day, October 6, the weather interfered somewhat with the meetings. We were again very fortunate in having the kindly services of Bro. Abercrombie both morning and evening. All were delighted with the very fine addresses. The quarterly business meeting of the church was held last evening. One item of interest was the donation of £10 by the Sisters' Sewing Class, realised from their last sale. Bro. Verco is holding missions in the Bay District for a fortnight.—E.M.J., Oct. 10.

MATAURA.—The sale of work held by the Sisters' Sewing Guild netted about £30. £13 goes to the F.M. work in South Africa, and £13 to the local church funds, the balance being held for the future work of the Guild. On October 6 J. I. Wright (General Secretary of the F.M. Union) spoke morning and evening, and on October 7, assisted by Bro. Binney, gave a lecture on "World-wide Evangelisation." The visit of these brethren was in the interest of our annual F.M. offering. The offering was taken up yesterday, and amounted to £34/12/-. We hope to see this increased. Bible School offering over a period of four months amounted to £4/4/-; this goes toward the support of a boy at Ingome, S.A. The writer had the pleasure of fellowship with the Oamaru church on October 6, and enjoyed the hospitality of Bro. and Sister Clarke, senr., for several days.—T. J. Bull, Oct. 14.

WANGANUI.—For some time past the church officers have been on the lookout for a site for a new church building, owing to the lease of our present building drawing to a close. A splendid allotment has been secured not far from our present site. It is on the tram route in Bell-st., near the corner of Dublin-st., and within a few yards of the end of the penny section. The meetings have suffered somewhat lately through sickness and unfavorable weather. Bro. Bostock, of Auckland, has been meeting with us for some weeks past.—H. Siddall, Oct. 7.

PETONE.—Our Lord's day morning meetings continue to be fairly well attended. Last Lord's day Bro. Mudge, of Newtown, gave us a helpful address on "The Duty and Willingness of Christians to Help on Church Work." A very successful return social was given by the brethren on Sept. 20. A musical and elocutionary programme was provided, but not the least part of the entertainment was the most creditable manner in which the brethren served the refreshments. This was one of a series of socials in aid of the Building Fund.—L.W., Oct. 6.

Queensland.

ZILLMERE.—On Sept. 22, Bro. Mudford gave us his farewell address, which was very much appreciated. Last Sunday morning Bro. Burrows baptised five of our Sunday School scholars, who were then received into the church. We purpose holding a mission in the very near future, as Bro. Forbes, of the Albion church, has expressed a wish to be our missionary.—J. Bruce, Oct. 10.

ALBION.—Last Lord's day Bro. Gole exhorted. Bro. Arnott, from Sydney, visited us. Attendance at all meetings good. A. E. Forbes preached on "Faith." Two made the good confession. Bro. Forbes' work to date has been blessed with a visible result of ten decisions, in as many weeks. The Young People's Society had an open night on the 9th, there being 52 present. Bro. Forbes, who served in the South African War, gave an address which was full of humor and pathos, entitled "Sidelights of a Soldier's Life." Very encouraging news of approval and promise of support towards our efforts in raising church building funds, is filtering through from different parts. Since last report the barometer advanced 18/7 (local offering). The fund now stands at £15/18/7.—H.C.S., Oct. 14.

MARYBOROUGH.—The church has been passing through a very trying time of late, by the loss of two of its members removed by death. First, Sister Mrs. Barnett was called away very suddenly, who, prior to her removal up country, was very active in Sunday School work. Then again last week Bro. Sydney Stiler (second eldest son of Bro. Stiler, our esteemed elder) passed away under very sad circumstances. Our young brother had only been married three months. The church is deeply in sympathy with his young wife, his parents, brothers and sisters, as all the family are held in the highest esteem for their active work in church life.—W. B. Hayes, Oct. 14.

South Australia.

UNLEY.—Bro. Walden is better, and was at both services to-day. This morning we were glad to have Bro. Wiltshire with us, and to listen to his word of exhortation. Three were received into membership by letter. W. Morrow, from

Port Pirie, President of the S.A. Conference, gave a splendid address this evening, which specially appealed to young men. Our Sunday School picnic is to be held in Mrs. Haslam's grounds, Hyde Park, on Saturday, Nov. 2.—P.S.M., Oct. 20.

UNGARRA.—Good meetings on Lord's day, Oct. 13. We were pleased to have with us Bro. Ilce, of Maylands church. The brethren are showing splendid enthusiasm in the work here. One good brother has presented the church with a block of land. We are now seeking ways and means of erecting a chapel thereon. On Tuesday night, Oct. 15, the writer presided over the opening meeting of our Y.P.S.C.E., the enrolment being 13 active and 3 associate members.—R. Raymond, Oct. 16.

PROSPECT.—The annual Band of Hope social was held on Thursday, and was a success. Mr. Delehanty, of the S.A. Temperance Alliance, gave a spirited address, which was very much appreciated. Musical and elocutionary items were given by members of the Band of Hope and friends. One of our young members of the church gave us an exhibition of ventriloquism. Nineteen prizes were given to those who had been regular in attendance and who had been successful in the competitions. On Sunday my brother and I exchanged. I am told there was a good meeting here, and a very helpful address. In the afternoon there were 136 at the Bible School. At night there was a large audience and good meeting.—I. A. Paternoster.

NARACOORTE.—On October 14 a large number of brethren and friends gathered at the chapel to tender a farewell social to our evangelist, Theo. Edwards, and his wife. He was presented with a travelling rug and a kit bag; and Mrs. Edwards with a lady's hand bag; and the "twins" with silver brooches, by the church. Our brother left the same evening for his new field at Stirling East. Bro. Warhurst arrived on Thursday, and was welcomed by the brethren on Friday. He delivered his opening addresses last Lord's day.—N.J.G., Oct. 21.

GROTE-ST.—Meetings continue to be well attended. Five were welcomed into membership this morning—three by faith and obedience, and Bro. and Sister Peat, from North Melbourne. We had the pleasure of meeting with us this morning Sister Thornley, of Richmond, Vic, and Bro. W. Morrow, Conference President, from Port Pirie. Our brother gave us a very fine exhortation. We have about £1000 already promised towards the new building fund. Six confessions since last report.—W.J.M., Oct. 20.

