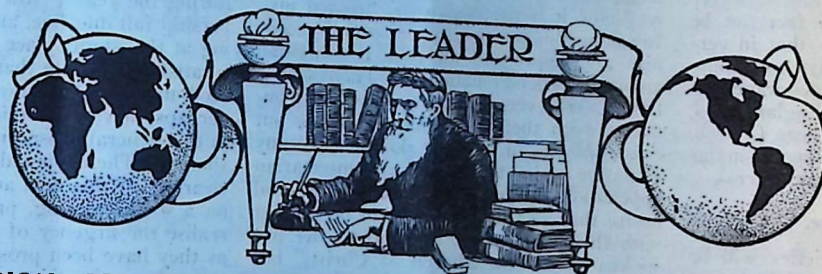


The Australian CHRISTIAN

Vol. XIII., No. 45.

Thursday, November 10, 1910.

"Drugs without prayers may be quite as useless as prayers without drugs."—Sir Dyce Duckworth.



There is a close relation between the mind and the body.

PRAYER AND MEDICAL SCIENCE.

The success which has attended the propaganda of Christian Science has been the means of directing attention to the fact that the mind plays an important part in the cure of disease. The founder of the movement, receiving her inspiration from a more acute intellect than her own, was quick to perceive what an important part mental healing could be made to play in building up a new organisation. This important curative factor she exploited for all it was worth, and for more than it was worth. By its aid she was able to foist upon the indiscriminating a bad philosophy and a worse theology. Contending at first that her system was founded on a Scriptural basis, it was not long before she made the Scriptures a mere shuttlecock to be played with in such manner as her disordered imagination suggested. As a money-making concern it succeeded beyond her wildest expectations. It succeeded because it had one element of truth in it, namely, that the mind exercises an influence over the body. Foolishly receptive as many people are, there is none so foolish as to be imposed upon for any length of time by anything that is absolutely destitute of truth. And so the fact has to be faced that by means of Christian Science thousands have been physically benefited; but as a set-off against this, they have been inoculated with a disease of a spiritual character which the world knows as Eddyism. It is a case of the last condition of things being worse than the first.

Taken up by orthodoxy.

In view of the fact that mental or spiritual healing is now receiving some attention in the orthodox religious world, and has lately been discussed in the daily press, we purpose giving it some consideration, the more especially as we have been asked to express our views in regard to the teaching on the subject found in the Epistle of James. First of all, then, let us see what James has to say:—

"Is any among you afflicted, let him pray. Is any merry, let him sing Psalms. Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed."

The question asked in regard to this passage of Scripture is, "Does it apply to Christians in the present day?" In answering this question we should say that with some limitations, it does. It is not safe to apply absolutely a passage of Scripture of this kind to the present day, if it was given under different conditions to those which obtain now. In the days of the Apostle James, the church was endowed with gifts which it cannot now claim to possess. Especially was this the case in regard to the eldership. For example, Paul admonishes Timothy not to neglect the gift that was bestowed upon him by the laying on of the hands of the presbytery or eldership. In the early church there were gifts of "faith" and of "healing," and other gifts that we have no evidence the church possesses now. Thus Paul in 1 Cor. 12: 9, says, "To another faith by the same Spirit; to another gifts of healing by the same Spirit." Eliminating from the passage in James the miraculous element suggested by the foregoing, we can see in it something good for present day use.

A point overlooked.

There is another point in connection with the passage in James that is usually lost sight of, and that is that the sickness referred to is the result of sin. Plumptree, in his Commentary on James, dealing with the words "if he have committed sins," says: "The Greek expresses with a subtle distinction, hard to reproduce in English, the man's being in the state produced by having committed sins." The context

seems to support this idea. Paul, in referring to the Lord's Supper, and the abuse of it by some, says, "For this cause many are weak and sickly among you, and many sleep." In the case cited by James, the calling in of others would indicate a desire for reformation, and the prayer of faith might well be efficacious in removing sickness, especially if that sickness had been inflicted as chastisement for wrong-doing. If the above be a correct view of the passage, its indiscriminate use would not seem to be warranted. But, whatever view may be taken in this regard, it is quite clear that the apostle did not dream of dispensing with such aid as could be rendered by medical science. This is evident from the fact that he prescribes anointing with oil. The parable of the Good Samaritan gives an example of the medical use of oil (Luke 10: 34), and another example is found in Isaiah 1: 6. Josephus tells us that Herod the Great used oil baths, and Celsus prescribed friction with olive oil for fever. James, therefore, in addition to the prayer of faith, prescribes the best known medical remedy of his day, and we may take James as a safer guide than modern Christian Scientists.

Emmanuel societies.

On saner lines than Christian Scientists, some of the orthodox churches are successfully combining mental healing with medical science. What is called the Emmanuel movement has been in existence for a few years in America, and the work done is thus described: "The work is being carried on under two clergymen, assisted by highly trained medical men. One of these, speaking at the Pan-Anglican Congress, claimed that a work was being done at Emmanuel Church, Boston, without parallel in the history of Christendom; a clinic in which scientific men, theologians, psychologists, worked hand in hand for the alleviation of human suffering, its special treatment being that of functional nervous disorders. The question may be rightly

asked, he said, admitting that the patient can be cured by physical means. Why not leave him in the hands of the physician? The answer he gave is a weighty one. Because diseases are fundamentally diseases of character, and the church exists, if it exists for anything, for the moral uplifting and the training of the moral character. The healing power of prayer is inculcated. It is not a theologian, but a leading psychologist who says, as regards prayer for the sick, 'If any medical fact can be considered to stand firm, it is that in certain environments prayer may contribute to recovery, and should be encouraged as a therapeutic remedy.' In England, too, under the auspices of the Anglican Church, a society has been formed upon similar lines, and is meeting with much success.

Prayer and medical science.

The progress of these societies will be watched with much interest. They are treating disease from the standpoint of the Apostle James — prayer and medical science. Certain classes of disorders will yield to this combined treatment more readily and certainly than if each were tried separately. The value of mental suggestion has long been recognised as helpful in the cure of certain maladies. It is not a specific for all diseases. Coombs, in his "Religious Delusions," says, "While suggestion is a potent influence in healing disease, it has its limits. If a thorn is in the foot, suggestion will not pull it out. Faith healing will not set a broken bone nor replace a dislocated joint. Material remedies are essential, surgeons are valuable. To pray to God to set a broken leg, and refuse to call a surgeon, out of prejudice, is criminal." It is good common-sense and good Scripture for a sick man to send for a physician. It is equally so for the sick man to use as an adjunct the faculty of prayer, and for his friends to pray for his recovery, providing both are believers in the efficacy of prayer. It is true in this as in other things, that God helps those who help themselves.

Editorial Notes.

"Other Denominations."

Occasionally we hear brethren who are not well informed of the origin and aim of the religious movement with which this paper is connected, speaking of "other denominations," thus implying that this restoration movement is but one among the religious denominations, and a part of denominationalism. There is, of course, a sense in which it is true that every movement named or denominated is a denomination, but this is not the sense in which the word is generally used religiously. When speaking of a denomination in this respect, it means, as defined by Webster, "A sect;

as, a denomination of Christians." But those who are known simply as Christians or disciples of Christ are squarely opposed to sectarianism. They regard sects, as Paul did, as "works of the flesh." We stand for the union of Christians by the abandonment of all sectarian creeds, names and usages. We are not advocating the reformation or improvement of sectarianism, but its destruction. Being among the plants which our heavenly Father has not planted, we know it is destined to be "rooted up." In taking this position, we of course recognise and appreciate all that is Christian among the denominations. Their Christianity, however, is not necessarily connected with their denominationalism, but exists in spite of it. Nor do we make any exclusive claim to the use of unsectarian appellations. We are Christians only, and desire that all Christians should be content with the divine name. Sometimes we are spoken of as "the Church of Christ," but of course we realise that the Church of Christ includes all Christians, and the congregations claiming to be simply churches of Christ make no such claim. It may be difficult at times to avoid the use of terms inconsistent with the position and the plea we present. Such difficulty arises partly out of the existing religious confusion, and partly from a lack of clearness of thought in apprehending what we stand for. As F. M. Rains put it, we may, while opposing sectarianism, catch the germs ourselves.

Evangelistic Aggressiveness in N.S.W.

The cause of primitive Christianity has made more rapid progress in N.S.W. during the last four or five years than in any of the States. For many years the work in the mother State was not of rapid growth. Twenty-five years ago the total membership, as a result of over thirty years' effort, was only 625. At last Conference it exceeded 4000, and the last four years were the most fruitful in the history of the cause. The brethren about that time entered upon aggressive evangelistic work, and, although the forward movement then inaugurated was regarded doubtfully by some of the more cautious, all will now admit that the result has more than justified the labor and expenditure involved. The Home Mission income has increased from about £500 to more than treble that amount and there has been also a most gratifying development of liberality in Foreign Mission enterprise. This, of course, has been owing in a large measure to the increase of membership. Every newly organised church becomes a permanent source of supply for the foreign field, and every fresh convert, when rightly instructed, becomes an additional subscriber to the work in the regions beyond. To expand the work at home is to strengthen the base of supplies for the work abroad. Contributions to Home Missions thus materially as-

sist our Foreign Missions. We notice that our N.S.W. Home Mission Committee in their zeal for extending the cause in their fruitful field have incurred a debt of over £300. To enter upon a policy of financial retrenchment at the present juncture would be little short of disastrous; but unless a very liberal response is made to the invitation on Home Mission Sunday, Dec. 4, the position will indeed be serious. A few brethren have contributed large amounts during the year. Now let the whole membership fall into line, and by a record offering at this stage place the finances in such a satisfactory state that the work may proceed unchecked. New South Wales was, perhaps, never so solidly prosperous, and in this general prosperity our brethren have shared. There should be no difficulty in clearing off this debt and placing the funds on a sound footing, provided the brethren realise the urgency of the matter and give as they have been prospered. Our readers throughout the States will watch with interest the result of the appeal now being made to the churches and brethren of New South Wales.

Church Extension Day in S.A.

Lord's day, December 4, is Church Extension Sunday in South Australia. An appeal is being made to every church in that State for a liberal offering, in which every brother and sister is asked to participate. The fund was started on October 4, 1907, with a gift of £10. "It has now absolutely its own £674, and £1530 on loan to it without interest." Already three buildings have been erected by its aid: Mile End, Maylands, and Broken Hill. The money is lent on very easy terms, and repaid in regular instalments. "Every pound goes into a permanent and active fund. It helps to build one chapel, and is returned to go out again to help another. It is ever in perpetual motion, gathering and increasing in force as it goes." As the importance of this fund is more fully realised, it will be better supported. Already it has been of inestimable assistance to the work in Mile End and Maylands, which owe their existence to its aid. Broken Hill church carried on a precarious life for many years with but little, if any, progress, but when this fund came to its aid it at once took on fresh vigor, rapidly increased in membership, and is now regarded as a permanent and substantial religious force in the city. Our American brethren have realised the importance of this work, and have now a fund of over £163,000. In the first eleven months of the year closing on Sept. 30, 106 buildings were opened by its aid, on which nearly £40,000 was advanced, and 263 appeals for loans were waiting to be dealt with. The receipts for the eleven months, apart from interest, were £108,940, and this did not include the annual offering on Church Extension Day in September. Of course we can only do things on a comparatively small scale in Australia, but the above figures will serve to indicate how

the fund is appreciated in the United States. The good work that has already been done in South Australia must commend itself to every earnest disciple. Tumby Bay, Semaphore and other places are looking forward to receiving assistance, and every worker knows how diffi-

cult it is for a homeless church to carry out its mission, or even in some cases to continue in existence. Homeless churches, like homeless brethren, need our practical sympathy, and this can be exhibited in South Australia on Dec. 4.



Bible Studies.

By H. G. Harward.

No. 6.—THE GIFTS OF THE SPIRIT.

Introduction.—It is necessary to distinguish between the gift, and the gifts of the Spirit. The former is the promised blessing for the obedient believer of the gospel (Acts 2: 38; 5: 32). The latter was a special manifestation of the Spirit's power peculiar to the apostolic age. "There are diversities of gifts, but the same Spirit." "Through the Spirit" the varied gifts were bestowed. He was the agent in their bestowal.

Discussion.—Let us consider:—

First. The nature of the gifts (*cf.* 1 Cor. 12: 4-11). There are nine mentioned in this Scripture. 1. The word of wisdom. 2. The word of knowledge. 3. Faith. 4. Gifts of healing. 5. Working of miracles. 6. Prophecy. 7. Discerning of Spirits. 8. Tongues. 9. Interpretation of tongues.

Second. Upon whom were these gifts bestowed? There is not much evidence to show how large a number of persons were the recipients of these gifts. Study the Samaritans (Acts 8: 14-19), and the Ephesians (Acts 19: 1-7). From these cases we infer—1. That it was customary in the establishing of different congregations to bestow these gifts upon some of the members. 2. That all would not receive the same gifts. 3. That one member would not receive them all.

Third. How were the gifts bestowed? Study the following cases, and this will be the answer—*Through the laying on of the apostles' hands.*

1. The seven in Jerusalem (Acts 6: 6-8; 5: 8). Two of the seven were able to work miracles after the hands of the apostles had been placed upon them.

2. The Samaritans (Acts 8: 14-20). Note—(1) Philip could preach and baptise. (2) He could work miracles. (3) The presence of the apostles was necessary to their reception of this power. (4) This was the power Simon desired. (5) Philip could not impart the Spirit.

