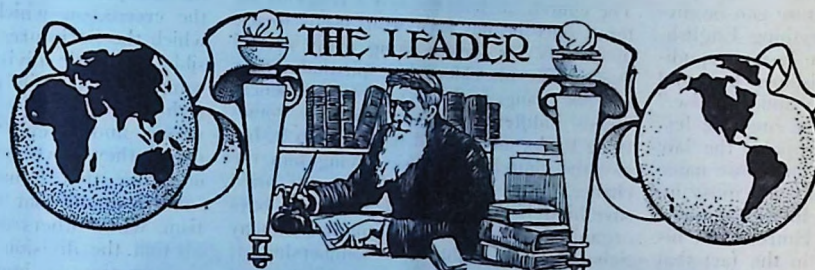


The Australian CHRISTIAN

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"Jesuit morality, Jesuit teaching, Jesuit wire-pulling, are Roman Catholicism."



"Not only is Cromwell not dead, but Protestantism is not dead."

"SHALL ROME RECONQUER ENGLAND?"

"Shall Rome Reconquer England?" is the title of a book from the joint pens of R. F. Horton and Joseph Hocking. Both these men are well known Non-conformist preachers, besides being literary men of some repute. Joseph Hocking is best known as a writer of fiction, and his works are widely read wherever the English language is spoken. His "The Scarlet Woman," "The Purple Robe," "The Woman of Babylon," and others are all written with a view to expose the errors of the Romish Church, and to warn British people against the intrigues of Rome in its attempt to win back their allegiance to the Papacy. Mr. Hocking has now joined hands with Dr. Horton in writing a book which the authors hope will be the means of opening the eyes of easy-going Protestants to the fact that the Romish Church is making a determined effort to reconquer England and bring it back to the fold. From what we have gathered from this and other sources, we have no doubt at all that in the vision of the Vatican there is the idea of the transfer of the seat of power from the banks of the Tiber to those of the Thames. But, while we believe that this is the aim of the Papacy, we are not one of those who think that the aim will ever be realised.

Two sides to the question.

The authors of the book referred to do not believe in the ultimate success of the designs of Rome. They believe there are two sides to this question. First, there is the easy tolerance and indifference of Protestantism which favors the designs of Rome; but, in the second place, as against this, there is the awakening that will come when the significance of these designs is fully realised. "What," asks our authors, "are the prospects of Rome ever coming back to England in power? There is much in their favor. An easy, spurious toleration, which is not always the result of a great charity, but want of conviction, the

Romanising tendency in our Established Church, and a lack of earnestness in many of our Free churches. These are facts to which we cannot close our eyes. There is also the fact that there is a great army determined on conquest, and that great army is backed by a mighty organisation. Perhaps, too, there is another thing that will make Rome's work easier, and that is the spirit of Mammonism and Materialism which has gripped our land, and which may account for the apparent indifference in our Free churches. That on the one side. But there is another side. Manning is reported to have said on one occasion, 'Cromwell is not dead, he is only asleep, and he may wake at any moment.' Manning never uttered truer words. Not only is Cromwell not dead, but Protestantism is not dead. It may seem at times to be slumbering, but its heart still beats with mighty throbs, which send the life-blood of liberty throughout the veins of the nation. But it is time we were aroused from our slumber." John Bull in his religious life is like what he is in his national life. Conscious of his strength, he slumbers. Meanwhile his foes are active. The time of awakening comes, and the struggle, and ultimate victory. But, what an enormous price he pays for his indolent inactivity!

Rome's diplomacy.

Rome understands John Bull's nature. To approach him with bluster and force would mean disaster to Rome. The cloven hoof must be hidden, until the necessity for its concealment has passed. The diplomacy of Rome is better represented by Archbishop Carr, of Victoria, than by Cardinal Moran, of Sydney. The former is explanatory and suave, while the latter is a blustering Irishman. From the former we learn nothing of the ultimate designs of Rome, but from the indiscretions of the latter type, the inwardness of the situation is fully revealed. Thus, the Archbishop explains away the religious significance of the revolt in Portugal, and gently ridicules the idea which Protestants have of Jesuits and

their designs. The other side, however, comes out sooner or later, in a blazing indiscretion. Thus, the *Catholic Times* is frankly indiscreet in its revelation of Roman Catholic policy. Rome, we are told, is biding its time until the Home Rule question is out of the way. "Give Home Rule," it says, "and then we shall have a strong united ultramontane party, like that in Germany, holding the balance between the other parties, extorting concessions from a Government that cannot live without our support, pushing the interests of our religion in all directions, making the most of Protestant divisions, and dipping our fingers into the national purse." It is by indiscretions of this sort from Catholic sources that we get the true idea of the designs of Rome. Probably some will think, and not without justification, that even in Australia Rome has obtained a partial success. Would it be rash to say that at election times she holds the balance of power?

Our safeguard.

The safeguard against the Roman Catholic invasion is a knowledge of what Roman Catholicism means. The diffusion of this knowledge is essential if the encroachments of Rome are to be successfully resisted. It is because of the lack of this knowledge that Rome holds a power in England to-day such as she has never done before since the Reformation. What, then, is the duty of Protestants? The answer to this question is given by the authors of "Shall Rome Reconquer England?" They say: "We must take pains to bring out the exact teaching and tendency of Roman Catholicism. We must, if we may be allowed the term, rub it in. People are slow to grasp it; they cannot believe that men bearing the name of Christian can possibly believe what Catholics believe, or act as Catholics act. We must insist on it, until the country really grasps the inwardness and the outwardness of the Roman creed. It has only to be known, in a free and truth-loving country, to be rejected with the same vehemence now as it was in the

sixteenth century. Rome is not better, but worse, than she was in 1525. At the time of the Reformation the Jesuits were yet in the womb of time; now they are the strongest, the dominant force, in the Roman Church. Jesuit morality, Jesuit teaching, Jesuit wire-pulling, are Roman Catholicism, and for Englishmen to understand the Jesuits is to repudiate them. The spirit of England is as far removed from the spirit of the Jesuits as human nature can be divided part from part. Everything Englishmen love, and believe in, the Jesuits repudiate. Everything that Englishmen hate and loathe, the Jesuits believe and practise." As an example of this may be cited the Jesuitical whitewashing of Leopold, the late King of Belgium—a monarch whose name is indelibly associated with the most infamous crimes, but whose hideous immorality was defended by the church, and his profligate career condoned in the fact that he died a member of the Romish Church. This last fact covers every crime in the calendar.

The ballot box.

The danger to us in Australasia is the political wire-pulling of the church, which may succeed in getting from the politician in search of votes what it would never get if the will of the people were properly expressed. Protestantism will have to make itself felt in the ballot box.

Editorial Notes.

Our Boys.

In an excellent article on "The Boy and his Religion," in the *Christian-Evangelist*, T. W. Grafton points out that the boy partakes of the nature of man and "man is incurably religious." He affirms that the reason why a boy does not find religious anchorage between the ages of 10 and 18 is "the abnormal in his environment, the insincerity of parents, the hypocrisy of church leaders, the incapacity or indifference of the minister or Sunday School teacher, or some kindred cause." He advocates finding the way into the confidence of the boy, "and in some quiet moment, when no ear is present to hear but yours, he will open his heart to you, and you will be surprised to learn how the eternal verities of religion have weighed upon his mind." Mr. Grafton quotes from the psychological studies of Professor Starbuck to the effect that there are two periods at which boys are most susceptible to religious impressions: between the ages of 10 and 12, and again between 14 and 17. At these periods the largest percentage pass through a spontaneous religious awakening and definitely decide for Christ. We commend the following extract to all our preachers and workers: "To win and hold the boy, the church only needs to interest itself in him.

He is appreciative and responsive. He is sensitive, too, and feels the sting of neglect. He is able to read the sign 'Keep off' even when it is not printed on cardboard, and where he is not heartily welcome, there he is seldom found. On the other hand, let the church and its leaders show themselves interested in him and his welfare, and his whole nature kindles with enthusiasm for the church and its work. The church, to hold the boy's religious interest once he has been won, needs to use his talents for service along many needed lines. Like his elders, his spiritual fervor may be gauged by his work. Idleness breeds indifference. Give the boy something to do, and he will not only do it, but like the church better for giving him the chance. Many an overworked pastor could save himself many steps, if he had his boys organised for service. And many a Sunday School would double its membership, if only the energy now running to waste were harnessed and turned into channels of usefulness." We agree with the writer that as a rule our boys are neglected. Owing to a lack of vision we have not looked ahead and seen the enormous possibilities of ten or fifteen years, when these oftentimes mischievous and troublesome lads will be men of influence. The church that can interest and secure the boys now will be the church of the future, "and in that church the problem of getting hold of the men and every other problem that awaits solution before the kingdom can come in power, will be solved."

Christians Only and Christian Union.

On another page appears a clipping from an exchange, "A Christian Only," and the experience of the writer has been that of many of our preachers and others. It appears exceedingly difficult in this age of denominationalism for some people to even understand the unsectarian position we occupy. If a number of godless people wrecked on an island found a Bible among the wreckage, and under its influence surrendered their hearts to Christ and obeyed him in baptism, to what church would they belong? No sect on earth could claim them as members, and yet all denominations would recognise them as Christians and members of the Church of Christ. It would take something more than the Word of God to make them Presbyterians, Methodists, Baptists, or members of any other party organisation, and it is this "something more" which must be abandoned if ever the scattered believers in Christ among the various parties are to be united. In apostolic days, apostolic teaching made apostolic Christians. Every thoughtful man must necessarily recognise that it is not what is in the New Testament that divides the followers of Christ, but what is not there. If they would but agree to do what all acknowledge to be right, and not seek to impose, as conditions of fellowship, those matters which are points of controversy, an immense step would at once be taken

toward union. For example: All Protestants agree that the Word of God contains everything requisite to our salvation here and hereafter, and that it is the divinely given rule of faith and practice. Here is a broad platform of agreement, but unfortunately various denominations have drawn up lists of what they believe to be important doctrines, and made these the foundations or conditions of their organisation. Not the Scriptures which they all accept, but the creeds on which they differ, and on which the Scriptures are silent, are responsible for their divisions. No doubt the compilers of each creed believed it was right, but they also believed other creeds wrong, and so ever since they were introduced they have been divisive. Again: all agree that immersion is baptism, but some contend that sprinkling is also baptism, while others oppose. It is patent to all that the division here is not caused by the practice of immersion, about which there is no controversy, but by the introduction of sprinkling, about which the Book is silent. All are agreed that believers are fit subjects for baptism, for this is clearly taught in Scripture; but many persist that infants are also proper subjects for the ordinance. It is admitted that the Scriptures are as silent as the grave on infant baptism, and it is the imposition of what the Scripture does not teach, that, here again, becomes a dividing line. Unscriptural appellations are used to distinguish bodies of Christians from each other instead of Scriptural names being used to unite them. Why should not believers in Christ be satisfied with the New Testament teachings, ordinances and appellations, and instead of dividing over the matters on which they differ and which the Scriptures are silent upon, agree to unite upon what the Scripture does teach, and upon which they already agree. It is only by rising above the fogs of sectarianism into the clearly recognised atmosphere of Scripture teaching—only by the abandonment of partisan creeds and practices and the adoption of the common or catholic ground of faith—that Scriptural union can be effected. When Protestants are fully prepared to practically adopt the celebrated and oft-quoted statement of Chillingworth, "The Bible, and the Bible alone, is the religion of Protestants," the time will be ripe for the union of Christians.

Doctors know that when a patient makes up his mind that he is going to die it is very hard to save him. Despair weakens. On the other hand, the indomitable determination to get well, combined with a sunny spirit, often cheats death of his prey. If you know that you are going to fail, you will fail; and you will deserve it. If you wish to succeed in life, resist the tendency to think that you are inferior. Believe that you can do what you undertake; then put every ounce of your energy into the task.—R. P. Anderson.

The Shepherding of the Church.

[A series of articles on the above subject, in many of its aspects, appeared a few months ago in the *Christian-Evangelist*. They were written by I. J. Spencer, Lexington, Kentucky. The following extracts are given as being worthy of the careful attention of all serious minded brethren. The message, though written for the American churches, is not without a measure of application to the Australasian churches.—J.I.W.]