NORTH CROYDON.—Excellent meetings to-day. This morning F. Plant presided. We were pleased to have with us Bro. and Sister W. C. Beiler. Bro. Beiler exhorted the church. Received into fellowship by letter, G. Duncan, of Hindmarsh; Sister Garland, Norwood; Bro. Parker, Strathalbyn, and Sister T. Bartlett, junr., from Alma. Good attendance at Bible School, 134 present. At the gospel service H. J. Horsell gave an excellent address on "Five New Testament Baptisms." We hold our Bible School anniversary services next Sunday.—J. S. H. Ferris, Oct. 20.

NORWOOD.—This morning we had a good attendance, including Mr. and Mrs. Lawson, senr., from Swanston-st., Melbourne, and Bren. Thompson and J. Ingram, of Victoria. The three brethren took part in the service. A young lady from the church at Balaklava was received into fellowship. To-night we had a crowded meeting, when P. A. Dickson's subject was "The Lily" (Matt. 6: 28, 29). The platform of the Tabernacle was beautifully decorated with hundreds of white lilies, with lily leaves as a background.—S.P.W., Oct. 20.

STIRLING EAST & ALDGATE VALLEY.—On October 15, a farewell social was tendered to Bro. and Sister Wiltshire, who are leaving to take up the work at Wallaroo. The crowded meeting testified to the esteem in which our late evangelist and his good wife were held by all. J. E. Thomas, of Grote-st., was present. A. G. Rudd presided. Addresses were given by the

chairman and Bro. Thomas, both saying many good things of Bro. Wiltshire, and expressing the opinion that Stirling and the district were losing a true friend and a good citizen. Bro. Wiltshire gave a short address, thanking all for thus assembling together to say farewell, and trusting their sympathy and presence would be passed on to Bro. Edwards for the future. Bro. Edwards availed himself of the occasion to be introduced and welcomed to the meeting, thus getting into touch with a good number. H. Ackland, on behalf of the Y.P.S.C.E., presented Bro. Wiltshire with a Bible, while the chairman, on behalf of the church, presented a purse of sovereigns. Bro. Wiltshire briefly thanked all for the many kindnesses which had been shown to him. Unfortunately Sister Wiltshire was too ill to be present, and her condition was such that Bro. Wiltshire was called home before the meeting was over. We are glad to report better news to-day, and that she is making a steady recovery. To-day, good meetings. At Stirling East a good attendance around the Lord's table, while at night the building was again full to hear Bro. Edwards, who gave a good and earnest address. Three who had previously been baptised were received into fellowship. At Aldgate Valley a good meeting was also held.—A.G.R.

WALLAROO.—Good meetings to-day. Owing to Sister Wiltshire being seriously ill, Bro. Wiltshire was unable to come. We pray that our sister will soon be restored. Bro. Rodda presided at the table this morning, and Bro. Warren, from Kadina, gave an inspiring address on "The Second Coming of Christ." F. Cornelius, also from Kadina, took the gospel service this evening, and gave a fine address.—A. C. Killmier, Oct. 20.

KADINA.—This morning two young women were received into fellowship by faith and obedience. Bro. Wright, senr., gave the exhortation. To-night the writer met another splendid congregation. The church anniversary will be held next Lord's day.—E. G. Warren, Oct. 20.

QUEENSTOWN.—Our usual quarterly business meeting was held on the 16th inst. Several important recommendations from the officers' meeting held the previous Monday evening were discussed and carried. The church has invited Bro. Brooker to labor with us the whole of his time. We are to receive his reply on Wednesday, 27th inst. All our meetings have been well attended of late. Bro. Brooker presided at the breaking of bread on the 20th. Bro. Hawkes exhorted. At the gospel service our evangelist preached on "What shall I do?" Several young men assisted in the service by appropriate readings of Scriptures.—A.C., Oct. 20.

BALAKLAVA.—Tuesday, October 15, our anniversary services were continued, when we held our usual tea meeting in the Institute Hall. Our sisters provided a sumptuous home-made tea, which was carried out in excellent style. A record attendance of members and friends. Our chapel was filled to overflowing in the evening. D. Gordon, from Alma, who is highly esteemed amongst us, carried out the duties of chairman excellently. Short addresses were given by W. C. Beiler, P. A. Dickson, and W. Morrow. The choir rendered several anthems, and Bro. Doley sang a solo. Good meetings on Oct. 20. In the morning Bro. Wark presided. Bro. Ewers gave a splendid exhortation, his theme being "The Foes of the Church." At night Bro. Ewers delivered a powerful sermon, his text being, "What then shall I do with Jesus, who is called the Christ?"—P.H.R.

New South Wales.

MANNING RIVER.—On Sept. 30, the Endeavor Society, conducted by Sister Burns, held a social to wind up the work of the Society for the year. During the time of its existence good work has been done in gathering together the children of our Sunday School and many others from outside, while several of the children have signified a desire to serve Jesus in the different meetings. A most enjoyable programme was rendered. On Lord's day, 13th inst., Bro. Burns vis-

ited Killabak for the morning and afternoon meetings, when fair congregations gathered. On Sunday, the 20th, a week's mission is being commenced. P. G. Saxby spoke at the morning meeting in Taree. At night Bro. Burns spoke to a fair congregation on "The Leaven of the Pharisees."—G. Burns.

JUNEE.—Last Lord's day morning Bro. Putland was received into fellowship, having been previously baptised. Since last report Sister Mrs. Close has been received by letter from Hurstville.—T.G.M.

MARRAR.—Splendid meeting at 3 p.m. last Lord's day. Good attendance of men. Three confessions (one young man and two married ladies). Children's day promises well.—T.G.M.

GOUGHTOWN.—Meetings for the breaking of bread are held regularly in the home of Sister and Bro. O'Heen. Bro. Cattanach exhorted the faithful band to be diligent, looking for and earnestly desiring the coming of the day of God.—J.R.C.

SYDNEY.—At the morning service to-day Enos Coleman gave a fine address on "The Good Man of the House." Visitors present, Sister Francis, from Rooty Hill; Sister Putland and Bro. Davis, from Junee; Sister Preston, from Lygon-st., Vic.; Sister Elsie Franklyn, from Paddington. Glad to see Sister White with us again after her illness. Good gospel address at night by Bro. Bagley. One young girl came forward. Sister Shearston sang a gospel solo.—J.C.

ENMORE.—Lord's day, Oct. 20, we received into fellowship Sister E. Addison, baptised from the Bible School, and Sister J. Payne, by letter from Paddington. As visitors we had C. J. Morris, Peak Hill; Bro. Watkins, Ponsonby, N.Z., and Sister Collis, of Vic. At the preaching at night one of our Bible scholars confessed the Lord Jesus. J. Tully, wife and daughter, were present at our mid-week meeting, and we had the pleasure of an address from our brother on that occasion.—C.A.R.