3. The Ephesians (Acts 19: 1-7). They spake with tongues after the hands of Paul had been placed upon them.

4. Timothy (1 Tim. 4: 14; 2 Tim. 1: 6). These exhortations show how the gifts were received.

5. The Romans (Rom. 1: 11). Paul's presence was necessary for the bestowal of the gift he desired them to possess.

Fourth. What was the purpose of these gifts? 1. To equip for service. Special power needed. 2. To edify the church. They had no written Scriptures of the New Testament. They were dependent upon oral instruction. The apostles could not remain for a prolonged period with any one congregation. 3. To enforce the truth (*cf.* Mark 16: 20). The signs following confirmed the word (1 Cor. 14: 22). They were designed in part to influence the unbeliever.

Fifth. Are these gifts still bestowed? Is the failure to possess them due to want of faith or faithlessness? Those who make this claim (1 Cor. 13: 8, 9). In this passage three of the gifts are referred to as passing away. If their bestowal was dependent upon the presence of an apostle then they must have passed away with the apostolic age.

Conclusion.—Note the difference between the baptism and the gifts. The former required a divine administrator without any intermediary. The latter were divinely bestowed, but through the medium of the ambassadors of Christ.

Note the distinction between the gifts and the ordinary measure of the Spirit enjoyed by all believers. The first by the laying on of hands; the second by faith and obedience. The former miraculous power bestowed and manifested; the latter, the "fruits of the Spirit" (Gal. 5: 22).

No. 7.—THE WITNESS OF THE SPIRIT.

Introduction.—A very general idea prevails that the witness of the Spirit consists

of some peculiar sensation experienced by the Christian. The emotions of joy and peace; the feelings of happiness and contentment, are frequently called the "witness within."

Notice the phraseology of the passage (Rom. 8: 16). "*With*," not "*to*," our spirit. There are two witnesses to the fact that we are children of God—the Holy Spirit and the human spirit. It is a dual testimony.

Discussion.—First. Does the Spirit of God testify? Note these Scriptures: John 15: 26; Acts 5: 32; Heb. 10: 15; 1 John 5: 7. From these passages we learn that it is part of the Spirit's work to bear witness.

Second. Does the spirit of man testify? Study 1 Cor. 2: 11; Rom. 2: 15; 9: 1; 2 Cor. 1: 12. We learn here that man's conscience or spirit is also engaged in witnessing.

Third. Is the witness reliable? This determines the value of the evidence. Its influence in a court of law. The Holy Spirit is called "the Spirit of truth." There can be no questioning of his testimony. Man's spirit testifies in harmony with facts as it knows them.

Fourth. How is the testimony given? Examine these passages: Matt. 10: 20; John 16: 13; Acts 1: 16; 4: 25; Rev. 2: 7, 11, 17; 1 Cor. 2: 13. These passages show that the Spirit testifies through the medium of language; words are employed to convey the testimony. The testimony of man's spirit is borne in the same way.

Fifth. Where is the testimony found? The Bible contains the Holy Spirit's testimony upon any subject revealed there. Note Acts 1: 16; 4: 25; 28: 25. "It follows, therefore, that the inspiration of the apostles was provisional; that of the New Testament is stereotyped." "As coal has been called fossil sunlight, so the New Testament may be called fossil inspiration, the supernatural illumination which fell upon the apostles being herein stored up for the use of the church throughout the ages."

Sixth. What is the testimony? On the divine side a revelation of the conditions by which we receive the spirit of adoption, and become children of God, and how to continue therein, and on the human side a testimony of our own consciousness as to whether we have complied with the conditions. The Holy Spirit testifies concerning what we must do to become children of God; our spirit testifies that we have done these things. Thus the dual evidence is given.

No. 8.—THE INDWELLING SPIRIT.

Introduction.—There are many names given to the Holy Spirit expressive of relationship to the individual believer: Spirit of life (Rom. 8: 2); the Spirit of Holiness (Rom. 1: 4); the Spirit of wisdom's revelation (Ephes. 1: 17); the Spirit of faith (2 Cor. 4: 13); the Spirit of truth (John 14: 17); the Spirit of grace (Heb. 10: 20); the Spirit of adoption (Rom. 8: 15); the Spirit of power and love and discipline (2 Tim. 1: 17).

Discussion.—There are many Scriptures which emphasise the fact of—

1. The Spirit's indwelling in the life of the child of God. Study the following:—Rom. 8: 9, 11, 15; 2 Cor. 5: 5; Gal. 3: 2; 4: 6; 1 Thess. 4: 8; 2 Tim. 1: 14; Heb. 6: 4; 1 John 4: 13; Eph. 5: 18; Acts 13: 52. Our bodies are temples of the Holy Spirit. God dwells in us. Christ liveth in me. How? Through their representative—the Holy Spirit.

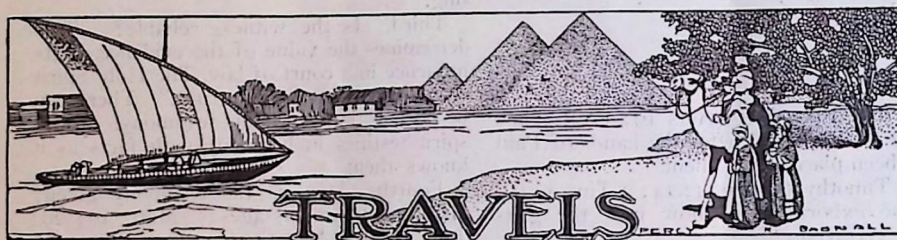
2. How is the indwelling received? (1) By faith (John 7: 37-39; Eph. 1: 13); (2) By obedience (Acts 2: 38; 3: 19; 5: 32; Gal. 3: 2). This is one of the promises of the gospel. (3) By prayer (Eph. 3: 15; Col. 1: 9-11). We received the gift of the Spirit in our acceptance of Christ and our

obedience to the gospel. We pray for the larger measure necessary to our daily living for Jesus.

3. How is the indwelling retained? It is possible to resist, quench, and grieve the Spirit. There must be on our part: (1) The life of continued obedience; (2) The life of holiness (Rom. 8: 13; 1 Cor. 3: 17).

4. How is the indwelling manifest? (1) Not by the possession of miraculous powers, as in the case of the baptism and gifts of the Spirit. (2) Not in dreams, visions, or fleshly sensations. (3) In fruitfulness (Gal. 5: 22). (4) In strength for service (Eph. 3: 16; 6: 10).

Conclusion.—This is the great test: "If any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9):



Going Up to Nazareth.

By J. E. Thomas.

Our guide told us it was possible to travel in one long day from Nablous, which is the ancient Shechem, to Nazareth; so we being anxious to make this journey in the time, were astir long before daylight. We left our splendid hotel by 4 in the morning, and started with steady pace o'er the hills of Samaria. It was a beautiful moonlight morning, and cool with the freshness of heavy dew so common to Palestine. The night watchmen in the vineyards had not ceased their long vigil, and were looking anxiously for the day-break. Our Arab steeds seemed to enjoy their early move as much as we did, and it needed care to guide them among the rocky hills, on the uneven track we were taking. If we had gone east, we would have come to ancient Salem, near to Enon, where John baptised, but our path lay to the north-west, over hill and plain. We were travelling through the country into which Abraham came "by faith, not knowing whither he went." If he came in the summer, it was a barren sight that greeted him, but his faith took him onward. We came by the rising of the sun to the ruins of ancient Samaria, now named Sebastieh (meaning the august) by John Hyrcanus Maccabæus, after the Roman Emperor. The selection of such a site by Omri showed his genius as a general, for the position is almost impregnable. There are some ruins of the once magnificent temple erected by Herod in honor of Augustus, and some later ruins of the Church of St. John, built by the Crusaders; but the ancient glory of Samaria has long since departed, and only a dirty village of mud huts marks its place.

Further on to the right of the road we came to Sanür, a fortress on the plains of Sanür, which was captured by Ibrahim Pasha, and destroyed by him. It is now a fine town in the centre of a very fertile district. To our left again we saw the site of the ancient Dothan, where Joseph was sold by his jealous brethren to the Midianite traders. The name Dothan means "the two wells," and two refreshing springs are all that now remain to mark the place of this sad transaction. A pleasant ride through groves of olive and fig trees along a well-beaten track brought us to the modern village of Kabatiyeh. Here we were taken to the house of the cousin of Philip, our guide, and treated in a most hospitable manner. We were refreshed with luscious watermelon and ripe figs, and as we rested and did justice to their bounty we were able to converse through our interpreter with this most intelligent and delightful family. We learned that they were the only Christian people in the village, which accounted for their kindly reception of us. It takes this common love for Jesus Christ to bind men thus together. What a great day it will be when all men shall know him, and be united in the fellowship of his glorious kingdom!

On the way.

Leaving this pleasant company, we passed along the main street of the village and saw jewellers and shoe makers at work in their shops, and tradesmen with their wares for sale. Along the road beyond Kabatiyeh we met or passed many people either coming or going to the market at En

Gannim. One company of these merchants made a procession of 58 horses and donkeys, well laden with melons, figs, tamarisks, corn, and other products of the soil. The people in these parts seemed more industrious than any we had met with before, and they saluted us with salaams in a most cheerful way. We arrived by noon at Jenin, which is the ancient En Gannim, or Fountain of Gardens, of which we read in the 19th of Joshua. It was a border city between Issachar and Benjamin. It is a rather busy place, and has a population of about 2500 people. As the day was very hot, we were glad to tie up our horses and make ourselves comfortable under a shady grove of fig trees. We were soon surrounded with dirty looking Moslems, who brought us abundance of fruit, for which we were not allowed to forget that backsheesh was required. The women attendants were especially solicitous, and they seemed quite sorry when our appetites (and backsheesh) failed.

Esdraelon.

After resting till the noonday sun had passed over, we remounted and rode under beautiful palm and tamarisk trees, or through orangeries unfenced, and between hedges of cactus, across the pretty stream flowing through Jenin, till we came to the famous plain of Esdraelon. This is the most productive part of all Palestine, except perhaps the valley of Eschol, and it is now owned mostly by some Christian gentlemen in Beyrout. It is only partly cultivated, but the owners are encouraging closer settlement and more intense cultivation. We soon came in sight of very many places of interest to students of Jewish history. To our right arose the mountains of Gilboa, reminding us of David and Jonathan, and upon which was enacted the last scene in the sad tragedy of King Saul. Turning slightly from the straight course north, we saw the little modern village that stands where the ancient Jezreel once was. Here Saul made his headquarters for his last battle, and on the hillside near by he fell. Here, too, the wicked Jezebel and the weak, idolatrous Ahab had their palace, and their temple to Baal, on the site of the ill-gotten vineyard of Naboth. Some two miles distant is a dirty little hamlet, now called Solam, the place of the ancient Shunem, where the Philistines had their camp, and from which their leader moved to surround the terrified and ill-fated Saul. But we remember Shunem mostly because of the kind and great woman who lived there with her son, and whose room upon the outer wall was the ever-ready resting place for the prophet Elisha. Out upon these plains went this woman's God-given son with his father on such a day as we then felt, and from thence he came and died. Here, perhaps, in the prophet's chamber, was once the dead child, and the mother that would not be comforted till Gehazi came with the staff of his master, and laying it upon the lifeless form, gave the son back as God's second gift to the joyful

mother. Near to this place were some mud huts that mark the place of Endor, to which the troubled and deluded Saul came, and from its witch he heard his death knell.

Nain.

We passed northward again by some little farm houses, and a little watermill, through some fields of hyssop, till we came to the little village called Nain. It is not now a city with a gateway, but just a few hovels are there; but we could almost imagine as we saw the place that we could see the little band going on its sorrowful mission, with a widow following the bier of her only son, and that we could see the loving face and hear the gentle voice of that Christ who felt for every sorrowful one, and halting the procession of mourning, he gave back the dead son to his mother and turned her sorrow into joy. Palestine has many places of like precious memory, but none is more touching than this. Thank God for a Christ who came to bear our griefs and carry our sorrows, and give us the oil of gladness for the spirit of heaviness and bring us joy for evermore. I would like to have seen that mother, as her tears of sorrow turned to sobs of gratitude; but Christ is not dead; and I have seen such women and men as she was many times, and because I have, I know that he is the real friend of the sorrowing and the loving Christ that will heal us all if we only listen to his voice. Our Christ still lives.

Mount Tabor.

We met many travellers as we journeyed through the beautiful fields from Nain to Nazareth. In the distance we saw Mt. Tabor, where the army of Barak gathered, and led by the noble Deborah, they overthrew the mighty hosts of Sisera. Here upon this fertile plain rang out the glad triumph song of Deborah, and her joyful minstrels. As they commenced, they sang, "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. I will sing praise to the Lord God of Israel," and closed with words so common to the age, "So let all thine enemies perish, O Lord, but let them that love him be as the sun when he goeth forth in his might." The hills of Galilee must have rung on that day with the music of God's

victorious host. It brought to me the vision of the triumphant hosts of the redeemed that will upon fairer plains sing at last the eternal song of the ransomed that shall ring through the hills of glory.