"If preachers and congregations would exalt the function of the eldership, would seek faithfully to qualify men for the office, would appreciate the wonderful benefits to be derived from 'a team' of Scriptural bishops in the congregation, would undertake the selection of the proper shepherds in the spirit of fasting and prayer as though the happiness and success, not to say the very life, of the church depend upon the right men as overseers—if as much conscientious care were given to the choice of proper elders as is usually given to the choice of a preacher—and if as much attention were devoted to training men for bishops, as has been recently and fittingly devoted to 'teacher training' for the Sunday School—and such attention were given continually to bishop-training—then, I am sure the same preachers and churches would realise that they had discovered a veritable goldmine, rich, enriching and sufficient for all the demands of this strenuous age."

"There are tens of thousands of sheep straying, diseased, hungry, unshepherded and lost from the fold. Multitudes come not up to the house of the Lord on the Lord's day. Multitudes neither read the will of God in the Scriptures, nor regard the Bible School of the church as worth their while. The vast majority who subscribe for secular journals or magazines do not care to take a religious journal and to know what progress the kingdom of God is making or what new light and glory are flashing out from the Bible. Lawlessness abounds, flourishing like a green bay tree, with its roots in the churches and encouraged by free and easy conduct, worldly and selfish license, in the lives of the professed followers of Christ. Anarchy, if it shall ever capture America, will do so by the ignorance of the ministry and the consequent inefficiency of the congregations of believ-

ers. Poor, foolish, archaic theology says 'faith only' saves the soul. But science and common sense say that in medicine and in agriculture faith only is only folly. Only the obedience of faith through the grace of God, whether in nature or in the spiritual sphere, can bring the blessing of heaven."

"It strikes me that in view of the widespread and lamentable lack of Scriptural bishops and oversight, of wholesome government and leadership, in our American churches—in view of the serious, constant, but unreported losses—our enthusiastic evangelism is making us top-heavy and lopsided. I would not detract from the glory



Grote St., Adelaide, Young Women's Bible Class.

The class meets with the school for opening exercises, and then adjourns to a comfortably furnished class room, which is always well filled, sometimes uncomfortably crowded. No particular method of organising has been adopted, nor are any officers appointed. The class is simply a band of sisterly women interested in any other's welfare, who happen to have a "big brother" who loves them, one another's welfare, who happen to have a "big brother" who loves them, and is desirous of helping them to obtain all the joy and happiness that is possible to get out of life, who recognises that no young woman will have a "full" life unless influenced by the personality of Christ as her Saviour, nor live a useful life unless she takes heed thereunto according to his Word. The leader of the class, John Fischer, will be glad to receive programmes of other similar classes, or to enter into correspondence to receive or give any suggestions which would in any way be of assistance. Address to 78 O'Connell-st., North Adelaide. E. Ross Manning and R. G. Maddern, supt. and secretary of the school, are shown in the centre and on the right side of the picture.

of adding souls to the saved, but I would urge the necessity of keeping those souls safe through the divine ordinance of shepherding. If they shall remain safe they must be trained to follow the Good Shepherd."

"Remember that heaven's ordained foundation of all authorised organisation in the Church of God is the Scriptural, New Testament eldership.

"This is the living link between the universal local church and the work on the universal mission field. Elders after the divine order are God's endemics among his people, ample and efficient to lead them out into active obedience to the great commis-

sion of Christ. Again I insist that if the churches are to be saved from loss in numbers, in character, in obedience and in world conquest, it must be through Christ and his method. His method is the New Testament method of shepherding by men ordained by the Holy Spirit, chosen and ordained by the churches; the best men obtainable through searching, with fasting and prayer; and living, daily examples to the flock, as is the Chief and Good Shepherd an example to them."

"I plead with all my heart for such a plurality of such godly, sensible, sympathetic and exemplary bishops—after the New Testament ideal—as will furnish a constituency, an auxiliary, a shepherding, governing board, according to the will of God, for every worthy missionary interest and in which every member of every congregation shall be intelligently enlisted or those divinely constituted rulers of the church will know the reason why, 'as they that shall give account.' There are still other inventions and human substitutes for trying to do the work of heaven-ordained church bishops; but none of them nor all of them shall be able to speed the church on its way to Christian union, to sanctification and world-evangelisation, like that ordained and inaugurated by the Holy Spirit."

Reasonable Judgment

Reading Christ's parables of the judgment, I have been struck with the fact that he shows that judgment is reasonable and inevitable. In the parable the wheat is gathered into

barns; what else would one do with wheat? But the tares are burned; what else would one do with tares? The good fish are gathered into vessels; the bad are thrown away. Is not that inevitable? Is it not reasonable? God's judgment is not something that comes from without, but from within; and therefore it is inseparably connected with the deed performed. Thus we put our hand into the fire, and we are burned. It is inevitable. In the same way we break the law of gravitation; we fall, and we are wounded. So all sin carries with it its own punishment. No man can escape. God's balances are keen. No man will suffer without acknowledging that his judgment is just, for punishment grows out of sin, as a flower out of its stalk.—R. P. Anderson.



The Divine Art Gallery.

A paper read at the Fourth Annual Demonstration of the College of the Bible.

By L. Johnston.

Ages ago, a divine Being named Jehovah desired to make a rare gift to the human race; and, knowing how men are delighted with pictures, and how useful they are to instruct them in the most profitable departments of life, he conceived in his mind the happy idea of presenting the world with a magnificent picture gallery. He refrained from becoming his own painter, but gave this exalted privilege into the hands of certain members of the human family, into whom he breathed his Spirit, and imparted all the necessary qualifications. Nevertheless, they are the most excellent collection of pictures ever gazed upon by human eyes. Their excellency is fully recognised by such a competent art critic as Ruskin, and such men as Raphael, and Michael Angelo, whose masterpieces pale into insignificance alongside these, have paid great tribute by gathering from them material for their own works.

A vast range.

The subjects treated by the artists include a vast range of topics, which embrace events extending from eternity to eternity. They commence with chaos, when darkness brooded over the vast abyss, and they conclude with a new heaven and a new earth.

The pictures are designed to meet the deepest needs of persons of every conceivable disposition, age, and station in life, and the person who can find a dreary hour in these halls of culture, is certainly grossly lacking in the faculty of appreciation.

The collection of art was not made in a hurry, but a period of about 1600 years elapsed from the time the brush of the first painter went on to the canvas, until the finishing touches of the last artist were made.

Many enemies.

Strange to say, these magnificent productions have had many enemies, who sought their destruction, foremost among these being the Church of Rome. Her clergy circulated the pernicious lie that, if the eyes of the laity gazed upon those works of sacred art, the minds of men would be perverted; so, for long periods, she locked up the gallery against the public. The effect was disastrous; and as a consequence bigotry, superstition, and ignorance reigned supreme during those dark nights,

when Europe was enslaved under her cruel tyranny. But daring spirits, chafing under this gross injustice, agitated, suffered, and died to restore the rights of their countrymen; and, when Rome found that her threats were unheeded, she stooped to the basest sacrilege by setting fire to the divine gallery. But, by the good providence of Jehovah, the pictures had been made of indestructible material, and came forth from the flames more exquisite and attractive than before they went in. The structure alone was destroyed, but the insurance money that fell into the hands of the trustees enabled them to build a grander and nobler edifice to hold the works of sacred art, and capable of accommodating a much vaster crowd of people. Since then, the art gallery has been visited by millions of people from every nation under heaven. It has had a most beneficial effect morally, spiritually, and intellectually, upon the human race; and, any hour of the day, large numbers of persons are to be found treading its sacred corridors.

Many admirers.

It is interesting to notice the classes of people present, and their occupations. There are invalids, sitting in their chairs, spending hours in contemplation of some divine wonder, and losing their pains in the absorbing employment. Aged persons are to be seen hobbling on sticks or crutches. Many declare that, for over forty or fifty years, they have been visiting the gallery, and are constantly finding new beauties and wonders. They bear testimony that their attachment has increased as they have grown older. Dying men and women have pleaded for a last look upon some beautiful picture, before they should pass the dark river of death; and, when their request has been granted, with a tone of satisfaction they have exclaimed, "It is enough," and, with beautiful smiles adorning their saintly countenances, they have fallen asleep in Jesus. Sunday School teachers, with their scholars, are to be seen explaining various pictures, while theological students, with note books in hand, carefully copy down the instructions of their professors, as they discourse concerning the age of, and truths illustrated by, the paintings. Preachers with their congregations are delivering eloquent and stirring addresses from a mere

fragment of some work of art, thus touching the hearts of the people.

The critics.

The art critics are also to be found greatly in evidence in the gallery. They are to be seen examining the pictures with microscopes. They fearlessly declare that they can detect the hands of different painters in paintings, usually ascribed to one artist. They are confident that they can tell just exactly where one painter laid down the brush, and another commenced to complete the work. By comparing a leaf on a tree with another alongside, they will make a distinction in authorship. They work on the hypothesis that every painter has one style alone, and most religiously adheres to it. Though the critics differ among themselves regarding their conclusions, they are not at all distracted, and their confidence remains just as firm as ever.

Defective vision.

There are also to be seen people holding large glasses before their eyes to view the pictures. They declare that they can see in them details unnoticed by the naked eye. Strange to say, these also do not see alike. Their descriptions differ very widely. Written on the handles of the lenses are various names such as Tradition, Sectarianism, Ecclesiasticism, and the titles of certain popular creeds. Through some of them can be seen the origin of infant baptism, and the establishment of the Christian church, in pictures of events transpiring in Abraham's day. But, by examining the lenses themselves, the extra details will be found painted on the glass and not on the pictures. Be warned therefore in visiting the gallery not to be prevailed upon to use any such aid to view these wonderful works.

The greatest picture.

In conclusion, I shall briefly make a reference to the great masterpiece of the whole gallery. It is a portrait of the only perfect character the world has seen, painted by four men. It transcends all criticism, and defies all competition. It has reached a culminating point, beyond which all advance is impossible. It is the wonder of the whole world. In it we see the Christ pictured in his spotless purity and loveliness—his human and divine nature wonderfully blended as by the skill of heaven. Our rebellious hearts are conquered, and our affections captivated, as we exclaim, "Behold the Lamb of God that taketh away the sin of the world!"—"Teacher, thou art the Son of God; thou art the King of Israel—thou art my King."

Real growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible.—H. W. Foote.

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The Australian Christian



A Christian Only.

Joseph Gaylor.

Some years ago, as I entered a crowded passenger coach, I was compelled to take a seat by the side of a preacher. On looking around I discovered that the coach was full of Presbyterian ministers en route to their National Assembly, and as I presented a minister's ticket to the conductor, my seatmate remarked, "I perceive you are a clergyman." I said, "No, I am just a simple minister of Christ." "Well," he said, "might I ask what kind of a minister?" And I said, "I try to be a good one." He looked somewhat disgusted, and then tried again by asking, "Are you a Presbyterian?" and I said, "No." Again he asked, "Are you a Methodist?" and I said, "No." "Are you a Congregationalist?" I said, "No." He looked at me a moment, and made one more effort, and said, "Are you a Baptist?" And I said, "No." "Well," he said, "to what branch of the church do you belong?" and I said, "I don't belong to any branch; I belong to the church itself." "Ah," he said, "then what do you call yourself?" "I am a Christian, sir." And this answer seemed to puzzle him more than the others. He said, "Of course; I did not suppose you were a heathen. I want to know what kind of a Christian." I said, "I am not so good a Christian as I should like to be, but I think I am called a fairly good Christian."

By this time we had the entire crowd of preachers interested. I said, "Now, my brother, if you are thorough, I would like to ask you a few questions: Suppose a man should just simply hear the gospel of Christ and, thoroughly believing, he should obey it, what would it make of him?" "Why, it would make a Christian of him," he quickly replied. "Well, suppose he should go out and preach Christ, then what would he be?" And he said, "I suppose he would be a Christian preacher." "One more question, sir. Would the simple act of believing in and obeying Christ make a Presbyterian out of a man?" And he said, "Not necessarily." "Well, then, will you tell me what kind of a process he must pass through to become a Presbyterian?" But he completely lost interest in the question at this juncture.—*Selected.*

College of the Bible.

FOURTH ANNUAL DEMONSTRATION.