HURSTVILLE.—Lord's day, Oct. 21, good meetings. Bro. Day exhorted the church, several visitors being present. The Lord's day School is practising for the anniversary next month. Good meeting at night; two confessions. It is with regret we have to report the death of our esteemed Sister Bryant, who passed away on Wednesday last after a severe illness. Our sympathy is extended to all the bereaved ones. A memorial service will be held on Oct. 27.—Eleanor J. Winks, Oct. 20.

PADDINGTON.—Bro. Holt was received into fellowship this morning, having been immersed during the week. Bright services were held to-day, R. C. Gilmour exhorting, whilst Bro. Franklyn delivered the gospel message. Our open-air workers are again active. The sisters of the Sewing Class are working well as usual. We compliment them for raising over £50 this year towards the extension of the Bible School premises. Their office-bearers are as follows: President, Sister Golby; treasurer, Sister Hiscox; secretary, Sister Lewis. New scholars are being added to the Bible School each week. The "Loyal Sons" has disbanded in favor of the "Church Bible Training Class," at which the ladies are invited. This is a splendid help to the Bible School teachers, the topic used each session being the next Lord's day's lesson.—Sam. Goddard, Oct. 20.

NORTH SYDNEY.—On Oct. 17, the chapel was the scene of a wedding. Sister K. Santwyk was united in matrimony to Mr. A. B. Jenkins, Bro. Saunders performing the ceremony. On Sunday last Bro. Saunders addressed the church, and at the gospel service gave a splendid address on the theme, "Behold the Man." Classes in the Bible School are showing increased attendances, and we are glad to have an addition to the teaching staff. Under the guidance of an energetic teacher the kindergarten department promises to soon grow.—W.J.M.

BROKEN HILL (Railwaytown).—Since the commencement of the work here, it has been conducted as a mission, being governed entirely by the officers of Wolfram-st. Since July, the S.A. Home Mission and the Federal Committee have

assisted us to keep T. Jones here as evangelist, and since then the work has advanced rapidly, so much so that it was decided that the officers call the Railwaytown brethren together and explain to them their financial obligations to the Building Fund, and other matters. This was most successfully carried out on the 10th inst. E. J. Tuck presided over a fine attendance of local members. R. J. House explained the objects of the meeting. A. E. Chapman read a report on the numerical growth of the mission, and C. H. Hunt presented a complete financial statement covering the period of the commencement of the work to date. These reports were received very enthusiastically by the brethren, and after discussion the following recommendations were carried, for adoption at the church quarterly meeting:—1. That Bro. Jones be engaged for twelve months. 2. That two deacons and two deaconesses be appointed in addition to those already here. 3. That the officers living in Railwaytown be empowered to control matters of detail nature in connection with the work here. At the quarterly meeting held on Thursday evening, these recommendations were carried. W. R. James and C. E. Millard were elected deacons, and Sisters Wattison and Pett as deaconesses. It was also decided to commence gospel meetings at South Broken Hill.—C. H. Hunt, Oct. 20.

PARRAMATTA.—On Saturday last our great public meeting was held in the Town Hall, and opened sharp at 8 p.m. F. Collins, President of the Western Suburbs Circuit, presided. The speakers were F. T. Saunders, A. E. Illingworth (Pres. State Conference) and Thos. Bagley, all of whom spoke very feelingly and forcibly on "Our Plea" to a large and interested gathering. The Western Suburbs United Choir rendered valuable assistance in the singing. Last evening the first evangelistic meeting was held in the Dispensary Hall at 7.15 p.m., when the writer told out the blessed news to a small yet appreciative audience. We look forward to a large gathering in this town.—J.R.C.

Victoria.

FAIRFIELD.—Meetings still keeping good. A good meeting this morning, and a large meeting to-night. Good number of strangers present. We are making preparations for a five nights' mission. Bro. Hagger and Clay are coming out, and we expect a good time.—A.McG., Oct. 20.

YARROWONGA.—We had Bro. Chappell, from the College of the Bible, with us, who gave us a splendid address on "Victory," which was full of inspiration. We wish him all the joys that his missionary work may give him. Bro. Pallot, who has recently gone under a serious operation, is about again, and slowly mending.—P.J., Oct. 18.

NORTH RICHMOND.—Fine attendance at both meetings on Oct. 20. We had several visitors present at the morning meeting, including C. Timmins, who gave a fine exhortation. One confession at the close of gospel meeting, Bro. Davis preaching.—C. A. Anderson.

HORSHAM.—Splendid gathering at the gospel service at Polkemmet yesterday afternoon. A young woman took her stand for Christ. J. A. Millar, President of the Horsham District Prohibition Society, gave a short interesting talk on Prohibition at the morning service, and in the afternoon assisted in the gospel service. Good meeting at Horsham in the evening. Quite a number of strangers were present.—F. J. Goodwin.

PRESTON.—Good meeting last Sunday morning. In the evening H. E. Hall preached a fine discourse to a greatly increased audience on "What must I do with Jesus?" The interest and attendance at the auxiliaries of the church are well sustained, especially the Junior Endeavor Society, who are doing a fine work under the leadership of Miss C. Olney.

HAWTHORN.—On Monday evening, Oct. 14, the writer gave an illustrated lecture on America. T. H. Parkes was chairman. W. C. Craigie kind-

Continued on page 750.

The Enduring.

A misty memory—faint, far away
And vague and dim as childhood's long-lost day—
For ever haunts and holds me with a spell
Of awe and wonder indefinable:—
A grimy old engraving tacked upon
A shoeshop wall.—An ancient temple, drawn
Of crumbling granite, sagging portico
And grey, forbidding gateway, grim as woe;
And o'er the portal, cut in antique line
The words—cut likewise in this brain and mine—
"Wouldst have a friend?—wouldst know what
friend is best?
Have God thy friend: he passeth all the rest."

Again the old shoemaker pounds and pounds
Resentfully, as the loud laugh resounds
And the coarse jest is bantered round the throng
That smokes about the smouldering store; and
long.

Tempestuous disputes arise, and then—
Even as all like discords—die again;
The while a barefoot boy gravely heeds
The quaint old picture, and tiptoeing reads
There in the rainy gloom the legend o'er
The lowering portal of the old church door—
"Wouldst have a friend?—wouldst know what
friend is best?
Have God thy friend: he passeth all the rest."