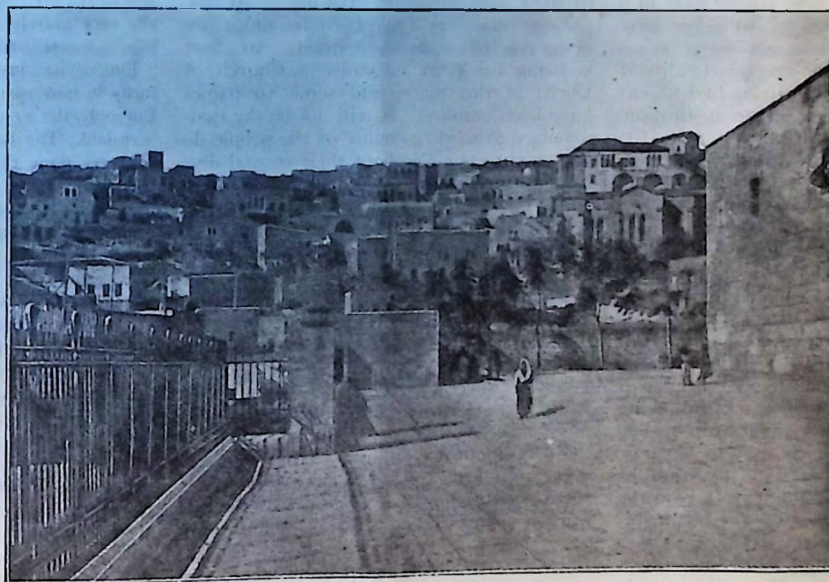
Nazareth.

We passed over what was said to be the battle ground where Napoleon with 2100 Frenchmen routed Kleber and his 25,000 Turks, and came towards evening time to the hills upon the plateau on which is Nazareth. It was a steep and rather dangerous climb, and one not suited to the comfort of weary travellers. But our horses were more used to it than we were, and it was a help sometimes to cling to their manes. Up we mounted over rocks and on narrow hillside paths till we came to the newly made road that leads into Nazareth. We passed by the Hill of Precipitation, over which the friends of Jesus were going to throw him,

where he spent his early life. It was a great joy to me to be at last in the place in which our Lord lived during his boyhood days. As I walked through its few streets—for there seems but one long street in Nazareth—I saw the carpenters' shops, and wondered whether they were much like that in which Jesus worked with Joseph. There is of course the exact shop there, according to those that show it, but all the city seems too modern to have any house in it more than a century or so old.

The home of Jesus.

There is a fine orphanage, and some other splendid modern buildings in Nazareth. There is a Greek and a Latin Church, each said to be on the site of the annunciation where the angel spoke to Mary, while from under the Greek Church flows water into the spring of the Virgin. This spring supplies water for all who have not rain water tanks, and is a busy centre of gossip both morning and evening. Here the women, who as elsewhere in Palestine, are the burden bearers, come with their pots and skins to be filled with water for the daily use. It was an interesting sight to watch them at sunrise as they came clad in their light native costume, chattering as they went to get a fresh supply of "the gift of God." There are few places I liked better than Nazareth in the land of our Lord. We stayed at the nice clean comfortable Hotel Victoria, and as we heard the evening bells ringing for prayers in the Franciscan monastery, there seemed no sound to mar our thoughts of him who once trod the pathway along which we



View of Nazareth from the Church of the Annunciation.

Nazareth is not named in the Old Testament, nor by any classic writer. Its history dates from the time of Christ. In 1620, the Franciscans, aided by the powerful Druse chief, Fakhreddin, established themselves here. The modern En-Nasira is situated in a basin on the south slope of the Jebel Es-Sikh, perhaps a little lower than the earlier town. The appearance of Nazareth, especially in spring, when its dazzling white walls are embosomed in a green framework of cactus hedges, fig and olive trees, is very pleasing. Most of the inhabitants are engaged in farming and gardening, and some of them in handicrafts and in the cotton and grain trades.

and came at last into the city itself. The bad reputation evidently known to Nathaniel and those of his day no longer clings to Nazareth. It is one of the cleanest cities in Palestine, and has become a health resort for many residents of the lower plains. The fine new road through it, and on to the north, is one of the few creditable works of the Turkish Government. The city shows signs of progress, and its population is now about 8000. It is a very significant fact that as in Bethlehem, so no Jew is allowed by the inhabitants to live in Nazareth. They will not have those who are of the race of the persecutors of the Nazarene to live

had gone. We sat out upon the balcony in the cool of the moonlight evening, and talked of him, and it seemed as though he came again to tarry with us. There are some things we did not know yet about the land of unseen splendor to which he has gone, but we knew that he who was rich for our sakes became poor, and dwelt in the despised Nazareth, and from it went out into this world and to the cross to show us how much he loved us, and to bring us at last to God. Upon this fact of Jesus we had no doubt.

N.S.W. Letter.

By Thos. Hagger.

The following from the late Mrs. Booth is worth consideration by all disciples of the Lord, especially those who are unmarried:—

"As quite a young girl I early made up my mind to certain qualifications which I regarded as indispensable to the forming of an engagement.

"In the first place, I was determined that his religious views *must* coincide with mine. He must be a sincere Christian . . . truly converted to God. It is probably not too much to say that so far as professedly religious people are concerned, three-fourths of the matrimonial misery endured is brought upon themselves by the neglect of this principle. Those who do, at least in a measure, love God and try to serve him, form alliances with those who have no regard for his laws, and who practically, if not avowedly, live as though he had no existence. Marriage is a divine institution, and in order to ensure, at any rate, the highest and most lasting happiness, the persons who enter into it must first of all themselves be in the divine plan.

"Thousands of Christians, women especially, have proved by bitter experience that neither money, position, nor any other worldly advantage has availed to prevent the punishment that invariably attends disobedience to the command, 'Be not unequally yoked together with unbelievers.'"

Over the door of one of our old chapels in America the writer saw the following last year:—"And the disciples were called Christians first at Antioch" (Acts 11: 26). It has occurred to him that it would be good to place that over the doors or on the notice boards of our meeting houses in this country. It is certainly striking, and is a standing and constant plea for the unsectarian name—Christian. The writer would much like to see the name Christian used more; would it not be better for our Sunday Schools to be known as Christian Sunday Schools, our C.E. societies as Christian Y.P.S.C.E., and so on? And certainly it does not sound nice to hear the brethren referred to as "Church of Christ people"; as individuals we are Christians, or disciples of Christ, and the congregations into which we are organised for worship and work are Churches of God, or Churches of Christ.

The Richmond-Tweed Rivers District will be the first in this State to initiate district conferences, although for a number of years past such have been meeting in other States. It is to be hoped that this will be the first of many such to be established in N.S.W. It might be possible, even now, to start one such in the southern part of the State, to take in the churches at Corowa, Albury, Wagga, Junee, and Marrar. These gatherings can do much as auxiliaries to

the State Conference, and in developing the work in their own particular part.

This year N.S.W. is not able to adopt the day suggested by the Federal Conference as the day for the annual offering for Home Missions, but will take the offering on the day which has been set aside for some years past—the first Lord's day in December. At least £250 must be received as a result in order to keep present work going, and to enter one or two fields to which we are partly pledged. The N.S.W. brethren who have been doing so well for Home Missions all the year, will not fail now. Let every church take the offering! Let every member make a gift! Isolated members are especially urged to remember this important offering, and to send to the Organising Secretary, Francis-st., Marrickville.

This letter is written from Casino, another of the prosperous towns on the Richmond River. It has a district population of 6184, and is rapidly growing. At the present time over £30,000 of buildings are being erected on the main street. An effort is being made to organise a Church of Christ in this place, and some 19 names have been enrolled. It will not be the easiest place to work, as many of the people do not seem to trouble about their eternal destiny, and apparently live just for the present. There are already six denominations represented here, but that makes the need all the greater for an unsectarian church to be established, in which all who love Christ can unite if they will. If the members here will throw their heart and soul into the work, it will surely advance; but if success comes not, well—"we are not bound to succeed, but we are bound to be faithful," and to be faithful we must witness to the truth.

So compulsory military training will come into force in a few weeks now. It seems surprising that a body of several million people living in this enlightened age, should so calmly submit to preparations for the butchering of other men, when war is recognised as "the trade of barbarians," and an antiquated manner in which to try to settle a dispute. It seems awful that so many who profess to be disciples of the Prince of Peace should so calmly view the matter. The Pope has, of course, often blessed troops as they have gone forth to murder, Anglican "bishops" and "vicars" are found praying for the success of the nation's arms in war (whether the war be a most unrighteous one or not matters not), but to see that even evangelical preachers seem to have dipped their vestments into human blood and to glory in war is awful. What are those to do who are conscientiously opposed to war and military training? Are they to be fined and imprisoned, or driven from the country for conscience sake? I do not suppose that all your readers agree with me, Mr. Editor, in my opposition to things military and naval, but surely all who love Christ should plead and contend for liberty of conscience?

Casino, Oct. 31.

The College of the Bible.

By H. G. Harward.

In a few weeks my official connection with the College of the Bible will cease. It has been an undeserved honor to have been associated with our educational work during the past four years. The position I have occupied was unsought by me. It is relinquished voluntarily. There are few associations more pleasant than those of college life. It has been a joy to have had intimate acquaintance with the young men who have formed the student body. I have been more than repaid for any assistance I have been able to give them. They are worthy of our encouragement, and with the blessing of God will have much to do with the future development of the work in Australasia.

The history of the past four years cannot be written without recording many mistakes. But in counting up our successes, I feel that what has been accomplished is owing, in no small measure, to the sympathy and practical helpfulness of the brethren. For all of this I am personally very grateful. Without it little would have been accomplished.

Educational institutions do not come to maturity in four years. We have made a beginning. But only the first course in the foundation has been laid. The Board of Management and teachers have done their best. The results must be measured by the infant possibilities of the college, and not by the achievements of full-grown institutions. What the future may be rests with others beside the faculty and management to decide. And, while expressing appreciation for the co-operation of the past, I may be permitted to call attention to some of the things wanting in the work of the future.

The first essential is the thorough, practical, and hearty co-operation of the preaching brethren. They are leaders. Every live preacher knows that most congregations do nearly all that he prayerfully and earnestly leads them to do. If the preacher leads in earnest sympathy in any department of work, the congregation will not be slow to follow. In the face of existing facts it is very evident that many of our evangelists have not been consumed by burning zeal for our Australasian college. That attitude must be changed if our educational work is to prosper.

There are many ways in which the preachers ought to help the college. Guide the minds of consecrated, capable young men in the direction of Glen Iris. There is no longer need either to advise or encourage our young men to go to America. We can continue loyal to the institution wherever we were trained, without seeking to increase its student body with young men from our shores. Other colleges have not supplied our need in the past. There is no evidence that they will do so in the future. Our own college *will* and *always* should be the attitude of every preacher who has it in his power to influence our young men towards the ministry of the Word.

Again, the preachers can help by giving the college a place in the calendar of the activities of their congregations. How often is prayer offered for this work? How frequently are the minds of the members directed to its importance? What appeal is made for financial assistance? The financial problem is not very serious. One shil

ling per year from each member in Australasia would defray all expenses, and leave a balance of £350, annually, toward an endowment fund. Surely where the preacher is interested it is possible to get a more liberal response from the churches than we have had in the past.

A second essential is a deeper interest in our educational work on the part of the churches. We sing, write, talk, and pray about forward movements. But of what value is all this unless provision is made to meet the demands which are always involved in progress? What forward movement can there be with our present staff of preaching brethren? Constant appeals come to us for men. Many existing congregations are without regular preachers. It will take years for the college to supply present needs. And unless we are to be satisfied with our present position, we must be earnest in this work of preparing young men to preach the gospel. This is truly a work in which every congregation should be interested. It is the basis of the growth of the Lord's work both at home and abroad. Even self-interest should prompt all to hearty support of the college.

Of the late Cecil Rhodes it is affirmed that "he thought in continents." Larger thought and clearer vision are needed in this Federal work. State barriers must be forgotten. The college is in Melbourne. It cannot be in other places at present. It is not a Victorian institution. That State receives the immediate gain, but other States are already receiving permanent good from the work done in the past four years. Let all the members in all the churches in all the States cultivate the spirit which looks upon, prays for, and gives to the work of "Our College."

My interest in and work for the college will not cease with my official connection. I shall seek its welfare in every possible way. To lead young men to seek its training, to incline the hearts of brethren to its support, will ever be a joyous privilege. The Lord abundantly bless my successor, Bro. Main, and his associate teachers in their responsible duties during the coming years.

Hornsby Church.

Hornsby is a suburb about 14 miles from Sydney, and there are five or six denominational churches represented. The population I should estimate to be in the vicinity of 900 people. The Church of Christ, Hornsby, traces its inception back to about July, 1906, when Bro. and Sister William Crosthwaite, and Bro. and Sister George Morton and family, met in the former's house to break bread and hear the Word of God. In October they were joined by Bro. and Sister Carter for a short while. During this time these brethren did not take up any collections, but forwarded their individual contributions to their respective churches. In November the meeting house was changed to Bro. Morton's, where the brethren continued to meet until September, 1909. They were joined by Bro. and Sister E. D. Andrews and daughter in December, 1906, Bro. and Sister Symington in November, 1908, and Bro. and Sister Provost in July, 1909. The two latter brethren, Symington and Provost, are from the Baptist Church here.