The students of the College of the Bible gave their annual demonstration in Lygon-st. chapel on Thursday evening, Nov. 10. A large and appreciative audience was present. The chair was occupied by F. G. Dunn, Chairman of the Board of Management. The programme consisted of a literary and oratorical contest between the two divisions of the Literary Society—the Delphians and Rhetorians. The contest was animated and keen throughout, and the contestants labored well to sustain the

honor of their representative divisions. The Rhetorians won the competition, but by a very narrow margin, securing 420½ points as opposed to 418½. For the Rhetorians A. Mill secured first for the recitation, A. Fischer first for the address, and R. Pittman first for the essay. For the Delphians W. Gale came first in the oration, and W. Mansill first in the debate. Mrs. Cuthbertson Brown, of Prahran College, kindly judged the essays and orations, while H. Kingsbury, J. Martin and H. Swain officiated capably as judges of the other items.

W. Mansill, having completed the matriculation course, was presented with the diploma of the college. Allusion was made to the fact that Bro. Mansill, after a visit to New Zealand, is going to Bulawayo, South Africa, to labor under the direction of the New Zealand F.M. Committee. F. Goodwin, Matthew Bell and Lionel Johnston were each presented with a certificate of proficiency, having completed the Bible course in a satisfactory manner. These brethren are all proceeding to New Zealand, being under engagement to preach for churches there. The chairman expressed his pleasure at the fact that New Zealand was securing the services of these young men, because New Zealand had been and is a loyal supporter of the college.

During the evening presentations were made to H. G. Harward, the retiring principal. R. Lyall, on behalf of the Board of Management, presented Bro. Harward with a gentleman's dressing case. In making the presentation, Bro. Lyall referred to the splendid services Bro. Harward had rendered the college during the last four years, both as teacher and principal, and expressed the hope that great prosperity would attend his labors in New Zealand, and that he would soon return to Victoria again. The students of the college also presented Bro. Harward with a large framed picture containing a number of photographic college scenes. Bro. Harward suitably and feelingly responded. The singing of the Doxology brought a delightful evening to a close.

Do Your Work.

Strive: yet I do not promise

The prize you dream of to-day
Will not fade when you think to grasp it.

And melt in your hand away;
But another and holier treasure,
You would now perchance disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait: yet I do not tell you

The hour you long for now
Will not come with its radiance vanished.

And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight

—*Adelaide A. Procter.*

Sisters' Department.

SOUTH AUSTRALIA.

Meeting held Nov. 3. The devotional was led by Miss Norman, who gave a very helpful address on "The Vine and the Branches."

The business session was presided over by our President, Miss Norman. A letter was received from the editor of the CHRISTIAN, acknowledging cheque for £2/10/-, and thanking sisters for remembrance of services rendered by the CHRISTIAN in the past year.

Proposed that a vote of thanks be tendered to our Secretary, Miss Manning, for services rendered.

Sunday School additions.—Grote-st., 11; Hindmarsh, 4; Glenelg, 2; Henley Beach, 1; Unley and Cottonville, 5; North Adelaide and Prospect, 1.

Doreas.—Mrs. Cant. One visit had been paid during month.

Prayer Meeting.—Mrs. Haywood. The Committee is arranging for visits to churches, together with Home Mission Committee.

Hospital.—Mrs. T. H. Brooker. Good work is still being carried on. Cake, fruit, flowers, jam, butter, eggs, etc., have been given to the poor and sick people. Visits as follows:—Adelaide Hospital, 28; Destitute, 19; Consumptive Home, 4; Home for Incurables, 9. Magazines, about 316.

Home Missions.—Mrs. D. A. Ewers. This Committee is working hard to arouse the interest of every church member in Home Missions. They are having circulars distributed. The amounts for two months are as follows:—Tumby Bay, 7/-; Mile End, 17/3; Mrs. Hurcombe, 7/-; Hindmarsh, 17/3; Queenstown, 19/5; A Sister from Glenelg, £3/6/8; York, 11/10; Grote-st., £1/4/10½; Norwood, 9/8; North Adelaide, £1/-; Total, £10/1/11½.

Foreign Missions.—Mrs. Haverland. This Committee has also been very busy, distributing circulars to all the churches. Amounts as follows: October.—Mite Boxes, 6/8½; Mrs. E. Roberts, from Crystal Brook, £2; Miss Swanston, M.B., 5/-; Miss Harding, M.B., 1/6; Mrs. Newman, M.B., 1/7; Prospect, 6/6; Goolwa, 11/-; Mite Boxes, £1/15/11½; North Adelaide, 3/11. Total, £5/12/2. November.—Grote-st., 6/7; Norwood, 13/6; A Sister, Glenelg, £3/6/8; Hindmarsh, 5/6; Total, £4/12/3.

Proposed that letters of sympathy be sent to Mrs. Phillips, Grote-st., who has lost her husband, and to Mrs. J. Fischer, whose brother has been called up higher.

Mrs. Ewers gave the following suggestions in regard to Home Mission collections:—

1. That sufficient collectors be appointed in each church, so that every brother and sister may be canvassed.

2. That contributions be handed to General Conference quarterly.

3. That names of collectors be publicly announced, and that one sister be responsible that circulars be distributed to every member.

VICTORIA.

The devotional portion of the meeting was led by Mrs. R. Lyall, who took for her subject part

of 11th chapter of 1st Corinthians, urging the sisters to be regular in their attendance at the Lord's table, and steadfast in their principles. A paper upon the subject of "Holiness" was written and read by Mrs. Watts. The President welcomed Mrs. C. L. Thurgood, who later in the meeting told of methods of American work, and the kindness with which the Pittsburg folk had treated them in wishing them "Bon voyage."

The Treasurer's report showed cash up to date, in connection with Home Mission Rally, was £123/15/3. It was resolved on motion to tender thanks to Bren. F. G. Dunn, T. Bagley and M. McLellan, for help given in this matter, as well as to sisters who have collected special fund.

Apologies were received from absentees, and Secretary of General Conference wrote, thanking Sisters' Executive, on behalf of Home Missionary Committee.

Resolved to send calendars to missionaries, and that delegates be requested to collect from the sisterhood toward the expenses of our Silver Anniversary Conference; also that a quarterly contribution be given to our Hospital visitors to purchase comforts for patients.

Additions from schools to churches: Brighton, 4; Lygon-st., 5.

On motion, the Prayer Meeting Committee will lead meeting next month, when we hope to have a talk from Mr. Abrahams, of Deaf and Dumb Mission. The Executive will meet at 2.30.

Temperance.—The Hunter-st. Band of Hope held a very successful anniversary. The building was full, and a fine programme rendered. Bro. Campbell Edwards gave an address.

Hospital Visitation.—Mrs. Tully. Eye and Ear Hospital, 1 visit, and 1 visit to Melbourne; 18 books and papers distributed. Miss Jerrems (2 months' report); Children's Hospital, 3 visits; distributed 65 books and large number of cards. Donated 6 flannel bed jackets, the gift of the Swanston-st. Dorcas Society. Benevolent Asylum, 2 visits; donated a large parcel of books. Miss Petchey: Alfred Hospital, 3 visits; Homoeopathic, 1 visit; magazines distributed, 40, also home comforts. Mrs. Thurgood: Melbourne Hospital, 3 visits; magazines and papers given away, 60, also home comforts.

Members of following churches visited: North Richmond, North Melbourne, Brunswick. Thanks to following for magazines and illustrated papers—Sisters Chown, Dale, Cameron, Smith, Wirse, also General and Swanston-st. Dorcas societies for bed jackets and 2 flannel shirts.—E. C. Thurgood, Supt.

Foreign Missions.—At our last meeting, we had the pleasure of having Mr. and Mrs. Stratton with us to talk over the work. They told us about the thieves' colony, whom they intend working amongst on their return. Miss Thompson, India, reports great rainfall, and on going through the fields they have to wade through water on their visitation, which hinders them considerably. Mr. Filmer, Pentecost, reports one of the teachers had died, leaving a wee baby, whom Mrs. Filmer will look after for the present. They are meeting with some opposition from the R.C. quarter in two of the schools. Several boxes of second-hand clothing arrived, and those distributed have been much appreciated. Mr. Purdy, Oba, reports having immersed nine—seven men and two women. Altogether there were about 300 people witnessed the ordinance.

Afterwards about 70 partook of the Lord's Supper, and two more signified their willingness to follow Christ. Mr. Davey, Japan, reports eight confessions.—L. Lyall, Supt.

Dorcas.—The General Dorcas met on Sept. 20. Fourteen sisters present. Six garments were completed. Two garments donated to needy cases. The class was favored with a visit from Sister Thurgood.—A. Downs, Supt.

North Richmond Dorcas.—We started work on June 15, meeting every fortnight, with an average attendance of six sisters. We have finished 14 garments, and given away 13, also material. The church officers decided to take up a collection for Dorcas work once a month. We have been able to assist several needy cases with wood, coal, and groceries. We sent £1/1/- to the Nelson fund.—E. Girdleson, Sec.

Footscray Church.—The church is on the up-grade, and is growing in spirituality. A number have been added to its membership—19 by faith and baptism, and 3 by restoration. The church has suffered by death and removals. Of the former, five of the sisters were called to rest. Of the latter, Mrs. Lee and family left the district, and this loss is a serious one, as our sister and her family were most prominent in the work of the Lord. The meetings for worship have shown a marked increase; the average is about 80. Gospel services are well attended. We have inaugurated an after gospel prayer meeting. The sisters' sewing class presented to the church three chairs for platform; table linen; also £7/10/- for books for Sunday School library, and relieved many cases of distress. They also helped the Christian Endeavor Society. We have a fine Sunday School of 212 scholars, with 15 teachers. The Adult Bible Class, with 50 on the roll, and an average attendance of 30, meet in a fine hall opposite the chapel. The Christian Endeavor is also a live society. The Band of Hope keeps the Temperance question well before the people, and has held many successful meetings. [This report should have been included in church reports in September.—Ed.]

Richmond-Tweed Rivers (N.S.W.) District Conference.

The first annual Conference of Churches of Christ in the Richmond-Tweed District was held on Wednesday, November 2, in the Lismore Tabernacle. The meetings all day were of an inspiring nature, and indicated the desire to "go forward" which has seized hold of the brethren here.

The devotional meeting provided a fitting opening to the proceedings. W. E. Robinson led the meeting, and Chas. R. Furlonger addressed the meeting on "Prayer as an Aggressive Force."

The President of the District Evangelisation Committee, F. R. Furlonger, took the chair at 10.30 a.m. The Conference sang feelingly, "I love thy kingdom, Lord," and after prayer, went straight to work. The following delegates were present:—

Bangalow—J. G. Snow, C. Snow, W. Rothery, Sister E. Snow.
Bungawalbyn—L. Patch, L. H. Robinson.
Casino—Sister H. Greenhalgh.
Lismore—T. Delzoppo, F. R. Furlonger, E. A. Parker, M. Patch, senr., F. T. Saunders, E. C. Savill, J. P. F. Walker, Jas. Wotherspoon.
Tyalgum—W. E. Robinson, M. Patch, senr.
Isolated Members—Sister Mrs. Armstrong (Ballina), Geo. James (Dunoon).

T. Hagger, A. Hutson, and C. Woollams were present as visitors.

Greetings were read from various churches and brethren. Telegrams were received from J. Stimson, President of State Conference, and E. Davis, of North Richmond, Vic. A letter of greeting from the State Home Missions Committee, per A. W. Shearston, was also read.

Statistics from the district churches showed a net increase to the membership of 50, since Jan. 1, and four new Bible Schools, with one school closed.

Reports were made by Wm. Rothery, District Evangelist, and the District Evangelisation Committee. Bro. Hagger made a report of the mission campaign he had conducted. During the meetings 43 had decided to serve the Lord. The campaign had cost £153/3/2, churches in the district contributing £45/1/2, and the Home Mission Committee £108/2/-.

F. R. Furlonger having been asked to prepare a Constitution, submitted it, and with a few minor amendments this was adopted by the Conference.

The election of officers resulted as follows:—

Executive Committee.

President—F. R. Furlonger.
Vice-Presidents—L. Patch, J. P. F. Walker.
Secretary—E. A. Parker.
Treasurer—T. Delzoppo.
Committeemen—L. H. Robinson, J. G. Snow, M. Patch, senr.

Bible School Committee.

J. G. Snow, E. A. Parker, L. Patch, W. Rothery, H. Greenhalgh.

The District Evangelistic Committee recommended that the work already in hand be continued. This was adopted, and Bro. Rothery was commended for the work he had done.

Bro. Rothery made a report as to the needs of the district, and made several recommendations. These were endorsed by Bro. Hagger. It was decided to divide the district into two, with headquarters at Casino and Tyalgum. The Executive was urged to carry into effect the recommendation to secure an additional evangelist immediately. They were instructed to meet during the tea recess to consider the advisability of wiring for a college student for vacation duty. This was afterwards done.