So older—older—older, year by year,
The boy has grown, that now, an old man here,
He seems a part of Allegory, where
He stands before Life as the old print there—
Still awed, and marvelling what light must be
Hid by the door that bars Futurity:—
Though, ever clearer than with eyes of youth,
He reads with his old eyes—and tears forsooth—
"Wouldst have a friend?—wouldst know what
friend is best?
Have God thy friend: he passeth all the rest?"

—James Whitcomb Riley.

Obituary.

GALE.—The disciples in this district have lost another of their number in the person of our aged and beloved Sister Gale, who fell asleep in Jesus at her residence, South Kaniva, on September 27, at the advanced age of 74 years. Sister Gale was born in Langford, England, and came out to Australia at the age of 17, residing first at Gawler, S.A., then at Riverton and at Mt. Gambier, coming with her husband to the Kaniva district in the early days of its settlement. Sister Gale was baptised by Bro. Tomlinson about 23 years ago, and has continued a consistent member of the church ever since. For years our sister had been in failing health, and some time ago met with an accident from which she never recovered, passing peacefully away after a few weeks of patient suffering. Sister Gale lost her beloved husband about seven months ago, and she leaves a family of eight sons and two daughters to mourn their loss. "Blessed are the dead who die in the Lord."—A.R.B., Kaniva, Vic.

YELLAND.—On October 10, at the age of 70 years, John H. Yelland fell asleep in Christ at his residence in North Unley. He had for some time been in failing health. Bro. Yelland had been for about 65 years a resident in South Australia. He lived at Point Sturt the most of his life. He was twice married. His first wife was Miss Margaret Mann, of Point Sturt, and the sur-

viving children are T. E. Yelland, Unley; J.M. and W. S. Yelland, Point Sturt; L. Yelland, Currency Creek; H. J. Yelland, Nunagin, W.A.; A. H. Yelland, W.A.; Mrs. J. Triscott, Northam, W.A.; and Miss N. Yelland, Unley. Bro. Yelland's second wife, formerly Mrs. Corbett, survives him. Bro. Yelland, when a young man, became a member of the Church of Christ at Point Sturt, and did a good work there. He worked as superintendent of the Sunday School, and took part in teaching the church, and in preaching the gospel. He also took an interest in the mission station of aboriginals at Point McLeay. On removal to Unley in 1903 he became a member of the church in Park-st., and in 1904 was chosen to the position of deacon, which he held until 1909, when, through failing health, he retired. Bro. Yelland was a sincere and earnest Christian, and did good work at Park-st. He was a good friend, and helped forward the activities of the church as occasion demanded. He and the writer of this were young men together, and we grew in mutual affection and love one for the other. On Saturday last at Point Sturt, in sight of the beautiful lake where the writer buried Bro. John in baptism about 43 years ago, he stood beside the grave, in the midst of many friends, and in the beauty of the lovely sunlight spoke some words, and thought of the farewell which shall merge into the glorious triumph of glad reunion. The chords of sympathy are touched by the unseen power. When the shadow falls we feel for all hearts bereaved. Bro. Bass, evangelist at Milang and Point Sturt, assisted at the graveside.—T. J. Gore, S.A.

GRIMMER.—Another gap has occurred in the ranks of the Warkworth church, making the fourth within eighteen months. Our beloved sister, Myrtle Grace Grimmer, youngest daughter of our esteemed elder, Walter Grimmer, fell asleep in Jesus on Sept. 20, a victim to that fell disease consumption. No one suspected the disease had such a hold till it was too late. A trip to the Cambridge Sanatorium was tried, but was of no avail. We laid her to rest in the Warkworth Cemetery on September 23. Bro. Latimer, of Port Albert, led the service, assisted by Bro. Petherick. Our sister was but 21 years of age. Since her baptism, some nine years ago, her place at the Lord's table, when possible, was always filled. She occasionally taught in the Bible School, and was a member of the Bible Class, her bright and thoughtful essays being much enjoyed, and helpful to all. She was a good musician, and having a good soprano voice, was a great help to us in the singing. But though she will be much missed by her family, and by the church, we do not sorrow as those who have no hope, for when the day breaketh, and the shadows flee away, the great uniting time will come. She loved her Saviour, and longed for his appearing, and she now awaits his call to come forth to eternal life. To her father, brothers, and sisters, we extend our warmest sympathy.—Thomas R. Oakes, Warkworth, N.Z.

N.S.W. Home Missions.

By H. G. Payne.

State Evangelist.—T. R. Coleman spent the month of September at Mosman, and is now in the beginning of his campaign on the Richmond River, under the auspices of the District Committee.

Auburn.—F. Collins. One added by faith and baptism. Young Men's Training Class and Evangelistic Band have been formed. The latter's work in the open air and from door to door has doubled the attendance at the North Auburn gospel services.

Belmore.—G. H. Browne. Work is steadily being carried on.

Erskineville.—J. Clydesdale. One added by faith and baptism. Plans of the new chapel have been accepted, and tenders are being called.

Hornsby.—Meetings good. Several enquirers seeking the truth. Bible School has outgrown the building accommodation.

Junee-Marrar.—T. G. Mason. One added by faith and baptism. Eight centres have been visited by the evangelist during the month.

North Sydney.—F. T. Saunders. Additions: faith and baptism, two; baptised believers, two.

Rookwood-Canley.—W. J. Williams. Added by faith and baptism, two; restored, one.

Wagga.—A. Brown. Prospects are very bright. Land for chapel has been purchased, and the building will be commenced at an early date.

Total Additions Reported.—Faith and baptism, seven; baptised believers added, two; restored, one.

No reports from Casino, Tyalgum and Mervether-Hamilton.

General.—The Organising Secretary is arranging a lantern lecture on Home Mission work in New South Wales, and will be glad to give this in the churches round Sydney, and will communicate with the churches re this matter at an early date.

Finance.—Receipts for the Month: 196/5/1; Expenditure, 126/1/10; Debit on the month, 129/6/8; Total debit balance, 1300/6/8. Thus we have passed the limit of the overdraft. Our treasurer has arranged a temporary loan from another source to keep us free from difficulties with the bank. Brethren, pray for us. Those who pray usually pay. The denial by each member of a 6d. luxury or amusement would give us an additional £100 for Home Missions. Hand your contribution to your church treasurer or Home Mission collector, or send it direct to the treasurer, C. J. Lea, 45 Park-st., Sydney.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches: Cosgrove, £10; Maryborough and Bet Bet, £32/12/6; Lygon-st., per Mrs. Holloway, 17/3; per Mrs. Craigie, £1/18/7; per Mrs. J. Haddow, £1/14/-; per Mrs. Johansen's mite box, 8/5; Mrs. Grant's mite box, 2/2; Buninyong, per Miss Sutherland, 10/-.