From November, 1906, a collection was taken up, and handed over to the Home Mission Committee; the brethren, however, considered it advisable to open up a banking account for the purpose of purchasing land to erect a meeting house on. During September, 1909, Sister Solomons took up her residence in Hornsby, and the brethren

met at her house until May 8, 1910, when they again met at Bro. Morton's for a few Sundays. From the inception the meetings were presided over by our Bro. Crosthwaite, and he endeavored by the guidance and help of the Holy Spirit to teach and upbuild the brethren here. He received assistance occasionally from some of the speakers of the sister churches. On Sept. 6, 1909, a piece of land in Albert-st. was purchased in the joint names of E. D. Andrews, George Morton and William Crosthwaite, as trustees. A mortgage was raised on this land in December for the purpose of erecting the building. Letters were sent out to various brethren, notifying them of the intention of the Hornsby brethren to erect a building, and in response the following moneys were received: June Church, £2/10/-; Tuggerah Lakes Church, 5/-; J. Morris, £1; L. Russell, £1; W. Macindoe, £1; George Morton, £5; William Crosthwaite, £5; E. D. Andrews, £5; Sister Solomons, £1; T. Hagger, 10/-; Campbell Edwards, £5; Bro. and Sister Stimson, £5 5/-; Bro. Leek, £1. The contract was let for a brick building 25 feet by 20 feet. The following donations were given in labor: Painting of building and front fence, by Bro. Provost; erection of front fence by Bro. Morton; the stone work was a donation by E. D. Andrews. Bro. Symington donated the platform carpet and furniture (one arm chair and six small chairs), the matting, and a mat for the front door. Bro. Warner and Taylor gave the reading desk. Sister E. D. Andrews donated the Bible, and Sister Crosthwaite a cushion for the Bible. The building was opened on Sunday, June 5, 1910. The late J. Colbourne presided. Fifteen brethren were enrolled on the charter of members. Thos. Hagger exhorted. In the afternoon Bro. Hagger addressed the children, and nine were enrolled as scholars. Sister Solomons offered to teach, and Bro. Crosthwaite to act as superintendent, and teach the Bible Class. In the evening the mission was opened by Bro. Hagger, and we were encouraged by one making the good confession. The mission was continued for three weeks. Nine made the good confession and were baptised—Bren. O. Andrews, L. Thompson, Thomas Rofe, Watson, Huot; Sisters Mrs. Thomas Rofe, Mrs. Huot, Mrs. Deagin, and Miss A. Howlison. On June 28, the building was officially opened, when a tea and public meeting was held in the local School of Arts. The function was a great success. The speakers at the public meeting were Bren. J. Colbourne, Stimson (in the chair), Walden, Franklin, Illingworth and Hagger; the subject of their addresses was "What a Church should be to be Successful." Several musical items were rendered by some of the brethren of the sister churches. Bro. Hagger was presented with a silver mounted umbrella from the Hornsby brethren, as a token of the love and esteem in which he is held as a result of his splendid work for Christ.—E. D. Andrews.

Correspondence.

GAP SENSE.

To the Editor.

In the New South Wales letter of October 13 attention is directed to a certain ranchman who had no "gap sense," and so never repaired the gaps in his fences, but allowed his cattle to stray. And Bro. Hagger, in applying the lesson, says, "The oversight seems to think that it is creditable to show at Conference a wholesale loss by revision of roll and discipline, but it is anything but that, and shows that these brethren have no 'gap sense.'" Now it appears to me that the gap which claims our immediate and most serious



HORNSBY CHAPEL.

attention is that through which this "wholesale loss" originally passed into the church. Christ appointed immersion as the door of the church, and it is evident a dozen times over that he intended *penitent believers only* to pass in through that door; but men have widened the door into an all-absorbing gap, so that all sorts and conditions find a place on the church roll. We have such an abundant supply of "gap sense," that, of them that pass in, the number of impenitents is legion, and it is a fortunate thing for the church that these do not require a life-time to discover that they are out of their element, and so retire and go into their own place. Let the truth come to be recognised, that Christ has never given authority to immerse other than penitent believers, and this gap will be stopped. As matters stand at present, and in view of the unregenerate infiltration of the rolls, it seems to me that it is very creditable that the church rolls should be purged from the names of those who went out from us, because they were not of us.—JAS. LEACH, Fremantle, W.A.

"OUR PAPER."

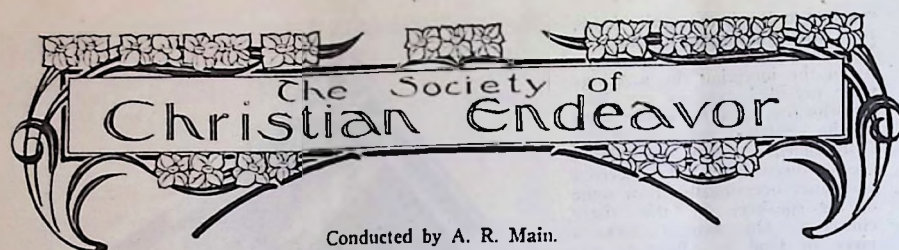
To the Editor.

The Editorial Note on "Our Paper" in the AUSTRALIAN CHRISTIAN, No. 41, is a powerful appeal for greater interest and increased support. May the wise words be as goads to laggards, or as nails fastened, for the paper teaches the people knowledge; for the editor, like the preacher in Ecclesiastes, gives good heed, setting in order many proverbs, seeking to find out acceptable words, upright, even words of truth. I think a reprint of the note would be very useful, and suggest that at intervals the paper should be commended to the brethren, and to attendants, from our public platform. I do not remember any instance of this being done. The agent should be helped by the church in some way. Again, some subscribers who do not store their copies could give them for free distribution as specimens at our public meetings. Would it help if you asked for suggestions from brethren on how to increase the circulation, and how to deal with defaulters? I think that writing off is not good for the non-payer, nor for the printer.—Yours fraternally, EDWIN CARR, Auckland, N.Z.

"My aim never was how much I could obtain, but rather, how much I could give."—George Muller.

When a believing penitent is buried with Christ in baptism we see faith claiming the salvation which is by grace.

"When a man's chief business is to serve and please the Lord, all his circumstances become his servants."—Robt. C. Chapman.



Conducted by A. R. Main.

HEROIC MISSIONARIES.

Topic for November 28.

Suggested Subjects and Readings.

Heroic love—1 Sam. 19-28.

Heroic service—Rom. 1: 8-17.

Heroic preaching—Gen. 6: 1-3, 11.

Heroic warfare—Judg. 6: 11-15; 7: 19-23.

Heroic faithfulness—2 Sam. 21: 10.

Heroic sacrifice—Heb. 11: 17-19.

Topic—My favorite missionary hero or heroine, and why—Heb. 11: 32-40.

A Page of Extracts.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save:
Like him, with pardon on his tongue
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heav'n
Through peril, toil, and pain:
O God, to us may grace be giv'n
To follow in their train.

Ziegenbalg.—Sent out when a young man, by Frederick IV. of Denmark, to the Danish possession of Tranquebar. The Danish East India Company sent secret instructions to drive him away. He was ridiculed and persecuted; the governor at one time struck him in a rage; he was imprisoned for four months. Suffering in the fierce heat, he was often in straits for money. His converts were beaten, banished, killed. He had to learn the native language by sitting down with the children in a native school, imitating them as they made letters in the sand. The

Brahman who afterwards taught him was imprisoned in irons. Slaves alone were permitted to listen to him. His first Bible translation was scratched on palm leaves. His translation of the New Testament was the first translation of Scripture into a language of India. When he died, at the age of only 36, he left behind him 350 converts, a large mission church, and a native Christian library of 33 works.

Allen.—Mrs. Mary L. Allen has been working alone for five years among the Nanna Kroos, a savage people on the west coast of Africa. Four different missionaries had been successively driven away by them. Mrs. Allen was not sent out by any missionary board, but she relied upon prayer for support. In a thatched hut for a home, she taught daily from twenty to forty natives. During famine, she gave the women and children what food she had, but much of the time she had for herself only wild grass and a little rice. During an attack of the Bushmen, her hut became a refuge for the queen of the Kroos.

Swartz.—His mother dedicated him to God on her death bed, and at the age of eight he often withdrew from his comrades for solitary prayer. At the age of 22 he resigned his patrimony and embarked for India (in 1749). He lived for nearly half a century in southern India, instructing the heathen by wonderful conversations, making his home a beautiful orphan asylum, and winning by his saintliness so great esteem from the natives that the Rajah of Tanjore on his death bed urged him to accept the regency of his country during the minority of his son; and that son, when Swartz died in 1798, erected in his memory a noble monument by Flaxman.

Swain.—She was a graduate of the Woman's Medical College in Philadelphia, and was the first woman to go as a physician to the women of the East. She reached Bareilly in January, 1870, and during the first six weeks had 108 patients. During the first year 1225 were received at the mission house, and so the second year they built a dispensary, and the third year a hospital. The fourth year there were 3000 dispensary patients with 150 outdoor patients, and medical missions to women were an assured success. The work opened zenanas to the missionaries, and women even came to the hospital, carefully screened from observation. When the Nawab of Rampore was asked to grant his premises for the work, he at once checked the plea by presenting the estate as a gift to the mission. After fifteen years of valuable labor, Dr. Swain was summoned to attend the wife of the Rajah of Rajputana, and her success led to her remaining as permanent physician at the palace, with ready access to all the women, and with entire freedom to teach Christianity, all at the rajah's expense.

In Brief.

Adam Erwin, a cripple and a dwarf, who, without support from any Board, toiled till the age of 80 in Colombia.

Emilio Silva Bryant, a poor laborer stricken with consumption, who got together the first Protestant church in Venezuela.

Francisco Penzotti, a poor Italian carpenter, kept for eight months in a foul prison in Peru, because he preached the true gospel.

Bishop French, when an old man of 66, responded to an appeal for missionaries for Arabia, and died there of sunstroke after only three months.

Boardman, of Burma, dying at the age of 30, had himself carried in his last sickness on a litter far into the jungle to witness the baptism of 60 converts.

Two Views of Opportunity.

In a recent address the speaker quoted a patriot's utterance, "Wherever liberty is, there is my country." Over against it he set the saying of another lover of freedom, "Wherever liberty is not, there is my country." The mere statement was enough to point the contrast and to show which thought was the finer.

In this case the lesson might gain little force from the lives of the men that spoke the words. The two sayings hardly give a fair standard for judging their authors. The nobler thought came from one that was not a blessing to the world, however true he may have been to his principle, when political liberty was at stake. But without regard to their source the two mottoes furnish a pointed illustration of the opposite ways in which two classes of persons define opportunity. To the one, opportunity is the gateway to enjoyment; to the other, an opening to service. The one seeks what the other shuns. Both prize the same treasure, but one prizes it so highly that he can not bear that any should fail to have it, and so he looks for the place where there is the greatest lack for him to supply, not the greatest abundance for him to enjoy.

We may read the advertising columns of newspapers a long time with the greatest care before we shall find a notice like this: "To Let. A house in a poor and ignorant community, mainly foreign. Schools poor, churches lacking, saloons many, crimes frequent." A real estate agent that would publish such a statement would be thought insane. Yet does it not describe just such a situation as would be chosen by many a devoted settlement worker wishing to do genuine Christian work? The darkest and most repelling picture that can be painted of some horrible spot where heathenism reigns forms the strongest appeal to one that is afire with missionary enthusiasm. The one that is afire with missionary enthusiasm, choosing a new residence, should we ask where there were poor neighbors that could be helped and struggling churches in need of workers, or should we ask where a circle of cultured and lightful people could be found, with a large and prosperous church and an eloquent preacher? There are, indeed, many other factors to be taken into consideration, and the issue is seldom squarely presented in such a way; but in every community there is a great dearth of those whose eyes are on the watch for need and those that hail a need as their chance.—C.E. World.

A GOOD AIM:
The world for Christ
in this generation.



Address communica-
tions concerning Austra-
lian Missions to
T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria?

Report on Our Australian Station, Baramati, India.

THE BUILDINGS.

Magarey Memorial Bungalow contains five large rooms (sitting, dining and three bedrooms), also one small bedroom and a study; four bathrooms, a pantry, and a toolroom. It has three large verandahs enclosed with trellis work and doors leading out east, north and west (verandah 8 feet wide) and an open verandah in front 35 feet by 8 feet). The latest addition has been that of a room to be used as a spare bedroom on the west side, with a flat concrete roof, suitable for sleeping upon in the hot weather. There is also a detached kitchen on the east side.

The original dwelling has nine rooms, and these are occupied by different families of native Christians; one or two servants, several weavers, and two preachers and their wives and children.

The weaving building is about 50 feet by 25 feet, and has of late been enlarged by taking away two stables and carrying the wall along where these were. There is accommodation here for six looms, and five are working here; one is at Diksal. We have imported a bobbin or Pirn winder from England, at a cost of £8.

The new preachers' building (dwelling) has been erected 20 feet by 14 feet, but though all material for roofing is on hand, this has not yet been put on, or had not been when we left.

The chapel and dispensary building has proved a great boon. It was put up at a cost of about £28/10/-, with a verandah attached to accommodate the out-patients attending daily. All of our indoor meetings are held here, and evening lantern lectures on Scriptural subjects are always well attended.

The stables and cattle shed accommodate eight animals, and the only other buildings on the premises are several small cooking rooms for the native Christians' use.

Numerous improvements have gradually been made to the Magarey Bungalow, and to the property around, particularly concerning the garden and water service, and the growth of the fruit and other trees is very marked. Varied other improvements are needed, and will be done by degrees. We have purchased a lot of fencing wire at a local auction and hope to soon have a fence in addition to the hedge which now surrounds the property, as this is occasionally broken by animals, and lets in those of the town.

The field property has been improved steadily since it was first worked, and its crops are showing a better return each year. Owing to a really good rainfall this year, the first good one in ten years, the crop yield is to be a large one.

The Diksal Bungalow and farm is now in very good order. All of the outhouses that had either collapsed or were cracked have been re-built and the bungalow has had some small rooms added

(two bathrooms and a study), so that it is in good order and ready for any English worker that may be sent there. We would like to see the main walls raised about three feet higher yet, and small windows put in under the eaves, which would ensure greater coolness, before this place is occupied permanently by English workers. Plans and specifications for this can be supplied when wanted. The work would cost about £50 to complete.