The treasurer of D.E.C. reported a credit balance of £10/6/10, with all accounts paid.

The next meeting will be held in Lismore, and will be called by the Executive.

The Conference carried a resolution protesting against the statement of the State Foreign Mission Committee in their Children's Day circulars that the children could ask their friends for donations.

Resolutions were carried urging greater system in keeping church accounts, rolls, etc.

A resolution deploring the result of the recent Local Option poll was carried.

F. B. Withers and Chas. R. Furlonger were elected as auditors of the Conference accounts.

It was decided to write to the churches to ascertain the amounts they are willing to contribute to the Conference for the ensuing year, and also to obtain a list of isolated members with a view to a direct appeal to them.

The Conference carried a resolution of appreciation to the Secretary D.E.C., who had much to do with the success of the Conference, and a vote of thanks was carried to F. R. Furlonger for his labors as President.

The tea meeting was a distinct success. An attractive repast was provided by the sisters, and enjoyed by all. The tables were pictures of beauty, and the blending of the colors was most pleasing. The waitresses were from the Lismore church, and were led by Sister F. T. Saunders. The result was a substantial balance to the Committee's funds.

The Home Mission Rally commenced well, kept well right through, and finished splendid. Such enthusiasm has not been seen for a long day. The decorations carried out by the Lismore C.E. Society were very attractive, special notice being taken of the bannerettes with appropriate messages, which were the work of E. Delzoppo.

F. R. Furlonger presided, and after the opening hymn, "To the Work," E. A. Parker led in prayer.

The chairman summarised the proceedings, and announced that a wire had been sent for another evangelist.

The Lismore choir pleased everybody with the splendid rendering of "King of Kings." The conductor, E. C. Savill, should be proud of their work.

Bro. Saunders addressed the meeting on "Has the Church a Mission?" and Sister F. Dyer sang "The Children's Home."

Bro. Hagger delivered a moving address, the theme being, "Australia: a Field," which led to the offering, which amounted to £86/9/10. A subsequent appeal for £100 led to the amount being raised to 91/3/-. This is for purely district work.

A. Hutson, of Boonah, Queensland, gave us a fine address on "Australia: a Force."

During the evening Bro Hagger, who was introduced by the chairman in verse by a poet, who for obvious reasons desires to be unknown, made a presentation to Sister May Savill. This was on behalf of the Casino church, as an appreciation of her services as organist during the recent mission there. It was a finely bound volume of Alexander's hymns.

The meeting closed in fact, and became a sweet memory, with the singing of the Doxology, the President pronouncing the Benediction.

The proceeds of the tea, added to the amount of the offering, will make the receipts for the day total over £100.

CONFERENCE NOTES.

Bro. Hagger: "I love figures!"

"Even in Australia people are not born Christians."—F. T. Saunders.

"Get out of your backyard, and go up on to the hill-top, and view the world."—A. Hutson.

"We need men without the mote of selfishness or the beam of self-importance and hypocrisy."—A. Hutson.

"There is more drink among men and boys to the square yard in Casino, than anywhere I have yet been."—T. Hagger.

"Our Bibles are becoming too much of a hunting ground for texts, and too little a revelation of truth."—A. Hutson.

When introduced in verse (?) Bro. Hagger asked, "How can I make a speech after that?" He did fairly well over it.

"Truth is not an oil to be stored in vessels, nor is it a perfume to permeate the world unaided. It is a golden grain to be scattered abroad."—F. T. Saunders.

"When next you squeeze those cows—(What are you laughing at?)—when next you are squeezing the gold out of those cows—think of the souls that need the gospel in the State."—T. Hagger.

Discussing "ways and means" in the business session, Bro. Hagger advocated less confectionery. F. B. Withers accepted the position of auditor if the Conference would accept the risk. He feared he would be "starved out" if they accepted Bro. Hagger's advice.

Annual Contribution of Churches to the College of the Bible.

Victoria.	
Williamstown	£2 0 0
Montrose	1 14 4
Lancefield	0 7 6
Dandenong	1 14 10
Dunmunkle	0 10 0
Bayswater	0 15 0
Stawell	0 12 0
Prahran	0 15 1
Moreland	1 15 6
Doncaster	1 0 0

Taradale	£1 16 0
Wilbur	1 0 0
Maryborough	3 0 0
Windor	3 6 10
Berwick	4 15 0
Meredith	0 18 0
Terang	3 2 0
Wedderburn	1 0 3
Kaniva	2 13 6
Kerang	0 15 0
Blackburn	0 10 3
Buninyong	0 10 0
Lillimur	0 7 0
Geelong	1 6 3
Balmains-st., Richmond	2 8 3
Ascot Vale	2 12 6
Horsham	0 15 0
Drummond	1 7 6
North Carlton	0 11 6
Cheltenham	3 6 0
Brunswick	1 10 0
North Richmond	1 3 3
Preston	0 15 0
Hawthorn	3 6 10
Warragul	0 17 0
North Melbourne	1 1 8
Newmarket	1 2 9
Lygon-st.	24 0 0
Footscray	1 0 8
Emerald	0 14 0
Collingwood	0 13 0
Surrey Hills	12 1 11
Berringa	0 5 0
Cosgrove	1 2 6
Chinese, Carlton	2 0 7
Brighton	1 7 0
Swanston-st.	20 12 0
Red Hill	0 10 6

New South Wales.

Marrickville	£1 0 0
South Corowa	0 7 3
Bungawalbyn	1 0 0
Canley Vale	1 14 9
Killabakh	0 7 0
Junee	0 15 0
Petersham	0 13 5
Auburn	0 10 0
City Temple	2 8 8
Erskineville	0 5 7
Enmore	1 17 1
Hurstville	0 17 3
Lilyville	0 10 0
Lismore	2 0 3
Moree	0 10 0
Paddington	0 15 3
Tuggerah Lakes	0 7 2
Merewether	0 13 6
Hamilton	0 4 0
Albury	0 6 6

South Australia.

Henley Beach	£1 4 0
Goolwa	0 16 3
Balaklava	2 4 0
Glenelg	3 16 6
Norwood	7 7 9
Lochiel	0 10 0
Milang	2 6 8
Mile End	1 9 8
Bews	2 0 0
Narracoorte	0 17 0
Semaphore	1 1 0
Mallala	1 12 3
Long Plain	3 5 0
North Adelaide	2 0 6
Kadina	0 15 6
Glenelg	0 5 0
Grote-st.	7 15 0
Stirling East and Aldgate Valley	4 13 6
Bordertown	0 8 6
Owen	2 4 0
York	1 13 0
Alma	3 2 0

Queensland.

Roma	£4 10 0
Ma Ma Creek	0 12 0
Rosewood	1 4 0
Gympie	0 17 0
Boonah	6 10 0

Tasmania.

Launceston	£0 11 6
New Ground	1 0 0
Mole Creek	0 5 0

West Australia.

Subiaco	£2 8 7
Fremantle	0 18 6
Collie	0 10 6
Bunbury	0 12 3
Northam	0 5 0
Lake-st., Perth	1 17 3
Brookton	1 5 0

New Zealand.

Takaka	£0 12 0
Hoteo North	1 0 0
Gore	1 8 3

Summary.

Victoria	£121 8 9
New South Wales	17 2 8
South Australia	51 7 1
Queensland	13 13 0
Tasmania	1 16 6
West Australia	7 17 1
New Zealand	3 0 3

Correspondence.

GAP SENSE.

To the Editor.

Our good Bro. Leach, of Fremantle, W.A., appears to think that the large number of losses from the churches every year is due to the fact that they were never penitent believers before baptism. In many cases those whose names are removed from church rolls are not interviewed or pleaded with when it is found that they are going or have gone astray, but in a meeting of church ministers the roll is gone through, and a clearing out or clearing up is indulged in. While I believe Bro. Leach may be right about a few of those lost, I am of the opinion that vastly more are lost because, as young disciples, they are not taught, and do not receive a shepherd's care. All the assemblies need pastors who will do pastors' work. And there is need of a restoration of Scriptural discipline, to supersede the too frequent and wholesale revision of roll now so largely practised.

It would be well for all of us to study carefully and prayerfully the parable of the lost sheep (Luke 15: 1-7), and such passages as Matt. 18: 12, 14; Gal. 6: 1; 1 Peter 5: 1-4.

I still say we need more "gap sense."

THOS. HAGGER.

The Australian Christian.

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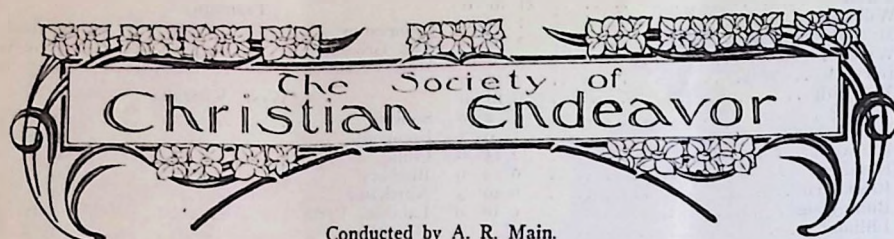
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Conducted by A. R. Main.

WORTH-WHILE LIFE.

Topic for December 5.

Suggested Subjects and Readings.

The selfish life—Ecc. 2: 1-11.
 Spiritual poverty—Eph. 4: 17-20.
 Life that is life—Rom. 6: 1-5; 8: 1, 2.
 Burden-bearing—Gal. 6: 1-10.
 Immortal love—1 John 3: 1-3.
 Peace and purity—1 Peter 3: 10-17.

Topic—The worth-while life.

Be noble—that is more than wealth;
 Do right—that's more than place;
 Then in the spirit there is health
 And gladness in the face;
 Then thou art with thyself at one,
 And no man hating, fearest none.

—George Macdonald.

Knowing Christ in Other Lives.—Have you never read great Christian biographies? I shall never forget the effect, the double effect, produced upon me when I read the life of Horace Bushnell—clear, grand, pioneering, adventurous soul that he was, a kind of Columbus going through storms, beating hither, and beating thither, always with a forward look, how great and tender, how manly and fine that soul seemed! Yet in him I found something better than he. There was One working in him, and I gained an image of Bushnell's Christ from reading Bushnell's life. The same experience was repeated in reading another equally great life, that of Frederick Denison Maurice; in reading another life not so great, but yet beautiful, that of Dean Stanley; in reading still another, in its own way peculiarly great, the life of the Christian poet, Tennyson; and yet another, the life of a great statesman, Gladstone—a man in the tumult of the world, in the rage and fury of politics, so clean that, while all men might say he was in error, no man of sincerity and knowledge ever said he was intentionally untrue to his Master! One might go on along that line, looking into the heart of the robust, courageous nation-making John Knox, into the soul of Luther, the world-shaker of his time, into St. Francis of Assisi, sweet and gracious spirit, so that the birds of heaven came to share his friendship, into the passionate and tremendous nature of Augustine, on and back to apostolic times. Here is another image of the dynamic Christ as he works in the souls of his great typical disciples. Gather from these lives his image and put it beside the image from the evangelical record; it is not so great as that, but it is worthy to stand next it; and through that second monumental form in the great hall of imagination commune with the living Lord.

A Living Faith.—For the man without a living faith there is no living God, no living Christ, no living church. It is possible to live in a world in which these are the great realities and yet live as if they did not exist. Plunged in the activities of life, putting forth tremendous energy in dealing with physical forces and business processes, we may be deaf, dumb, and blind in the presence of truths which make life explicable, and of that soul lodged in our mortal frames which is the evidence of our immortality. No evidence of the existence of God can reach the man who locks the doors of his nature and shuts God out of his life. We can so completely insulate ourselves that powerful currents of electricity streaming about us cannot touch us. They are in the very air we breathe, and yet for us they do not exist. There are hosts of men and women who bar God out of their lives, and then declare that there is no God.

God exists for us only as we open our natures to him, and this throwing of the doors and windows wide to his incoming is the beginning of a living faith. For a faith which makes it possible for the love and power of God to stream into our lives as the sunlight streams into the open house is not intellectual assent to a creed; it is not acceptance of a philosophy of the divine Being; a man may accept and profess and remain as far from God as the most pronounced unbeliever. It is possible to use God's name habitually and live as if he were not; to profess loyalty to him a thousand times and yet remain outside the world in which he reveals himself to those who love him.—Lyman Abbott.