M. McLellan, Sec., 263 Lit. Collins-st., Melbourne.
W. C. Craigie, Treas., 263 Lit. Collins-st., Melbourne.

N.S.W. HOME MISSION FUND.

From Churches on account of their preachers: Mosman, to Sept. 30, temporary, £12/10/-; Mervether, to Sept. 22, £6; Junee, to Sept. 1, £2; Rookwood, to Sept. 29, £8/2/6; Hamilton, to July 5, £3/12/-; Wagga, to Sept. 30, £4/6/6. From Churches, per collectors: Auburn, 8/1; Petherick, £4/4/1; Erskineville, £4/3/3; Enmore, £4/10/7; Lismore, £1/10/-; Paddington, £4/3/1; Wagga, 11/6; Sydney, £4/5/6; Marrickville, £1/9/-.

Individual Contributions: G. Anderson, Lismore, 3/-; H. E. Tewkesbury, Enmore, £1/5/-; Sister S. Goddard, Paddington, £1/1/-; S. Goddard, Paddington, £1/1/-; Sister Buckingham, Paddington, 2/6; R. T. Wilson, Yerranderie, 7/-.

Church Meeting ads, 4/-; Marrar Travelling Expenses, £3; Sisters' Conference, Special Donation, £4/10/-; Scoville Committee, £14/11/5; Mosman Thankoffering, £1/11/9; Sundries, £6/3/5. To October 14, 196/5/2.

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The Blessing of Doing.

It is the building of character that should be our central aim in all life. Business, school, home, church, reading, pleasure, struggle, work, sorrow, all are but means to the one end. I do not care how much money you men made last year; but let me ask earnestly what mark last year's business made upon your character. The growth of one's manhood is of infinitely more importance than the growth of one's fortune. Everything we do leaves its impress within, upon our soul. We are building life all the while, whatever we are doing. The work itself may fail, but in the worker's disappointment, amid the failure of his plans, the work on his character goes on. Even in defeat the struggling leaves a recompense within. Giving, though nothing good comes from the gift, blesses the giver.

"In the strength of the endeavor,
In the temper of the giver,
In the loving of the lover,
Lies the hidden recompense.

"In the sowing of the sower,
In the fading of the flower,
In the fleeting of each hour,
Lurks eternal recompense."

THOUGHTS.

Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven.—A. P. Stanley.

Our veiled and terrible guest (Trouble) brings for us, if we will accept it, the boon of fortitude, patience, self-control, wisdom, sympathy, faith. If we reject that, then we find in our hands the other gift—cowardice, weakness, isolation, despair.—G. S. Merriam.

What, indeed, does not that word "cheerfulness" imply? It means a contented spirit; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self.—Thackeray.

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Church of Christ, Hampton.

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



Children's Day in Every School, November Three.

This Year's Exercise is

"CHILDREN OF CHINA; or, A Visit to the Flowery Land,"

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

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TERMS FOR ADVERTISEMENTS.

Births, Deaths, Marriages, and In Memoriam Notices: 30 words, 2/-. and 6d. for every additional six words and under.

Coming Events: 16 words, 6d. and 6d. for every additional twelve words and under.

Other Advertisements: 24 words, 1/-. and 6d. for every additional twelve words and under.

Special Quotations for Advertisements for a term.

From the Field—Continued.

ly supplied the lantern and operated it. There was a fair attendance. The proceeds were in aid of the cricket club. Yesterday morning W. H. Allen gave a good address, which was greatly enjoyed. Last night one confessed Christ.—A. C. Rankine, Oct. 21.

BENDIGO.—On Sunday we had the pleasure of Dr. Johann's company, who preached at night to a good audience. A. W. Connor was away at Derby, conducting anniversary meetings. D. Stewart spoke in the morning on "The Outcome of Faith." At the school the president of the football club, J. Ellis, presented to the team's captain an illuminated and enlarged photo. Mr. Manalack acknowledged the gift in suitable terms. The Austral Almanac was on view, and attracted much attention, several orders being secured. It is a fine production.—T.J.C.

CARLTON (Lygon-st.).—A great day on Sunday. Very large meeting in the morning to remember the Lord's death. Five received into fellowship (three by obedience and two by letter). We were pleased to have Bro. and Sister Ennis back again amongst us after a month's holiday in Adelaide. Bro. Ennis presided over the meeting, and Horace Kingsbury was the speaker, giving a fine helpful exhortation. The Century Bible Class keeps on growing in interest and numbers. The chapel was crowded at night to hear Bro. Kingsbury deliver a splendid discourse upon "Judas Iscariot." We are sorry to lose Sister Bray, who is returning to Sydney, and Sister Nash and daughters, to Mt. Dandenong.—J.McC.

CASTLEMAINE.—We had a special service this evening, Bro. Gale preaching on "Mother." The church was beautifully decorated in white. Special singing was rendered. A solo, "Where is my wandering boy?" was feelingly sung by Mrs. J. Andrews. A duet, "Mother Knows," Mrs. W. Hall and Mr. A. Hogarth. A trio, "Memories of Mother," by Mr. J. Ralston, Mr. A. Hogarth, and Mrs. W. Hall. An appropriate item was also rendered by the choir. The church was crowded.—May Kirkman, Oct. 20.

COLLINGWOOD.—Splendid meetings were held all day Sunday, Oct. 20. Bro. Clarke exhorted in the morning. W. R. Hibbert preached in the evening; he is now laboring with us. The church annual business meeting was held on October 2, when the following were elected to the position of officers:—Bren. Brownrigg, Burns, Gagg, Webster, Andrews as deacons; Bro. Burns, treas.; Bro. Andrew, sec., 127 Charles-st., Abbotsford. Bro. Paul was elected, but resigned. Sister Brooker, organist; Sister Daniel, leader of singing; Sister Hanger, F.M. Collector; Sisters Gagg, Hanger, Plain, deaconesses.—W.A., Oct. 21.

WEDDERBURN.—Splendid interest in all church work. Crowded meetings. Adult Bible Class averages 70 in attendance. Last Lord's day week Bro. Marrows gave one of the most able addresses ever listened to here on "That Question of Baptism." Another crowded meeting last night to hear an able address on "The Greatest Building in the World," which proved to be character. Bro. Marrows is doing a splendid work here. Hoping to have 120 in Bible Class on rally Sunday, Nov. 3.—F.J.P., Oct. 21.