The well here is now well supplied with water, for the first time in 25 years. This was done by providing a catchment tank in the field above it, and the water filters into the well through the rock. The water difficulty that has troubled us at Diksal has in this way been overcome, and the property raised about 100 per cent. in value thereby. We hope shortly to see this place carrying three or four native Christian families, who will gain their living on produce grown on the 13 acres of land and sold on the station close by. We are testing the state of the well level this year to see how much irrigation can be done, and how many families can be supported on this land.

The Tandalwadi School has been a useful building, but is not fully attended right through-out the year, owing to the children at certain seasons living with their parents out in the fields, and thus being unable to attend regularly. We utilise the building for meetings also, and have had a Christian living in it, and preaching in the neighborhood.

The farm work carried on has been of great service to us in providing something to put those to, who come saying they wish to be Christians, during the testing stage, or for the time that we wish to give them further instruction in the work. By coming they cut themselves off from their people and support, and it is one of our principles that they must earn their food, at least while they are "enquirers," so that our being able to send farmers out to work in the field, or more skilled ones to work in the weaving factory, or at their own trade, is of great importance. This means a certain amount of expense, and we often have more men working about the place than we actually need for the work on hand, but we can always find some improvement that can well be made, and we consider such wages-money as well spent if it enables us to distinguish between those who come to gain an easy living, and those who come for the reason they say they do, i.e., to learn to be a Christian.

The Government Agricultural Department are likely to make us an offer of their experimental farm near Baramati, if we will run it on the lines it is at present run, and make it pay. If we accept this, it will mean support for a number of Christian families, and while we would receive seed and other forms of help from the Government, the work could be made remunerative. It

would be necessary to have it done under an experienced Christian farmer, who would accept most of the responsibility and receive a fair percentage of the profits, in order that not too much of the resident missionary's time should go in this way. In a few months we may have some correspondence to lay before our Committees on this question.

The Thieves' (Bamptas') Scheme. The final agreement has not yet come to hand from the Indian Government re this matter, but there is little doubt that we shall be asked to undertake the supervision of this farm colony. It is anticipated that about 40 families will be selected to settle upon five acre plots of irrigated land in the district near Wadgaon. Details of this scheme will be put before each Committee when they arrive from India, and we hope that we shall be able to see this work initiated, as it affords a splendid opportunity from a gospel standpoint of reaching a responsive people.—H. H. Strutton, Oct., 1910.

Moravian children are trained from their infancy in the belief that the church exists chiefly for the purposes of giving the gospel to a lost world, and that every disciple must do his part, however humble. Note the result. They give one member out of every ninety-two to the Foreign work, while we—the rest of Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we send out one missionary to every seventy-seven ministers. We play at missions; they make it the dominant purpose of their lives.

Many Buddhist temples are now being used in China for schools. The dusty old idols have been pulled down and thrown out to make room for the apparatus and for the pupils. In some places the idols were thrown into the river. The people gathered about to see what the effect would be, and when asked what was going on, they said, "The gods are taking a bath." China has turned her face toward the sunrise. A new day has dawned on that ancient land and people.

Reginald Heber was the greatest of missionary poets. He was born in England in 1783. He wrote, "Thou art gone to the grave, but we will not deplore thee," "Brightest and best are the sons of the morning," "By cool Siloam's shady rill," "The Son of God goes forth to war," and that immortal missionary hymn, "From Greenland's icy mountains." This last hymn was composed in 1810 on the occasion of a special collection for missions taken throughout England.



West Australia.

EAST PINGELLY.—Pleased to report establishment of the church here. Amongst the new settlers coming into the district from time to time are some members. At present we have 15 members, and others are coming shortly, so we trust by organising our efforts to be able to raise a building and present our plea to others who live around us. H. P. Manning, of the Brookton circuit, comes along once a month, and his work is highly appreciated by the members and friends. —H. J. Vinicombe, Oct. 28.

SUBIACO.—Last Tuesday a musical banquet to end the session of the Literary and Debating Society was held. Our evangelist, H. J. Banks, is now in India, where we hope he will meet F. M. Rains. A. Lucraft, from Fremantle, is preaching here now, and we are enjoying his addresses very much. A young man was immersed last Lord's day evening. He lives at North Dandalup, and is a worker in the Church of England there. At the mid-week service last week Bro. Shacklock spoke on "The Church and Liberality."—A.W.M., Oct. 30.

W.A. HOME MISSIONS.

Owing to the absence from the State of a number of Committee-men, there was no meeting of the Committee in September.

Brookton.—The reports from this district are decidedly encouraging. Evangelist H. P. Manning considers that the work is progressing very satisfactorily. At East Pingelly a church has been organised, and regular meetings are held. The attendances are too large for a private house, and the brethren are hoping that in the near future they will have a chapel. The cause will be much strengthened next month by the addition of Bro. and Sister W. E. Vinicombe and family, who have been identified with the work at Fremantle for many years. The news from Taylor's Well is satisfactory, but from West Brookton it is not so good. The report from Brookton proper indicates that, notwithstanding a deal of opposition, the work progresses. The anniversary services were very successful.

Bunbury.—With better weather conditions the audiences, though not up to G. B. Moysey's expectations, have shown a considerable improvement. The attendance of members at the breaking of bread has been very good, the average being about 75 per cent. of the total membership. The evening services have been record ones for Bunbury. The various agencies of church life are healthy. The Sunday School continues to increase, and the Endeavor Society, though small, "with most irregular gradations from 10 to 40" years in age, is doing good work. In his last report Bro. Moysey intimated that he was proceeding to Collie to conduct a mission. Favored with fine weather, his visit and work in that important town will doubtless benefit the cause and the brethren who so nobly keep the flag flying and endeavor to extend the firing line.

Claremont.—There is no preacher stationed at Claremont. Bro. Cecil, of Subiaco, has had charge of the work there for the past three months. His labors have been much appreciated and blessed. The attendances have considerably increased. Ten have made the good confession, the Sunday School and other agencies are prosperous, and altogether the report is a very satisfactory one.

Kalgoorlie.—The interest in all departments has been maintained. There were 165 persons

present at the Sunday School anniversary. We regret to report that Mrs. Mill has been very ill, but we understand that she is now making satisfactory progress towards recovery. While there have been no additions reported, it is considered that the constructive work done will more firmly establish the cause, and ultimately produce fruit for the Master.

Northam.—Like Bunbury and some other places with old settled conservative populations, this is a hard field. Subjects like "The Plea to Restore the Apostolic Church" are not popular. Consequently the meetings at Northam have not been so good. The Sunday School, however, is growing, and as this is said to be the most important of church activities, it augurs well for the future. A number of persons are "convinced and convicted, but not yet converted." In connection with his work as our Financial Secretary, Bro. W. L. Ewers has visited Bunbury, Collie, and Brookton. His visits to these places were much appreciated.

Maylands and North Perth churches are still without paid preachers. Bren. Rodier and Pollard, respectively, are conducting gospel services at these places. The Committee is indebted to these brethren and to E. Cecil for their generous and valuable help.—C. A. G. Payne.

New Zealand.

AUCKLAND (Ponsonby-rd.).—A youth obeyed the Lord in baptism to-night. A number of visitors from sister churches have fellow-shipped with us since last report. Bro. and Sister Bambury have now settled down at home. They have our best wishes for their happiness. Bro. Grinstead has commenced a month's mission at Avondale, the meetings to be held each Sunday, Tuesday and Thursday evenings. A number of singers from Ponsonby, and also from Dominion-rd., are to go out on week-nights, to help with the song service.—F.D., Oct. 30.

NELSON.—The Bible School celebrated its anniversary on Oct. 19 and the following Wednesday. The afternoon meeting was held in the schoolroom, when there was a crowded gathering of scholars, parents and friends. F. V. Knapp, superintendent, presided, and was supported by W. L. Jones. After the opening song and prayer, short and pithy addresses were delivered. The secretary's report was read. The review of the year's work shows that the school is zealous, and making good progress, that a keen interest is manifested, and, with the aid of the new class-rooms and requisites, the future of the school points to splendid possibilities. A large number of prizes, gained by the scholars, were then distributed, also those won at the Wellington Union Examination. Special singing was rendered by the children. The meeting for the proclamation of the gospel was held in the School of Music, a spacious building accommodating from 400 to 500 persons, provided with a raised platform, most suitable for the occasion. The scholars, together with the choir, were seated on this platform (which had been tastefully decorated), and presented a very effective appearance. The building was filled with an attentive congregation, Bro. Jones giving a good discourse on "The Boy with the Lunch Basket," associated with the feeding of the 5000. The special songs by the children were very enjoyable. The choir rendered the anthem, "Divine Compassion." The Wednesday evening meeting was also largely attended, Bro. Jones presiding.

A miscellaneous programme was presented, consisting of songs, recitations, dialogues, etc., by the children, when all acquitted themselves very creditably. A special feature of the anniversary services was the singing by the children, under the baton of S. P. Lang. This brother deserves special mention for his untiring efforts. The usual tea as a conclusion was given the scholars on the following Friday evening. The success of the anniversary bids fair for greater prospects in our church and Bible School work.—F.M.J., Oct. 22.

WELLINGTON SOUTH.—Since our last report, R. A. Wright and E. H. Taylor, M.P., have been preaching the gospel here. They have been giving some splendid addresses. There have been several strangers attending our gospel services. We are pleased to announce that S. H. Mole has been engaged to labor with the church here. During the past month we held our annual business meeting, at which a motion was carried to lessen the debt on the chapel. A scheme was brought forward by the treasurer, which was adopted. At the meeting, nominations for deacons were accepted. All nominated were elected, as also was Bro. Owen to the position of Elder. The Bible School is practising for anniversary services to be held on Nov. 20. The Young Ladies' Bible Class have had a room partitioned for themselves. This is a growing class; average attendance, 15. Miss Craig is the supt. of the class. The infant class is also having improvements done—a larger sand table and a big blackboard. This class has about an average of 10 attending.—H.M.H., Oct. 24.

NELSON.—The opening services of the new chapel took place on Lord's day, Oct. 24. The first meeting was for worship, when there was a good attendance of members, including a fair number of visitors. F. V. Knapp presided. Our esteemed Bro. Lewis gave an exhortation on John 4: 24. In the afternoon the scholars of the Bible School, together with the teachers and friends, assembled in the new chapel, and were addressed by Bro. Lewis. The meeting for the proclamation of the gospel was a crowded one. The choir rendered an anthem. Bro. Jones delivered a good discourse on "Our Message." The following Tuesday a public tea was given, followed by a meeting in the new building. Bro. Jones presided, and read messages of congratulation from the brethren of the Vivian-st. chapel in Wellington; from R. B. Davis; from A. E. Langford, for the Takaka brethren; from the Executive of the District Conference, and from J. J. Franklyn, now in Sydney. The choir, under the able conductorship of Bro. Lang, rendered them. The chairman said their new chapel was evidence of their faith in God, faith in each other. They had espoused, and faith in each other. They though not numerically strong in Nelson, they had erected an edifice costing about £2000, and of that sum £400 is owing. Self-denial had been exercised to accomplish what had been their heartiest thanks were due to Bro. Price, who had acted as supervisor during the erection of the new chapel. Bren. Price, E. Lewis, and Mathieson also addressed the meeting.—E.M.J., Oct. 27.

Tasmania.

MOLE CREEK.—There are still cheering evidences of the progress of the truth in the Western Creek district. Meetings well attended and good interest shown. After an address delivered recently by W. Gillum at H. C. Bott's house, the latter declared his intention of following the Lord in baptism. The ordinance was subsequently administered by Bro. Gillum on Sunday, and subsequently the writer had the great pleasure of receiving him into fellowship—a most joyful thing for all concerned. This last addition to our number is seventy-two years of age, and although a believer for many years, has neglected his duty and privilege until now he has recognised his duty and privilege.—J.B., Oct. 24.

LAUNCESTON.—On Oct. 21, a welcome special was given to Bro. and Sister Stratton (who

arrived the previous day and were conveyed to the home of C. Nicholls, junr.). Our brother and sister spoke of their work in India. Words of appreciation and welcome were spoken by E. Nicholls. On Saturday they attended a picnic, and in the evening gave an interesting lantern lecture to an attentive audience. Our brother and sister were also of good service to us on Lord's day, speaking both morning and evening. On Monday they resumed their journey.—Peter Orr, Nov. 1.

HOBART.—Bro. and Sister Strutton arrived from Launceston on the evening of Oct. 24. On the following morning they journeyed to Bream Creek, where they had a splendid meeting. On Wednesday they were driven to Nubeena, where two days were spent and splendid meetings held both evenings. They returned by steamer, arriving at Hobart on Friday evening, Oct. 28, delighted and encouraged by their tour.—W. J. Warmbrun, Nov. 3.

South Australia.

NORTH ADELAIDE.—Children's Day was observed. Every exercise was well rendered. The collection totalled £1/8/8.—V.B.T., Nov. 7.

GROTE-ST.—Bro. Taylor, from Maylands, gave a good address this morning. The Children's Day missionary service was given before a fair attendance. The offering amounted to £3/10/. Dr. J. C. Verco preached to-night to a good congregation.—E.R.M., Nov. 6.

GLENELG.—Splendid meeting last night. Two were baptised who confessed their Lord at the meeting already reported, and two more made the good confession—a man lately out from England, and a daughter of Bro. Menz.—E. W. Pittman, Oct. 7.