The Historic Witness.—The men who have been the great Christians, who have been able, so to speak, to set the type for their brethren, have begun with the evangelical witness. They have pondered the testimony of the apostles to the risen Master; this testimony rendered in a new character, a new humanity, and in ministries to the human spirit of inexpressible movement, has profoundly impressed them. They were thus introduced to Jesus Christ as living; at this point begins their own experience. In the presence of Christ they see the depth of their depravity, and at the same time they are filled with hope. Ideals rise upon them that overwhelm them with a sense of their sinfulness and worthlessness; and again, these ideals, as they rise out of the life of the Lord, carry in them his pity, his call to renewed endeavor, and they shed into the broken will a new and a victorious moral power. The impossible now becomes easy; the old life of selfishness, coarse or refined, becomes an object of loathing; these souls cry out for freedom, and they gain it. All this happens in the presence of the living Lord to whom they have been introduced. In his presence these men

are shot through with the sense of sin and shame over their misdeeds; in his presence their hearts melt in penitence; through him they receive an incomparable accession of moral power; in his name they go forth to subdue the beast in themselves and to do something toward the subjugation of the beast in the life of the great world. Thus gaining through Christ an experience answering in character and power to the experiences of the apostles, these typical historic Christians conclude that their life is the witness that their Lord is alive now.

The Open Soul.—This humanity of yours must be as far as is possible like his—open on all sides, receiving and giving by a thousand channels, not only of mind but of feeling and sympathy. We sometimes meet a man who seems to be built in water-tight compartments, mentally, so that his shares and interest—in say an hotel or a brewery—do not affect his opinions or his vote on the No-License question. That may do for ships and for some people, but not for you. You must breathe the open air—microbes and all—and the mighty tides and currents must flow and move through you. You must be discriminating, honest judges of the current opinion and sentiment, and to that end must know and feel. Your own spiritual good health and vigor must be your guard against infection, and at the same time an aid to assimilate all that is good and true. Beecher says, "He who does not know how wisely to meddle with public sins does not know how to preach the gospel." "Is the gospel a sing-song lullaby to put people to sleep in carnal indulgences, to give peace to men in their sins?" The sins of fashion, of public life, of rich or poor are condemned by the gospel you preach and the Christ you serve. The just thing is the strong thing, and, however misunderstood, it is the safe thing in the end. Remember Gordon's epitaph in St. Paul's—"Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

Be ready in the golden Now
 To do a helpful deed,
 And never let the chance go by
 To meet a sister's need.

Don't wait until another time.
 For she who waits may lose
 The grandest chance of all her life;
 It is not ours to choose.

Notes and News.

Unley, S.A.—On October 24 we held our eleventh annual social, when a happy and profitable time was spent. Our president, T. J. Gore, presided over the meeting. Greetings were exchanged with other societies through their representatives. H. R. Taylor, from Maylands, gave a very helpful address, which was much appreciated by members and friends. Secretary's report showed a membership of 52—30 active and 2 associates. A banner was presented to our society by our president, from "an old member." The Endeavorers highly appreciated this gift, and their thanks are to the donor. During the meeting items were rendered by the musical committee. Refreshments were handed round by the social committee.—E. Payne, Sec.

New South Wales Home Missions.

Annual Offering, Lord's Day, Dec. 4.

Not Less than **£250** Expected; Much More is Needed.

Self-denial throughout November for This Purpose.

NOTES BY THE ORGANISING SECRETARY.

New South Wales is one of the finest and ripest fields in all the world in which to advocate New Testament Christianity.

In 1907 the churches gave at the Annual Offering £91/17/3; in 1908, £141/7/10; in 1909, £156/1/2 (and that while the great Newcastle strike was on); this year we must have not less than £250, and as much more as possible.

Are you making the month of November a month of self-denial in order to help the evangelisation of your own State?

Receipts this year (up to Oct. 17) have exceeded those for the corresponding period of last year by £421/1/11, the total being £917/17/11; but we'll need to still keep ahead if present work is to be continued and more undertaken.

Ask your church secretary for a circular and an envelope, and to tell you the amount that the congregation of which you are a member has been asked to try to exceed—then do your best.

More churches in New South Wales will mean more churches in the New Hebrides, and in India, in the years to come.

The Home Missionary task is heroic, if not spectacular.

"Our discovery of the simple apostolic Church of Christ has laid an unique obligation of evangelism upon us in our own homeland, filled as it is by churches of people worshipping the same God, but after the traditions of their fathers, and not always after the simple New Testament model."

"This is the nick of time. There never was a day before like this for Home Missions. The whole situation is unique and the field is wide open for us. The people hunger for the gospel. There is a growing desire everywhere for Christian union, and we know the only basis upon which that can be brought about.

"We must not neglect the unsaved in our own land."

The success of the past demands increased efforts in the present.

Remember the needs of New South Wales, and the opportunities that confront us, and make a liberal gift to Home Missions on Dec. 4.

Church treasurers and isolated members, please send promptly to the Organising Secretary, Thos. Hagger, Francis-st., Marrickville.



Study this picture, and be a helper in saving unsaved N.S.W.

OUR HOMELAND.

By J. J. Franklyn.

Christ emphasised the need of Home Missions when he sent his first disciples exclusively to his own people, and instructed his apostles to "begin at Jerusalem." A trip in any direction through this great State of the Commonwealth will convince the most apathetic disciple of Christ that as Churches of Christ we have not shown great anxiety to send the glorious old evangel to even the large centres of population, to say nothing of the nooks and corners of the dear homeland. Our esteemed State Evangelist is repeatedly calling the attention of the Home Mission Committee to the ever inviting open doors. But owing to the want of funds these golden opportunities have to be turned down until an awakened interest on the part of the Lord's stewards make this aggressive policy possible.

How long, Oh Lord! How long is New South Wales to wait for the message of the eternal life which is entrusted to the church? The annual appeal on behalf of Home Missions is an attempt to arouse the

indifferent Christian to a sense of the responsibilities of Christian discipleship. Look, my brethren—not at the "Far East," but at the "near home," and see the neglected fields at our very doors. Will you assist by your monetary gifts and prayers so that the flag of New Testament Christianity may be unfurled during this year in many towns where sectism and irreligion hold sway? Listen to Australia's cry—"Come and help us," then send your offering to evangelise the dear homeland.

A FEW PLAIN QUESTIONS.

By A. E. Illingworth.

To the Disciples of Christ in N.S.W.—

Do you consider

That the plea of the Churches of Christ for the union of all Christians upon a New Testament basis is in harmony with the divine will?

Do you believe

That this union, if consummated, would tend to the extension of Christ's kingdom here upon earth, and the salvation of precious souls?

Do you know

That no attempt whatever has been, or is being made, to establish churches of New Testament faith and order in many large country towns and districts in this great State of ours?

Do you understand

That the reason why we have not yet attempted to carry the good news to towns like Bathurst, Goulbourn, Orange, etc., is because we have not had sufficient money?

Do you feel

That we should not rest satisfied with our present position, but should steadfastly pursue an aggressive policy of evangelism in the homeland?

THEN SEND ALONG THE £. s. d.

Let us have a record offering on Dec. 4.

This appeal is made for the Master's sake.

"Not as the world giveth, give I," said Jesus (John 14: 27).

O grudging world that only gives a part. But Christ, our precious Saviour, gave his heart,

Himself, his life, and all that he possessed, To give "the church, his bride," eternal rest.

New South Wales Home Missions.

Supplement to "Australian Christian," 17/11/1910

AN APPEAL TO THE N.S.W. SISTERS.

By L. Andrews, Secretary, Sisters' Conference.

The coming event just now is the Annual Home Mission Offering. Let us have a record contribution. Our prayers and practical support are needed in this important work; all sisters feel a great interest in extending the Home work. The brighter the light shines at home, the further its radiance will extend. Let each sister resolve that she will do her best in whatever way she can to aid in doing something to extend the Master's kingdom.

FINANCE.

By Chas. J. Lea, Treasurer.

The receipts for this State for the 7½ months of the current financial year, to the

Salaries of Evangelists in new fields, also subsidies, £95/13/3.

Missions, £122/1/8. New tent, etc., £138 10/1.—£260/11/9. Total, £1031/3/8.

It will be gathered from the above that the realisation of the standard set for the Annual Offering this year, £250 (and which is prayerfully anticipated), will rejoice the hearts of the Committee in the knowledge that they are living within their income.

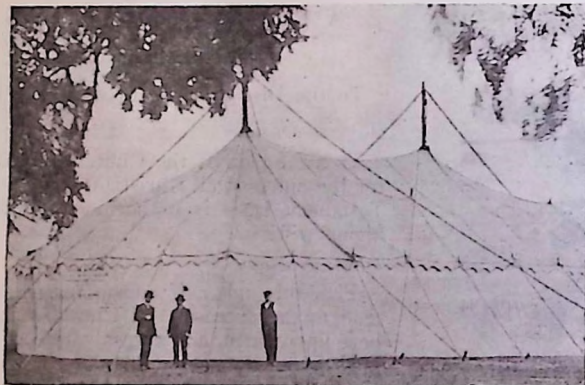
This brief statement of the position would be incomplete were it to omit our grateful thanks to him who answers petitions by giving more abundantly of his mercies than we ask or think; also commendations are due to the collectors, to the Sisters' Conference, and to all officers of churches and their auxiliaries who are doing such estimable work in a direction where Christian courage and patience are among the essential virtues.

Matthew Levi has been credited, rightly or wrongly, with first waking interest in the heart of Zacchæus, his brother taxgatherer, in the work of Jesus (Luke 5: 27 cf. Luke 19: 2). I wonder did Nicodemus tell Joseph of Arimathea about his night quest for Jesus, and its magnificent reward (John 19: 38, 39).

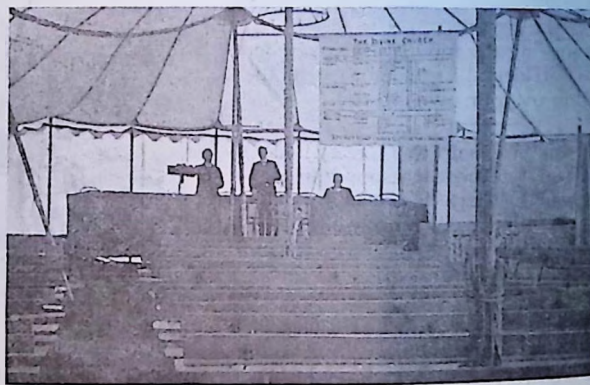
The woman of Sychar is a magnificent example of the Home Mission spirit. "Come, see a man . . . is not this the Christ?" (John 4: 28). They came, they saw, they were satisfied.

"Where shall I begin?" Begin right here for God (John 4: 35). Make the work at home substantial. This is the base of operations. Heaven itself cannot make the gospel light to shine upon the heathen unless we have strong reflectors at home. We are heaven's transmitting station for regions beyond.

"How shall they hear without a preacher, and how shall they preach unless



Exterior View of the new N.S.W. H.M. Tent.



Interior View of the new N.S.W. H.M. Tent.

middle of October, have been £917/17/11, representing an increase, as compared with the corresponding period of last year, of £421/1/11, which is very gratifying. At the same time it must not be forgotten that last year was a very lean one up to the same stage.

The expenditure has been £1168/13/6—an increase of £581/15/2. It will thus be seen that, while the receipts have been large, the expenses have outpaced them by £250/15/7, for the reasons that the great forward movement with which our Home Missionary department is identifying itself means—1. Keeping the present fields going. 2. Finding money for the tent missions in charge of our State Evangelist, Bro. Hagger. 3. As far as possible following up isolated members, as well as new converts (largely the result of mission efforts) by placing aggressive evangelists in charge of the various fields.

The destination of most of the money spent has been—

Salaries of Evangelists already in the field (including State Evangelist), also subsidies to churches, £674/18/8.

JESUS A HOME MISSION ADVOCATE.

By Geo. E. Burns.

"The church at home is the dynamo of the church abroad."

"Go home and tell!" Such were the significant words of Jesus to a promising disciple who desired to follow him far hence (Mark 5: 19).

Jesus opened his own ministry (Luke 4: 16) in his own city of Nazareth. He returned in the power of the Spirit to make himself known unto the people who had known him as the village carpenter.

He sent his disciples to the lost sheep of the house of Israel (Matt. 10: 6). No Gentile, not even the Samaritan across the border, halfbreed and heretic as he was, was included in his first mission in the flesh.