CHELTENHAM.—Splendid gatherings to-day, Bro. F. Thomas speaking both morning and night, and highly appreciated. On Wednesday last the Sunday School anniversary tea was held, followed by the demonstration held in the Protestant Hall. Though this is the largest building in the district, it proved to be far too small for the gathering which assembled. The items on the programme were well rendered and received. The secretary of the school, in giving his report, stated that 21 from the school had obeyed their Saviour during the year. The teachers therefore were entering on the new year with continued confidence in the power of the story of Jesus. Next Thursday the prize night will be held.—F.W.M., Oct. 20.

FITZROY.—One sister received into fellowship by letter, Oct. 20. Good meeting at night. At close of Bro. Whelan's address, one young lady made the good confession.—R.A.L.

BOX HILL.—At our Sisters' meeting on October 2 Sister C. Gill said farewell on behalf of the sisters to Sister Nightingale, who was leaving for Brisbane, and also gave her greetings for the Brisbane sisters, and Sister Bignill, who was formerly a member of our class. Sister Weise presented Sister Nightingale with a small gift as a token of esteem from the sisters. Sister Nightingale feelingly responded.—Alice M. Smith, Oct. 19.

SOUTH YARRA.—On Oct. 13, V. Heather exhorted, and in the evening H. Clarke preached to a good audience. Last Lord's day we had a number of visitors. W. H. Nightingale, from Box Hill, gave a farewell message prior to his taking up the work at Brisbane. He takes with him the best wishes of the South Yarra church, with whom he labored for over two years. C. A. Quick has resumed duty, after six weeks of enforced absence, and we are pleased to say is restored to health and strength.—T.M., Oct. 21.

SHEPPARTON.—Good meeting last night. Bro. Clipstone delivered a good address on "Almost a Christian." Two confessed Christ—a married lady and a young man (son of Bro. and Sister Brownbill, of Geelong).—Florrie Knight, Oct. 21.

MELBOURNE (Swanston-st.).—Last Lord's day, Bro. Rankine, of Hawthorn, addressed the church very acceptably on the subject of "The Lord's Supper." Bro. Allen took for his subject in the evening "The Progress of Faith," illustrated by life of Moses. Good attendance and interest. Bible Class and school well attended.

EMERALD.—Splendid meetings all day yesterday. One received in by letter from Pralran. Bren. Morris and Sturken, from Northcote, and Sister Joyce, from Richmond North, met with us. Two splendidly attended meetings at night.—Interest is keeping up fine.

BRUNSWICK.—Last Thursday week a social was tendered to Bro. and Sister Mr. and Mrs. Carl Peters and their three sons, and to Bro. and Sister Mr. and Mrs. Charles Scott, all of whom have left the district. Last Lord's day night a "Lily" service was held. Chapel nicely decorated with lilies, and filled. Anthem, "Consider the Lilies," was sung by the choir, and Sister Miss Olga Barnum sang a solo bearing that title. Bro. Way preached an appropriate sermon. Last Wednesday the sisters formed an executive with the following as officers: Mrs. Way, president; Mrs. Walter Scott, vice-president; Mrs. Ernest Payne, secretary. It is to work up a sale of work for the land debt. The Endeavor Society has been visited by the C.E. Cycle Corps. To-day J. W. Baker, from North Fitzroy, gave an uplifting exhortation, and Bro. Way preached on "He that overcometh." Fine address and big audience. The following deaths have been announced: Bro. Donaldson—a brother; Sister Mrs. Ellis—a father; Sister Ahgan.—W.T., Oct. 20.

FOOTSCRAY.—Good meetings at all services to-day. A brother and sister from Bendigo were received in, whilst among our visitors were Sister Legg, from Tasmania, and Bro. and Sister C. Emmerson, from Northcote. Bible School, 120 scholars present, whilst the Century Bible Class had 61. The annual school picnic is to be held on Cup Day at Akona Bay. A Junior Endeavor is starting next Sunday morning. Miss Jessie Sharp has been appointed superintendent. The Boys' Club, C.E., and Sewing Class are doing good work. Next Sunday evening the Footscray Rechabites attend the church in a body (in regalia), the occasion being their annual parade in connection with their anniversary. Bro. More is to preach a sermon suitable to the occasion. At the close of this evening's service one sister was baptised.—A.J.T., Oct. 20.

DANDENONG.—Bro. Larsen conducted the anniversary services afternoon and evening. On Monday evening a public meeting was held, when Bro. Allen, from Swanston-st., and Bro. Manifold, from Brighton, gave excellent addresses. There were musical items by the choir, solos and duets by brethren and sisters, also a recitation by a young sister. The young men have made a

start with their gymnastic exercises in the Temperance Hall.—J. Proctor, Oct. 20.

NEWMARKET.—On October 13 Bro. Mudford commenced his labors as evangelist. He spoke to a good meeting in the morning, and at night a good audience was present to hear him deliver a fine address on "Discipleship." On October 16, we held a tea and public meeting to welcome Bro. and Sister Mudford, when a good number sat down to tea, and there was a large attendance at the public meeting. Bro. Mitchell presided, and Bro. Hatty welcomed our new evangelist on behalf of the church. Bro. Kingsbury, the President of the Conference, gave us a fine address, and Bro. Nightingale, who is taking Bro. Mudford's place in Brisbane, and Mr. Potter, the local Baptist minister, also spoke words of welcome, after which we had the pleasure of listening to Bro. Mudford. Good programme of solos, etc., by visiting and local singers.—J.H.

Here and There

Twenty-eight confessions up to last Sunday in the Maryborough-Bot Bet mission.

North Adelaide church has appointed W. E. Grosvenor, 64 North Terrace, Adelaide, as secretary.

H. Knott was at the Sydney preachers' fraternal on Monday, October 14, making new friendships and renewing old ones.

The collection from North Adelaide church for the College of the Bible was £4/15/5, and not £2/12/-, as reported previously.

"The church member who sows discord among the brethren is an abomination unto the Lord, no matter how pious he looks and acts."

It is ours to leave the whole of the religious life of this country with the plea for Christian unity by a restoration of the church of the New Testament.

S. H. Pittman, who lives at Eddington, some 16 miles from Maryborough, Vic., has rendered efficient help in the song service on several evenings at the tent mission.

The N.S.W. brethren are most enthusiastic about the coming of H. G. Harward to that State. The H.M. Committee is being bombarded with applications for his services.

P. D. McCallum has accepted the offer of the Dunedin church to labor with them as assistant evangelist, his special field being Roslyn. He sails for the Dominion on October 30.