HENLEY BEACH.—The young man who previously made the good confession was received into fellowship this morning. Good meetings all day. Bro. Horsell addressed the church and J. Fischer preached. Children's Day was observed, and a record attendance resulted. Bro. Horsell presided, and the exercise was very interesting.—M. T. Noble, Nov. 6.

MALLALA.—On Oct. 12 we held our Sunday School picnic. Several friends and members from the church at Long Plain met with us, and we had a very enjoyable time together. This afternoon the Sunday School rendered "Heroes of the Cross," in a very pleasing manner. The offering amounted to £2. At the close the superintendent, R. J. Harris, distributed the prizes to the children.—A. W. Harris, Nov. 6.

SEMAPHORE.—Tent mission is progressing satisfactorily. The State Evangelist is more than pleased. Average attendance for week, 77, with two confessions. We have now entered on our last week. Lord's day morning, one by faith and obedience and four by letter were received into membership. Gospel service, 100 present. S. G. Griffith spoke on "How to be Infinitely Safe." Miss E. Weeks sang a solo, "No Room in the Inn." Miss Lawrie, from Henley Beach, also sang.—A.P.B., Nov. 7.

STIRLING EAST & ALDGATE VALLEY.—On October 31 a thanksgiving service was held at Stirling East as a close to our mission, the direct result of which has been 18 additions, increased activity through the church, additional interest throughout the district, and better attendances. At the close of the thanksgiving service we held our quarterly business meeting, when the various reports were all considered satisfactory. It was also decided unanimously to re-engage J. Wiltshire for another term. The meetings yesterday were good. Our mission began at Summertown this afternoon, and we are expecting to be able to establish a good cause in this part. We continue every night except Saturday, for two weeks.—A.G.R.

NORWOOD.—On Thursday evening the Sunday School rendered the Cantata "Under the Palms," before a good audience. The singing was much appreciated, reflecting credit on their superintendent, G. D. Wright, who conducted the

service, which was in aid of the school picnic. To-day the anniversary services of the school were held, and were very successful. I. Pater-noster spoke in the morning. In the afternoon the building was well filled, when a song service was given to the parents and friends. The evening service was crowded, there being fully 1000 present. The singing was a special feature throughout the day. The superintendent is a zealous conductor, and was assisted by Miss May Gilbert and Miss Ella Charlick, who were the accompanists. The picnic takes place on Saturday next. In last report Bro. Wright's name was omitted from the list of deacons who were elected.—G.H.J., Nov. 6.

KADINA.—Last Thursday evening, the writer baptised Mr. and Mrs. Craddock. They were received into fellowship this morning. Bro. Killmer, from Wallaroo, gave the church a splendid address. Our brother's services are always very much appreciated by the brethren. Bren. Thomas, Raymond, Bartel and Bennett went to Wallaroo this morning. Bro. Thomas presided, Bro. Raymond exhorted. We had a very nice service at Bews this afternoon. Bro. Barr gave a nice address at the Lord's table. The writer returned to Kadina for the evening service. We had another line congregation. It is inspiring to see so many people coming to hear the old Jerusalem gospel every Lord's day evening. Soon the reaping time will come.—E. G. Warren, Nov. 6.

New South Wales.

SISTERS' CONFERENCE.—Monthly meeting held in City Temple, Oct. 28, Miss Marshman presiding, taking for her text a few words from Hosea 16 and Isaiah 28. Minutes were read and adopted. The Home Mission rally was discussed, and the sisters reported all was working well to make it the success it deserves. Mrs. Andrews was appointed as convener on the catering committee (Home Missions). Mrs. Hagger read a paper on the work, which was much appreciated, and also reported drawing-room meeting, to be held at Mrs. Stimson's on Nov. 11. Foreign Missions.—Mrs. Russell read two interesting letters from Mrs. Filmer and Mrs. Davey. Hospitals.—Mrs. Potter reported good work done by herself and her committee. Sister Hoskins, visiting from Queensland, was welcomed. It was decided to write to Sister Colvin, now in our State, visiting, a letter of sympathy on account of her serious illness.—E. Shearston.

FOREIGN MISSION COMMITTEE.—The usual monthly meeting was held on Oct. 29, Bro. Gole in the chair. A letter from Mrs. Filmer mentioned the poor girl Mary, spoken of in the Christian of Oct. 20. The girl is still improving. A letter from the secretary of Lismore church takes exception to sending out the missionary boxes for Children's Day, and allowing the children to collect from wherever they like. Decided to write, explaining that the money collected is only used for benevolent work. Miss Thompson's letter from India tells of the schools being closed on account of cholera. A letter was read from John Thompson, in Queensland, and one from Miss Terrell, assuring us of her improved health. Mr. Filmer wrote, telling of a little church of 120 natives who raised £80 in one year. They have just sent to the Ambrim Hospital a Queensland native woman, the wife of a Pentecost native, who has not been able to stand the climate and food. Mrs. Purdy is in Ambrim Hospital, and has a son, born in the end of September. (A letter of congratulation is to be sent to Mrs. Purdy, from N.S.W. Committee.) Mr. Filmer is very pleased with the old clothes sent, and tells us how he disposes of them, giving in them as rewards, also in exchange for curios. In the same letter we hear how the French constantly break their agreements, giving both arms and spirits to the natives. The babies in Pentecost have been fed on yams up to the present, but Mrs. Filmer is inducing some mothers to feed them on milk, and people are coming from miles around to look at a milk-fed baby as quite a curiosity. One woman to whom Mrs. Filmer

had given a skirt, was in great trouble to know how to use it, and finally just threw it round her shoulders and came to church! The application of Miss Oldfield was heartily endorsed, and the decision of the Melbourne Committee endorsed in all the other cases. A letter of condolence is to be sent to Mrs. Colbourne, also a letter sent to Mr. Mudge, expressing regret at losing him from the Committee, and a letter to Bro. Keam, expressing sympathy in his long illness. Lately we have lost the services of these three from the Committee. A welcome meeting to Bro. Jamie, Chinese evangelist, is to be held in the City Temple on Tuesday, Nov. 22. The matter of a building for the Chinese class is to be left till Bro. Jamie arrives. The matter of asking the Home Mission Committee to take over the Chinese class was discussed at length.

PADDINGTON.—Work steadily progressing here. Sisters Mrs. and Miss Millar, from America (formerly of Subiaco, W.A.), were amongst our visitors this morning. Children's F.M. exercises were rendered in Sunday School. Gospel meeting well attended. Annual picnic, Saturday, November 19.—A.E.I., Nov. 6.

NORTH SYDNEY.—C.E. meetings are keeping up well. Saturday night open air was listened to by an interested number in a busy centre. At the open air before the gospel service a deeper interest was shown by many living in the immediate neighborhood, by their waiting for the meeting to commence. At the breaking of bread we had a stirring address by Bro. Rodger on "Preach the Word." Bible School is going well, but we feel the need of more assistance from teachers. Interest and attendance at Bible Class have been revived and are now maintained. Bro. Rodger gave a splendid address at night on "The Value of a Soul." We were pleased to receive into our fellowship a sister who, having been meeting with us for a considerable time, has now brought along her letter of commendation.—W.J.M.

SYDNEY.—Fairly good meetings during the past month. Good attendance at the gospel services. We are indebted to the following: H. Rodger, J. Fox, J. Clappie and J. J. Franklyn for their words of exhortation during the month. On October 25, the annual tea and social evening of the church was held. Crowded audience, splendid musical programme, and fine addresses by G. T. Walden, J. Hindle, and J. J. Franklyn. To-day we had good meetings. Glad to have with us again Bro. Keam, who has been laid aside for some time. At the conclusion of Bro. Franklyn's address on "The True Church," to a crowded audience, two came forward.—J. Crawford, Nov. 6.

ENMORE.—Good meeting this morning, Bro. Walden preaching. Mrs. Marcus Clark and T. J. Andrews were present, each of whom has been on a visit to South Australia, while as visitors we had Mr. and Mrs. Edwards, of Fairfield, Victoria. Mrs. J. T. Hunter has returned to New Zealand, accompanied by Mr. and Mrs. James Hunter and Miss Hunter, who contemplate a stay of three months in the Dominion. Children's Day a great success. Full meeting of parents and friends, who were interested and edified by the various exercises. Collection about £36. Appreciation of the efforts of those responsible was expressed, especially Miss Stephenson. At the evening meeting the services in connection with Sunday School anniversary were commenced. The meeting was a magnificent one, considerably over 1000 being in the building. The singing was entrusted to the scholars, who formed a choir of about 250, and sang several special hymns, as well as led the congregational singing. Next Sunday they will again occupy this position. Two young ladies made confession to-night. The week-night anniversary celebration has been postponed till Tuesday, 15th inst.—R.K.W., Nov. 5.

MORFE.—Each Lord's day evening is seeing larger attendances. The Sunday School is partaking of this church prosperity. We are aiming at 50, and have already reached 40. A special feature of the gospel work is the choir. Last Sunday night Sister Millic Hodson sang beauti-

Continued on page 734.

The Wearing of the Green.

By H. H. Pierson in "C.E. World."

Continued.

Gertrude looked at Jerry; his face was turned away. There was silence for a moment while she folded the letter and slipped it into the envelope; then suddenly Jerry straightened his shoulders, threw up his chin, and faced her.

"I'm not going home; at least, not now. I can't do it. I'd be ashamed to look father in the face. I've got to show myself a man first; I've got to do something worth while; but what? That's the question."

"O Jerry, there's only the one thing! I've always said so. There must be a chance for anyone that draws by instinct, as you do. You know they say poets are born, not made; why shouldn't it be the same with artists? It's true of you, any way; I know it is."

"What's all this about poets and artists?" Walter's athletic figure darkened the door of the summer-house, and he stood looking down upon its occupants with a quizzical smile. But he read the expression of their faces, and the smile gave place to a look of sympathy. He threw his cap into a corner, and dropped down on to the seat beside Jerry with a businesslike air. "Is it something serious?" he persisted. "Tell me about it."

Gertrude, disregarding Jerry's scowls and head shakings, offered the explanation, and straightway launched forth with enthusiasm in praise of her brother's genius. But Jerry raised his voice in protest.

"There, sis, cut it short. I appreciate your high opinion immensely; but the powers that be don't seem to agree with you, and unfortunately they have the deciding vote."

"You remember," said Walter, "the saying of the old philosopher, 'When things become desperately bad, then they are hopeful.' Are you willing to let me see some of your work?"

Jerry looked at him doubtfully, but Gertrude was already flying up the path to the house. In a few minutes she came back with a pile of sketches.

Walter looked them over carefully. "Will you let me take these—and these?" he asked, laying aside several. "I'd like to send them to a friend of mine in Chicago. I know something about work of this kind. Some of these strike me as being quite above the ordinary, but I'm not an authority. My friend could tell at a glance, and his judgment is worth having. If he pronounces them good, I'll warrant you you'll find your chance."

"And now, old fellow, put off that long face. You're not done with everything at twenty; the best of life is before you. Look at me. In two years more I shall be thirty, but I feel that I'm just beginning to live. I understand how you feel: I've been down in the Slough of Despond myself; I'll tell you about it some day. But let me tell you this: Nothing can keep a man down unless he's willing to stay there. And sometimes"—the voice was very serious now, and the steady

brown eyes seemed to be looking straight down into Jerry's soul—"sometimes failure is the best thing that could happen to him, for it shows him that he needs strength outside of himself. Now may I have these drawings, say, for a week?"

Jerry seized the friendly hand held out to him in a firm grasp, and answered heartily, "You know you may."

CHAPTER V.

THE DRESS SERVES A FINAL PURPOSE.

"You've all been so very kind, Mrs. Lawrence, we shall never be able to repay it; I only wish we might. But we do appreciate it more than I can tell you. Father wished me to tell you how grateful he is, and he's soon going to write a letter himself to thank you. But, after all, thanks count for so little, and we owe you so much!"

"O my dear! Thanks that are really sincere count for a great deal. But I don't want you to feel such a heavy sense of obligation. What we have been able to do was done gladly, and for my part I believe it has helped me as much as it has you. I've learned something that I've always missed before, that the only way really to help people is to get close to them and feel with them. But there's one thing I'm going to ask you to do for me, and I think it will more than discharge what you consider your great debt."

Gertrude's eyes were alight with eagerness. "O, what is it? Do tell me!" she cried. "I should be so delighted!"

She was in the sitting-room, helping Mrs. Lawrence with what she called "odds and ends" of sewing. The afternoon was raw and chilly, but a sparkling fire in the grate proved an effectual antidote to the gloom without.

Mrs. Lawrence had dropped her work into her lap, and clasped her hands over it. "Wait until you hear what it is," she said seriously. "I don't think Walter would approve of it, nor Winifred, either; nevertheless, I'm going to ask you to do it just to please me. Our missionary society is to meet here to-morrow afternoon, and after the programme we have a social hour. Now I'm going to ask you to be with us, and to wear—the green dress you wore the day you came. Can you do it, and will you?"

There was a moment of silence; but, if Gertrude was surprised or dismayed, she gave no sign. She returned Mrs. Lawrence's look without flinching, and answered steadily, "To be sure I can, and I will."

Winifred and Walter certainly did not approve; and the latter, finding that all attempts to dissuade his mother from carrying out her purpose were unavailing, went so far as to absent himself from home all the next day.

The ladies assembled at the appointed hour. The attendance was unusually large, for the reason that the story of the recent comings and goings at the Lawrence home had been noised

abroad, with numberless additions and alterations; and the astonishing fact that Mrs. Lawrence was entertaining the son and daughter of the home missionary to whom their box had been sent had aroused an unwonted degree of interest.