The first disciples of Jesus were possessed of this Home Mission ideal as soon as they had found the Lord. Andrew FIRST findeth his own brother Simon, and told him of Jesus (John 1: 40). John surely found James and told him too (Matt. 4: 21). Jesus findeth Philip, and Philip in a hurry found Nathanael (John 1: 45).

they be sent?" (Rom. 10: 15). But how shall they be sent unless we've got the stores from which to send them?

For dear home's sake, and our brethren according to the flesh (Rom. 9: 3), let us lay a good foundation. Let us build Jerusalem's walls around us, that the glory of the Lord might be revealed. For the heathen's sake, for whom Jesus died, let us make this homeland church a driving wheel in the machinery of God, so that the fields abroad might be touched and filled with the salvation of our God.

Again, for the heathen's sake, who demand proof of the virtue of our doctrine before they choose it for themselves, let us make our own nation lustrous with the glory light, that they may see that our message is good, and glory in the God of heaven.

It is time to PRAY! It is time to PAY!
It is time to PEG AWAY!

A WORD FROM THE GENERAL SECRETARY.

By A. W. Shearston.

It is the duty of every member of every Church of Christ in New South Wales to

New South Wales Home Missions.

show his or her interest in the great work of evangelising this State. This interest can be shown in several ways:—

1. By earnest prayers for the workers.
2. By each contributing something, whether large or small, to the Annual Offering.

Truly the need is great; may the combined offering on December 4 be greater.

POST CARD MESSAGES FROM THE MEN AT THE FRONT.

Moses said, "It is not a vain thing to serve the Lord, because it is your life." When Jesus came, he filled his disciples with power, and said "Freely ye have received, freely give." Then he gave his life up on Calvary to redeem us. After his resurrection he said "Go—teach all nations—I am with you." We have heard the message, and been brought from death to life by it. It is now our privilege to pass it on to others. His example is clear, his orders plain, success is assured, for he is with us. Let our gratitude be expressed in our offering.

G. H. Browne.

"Every imagination of the heart of man was evil continually, and it grieved God that he had made man." God loved man, and so he grieved over him. Grief is always associated with love. When man caused God such grief, the Great Father set about working out that scheme that was to reconcile man to himself. God's love was so great that he gave Jesus. How the darkness of sin began to be dispelled when the Sun of Righteousness burst in upon us to be the light of the world! Jesus taught his disciples, that, having the light themselves, they were to present it to others. This light has to be appropriated. How can men take that which they know not? How can they know except they be told? Who can tell but him who is sent? Will YOU send?

Walter A. Strongman.

We read the Teacher's words:—

"Ask, and ye shall receive;

"Seek, and ye shall find;

"Knock, and it shall be opened unto you."

They speak in a twofold manner.

It is yours to ask the heathen for his inheritance; it is ours to ask that support be given for laborers in his service.

Brethren! Many forts are as yet not besieged. What we want is men. But we cannot bring men, if you withhold your war loan.

Study well, brethren. 2 Cor. 9: 6, 7, and act accordingly.

The favor of our Lord Jesus Christ be with you.

H. Wilson Cust.

Australia for Christ! is the motto of Home Missions. With nothing short should we be content. The Utopian cry "Australia for Australians" is familiar to us all. With what force and energy many try to realise this fleeting ideal. How much more worthy is the object of Home Missions.

"The kingdom of heaven suffereth violence, and the violent take it by force," or as one worthy expositor has explained it, "the energetic taketh it by force."

Home Missions demand our encouragement, our support, and our best energies.

Wm. Rothery.

The true patriot wishes the very best for his country, and in seeking that best, is willing to make sacrifice even of his life.

Thousands have died to promote their countries' temporal welfare, and have gloried in the dying, but did not Paul have the truest conception of his country's need when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

With this longing as ours, for our country, we will pray, work and give for it, and thus praying, working and giving, gain the victory for Christ.

Geo. D. Verco.

A district of narrow, irregular streets, with cramped houses and tiny yards, bordered by factories, foundries, brickworks and the railway workshops: This is Erskineville. Some of the harassing difficulties of Christian work in this place are—

1. The popular prejudice of the masses against the church.
2. A floating population caused by (a) change of employment, (b) increasing family prosperity and the enticements of more pleasant suburbs.
3. Insufficient equipment in the shape of an

hired hall, which reeks with damp in winter, and is broiling hot in summer.

The church is loyally striving against these difficulties, their Christly justification of the work being that "the poor have good tidings preached unto them."

Brethren, will you help?

H. G. Payne.

The first principle of military strategy is, support the outposts. The first principle of gospel warfare is, support the men at the front. Daily they are facing and solving difficulties that arise in the application of the old evangel to new conditions. Daily they are seeing, as none others can see, the vision of the fields yet to be won, the work yet to be done. Theirs is not to devise means of supply. Theirs is the battle and the prayer of faith. But God, who works his will by the actions of men, leaves the reply to the frontiersman's faith to the hands and hearts of "the men at the base." Freely ye received, freely give.

W. D. More.

"Come over and help us," was a call from Macedonia which Paul realised he could not, nay, dare not, ignore.

And the call is as insistent, and the need as great now as then. And permit me to say, with all earnestness, that the responsibility resting upon us to heed the call must be realised and discharged according to the grace given unto us. Fellow Christians, the appeal for Home Missions this year is an urgent one.

May we all do our utmost, this year, to extend the kingdom of our Saviour in the hearts and lives of the inhabitants of this favored State.

J. Clydesdale.



The above brethren are some who have started work as evangelists in the N.S.W. Home Mission field since last Conference. And still there are more to follow.

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P. A. Davey Speaks Heart to Heart.

Last week we had a Biennial Conference of the Student Volunteers in Japan. An address on the watchword, "The world for Christ in this generation," was given by Miss Charlotte De Forrest, daughter of one of the oldest missionaries of the Congregational Church in Japan. Some think of this watchword as visionary, but, as interpreted, it is not. One thing we do know. The people of this generation can only hear the gospel preached by Christ's disciples during their own lifetime, and our opportunity to preach the gospel is limited to our own lifetime. If the whole church universal was what it should be and did what it should do, the whole world could hear the gospel in this generation. At the evening service, the subject open to all was, "Has my experience confirmed my volunteer purpose?" Mr. Bowles, a Friend, and I were the committee of arrangements for this occasion. My reply to the above question is as follows:

My missionary purpose to preach the gospel to the Japanese 11 years ago was a result of eight things.

1. A superficial knowledge of the world's religious needs.
2. Faith in Jesus as the unique Son of God and the world's appointed Saviour.
3. A desire to do the will of my Maker.
4. The conviction that my part in the world's work is that of an evangelist.
5. The belief that the whole world is the parish of the true evangelist, who should stay here or go there, when and for just so long as the divine will seems to indicate.
6. The relatively greater need of evangelists in all so-called unchristian lands.
7. The signing of the Volunteer pledge to become a foreign missionary if the Lord should open up the way.
8. An invitation to go to Japan, five years after I had signed the Volunteer pledge, from the F.C.M.S. in accordance with the judgment and desire of godly elders of the church which sent me out and ordained me to the ministry of the Word.

My experience has confirmed my missionary purpose by confirming those things out of which my purpose grew.

1. I have seen the needs at close range.
2. Evangelists are needed as much as ever and more in unchristian lands than elsewhere.
3. I am now a co-worker with Japanese Christians on their invitation given when I went home on furlough.
4. I am now, though imperfectly, fulfilling the purpose. As one instance: During last year I was led to go to a factory town to aid by sympathy a poor lone evangelist and his wife. The door was opened to preach the gospel to the workers, numbering 120 in all. Twice a month on their holidays we met together in our preach-

ing place to the number of 60 to 85 persons. One day I was going to this town with a student, but he caught the train I missed; but there was still another train I could catch and be in time. I was not feeling equal to the task. Why not stay and allow the student and evangelist only to conduct the meeting? I decided to go, but on the train prayed for strength. When I got to the town, what do you suppose I found at the railway station? I found about 30 boys and girls of ages ranging from 12 years to 25 years waiting for me. We went to the preaching place, and they sang the songs of Zion with all their might, and listened to us as we sought to tell them in a simple way the gospel story. That night I heard of influences which threatened the spiritual life of these young people, and I went home with this conviction:—Man cannot save man. Only God can save man. Without the power from above, within, around, guarding, guiding, and faith on the part of the individual in that power, the work of the religious development of the people is hopeless. In the gospel, in its facts, promises and commands, I believe we have an adequate means whereby to bring men into the relation of faith in this power, and it is therefore my purpose to preach this gospel, and to preach it in Japan as long and only as long as the divine will seems to indicate. We all send our best regards to all.—P. A. Davey, Tokyo, Japan.

Understanding the Bible More Clearly.

We are all rejoicing in the harvest which has been gathered, which is a very good one. The people are now hoping that rice will be cheaper. It has been very expensive the last few months, and many of the riots have been through the scarcity of food, and the exporting of it to other parts, to the hurt of their own district.

The simplicity of the harvest time, or rather, perhaps, I should say, the primitive way it is gathered in, is very interesting. When you see the threshing floor, and the crude manner of threshing, and then the winnowing, you can understand some parts of the Bible more clearly. The floor is a clear space, and fairly level; the rice is cut with the hand and tied into bundles, and is threshed by beating on a large wooden tub, and afterwards is trodden over by the oxen; then the straw is bound up into bundles again, and is used for fuel; the rice is winnowed by putting it in a basket scoop and held high over the head and poured out into large open basket trays, and as it falls the wind carries off the chaff or husks.

Then again, this month the Chinese are covering the paddy fields with water. The wonderful water-wheel is brought into operation; by means of this they bring the water up into the fields. It of this they bring the water up into the fields. It looks very strange to us to see three or four, or even more, men and women (for the women

work them as well as men) trundling the pedals of this wheel and apparently hanging on a rail. —Rosa L. Tonkin, Shanghai, China.

Notes and News.

West Australia reports receipts to date, £143 6/4. Their aim for the year is £250. About five months more are available to reach the aim. Well done, West Australia!

Bro. Platt, on account of leaving Perth, has resigned from the W.A. Committee. A letter of appreciation for past services has been sent him, and Bro. E. R. Berry, of the Maylands church, has been nominated in his place.

F. M. Rains at Fremantle: "If we are not a missionary people, we are a missionary impertinence, for we were born in a missionary spirit."

Quite a number of applicants for service are at present before the F.M. Federal Executive. It is expected that within a month or two several new missionaries will be accepted.

Our missionary staff has been increased by the advent of a little son in the family of Bro. and Sister Purdy. It is wonderful the influence that the coming of a little babe has on the natives. One touch of nature makes the world akin.

Bro. and Sister Strutton are now resting in New Zealand, prior to their tour of the Australian churches.

The Organising Secretary was pleased to receive a visit from Bro. W. Mansill, who goes to South Africa on behalf of the New Zealand churches early next year. Australia bids him God-speed.

The F.M. Committee, through the kindness of Mr. Webster, of Swanston-st., has purchased a lantern outfit for use on the lecturing tours of returned missionaries.

Latest word from P. A. Davey, dated Oct. 5, says, "Eight baptisms in Tokyo in latter half of September. Dr. W. White, of Bible University, lectured twice yesterday to audiences of 1000. Mrs. Davey and I had charge of the singing."

The health of Miss Terrell at Baramati, India, is greatly improved. She is doing a fine work.

The Children's Day exercises were a great success everywhere. Returns are gradually coming in. Please send contributions on as soon as convenient.

In making your last will and testament, you cannot do better than bequeath some of your money to the Foreign Missionary Committee. It would enable you to live, through your gift, even though the Lord should have called you home. A thousand millions of people are yet without the gospel. Why not execute your will so that the money will go on preaching the gospel through the future years?



New Zealand.

AUCKLAND (Ponsonby-rd.).—Three ladies made the good confession to-night, at the close of Bro. Turner's address on "Repentance."—F.D., Nov. 6.

AUCKLAND (Avondale).—The *Auckland Star* has the following paragraph:—The Church of Christ mission enters upon its second week to-morrow, when Mr. Grinstead speaks afternoon and evening. There was a good attendance at the Thursday meeting, when the subject chosen was "Some of the Evidence for Believing the Bible to be the Word of God." Four thoughts were emphasised: 1. "The Predictions of the Bible"; 2. "The Theme of the Bible"; 3. "The Use Jesus made of the Bible"; 4. "The Influence of the Bible on Nations and Men." At the close of the address several questions were asked and answered. Mr. Grinstead's subject to-morrow night is "The Gift of Christ, Its Value and Its Reason."