The Austral Co. has received a supply of the "Life of Sydney Black." Bro. Black was the founder of the Twynholm Orphanage, London, and the story of his work in connection with it is full of interest.

The plea the disciples of Christ are urging is either a necessity or a nuisance. If the latter, the sooner we disband the better; if the former there should be greater loyalty to it and more earnest efforts made to propagate it.

Victorian Churches of Christ C.E. Union.—We have to announce that the rally advertised for October 28 has been postponed indefinitely. We regret having to disappoint, but same will be explained in circular letter to C.E. secretaries.—E. Davis, President; C. Timmins, Secretary.

W. O'Brien, of Charters Towers, Queensland, writes to say that the Chapman-Alexander mission has been stirring up things in that town, and that through discussions in the daily press attention is being directed to New Testament teaching on the subject of baptism. Bro. O'Brien, who is manager of the Bank of New South Wales, also preaches for the church at Charters Towers. He reports three confessions, and large meetings. The church contributed £5 to the College of the Bible.

H. T. Pedler is secretary of Ungarra church, S.A. Address, Moody P.O., via Tumbly Bay. The secretary of the Merewether, N.S.W. church, is J. Wright, "Rose Cottage," Rose-st., Merewether.

The secretary of the church at Invercargill, New Zealand, is now George Ladbrook, Awarna Plains, Southland.

The monthly visit to the Cheltenham Benevolent Asylum will be paid on Wednesday, Oct. 30. The Swanston-st. sisters will provide the programme. Trains leave Melbourne (Flinders-st.) for Cheltenham at 1.12 p.m. Cabs meet train at Cheltenham station.

We regret to hear of the death of Thos. Manifold of Christchurch, N.Z. The deceased was the father of George Manifold, evangelist of the church at Brighton. He was a member of the church for 36 years, and held in high esteem by the church of which he was a member and the community in which he lived.

It was stated before the committee to enquire into the cause of high house rents in Sydney, that by next Christmas there would be 30,000 more people in this State than there were last Christmas. The problem before the H.M. Committee of reaching all these is a serious one, lacking as they do, the "sinews of war." The golden opportunity is being lost for lack of the golden coin to attract it.

Our Melbourne readers are presented with another opportunity of meeting Dr. Chapman, Mr. Alexander and party, on Wednesday, the 30th inst., at the Exhibition Building. Prior to leaving Melbourne at the close of the mission in May last Dr. Chapman and Mr. Alexander accepted an invitation from the Victorian C.E. Union to conduct this special meeting on the 30th, Dr. Chapman having a special interest in the C.E. Society by reason of his office of Trustee of the United Society of Christian Endeavor, Boston, U.S.A. Endeavorers will be admitted by a special card obtainable through Society secretaries, and admission to the public will be by tickets, which are obtainable at one shilling each.

Bible School Union, Victoria.—Examination: The results of the 1st, 2nd, 3rd and 4th divisions have been received, and it is expected that the others will reach me early this week. For complete returns see next week's issue of the "Australian Christian." The next meeting of the general committee will be held in the Christian chapel, new hall, Swanston-st., on Monday, October 28, at 8 p.m. All delegates are requested to attend this meeting. The annual demonstration and distribution of prizes in connection with the Union will take place about the middle of next month. Good programme in preparation from schools who have notified their intention of contributing items thereat. Full information as to date, etc., will appear in next week's issue. Do not miss this notice.—J.Y.P., Hon. Sec.

"The Anglican Church in Australia," says the *Christian World*, "is in a most anomalous position. It is in the eyes of the State on an equal footing with all other denominations—it is not established, and yet it is bound hand and foot to the Established Church in this country, bound by its traditions, conventions and laws. The Australians, like other colonists, love freedom, and are much less subject to traditions and conventional restraints than people in this country. Inevitably they crave release from the irksome and narrow traditionalism of the Anglican Church. So there is a movement for an 'Australian Church,' free from legal subordination to the church in this country—a movement with which all Free Churchmen must sympathise. The Archbishop of Sydney, in his charge to the Synod of Sydney, made what seems a very feeble attempt to reason against this movement. He assumed that 'shortened services' were all that the people wanted, and likened the 'vast and momentous change' in the constitution of the Church 'for the sake of a cause so trivial' to Charles Lamb's Chieftain burning down his house to get roast pig. The Archbishop evidently fails to gauge the situation. It is a whole Church life—services,

doctrines, activities—modern instead of antiquated in spirit, that Australians desire. They promise to show the Church at home how to free herself from crippling and disastrous bondage to the past."

The secretary of the church at Hurstville, New South Wales, is W. Buckley, Taunton-rd., Hurstville.

F. T. Saunders desires to acknowledge with thanks the receipt from the members of the disbanded church at Albury the sum of £5/4/3, to be divided equally between the Home and Foreign Mission Committees of New South Wales.

VICTORIAN HOME MISSION RALLY.

Will your church be unanimous in the 1/- per member gift to Victorian Home Missions by November 11?

Let every deacon, elder, preacher, and church secretary in Victoria take an interest in the collecting of the shillings for Victorian Home Mission Rally on November 11.

H. Kingsbury, Mrs. Chown, C. M. Gordon, T. Hagger and Gilbert E. Chandler will be the speakers at the big Victorian H.M. rally in the Masonic Hall, Collins-st., on Monday, Nov. 11, at 7.30 p.m.

Make no other engagement for the evening of November 11, but be at the Masonic Hall, Collins-st., Melbourne, before 7.30 p.m.; and if you are in the country and cannot attend, please be represented by your modest shilling.

The churches outside of Melbourne should be the first to respond to the appeal of the Women's Conference Executive for at least 1/- per member as a special gift to Victorian Home Missions by November 11. Let every country church be represented in the gift! Let every country disciple be in this blessing!

Most of the Victorian Home Mission money is spent outside of Melbourne, consequently disciples in the State outside of the capital should be very glad of the opportunity of helping to support the work. Let every country church be represented in the response to the ladies' appeal in connection with the rally on November 11.

Each member in Victoria is asked to send on at least 1/- as a special gift to State Home Missions for the rally on Nov. 11. The Women's Conference Executive desire to hand over at least £200; the money is needed, and this amount can be raised if you do not forget to send on your shilling. Send to Miss Jerrens, 9 Norman-avenue, Hawksburn, or Miss L. Rometsch, 59 St. Vincent's-st., Albert Park.

AN APPRECIATION.

By A. George Saunders.