Winifred, becomingly dressed in a suit of blue cloth, welcomed the guests and conducted them to the parlors. Down at the front, near the large bay window, with the lace curtains for a background, sat a young lady, a stranger to them all, with a fair, sweet face and a wealth of red-gold hair, but wearing a gown fearful and wonderful, the like of which none of these ladies had ever seen before. The young woman herself seemed perfectly calm and self-possessed, and utterly oblivious of the attention she attracted, though her eyes shone dark under the shading lashes, and her cheeks flamed with scarlet.

Mrs. Lawrence presided over the meeting with a well-balanced combination of quiet dignity and easy grace. It chanced that the subject of study for the month was a general view of the home field in the West and South. There were the usual reports, Scripture reading, singing, and prayers, as well as papers written by different members telling of the progress of the work and the ever-increasing need. At the close of the programme, Mrs. Lawrence rose and stood for a moment looking absently at the expectant faces turned toward her. Then in a firm, clear voice she spoke.

"There is one thing more in which I am sure you will all be interested. I have received a report from the box we sent recently to Mr. Ainslee, the home missionary at Elkland. But first there is something I wish to explain. I packed the box, as you know. Only the day before, looking over some old trunks in the garret, I came across a dress that belonged, I think, to my husband's mother—or his grandmother; I'm not certain which—a green dress, with gay figures in it. It was whole and bright, and perfectly good, and I said to myself that it was a pity to have it lying there useless when so many people were in need. Then it occurred to me that it would be an excellent idea to send it in the home missionary box. I couldn't recall at that moment just who were in the Ainslee family, and I had mislaid the letter they sent last year; but I had no doubt that some of them would find it useful, and of course the style wouldn't matter to them, out there away from civilisation. So I decided to send it."

"About two weeks later there came to my house a young lady, the home missionary's daughter herself, wearing that same identical dress. She had worn it half way across the continent, because she had no other. And let me tell you why she came."

Simply, briefly, Mrs. Lawrence told the rest of the story, while the ladies listened, breathless with interest.

"And now," she continued, "I have learned one thing—O, yes, many things; but this one, perhaps, includes them all—that a home missionary in the concrete is an entirely different thing from one in the abstract. By this I mean that his and his home life and his work are very different when seen at close range from what they are on paper, two thousand miles away."

"For my part, I think I have looked upon the missionary in a vague sort of way, as one who is unlike other people; one who, by the very nature

ture of his work, is able to rise superior to the little petty details of every-day life and the cares and desires of ordinary mortals. I have been learning—though my teacher, I am sure, was all unconscious of the fact—that he is altogether human, with the same feeling and needs and longings as you and I. I have learned that it hurts him, as it would hurt us in his place, when we, whose work he is doing, send him thoughtlessly, in the name of charity, something that is unsuitable or useless, something that shows we have given without real interest or consideration—"the gift," you know, "without the giver." I am beginning to understand what it meant to a girl of taste and refinement to receive the gift I sent, and how brave and unselfish she was to wear it as she did.

"Now, I want you all to meet Miss Ainslee. I asked her to wear the dress this afternoon, not to embarrass her, but to illustrate my point, and to make my confession more humiliating. And right here and now I'm going to ask her to forgive me."

To be continued.



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From the Field—Continued.

fully, "And God shall wipe away all tears." Afterwards the choir very creditably rendered an anthem. We have received Bro. and Sister Carter, from Taree.

HAMILTON.—We wish to thank the following for their kind Christian greetings and liberal donations in support of our coming tent mission, which commences on Sunday: T. W. Smith, £2; E. J. Mantova, £2; W. H. Keam, £12/2; Marrieville Church, £15/5; Moree, 15/-; Belmore, 10/-; Sister Espuler, Paddington, 10/-; Sister Goddard, Paddington, 7/-; Sister Alex. Fraser, senr., 3/-; Sister Shaddock, 3/6; Sister Taylor, £12/6; Bro. and Sister S. G. Goddard, £4; Bro. Gordon, 5/-; Total, £153/3-. Please send further donations to S. G. Goddard. There was an attendance of over 40 at our gospel service last Sunday (several strangers). Bro. Strongman took for his subject, "Why I Joined the Church of Christ." It was much appreciated. The Sunday School has now 26 scholars on the roll.—S. G. Goddard.

Victoria.

BRIM.—The gospel mission conducted by J. E. Allan and wife closed on Nov. 1. The church here has had stirring times, and God has abundantly blessed the work of our visitors. The mission grew in numbers and in power as it progressed, so we decided to continue for an extra four nights. The Sunday services were specially encouraging, our chapel being crowded out at every service for gospel proclamation. At some of our meetings we had nearly twice the population of the town. Bro. Allan presented the old-time message in a clear and persuasive manner, and quickly won his way into the hearts of the people. Not the smallest factors that contributed to the success of the mission were the beautiful singing and winsome personality of Sister Allan. During their stay amongst us, Bro. and Sister Allan travelled over 300 miles in visitation. The church has been mightily blessed by this mission; the whole countryside has been aroused, and we feel sure that a brighter future is now before the church at Brim. There were five additions. Sister E. Hovy as "Queen of the Octaves," rendered faithful and loyal service every night. We desire to publicly thank Footscray officers for allowing Bro. and Sister Allan to come to the Mallee.—Henry Baker, Nov. 4.

MIDDLE PARK.—We had good meetings all last week, when Bro. Harward held a series of Harwell mission services. Lord's day services were of an especially encouraging character, 90 members present at the morning service, when Bro. Harward gave us a valedictory address, and in the evening our building was full to overflowing. Three confessions at close of service. The opportunity was taken to entertain Bro. and Sister Harward at tea in the vestry; about 100 present, and our Training for Service Class presented Bro. Harward with a beautiful gold-mounted fountain-pen. The church officers also presented to Bro. Harward a set of gold sleeve-links, and to Sister Harward a gold pendant brooch and chain, as slight tokens of our deep appreciation for the great work done for our church during the past nine months. Bro. Harward's work amongst us has elevated us to the position of a front rank church in our district and the obscurity of our early work in Middle Park seems to belong to a very distant past indeed. The strenuous work of the past year has been blessed in raising our numbers from about 50 up to about 110, and our earnest prayer is that Bro. Harward will long be spared to work for our church throughout the States, and lift us up into that prominence that is rightly ours. We wish him and his God-speed, and back again.

BRUNSWICK.—James Holloway and F. G. Mann have edified the church with addresses. The Endeavor Society presented Bro. M. Bell with a biscuit barrel. Last Tuesday the school picnic was held at Bundoora (Preston), eleven

vehicles conveying the folks thereto. The choir was entertained by its president, C. Peters, at his residence, on Friday. Bro. Way still preaches. To-day three were received in (one on immersion and two by letter).—W.F., Nov. 6.

COLLINGWOOD.—On Sunday, Oct. 10, Bro. Larsen spoke to us both morning and evening. We had a good attendance at both meetings. At the evening service three came forward, all Sunday School scholars. We rejoice over our young sisters, and pray that God will richly bless them. On Tuesday evening the mother of one of our young sisters came to the front. On the 19th we had our annual church business meeting. The following were elected officers:—Bren. Paul, Hanger, Brownrigg, Gagg, Webster, Burns, Towers; secretary, Bro. Towers; treasurer, Bro. Paul; envelope and roll steward, Bro. Brownrigg; organist, Sister Brooker; choirmaster, A. O'Neill; leader for Lord's day morning singing, Sister L. Gagg. Our meetings have been very good both morning and evening. We are getting along smoothly just now.—T. Towers.

BRIGHTON.—On Nov. 2 the inaugural meeting of the Girls' Mission Band was held. About 100 people were present. F. M. Ludbrook took the chair, and greetings were read from Doncaster Mission Band, and North Fitzroy C.E. Society. The charter roll was called, 21 out of 26 members being present. F. Pittman gave an address, emphasising the good that women may do. Mrs. C. L. Thurgood told us how the interest in missionary work is kept alive amongst the young ladies in America, and read the latest report of one of the circle meetings. Mr. Thurgood spoke, giving brief sketches of girls' lives in India, China, Japan, Africa, Scandinavia, England, Turkey, America, the Islands, and Australia. Musical items were given by Mrs. Roy Thompson, Miss Cholerton, the Brighton Male Quartette Party, Messrs. C. and H. Brough, Mr. S. Pittman, and four members of the Mission Band. Miss Carver recited "Dying, and no man careth." Miss Hayden, president of the band, thanked the speakers and all who had helped to make the evening enjoyable. The collection amounted to £1/17/-—W. H. Ludbrook.

GEELONG.—On Saturday evening last the teachers of the Sunday School gave the junior scholars a treat in Sladen Hall. Tea was served at 6.30 p.m., after which games were indulged in, and a programme given by the young folks, who thoroughly enjoyed themselves. Good attendances all day Sunday. In the evening Gifford Gordon preached a most eloquent sermon on "A Rich Fool." Next Sunday being Temperance Sunday, we are to have a special address on "The Church and the Drink Traffic."

CHELTENHAM.—Bro. and Sister Murray, from Wonthaggi, and Sister Ward, from Hawthorn, present on Sunday. The members here approve of G. Duckett's suggestion for 1000 members to give 1/- each to send to H. F. Jensen of Denmark. I understand our secretary, Bro. Tuck, has over 20 shillings in hand, and more to come in. The Bible Class conducted a good temperance meeting on Thursday, and supplied the whole programme before a full audience. With part of the Eva Paice bequest money, it has been decided to place a clock in the school-room and a framed photo.—T.B.F.

CARLTON (Lygon-st.).—On Lord's day morning five received the right hand of fellowship. Nice talk by Horace Kingsbury upon the 23rd Psalm. The evening theme was "Pilate's Question." There was one confession, the husband of one welcomed in the morning. The Sunday School picnic was held on Cup Day, at Glen Iris, in the paddock adjoining the College of the Bible, kindly lent by Bro. Campbell Edwards. A most enjoyable day was spent, about 400 being present.—J. McC.

LANCEFIELD.—Our Children's Day exercise was a success; collection, 10/3½. We are sorry our engagement with Bro. Pratt ends to-night, and the prospects for the future do not look too bright.—R. Gerrand, Nov. 6.

HAWTHORN.—Splendid meetings on Lord's day, Nov. 6. We held an "Ivy service" at night.

the platform and pillars being decorated with ivy; an ivy covered door was erected on the platform, from which our preacher drew many useful lessons. We were pleased to see two young men make the good confession.—T.H.P.
Nov. 7.

WILLIAMSTOWN.—Our Sunday School held their picnic on Nov. 1, journeying by motor boats to the Hawthorn tea gardens. The weather was perfect, and a large number of church members availed themselves of the outing. The scholars were taken entirely free of cost, four motor boats being crowded by a happy band. Children's Day was held by the school this afternoon.—S.R.F., Nov. 6.

ST. ARNAUD.—The mission closed with 11 confessions; seven have been baptised. Bro. Bagley has sown the good seed and stirred up the town from end to end. Bro. Collins now takes up the work. We are hopeful of a bright future for the church.—H.B., Nov. 7.

BALLARAT.—On Lord's day morning Bro. Morris exhorted. In the afternoon the Sunday School scholars went through the Children's Exercises, and £1/17½ was the collection. Misses M. Jolly and L. Franklyn trained the scholars. Interest in the forthcoming tent mission is deepening.

SHEPPARTON.—The church here has sustained a loss in the removal of our Sister Mr. Bredin to N.S.W. She has been a valuable member of the church for many years. A hymnbook, suitably inscribed, has been forwarded to her as a mark of esteem. Good meeting last night. Will correspondents note that our Sunday School secretary is Mrs. R. E. Dudley, Welsford-st., Shepparton?—Florrie A. Knight, Nov. 7.

COLAC.—The opening tea was a great success in every way. G. Gordon was unable to go up and speak, but fortunately they secured Bro. McCallum's services. His presence and address were of great help to the church. To the writer his presence was a renewal of old time associations in the work of God in the Kaniva district. Bro. Bagley opens with the church a short mission on Nov. 13.

BAYSWATER.—The church celebrated the 12th anniversary on Oct. 27 by a tea and public meeting. The chapel was beautifully decorated, and the tables were laden with good things. At the after meeting T. Clements presided. A number of recitations were very nicely rendered. W. Smedley gave a suitable address. Sister Lily Dale and Sister Potts sang several beautiful pieces. W. Smedley presented the prizes. The elder scholars gave some very nice dialogues. On the 28th, the Sunday School held their picnic, and the young people enjoyed themselves very much.

NORTHCOTE.—On Sunday morning we enjoyed a visit from Bro. and Sister Thurgood. Our brother refreshed us with an address both to the Junior C.E. and the church. During the week we expect to baptise a young man who confessed Christ after Bro. Lang's address on Nov. 1 day week. Our Sunday School picnic on Nov. 1 at Bundoora proved a pleasant outing. We are still working and praying for a building. Our progress is slow, but we think sure, though time is flying and land in this fast advancing suburb is rising in price, so prompt financial assistance would be welcomed and would prove a good investment to any brother who can help. If the salvation of souls is acceptable interest. Bro. Lang has consented to continue his faithful labors with us for a further term.—S. G. Chipperfield.

Here & There.

Six confessions in the Casino, New South Wales, mission.

One confession at Preston, Vic.,
day, L. A. Williams preaching.

Churches of Christ Almanac for 1911.
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The Chinese Church of Christ Sunday School intend holding their picnic on Boxing Day.