John Ferguson, speaking at Invercargill, N.Z., the other day, called attention to the need for union, and hoped the day would not be long before there was one Church of Christ in every city.

Bro. Woods, of Ponsonby-rd., gave a most thoughtful address last Wednesday night, and one of our young women came out at the close and expressed a wish to acknowledge Jesus as her Saviour.

We congratulate Mr. John Urquhart for the position he has taken up in his criticisms of Mr. Spurr's "Notes on the Bible," in the *Southern Baptist*. Any man that writes and speaks as Mr. Spurr does, would be holding a far more honorable position as a woodchopper than as a minister of the gospel. Some preachers of the gospel have a curious notion of what constitutes honesty. They pledge themselves before God to uphold certain truths, and at every opportunity air their unbelief. Nothing brings more contempt on the cause of Christ than the ministry of some men to-day.—H. Grinstead.

West Australia.

FREMANTLE.—We regret to have to chronicle the death of Charles Vanstan, who, after a long period of suffering, passed away on Oct. 21. Bro. Saunders conducted impressive services at Bro. Vanstan's late residence and at the graveside in the presence of a large number of people. We extend our heartfelt sympathy to his widow, his mother, and other bereaved ones. An in memoriam service was held on Sunday night last, when at the close of A. J. Saunders' address a son of Bro. S. Thomson made the good confession.—P., Nov. 2.

BUNBURY.—Good meetings to-day. This morning we received one, formerly immersed, into fellowship. Bro. Sears, of Brookhampton, exhorted the church, and preached to a good congregation at night, his subject being "To-morrow," which proved a very impressive and interesting discourse. The Bible School is growing, and the Children's Day exercises (which we hold on the 13th inst.) are being energetically mastered. Bro. Moysey, our evangelist, being at present in the metropolis, we have been cheered and helped by the services of our Bro. Sears, whose efforts the church much appreciate.—F.R.R., Nov. 6.

PERTH.—We were pleased to have in our meetings yesterday David Wilson, from the Norwood church, Sister Rose Paul, from Brunswick, Vic., Sister Sanders from the Unley church, and Will Cavey, formerly of Enmore Tabernacle, but recently from Brisbane, who will locate in W.A. Other visitors to our State are Sister A. B. Maston, and Allan Charlick and his sister Miss Priscilla, from Norwood, S.A. Miss Ada Green was received by letter from Windsor, Vic., and Miss Clara Nicholas from the church at Kalgoorlie. D. M. Wilson gave a most helpful address. The Bible School put up a new record of 212. The school continues to flourish in all departments, and we look forward to a harvest of precious souls in the near future. The "Old Hymn Service" in the evening was largely attended. Besides the congregational singing, Hy. Wright sang "Ninety and Nine," the choir sang, "Rock of Ages," and a quartette sang, "Though your Sins be as Scarlet." Many expressions of appreciation were heard. At the close of the service a young woman made the good confession.—W. B. Blakemore, Nov. 7.

FREMANTLE.—A pleasant social gathering was held on the 4th inst., to say farewell to Bro. and Sister W. Vinicombe and family, who are removing to East Pingelly. A. J. Saunders occupied the chair. J. Leach paid a pretty compliment to Mrs. Vinicombe, whom he classed as a heroine of the common life. Some men, he said, are homeless, while some are home less than others. Bro. Vinicombe had been identified with the work in Fremantle for 16 years, and was a prominent public man. J. Pallot, senr., told of a 16 years' pleasant association in church work. W. B. Blakemore represented the Home Mission Committee. Harold Thomson, on behalf of the Junior Bible Class, presented their late preacher with a book. A. Lucraft apologised for the absence of the Conference President. He stated that for 15 years Bro. Vinicombe had been held in universal esteem. He had occupied almost every office in the church and Sunday School. He had been Conference President, and for eight years was the local church secretary. This excellent family takes with them our best wishes and prayers for the future.—P., Nov. 8.

W.A. HOME MISSIONS.

A most successful H.M. rally, comprising a big re-union tea and public meeting, was held on the 1st inst., the Oddfellows' Hall being used for the former, and the Lake-st. chapel for the latter. The Conference President, H. Wright, presided over a large meeting.

In his address, the chairman referred to the difficulty experienced by the Committee in securing preachers for waiting fields. Owing to lack of funds the opportunity to engage capable men was missed on several occasions. The existing mark time policy was set, not by the Committee, but by the brotherhood. There were indications of a considerable increase in business activities, due doubtless to the prosperous conditions obtaining in the State. Will the brethren keep step? He advocated a forward policy.

Greetings were read from the church at Kalgoorlie, and H. J. Banks, H.M. Secretary. Bro. Banks wrote his greeting while viewing the Red Sea from the summit of a pyramid. He was reminded of God's command to "Go forward." He commended the same word to us in our local, State, and world work.

W. L. Ewers, of Northam, who possesses some of the characteristics of his father, our esteemed D. A. Ewers, made an interesting speech. He

was strongly of opinion that the work at Northam should be maintained. The population of the town is 3000 or 4000. It is the centre of a large and prosperous district. Although few had been added, he believed that ultimately the seed sown would produce fruit. In agriculture it was impossible to predict the harvest soon after sowing; likewise in spiritual matters.

G. B. Moysey, who is located at Bunbury, referred to that place as a "no mean city." The cause had been established there for seven or eight years. C. Gordon preached to large audiences years ago. He was followed by Ben Hagger and Scambler. The membership had fallen from 70 to 30. Notwithstanding the decrease in numbers and influence, a building site was purchased for £100, and a chapel erected at a cost of £250. Proceeding, Mr. Moysey said that "some of the best men we have in the Bunbury church are women." Harvey had been visited, and a series of meetings held. At Collie there are 12 square miles of coal country. There is a membership of 60 or 70 sturdy men and women. During the recent mission splendid meetings were held and four added. An evangelist should be stationed at Collie.

H. P. Manning told of the work in the Brookton circuit. In the township there were only 80 adults and five religious bodies. Long distances and bad roads prevented large gatherings. At East Pingelly the cause was most prosperous. Generally speaking the work in the district was progressing very satisfactorily.

Under the direction of W. B. Blakemore the Forward Movement Offering was then taken £50 was the sum set; £36/15/- was contributed forthwith. Additional amounts have since been received, but a shortage still remains. Will the brethren who have not already given please remit to the Treasurer, H. Wright, or hand their offering to the church secretary?

Our thanks are due to the sisters for the excellent tea, to R. W. Ewers for his unremitting service and fine organisation as Secretary, and to the singers who sang so sweetly.—C. A. G. Payne, Nov. 7.

Tasmania.

HOBART.—We had Bro. and Sister Strutton with us on Lord's day, Oct. 30. Our brother addressed the church in the morning, and the school was visited in the afternoon, when they spoke of the work in India, also telling us about our native boy Pyara, 13 years of age, supported by the Hobart school. In the evening they spoke to a good audience on the work in the foreign lands. On Monday they left by coach for Geelong, where at night they had a crowded and interesting meeting. The following day they journeyed to Port Esperance, at which place our brother gave a lantern lecture, which was greatly enjoyed by the large number present. The following day Bro. and Sister Strutton returned to the city, pleased with their tour. In the evening a welcome social arranged by the sisters was held, and proved a great success.—N. J. Warmbrunn, Nov. 10.

PRIMROSE PARK.—Much sickness has prevailed in the district of late, which necessitated the closing of the Sunday School for a few of the Lord's days. On the 23rd, through the kindness of Sister Hudson, Pine-rd., several of the brethren journeyed to her home and met around the Lord's table, and a gospel address was also delivered to friends who were invited.—A. R. Taylor, Nov. 4.

SOUTH ROAD.—On Oct. 16, the church and Sunday School celebrated their fifth anniversary with great success. The chapel was beautifully decorated for the occasion. At the afternoon service M. Taylor, of Primrose Park, delivered two stirring addresses to adults and children, which were much appreciated. Bro. Hutton distributed the children's rewards. Much praise is due to Sister Hutton and W. Taylor, for training the children. The evening service was conducted by J. Byard and A. R. Taylor, there being a good attendance. The day following the usual picnic was held.—A. R. Taylor, Nov. 4.

Queensland.

BRISBANE.—Our tent mission closed with the meeting of Lord's day. Every night for a month Bro. Mudford has preached the old time gospel, with the assistance of Bro. Binney as soloist. The audiences have been splendid throughout—the interest continued well from start to finish. Numerically the result has been 21 decisions for Christ, but the mission has meant more than that to the cause here. The church has caught a wider vision, and we as a people have become better known in the community surrounding the mission site, New Farm. We can not speak too highly of the work done by the missionaries, Bren. Mudford and Binney; they carried out their part nobly, and if the College of the Bible has done no more than equip them for the work of spreading the gospel it has done well. We regret that arrangements necessitate Bro. Binney's departure, for there is a work in Queensland for young men of his stamp, but we look for his return at a future date. We believe that all who came out for Christ in the mission did so from firm conviction, after thoroughly considering the matter by a close attention to the Word preached and a study of the New Testament. The members supported the mission well in every way, and thus have become more deeply interested than ever before in the King's business. A thanksgiving service was held in the church building on Monday evening, which was splendidly attended and was a pronounced success in every way. We are praying that the influence of our gospel tent mission will continue right on, and we firmly believe that we shall see others coming into the kingdom as a result. Bro. Binney left for the South this morning; he carries with him our good wishes for his success in his future work. Bro. Mudford commenced a week's mission at Boomah last night.—L. Gole, Nov. 9.

New South Wales.

BROKEN HILL.—Four confessions since last report, all of whom have been baptised. Four by letter (Bro. Jones, from Mile End, Bro. Bram and two daughters from Port Pirie). Sorry to report that some of our best workers have gone to Adelaide to reside, namely, Sister Hughes, Bro. and Sister Creamer and family. Bro. Stanley passed away last Sunday week, after several weeks' suffering. We expect S. G. Griffith with us on the 20th to conduct a mission, for which we are working and praying. The building was full last Lord's day evening. Hope to have to get more seats for the mission.—R. J. House, Nov. 11.

LISMORE.—On Oct. 30, we received into fellowship a sister who had been immersed prior to the service, having come in from the country for that purpose. It being the closing day of the Casino mission, a number of our brethren went over for the day. We rejoice that in the face of such outstanding difficulties so much was accomplished in that place. Our three months' campaign has demonstrated the unwisdom of short missions. Every mission had to be stopped when the best results seemed imminent. A time limit is a hindrance to special efforts. Sunday, Nov. 6, further good meetings. At the close of Bro. Saunders' address on "Baptism: a King's Command," a young man was buried with the Lord. A cablegram has been sent to Des Moines for a brother to take up the work here. The prayer meeting last evening was simply splendid, quite a large number of brethren attending.

HURSTVILLE.—The third anniversary of the church was celebrated by a social gathering on November 10. G. H. Browne occupied the chair, and in his opening remarks struck such a good note that it gave brightness to the whole of the meeting. Musical and eloquentary items were rendered by members from sister churches and by local brethren. Addresses were delivered by J. J. Franklyn, A. E. Hingworth, and Thos. Hag-

ger. If this meeting is to be taken as an indication, there is a very bright future before the church at Hurstville.—T.H., Nov. 11.

PETERSHAM.—At a large and representative meeting of the church on the 9th inst., it was unanimously agreed to continue Bro. Burns' engagement for an indefinite period. After Bro. Burns had feelingly thanked the church, the meeting resolved itself into a social, when an enjoyable evening was spent. Believing God has guided us in the selection of a preacher, we are looking forward to great things for the Master in this fine field.—A.B., Nov. 12.

MOSMAN.—On Nov. 6, we celebrated our Bible School's second anniversary, and observed Children's Day. The scholars had been well trained by Bro. Rich, and rendered several musical items very nicely. Miss Gilbert, a Baptist missionary for 20 years in India, gave us a splendid address on life and work in that country. The morning and evening services were well attended. Geo. D. Verco was the speaker at each service. We had the pleasure of listening to a splendid address from Bro. Hingworth this morning. Bro. Verco took as his subject for the evening, "Our Heavenly Home." One young lady made the good confession.—G.D.V., Nov. 13.