(One of our South Australian boys in U.S.A.)

In a recent issue of the *Evangelist* you print from the pen of J. J. Haley a timely appreciation of the late G. L. Surber. A passing reference is made therein to T. J. Gore, a brother who is now spending an honored old age in Adelaide, S.A. And as one who knows and loves Bro. Gore, I am moved to offer this slight tribute to him. I ask this privilege as an Australian, as one who has been blessed by his Christian wisdom and consecrated character and as one who will ever cherish his memory.

Bro. Gore was born in Bloomfield, Ky., March 23, 1839. By a happy chance an Australian boy, a former student of Bro. Gore's, Gilbert J. Daniel, ministers for the church in that place at this time. Bro. Gore completed his preparation for the ministry of the Word in Lexington in the days of Robert Milligan.

During the autumn of 1866, in the company of G. L. Surber, he left this country, going via England and arriving in the city of Adelaide March 1, 1867. Among the two hundred thousand souls who comprise the population of that city, there are now some fifteen flourishing congregations.

For nearly fifty years he has fulfilled his ministry, not always to the same congregation, but still in that same city or its suburbs. He has just closed a ministry of fourteen years for one of the finest congregations there among our people. He

wants to die in harness. He is too earnestly aggressive to be content at rest. It matters not that the eventide of life has come upon him. It finds him still at work—the Grand Old Man among us in the sunny land beneath the southern cross. And thus, honored by his brethren and established in their affections, he is waiting for the call to lay his armour down.—*Christian Evangelist*.

COMING EVENTS.

OCTOBER 27.—Church, Swanston-st., Melbourne, Lord's day, Oct. 27—47th anniversary of church, and reunion. Former members cordially invited to spend the day. Lunch and tea provided.

OCTOBER 27 & 29.—Twenty-second anniversary of the North Richmond Church on Sunday, October 27, and Tuesday, October 29. Bro. Kingsbury and Manifold will be present on the 29th. An invitation is extended to all. Will you be there?

NOVEMBER 6 to 10.—Five nights' mission to be held in Christian chapel, Gillies-st., Fairfield, conducted by Bro. Hagger and Clay, commencing at 7.45 week-nights, and 6.45 Sunday night. Would be glad to see members from any of our churches present to help on this good work.—A. McGregor.

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

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

WANTED.

Evangelist to take up the work at North Richmond. Applicants are requested to forward applications, and stating experience, to C. A. Anderson, 123 Somerset-st., Richmond, Vic.

Evangelist wanted for the church at Boonah, Queensland. Apply T. F. Stubbin, Boonah.

The sisters of the Brunswick church in Glenlyon-rd. purpose working up a sale of work or gifts towards the liquidation of the debt on the new land. Any gifts of money or goods will be thankfully acknowledged by Mrs. W. J. Way, 112 Glenlyon-rd.; Mrs. E. Payne, 1 Belfast-rd., or the church secretary, W. Thompson, 276 Stewart-st.

IN MEMORIAM.

ANDREW.—In loving remembrance of my dear wife and also an affectionate mother, who died (suddenly) on October 25, 1911.

Oh! call it not death—it is life begun,
For the waters are pass'd, the home is won;
The ransomed spirit hath reached the shore,
Where they weep, and suffer, and sin no more.
She is safe in her Father's house above,
In the place prepared by her Saviour's love:
To depart from a world of sin and strife,
And to be with Jesus—yes,—this is life.

—Inserted by a loving husband and son, W.A. and E.W.A.

TRIVETT.—In loving memory of our dear mother, who departed this life Oct. 29, 1911.

"Oh, for a touch of a vanished hand,
And the sound of a voice that is still."

—Inserted by W. and A. Trivett.

MCKAY.—In loving memory of our dear brother Jack, who left us on October 21, 1911, to join the loved ones gone before. In hope of eternal life. "Asleep in Jesus."

—Inserted by his sister, H. McClure, Drummond.

MARRIAGE.

MCCLEAN—HASKETT.—On Sept. 25, at Willunga, S.A., Alfred Ernest, third eldest son of Mr. Frank McClean, of Lygon-st., Carlton, Vic., to Janet Watson, second surviving daughter of Mr. George Haskett, of Willunga, S.A.

The Society of Christian Endeavor.

How the C.E. Society Can Help the
Sunday School.

Topic for October 28.

Daily Readings.

The Junior's part. Jer. 7: 17, 18.

Show a brotherly spirit. Matt. 22: 37-40; John
15: 12-17.

Help the Superintendent. Gal. 6: 2-5.

Canvassing. Matt. 18: 10-14.

A reserve force at call. 1 Cor. 3: 8-11.

Whatever. Matt. 20: 1-7; John 2: 3-5.

Topic—Co-operation. Isaiah 41: 1-10 (R.V.).

Quote Isaiah's illustration of co-operation in
chapter 41.

What is the divine measure of brotherliness?

What results from oneness of aim?

* Phone Central 5167.

Bessie B. de Beer, L.D.S.

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59 Swanston St., Melbourne.

Schreck's Poultice

For Drawing and Healing Abscesses, Bolls,
Whitlows, Poisoned Sores, Burns, Sprains,
Bad Legs, and Fresh Cuts.

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

Dear Sir,—I have much pleasure in testifying to the wonderful
healing properties of your ointment. I had a very bad leg, various
sores, which for years I went to many doctors. At last I
gave up all hope, when a friend of my daughter's asked her to
persuade me to try your ointment, which I did, and six bottles
sued me, and remain so.—Yours respectfully, Mrs. Evalina
Francis.

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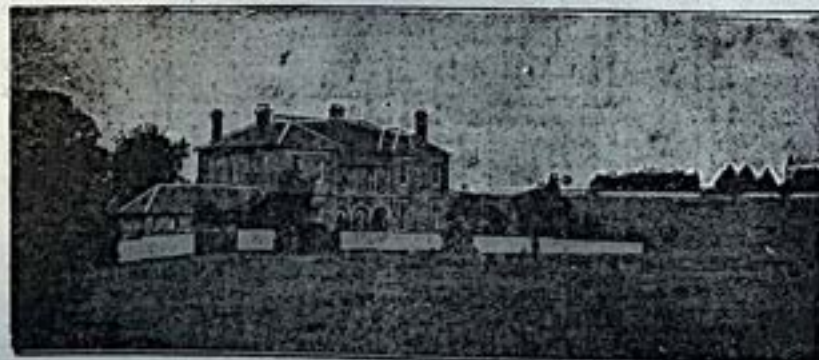
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