J. E. Allan, of Footscray, has been elected as a member of the Victorian C.E. Union Executive.

The secretary of the Auckland, New Zealand, church is now M. E. Vickery, Great North-rd., Arch Hill, Auckland.

Our Chinese evangelist, Bro. W. Jame, goes to Sydney, N.S.W., this week, to assist the Chinese church there for twelve months.

The Victorian Sisters' Prayer Meeting Committee will visit Footscray sisters' prayer meeting on Thursday, 24th inst., at 2.30.

We are glad to hear from Bro. W. Uren that he is fast recovering from his illness and hopes to be able to resume work in January.

Thos. Hagger has received an invitation from the General Evangelistic Committee of Great Britain to labor in that country for three years.

The mission at St. Arnaud, Victoria, conducted by Bren. Bagley and Collins, closed with 11 decisions. Thankoffering for Home Missions, £12 3/-.

Ticket money for the Kindergarten concert can be left with W. C. Craigie, 263 Little Collins-st. All money received will be acknowledged when the list is complete.

Correspondents who desire to reach the New South Wales Home Mission Organising Secretary quickly, will please address him at P.O., Hamilton, Newcastle, till Dec. 18.

The Victorian C.E. Union demonstration will take place on December 5. A motor launch picnic will be held on Saturday, December 3, at "The Glen" tea gardens, Hawthorn.

Bro. Warren, of the Norwood church, father to the Kadina preacher, is in the Adelaide Hospital, and is progressing as well as can be expected after his very serious operation.

S.S. Union, Victoria.—The 29th annual demonstration and distribution of prizes in connection with the above will be held in the Christian chapel, Lygon-st., on Monday, Nov. 28, at 8 p.m. See further announcements.

The organising secretary of the Victorian Churches of Christ C.E. Union is now Clarence W. Timmins, James-st., Northcote, and the general secretary's name and address is Arthur J. O'Neill, 131 Page-st., Albert Park.

The elections for the Geelong Town Council take place this week, and the only retiring councillor not being opposed is a member of the church, Wm. Brownbill, who has been connected with the council for fourteen years.

Gifford Gordon is to be the speaker at the Temperance demonstration in Kardinia Park, Geelong, on Sunday next. He is also to be the speaker at the C.E. rally on Nov. 22. He is being recognised as one of the foremost speakers in Geelong.

Bro. Byard, of Tasmania, writes:—"Re your notice of my notes in the CHRISTIAN of Oct. 27, there was a slight mistake. The clergymen reported to have joined in the welcome of Dr. Delany were not only Anglican, but Messrs. F. Delbridge, Methodist, and Roy, Presbyterian ministers."

G. T. Walden telegraphs:—"New South Wales Children's Day offerings, only few returns to hand. Liberal donations from children. Lilyville, five guineas; Mosman, three pounds twelve shillings; Hurstville, three pounds two and six; Enmore, thirty-eight pounds. Expect raise one hundred pounds here."

Owing to his duties as Organising Secretary of the College of the Bible, C. M. Gordon is obliged to resign his position as teacher of the Central Training Class. By the unanimous wish of the class, H. Swain has been appointed as teacher. The class has completed the study of Part I. of "Training for Service." It will commence the study of Part II. on next Monday night, at the lecture hall, Swanston-st. The attendance of every member of the class is requested. Now is an opportune time for new students to join the class and qualify for the diploma.

A few weeks ago Bro. Gale and his boy scouts camped at Cheltenham for a few days. They had such a good time that a party of youths from another of our suburban churches are making arrangements to camp at Cheltenham for the whole of Christmas week.

Victorian Sisters' Home Mission Rally, 1910.—Receipts: Collection at Rally, £11/0/6; Donations received, £109/4/3; total, £120/4/9. Expenditure: Printing account, £1/3/6; Balance to Treasurer, V.H.M. Fund, £119/1/3. Total, £120 4/9. With promises still to come, it is hoped that this fund will be £125.

Bro. and Sister D. McCallum, who intended to take up work in the Philippines under the auspices of the Foreign Christian Mission Society of America, have been obliged to relinquish their intention for the present. Sister McCallum underwent an operation, which involved a change of plans. We are glad to say that she is progressing favorably.

The Victorian General Dorcas will meet on Thursday, 17th, in lecture hall, Swanston-st., from 10.30 a.m., and at 2.30 will be "At Home" in the new hall. They are without funds or material, and each visitor is politely asked to bring (if quite convenient) a small piece of material, a garment, or give a small donation. All sisters will be welcome. Music and refreshments.

The Victorian Kindergarten picnic will be held at St. Kilda on Wednesday, Nov. 16. Will all interested friends accept this invitation to be present and spend a day by the sea with the children. The Doncaster church friends have been kind enough to supply three waggons to convey the kinders to and fro. The committee desire to give others an opportunity to assist, and invite all visitors to put a little extra plain food in their luncheon baskets for the benefit of the kinders.

Five cases and three bags of clothes, Bibles, hymnbooks, soap, etc., are leaving Victoria this week for Pentecost, and one box goes to Miss Tonkin, of China. The latest contributors to these are the North Melbourne Endeavorers, per Miss E. M. Petrie; and North Fitzroy, per Bro. F. Butler. They will bring good cheer to our missionaries at Pentecost and Shanghai. It is hoped to send more goods shortly. Send all cases, etc., care of Swanston-st. chapel, and notify T. B. Fischer, Cheltenham.

R. B. Davis, of Wellington, N.Z., writing on October 28, says:—"You will regret to hear that Bro. S. J. Mathieson is indisposed, and has had to go away for a rest. In the meantime A. R. Wright and E. H. Taylor, both M.P.s, have very kindly filled the gap. We are very sorry because the meetings were being crowded out, and we were looking forward to a great work in the near future. Our prayer meeting became the talk of the city. We have had up to 150. Last night 87 were present, but we are missing the leader."

Sixteen members of the Central Training Class, Melbourne, entered the recent "Training for Service" examination. The results are very gratifying, especially to those who passed so well, and to C. M. Gordon, the leader of the class. Frank Butler, 100; Ivy Brindley, 100; Alexander Wilson, 98; Dorothy Gladstone, 98; Gladys Herbert, 98; Elsie Brindley, 98; Miss A. Taylor, 96; Jessie Mill, 96; Lizzie Mundell, 95; Alice Fraser, 95; Mrs. Smith, 95; Ivy Batchelor, 95; Violet Ward, 90; Clas. Sampson, 90; Alice Mill, 80. Fourteen members of the class secured from 90 per cent. and upwards. Those who passed averaged 95 per cent. One member of the class failed.

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COMING EVENTS.

NOVEMBER 13, 16 & 24.—Come to Cheltenham and enjoy a day at this seaside, country, prosperous school. Anniversary services on Sunday, Nov. 13. At 11 a.m. the school visits the church. 3 p.m., T. B. Fischer on "Boy Scouts"; 7 p.m., J. W. Baker, Conference President. Wednesday, 16th, Children's tea, 5 p.m.; Visitors' tea, 6 p.m.; Adults, 1/-; 7.30, Free Demonstration. Thursday, 24th, Distribution of Prizes and other items. We will give you the glad hand.

NOVEMBER 16.—Wednesday next, the Kindergarten will hold their annual picnic at St. Kilda. All friends invited. See Here and There column.

NOVEMBER 19 (Saturday).—Musical Society Rehearsal, Swanston-st. All members requested to come. Bring copies of "David, the Shepherd Boy." Note.—Only two rehearsals before recess.

NOVEMBER 23.—The 24th anniversary of the Hawthorn church will be celebrated by a tea and public meeting on Wednesday, Nov. 23. Tea on tables at 6.30; public meeting at 8. Tickets for tea—Adults, 1/-; Children, 9d. We shall be delighted to see as many of the old members of Hawthorn and others as can possibly come.

NOVEMBER 25 & 26.—The Lygon-st. sisters will hold their annual sale of work in the lecture hall on November 25 and 26 (afternoon and evening), and will be pleased to see visitors from sister churches.

NOVEMBER 27 & 30.—Middle Park Sunday School will hold their First Anniversary in their new building. Bro. C. L. Thurgood will address the scholars and parents in the afternoon at 3 o'clock. Bro. Main will speak morning and evening, when he will commence his labors as evangelist with the church. On the following Wednesday a public demonstration will be held. Programme will be provided by the scholars. Recitation, dialogue, and action songs. Visitors from sister churches welcome.

WANTED.

An energetic evangelist (single man preferred) to labor conjointly between Maryborough, Eel Creek, and Gympie Churches of Christ (Qld.). Full particulars on application to Stuart Trudgian, One Mile, Gympie, Queensland.

The Bendigo church requires a resident evangelist. Applications should be forwarded to the secretary, T. J. Cook, 156 Barnard-st., Bendigo, from whom all particulars can be obtained.

Preacher for Toowoomba district immediately. One year's engagement. First half-year at Tammorel. Write to John Parslow, Toowoomba, Queensland.

Applications are invited for the position of evangelist to the church at Auburn, N.S.W. Particulars to W. H. Clay, Secretary, Auburn-rd., Auburn.

IN MEMORIAM.

MEYER.—In loving memory of Jonathan, who fell asleep on November 7th, 1907, also Andrew, on November 2nd, 1904, dearly beloved husband and son of Bertha Meyer, of Berwick.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

—Inserted by Mrs. J. Meyer and family.

ROWLES.—In loving memory of Robert Rowles, of Collingwood, who departed this life Nov. 9, 1909; also his wife Emma, who died August 18, 1910.

—Inserted by his daughter, S. A. Wettenhall, and W. R. and Thos. Rowles, of Sydney.

TO LET.

Furnished rooms to let. Open till Easter. Apply by letter to Mrs. E. Nightingale, Laurel Grove, Emerald.

Obituary.

PARSONS.—At three o'clock on Saturday afternoon the death angel knocked at the door of our young Sister Lily Parsons, and called her from the earthly house to the home that is eternal. Our sister was only seventeen, and was suffering from a malady from which she could not well recover; but amidst it all she was a true servant of Christ. During the recent mission held here, it was her desire to obey Christ in Christian baptism, and although she could not attend the meetings in the flesh, she was present in spirit. Her one prayer was that the church might prosper, and many find Christ. We laid her remains to rest on Monday afternoon, beside those of her mother, who passed away some time ago. We bear all the loved ones up before the great Comforter, who alone can sustain them in their sad bereavement. May we all, when the time to depart shall come, be as ready as our young sister was to go.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Swan Hill, Vic. J. E. SHIPWAY.

N.S.W. HOME MISSION FUND.

From Churches, etc., towards support of their evangelists—Belmore, to Oct. 8, £6; Moree, to Sept. 4, £4; North Sydney, to Oct. 16, £7; Wagga, to Sept. 26, £2; Wagga (old a/c), £1. From Churches, per Collectors—Belmore, 17/11; Canley Vale, £1/15/7; Lilyville, £1; North Sydney, £2/10/3; Paddington, £3/10/3; Paddington, special, per Sister Lewis, £5; Sydney, £2/8/2. Mission Offerings—Bungawalbyn, £1/2/6; Bangalow, Thankoffering, £2/7/6; Lismore, additional, Thankoffering, £5/5/9; Lismore, Bexhill, 19/-; Tyalgum, Thankoffering, £2. Individual Contributions—P. Marchment, Wauchope, £1/0/6; Sister M. Patch, Lismore, Birthday Gift, 5/-; Bro. and Sister T. Hagger, Marrickville, 10/6; Bro. and Sister C. J. Lea, Marrickville, £1; J. C. Layzell, Dubbo, 6/-; Bro. and Sister L. J. Stimson, Dubbo, £1/1/-; Disciple, Tyalgum, 2/6; Sister Young Dubbo, 18/-; Katoomba fellowship, 13/6; Sisters' Conference, £1/3/4; Sundries, £2/2/6. To Oct. 17, £57/19/9.

45 Park-st., Sydney. Chas. J. Lea, Treas.

VICTORIAN MISSION FUND.

Churches—Maryborough, Dunolly and Bet Bet, £30; Polkemmett, 13/6; Castlemaine, £20; Congrove, £8; Brighton, £4; Colac, £6; Taradale, 50/-; Mildura, 68/-; Mrs. Rake, 40/-; Bro. Campbell Edwards, £25; Bro. S. Wong, 21/-; Mrs. Wong, 10/6; Miss Alt, Hawthorn, 20/-.

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Poisoned Sores, Abscesses, Boils, Carbuncles,
Jar, Whitlow, Sprains, Burns.

SCHRECK'S POULTICE cleans the blood, heals the sore, and leaves the body healthy.

Melbourne, 5/11/09
To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what
"Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it
became stiff and swollen. I had the best medical advice, and an operation was performed, but it
only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906,
I went under another operation at the Melbourne Hospital, and had 2 1/2 inches of the knee joint
taken away. I was attending the Hospital until the June following, when I noticed on your shop
"Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me
"Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee,
three months after I had five; in 14 months I had none, nor have I had any since. I may say
the majority of medical men said it was tuberculosis, and what gave me such great faith in
"Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days'
treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment.
When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being
well and strong again, as I felt the disease was all through my system. I only wish I could tell
everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it
known.—Wishing you every success, yours gratefully. JOHN H. RANKIN, Watcham.

SCHRECK SONS & CO,

235 GERTRUDE ST., FITZROY.

Depot—355 ELIZABETH ST., CITY.

And all
Chemists—

1/6 and 5/6

JOSIAH HOLDSWORTH, FUNERAL DIRECTOR.

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