HAMILTON.—One confession at our last Wednesday night meeting, a young woman who was led to the Saviour by the earnest work of our evangelist, Bro. Strongman. We heartily thank the following for their donations to the mission fund: Bro. Wright, 4/-; Williams, £1; Tom. Fraser, 5/-; Jos. Fraser, senr., 10/-; S. Laney, 5/-; Bro. and Sister Livingstone, 4/-; S.A.W., 7/-; Sister Dawson, 2/-; Nesbit, 2/-; the Merewether Sisters' Sewing Class, £1/6/-.

The Lord's day School met in the large tent to-day, and we were pleased to receive five additional scholars. To-day was a red-letter day for Hamilton. At the morning service Bro. Hagger organised us into an independent church. He made mention of the fact that it was 12 months since Hugh Rodger first publicly proclaimed the doctrine of the Church of Christ in this district. We are starting to-day with 15 members. Our faithful old Bro. Edward Taylor, aged over 83 years, was one of the first to sign his name as a charter member. Bro. Hagger spoke to an interested audience in the afternoon. At night we had over 400, nearly every seat being taken up; bright singing, led by R. Pascoe, and Bro. Hagger at his best. Splendid interest in the district. An example of desire for service was shown by a dear blind sister, who walked over six miles to hear Bro. Hagger preach at Hamilton. The mission is to continue for about five or six weeks.—S. G. Goddard.

South Australia.

NORTH CROYDON.—We continue to have splendid attendances at our Lord's day meetings, and also our Thursday night prayer meetings. We heartily thank those brethren who have come along and helped us. We now have about 43 members on the roll, with an average attendance of about 35. Our building has not yet started. We have accepted a tender, but the contractor cannot start till about the beginning of January next. Through the rise of wages and material, the building will cost us something over £100 more than we expected. We shall be very thankful for any assistance towards the erection of our building.—F. Plant, Nov. 9.

QUEENSTOWN.—Lord's day, 13th, in the morning there was a large gathering. Bro. Hawke exhorted. In the evening, preceding the gospel service, eight who had previously confessed were immersed. W. C. Brooker delivered a stirring address; at the close four confessed a stirring address; at the close four confessed Christ. It is pleasing to note that simultaneous with the movement at Semaphore, which had taken many of our members, and was at first keenly felt, such increased blessing should have awaited us. All branches of the work are on the upgrade, and in a healthy condition.—A.P.B., Nov. 14.

SEMAPHORE.—The week just closed has brought to a successful termination the first mission held under State Evangelist Griffith. The visible results have been satisfactory, being an increase of members to the church of 11 by letter, 17 by faith and obedience, whilst others have yet to be received in, the average age being about 35. Advantage was taken of Saturday in having photographic groups of foundation members, converts and members as a whole. Tea was provided by the sisters in the tent, 85 being present. W. C. Brooker, President of the Conference, was in the chair. Bren. Brooker, Gore, Cosh, Hawke, Lawton, and Abercrombie spoke in most encouraging words to the members. Sister Weeks sang a solo. Sister Gladys Wright gave a recitation. A presentation of a useful nature was made to Bro. Griffith, in the Alexander hymn books, which he had used during the mission, suitably bound, and a church hymn book, with his initials on cover. The State Evangelist expressed his thankfulness to all for their assistance. It would be with pleasure he could look back on the first mission as State Evangelist. Lord's day, 13th, we had a splendid meeting, 68 being present; 61 broke bread. Jas. Abercrombie presided. Bro. Griffith extended the right hand of fellowship to Bro. De Ceau, Bro. Clarence Fischer, Sister Carmen Wright, Sister Rita Horne, Sister Smith and Sister Pullen, who by faith and obedience had resolved to work for their Lord and Master. We had with us Sister Cetererko, from W.A., Sister Funken, Balaklava; Bro. Marsman, Owen; Sisters and Bro. Griffith, Norwood. Bro. Griffith exhorted. At the gospel meeting the tent was well filled. After a fine address by Bro. Griffith one young woman made the good confession, making six for the week. The Bible School is in full swing, with 32 scholars, and the teachers, 7 in number, are in earnest in their work.—A.P.B., Nov. 14.

HINDMARSH.—Nov. 6, the Sunday School celebrated its anniversary. 11 a.m. D. A. Evers spoke, and at 2.45 F. Wicks gave a very interesting chalk talk. 6.30, W. C. Brooker, President of the S.A. Conference, took the service. Special singing was given by the children at all the services, under the conductorship of G. E. Duncan. A collection was taken up in the afternoon in aid of the school, and was a record for the first day of the services. Wednesday, the scholars gave Root's cantata, "Under the Palms," before a good audience, the soloists being Mrs. A. Edquist, Misses E. Weeks, V. Denholm, M. Williams, N. Bice, L. Doley, M. Wright, W. Doley, L. M., and P. Duncan, Mrs. J. Roberts, Messrs. R. Goodall, L. Weeks, J. Roberts, and R. Hindley. Conductor, G. E. Duncan; pianist, Miss A. Duncan; organist, Miss N. Duncan; flautists, Messrs. R. and H. Duncan. Sunday, Nov. 13, the anniversary services were brought to a close. 11 a.m., R. Manning, president of the S.S. Union of the Churches of Christ, gave a very interesting address to the parents and scholars. 2.45 the cantata was repeated, and at 6.30 the evangelist, I. A. Paternoster, took the service, the building being crowded to its utmost capacity at most all the services.—J. W. Snook.

NORWOOD.—On Saturday, the Bible School picnic was held at the Botanic Park. Favoured with a fine day, a large company assembled, and a very enjoyable time was spent together. The young folks were conveyed to the grounds in vans. To-day we had very good meetings. G. W. Jenner addressed the morning service, speaking from the words, "He is our peace." At night, Bro. Rankine preached, taking for his subject "The Church." Reference was made to our late Bro. C. H. Davies, who passed away last Lord's day at the ripe age of 81 years.—G.H.J., Nov. 13.

GOOLWA.—Three confessions from the Sunday School since last report. Two were baptised on Thursday and received into fellowship this morning. S.S. anniversary on Oct. 16 proved a great success. E. Hall, from Milang, had charge of the meetings.—M. Graham, Nov. 13.

GROTE-ST.—Our Sister Upton, a very old member, aged 80 years, has passed away. She has been living for some time with her daughter.

Continued on page 750.

The Wearing of the Green.

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

Continued.

Gertrude had risen to her feet. She was wavering between smiles and tears, but the smiles shone out brightly at last, like sunshine through the mist.

"O, Mrs. Lawrence, how could you?" she exclaimed, taking that lady's outstretched hand in both her own. "Your penance was altogether too severe. And surely you have no need to ask my forgiveness. If it had not been for the dress you know I couldn't have come at all. And there is so much that I might tell," she went on earnestly, turning to the ladies, "of all that Mrs. Lawrence has done for me since I came—"

She stopped abruptly, for Mrs. Lawrence was shaking her head. "No, not that," she said with a smile; "I want you to tell the ladies some of the things you have told me about your home and the work."

Mrs. Lawrence made the way easy with one or two suggestions; the ready response of the ladies showed a genuine interest; and Gertrude soon forgot herself, and was talking with them freely. Then in some way they came round again to the subject of the box and of missionary boxes in general.

"Do please tell us, Miss Ainslee," spoke up Mrs. Terry, a dumpy little woman with bright black eyes, "just what you think about this much-discussed subject. I think we all want to help; perhaps we don't always choose the best way; but, if we have made mistakes, I believe it was only from want of thought, not want of heart."

"O, I'm sure of it!" replied Gertrude. "I've really never tried to put it into words; but I think Mrs. Lawrence has discovered the secret, and she has expressed it far better than I can. It's not that we despise 'second-hand' things; they are often very useful, but—sometimes, you know, we receive things that are evidently cast-offs, sent without a thought of our circumstances or our actual needs, as if anything was good enough for the missionaries. That does hurt, because, as Mrs. Lawrence says, we are so very human. We don't like to be looked upon as outsiders; we want to be like other people, and we want the other people to feel that we are. This may seem strange, but I think you will understand. I remember one Christmas we received a box from the church my mother belonged to when she was a girl. No doubt they took more interest for that reason, and everything seemed to be exactly what we needed. But there were three things that could hardly be classed as necessities; yet I'm sure none of us will ever forget them. Some one had put in one of the new books of fiction, and a framed picture showing cliffs and the sea, and—a box of chocolates! We children went nearly wild over that candy; we hadn't seen any in so long; and mother—she just sat down before the picture, with the book in her lap, and cried! Those things meant more to her

just then than all the rest, for they put her in touch with something she had missed so long.

"People had sent us things of that kind before, but they were always religious books—sermons or daily readings—and Scripture texts to hang on the wall. But my father and mother had their minds stored with texts of Scripture; they didn't need anything of that kind. What they did need was something to make them forget themselves, and the bare, bleak surroundings, and the loneliness and discouragement.

"Now, please don't misunderstand me. We do appreciate the useful articles, clothes, and so forth; of course they are very necessary. I only wanted you to know how much it means to us to feel that some one is interested in us personally, that some one knows and understands our real heart needs."

For a moment not a word was spoken; then the little black-eyed woman wiped her eyes and cleared her throat.

"Thank you, Miss Ainslee," she said, holding out her hand. "I understand you; and, if I live to have a share in your missionary box next year, I assure you there will be something in it that will warm your heart."

Many of the ladies echoed Mrs. Terry's words as they bade Gertrude good-bye. After they were all gone, she turned impulsively, and threw her arms around Mrs. Lawrence's neck.

"You dear, clever plotter!" she cried. "I see through it all. How we misjudged you and those good ladies! I only wish Isabel could have been here."

That evening Winifred in her lively fashion detailed for Walter's special benefit the events of the afternoon, and proved to him that—from her point of view, at least—her mother's little scheme had been fully justified by the results. It is quite possible, however, that he would have been more thoroughly convinced, had the same result been accomplished through some other medium.

Two days later Gertrude and Jerry, conscientiously refusing to consider any excuses for further delay, started for Cornwell. Here they were welcomed with open arms by Uncle Jared and Aunt Sarah, and spent a quiet, happy week in the delightful atmosphere of hearty, old-fashioned hospitality.

Neither Jerry nor his uncle alluded in any way to the past, both realising, perhaps, that nothing would be gained by opening up the old wounds. But Jerry talked freely of his plans for the future, and Uncle Jared listened with apparent interest.

Walter's friend had been enthusiastic over Jerry's work, recognising at once a talent that needed only technical training and persistent practice to ensure for its possessor more than the average degree of success. He had promised, if Jerry would come to Chicago, to find him work whereby he might, with economy, earn a living while studying along his chosen line. The de-

cision was quickly made. Jerry felt equal to any amount of labor and ready for any sacrifice, if only the one cherished dream of his life might be fulfilled.

It had been planned that he and Walter should accompany Gertrude on her homeward journey as far as Chicago. Walter's vacation, timed at this season of the year partly because business interests called him to New York, and partly because he had felt the need of rest and change, had been prolonged far beyond his first intention; yet he did not apparently lament that fact, and it was with a very cheerful and wholly resigned expression of countenance that he greeted Jerry and his sister when they stepped aboard the West-bound express at Cornwell on the morning of their departure.

Uncle Jared stood on the platform as the train moved out, while they waved him a lingering good-bye.

"I tell you, the old fellow's a trump!" Jerry bestowed upon his uncle his highest term of praise, and the tears that glistened in his eyes were a tribute more eloquent still. "What do you suppose he wanted to do? Help me out in my new venture. Let him? Well, I rather guess not! I'd be ashamed to think of it. No, sir; I'm going to fight it out alone this time; then, if I fail—but I'm not going to, and that's all there is about it."

Gertrude looked into her brother's resolute face, and lifted up a little prayer of thankfulness to the One who had made all things work together for good. The discontented, unhappy expression that had so troubled her was gone now, and in its place were the hue of health and the light of a new purpose. His opportunity had come to him, and all that was highest and best in his nature had risen to meet it. She knew that deeper and stronger than his desire for worldly success was his resolve to build above the ruins of his youthful failure the fair structure of a noble Christian manhood.

For a long time she sat silent and thoughtful, musing upon the contrast between her eastward journey and this one. Her outward transformation, brought about by means of a stylish black suit and a becoming hat, was no more wonderful than the change in her feelings; the old weariness and doubt and depression had vanished, and in their stead had come new strength and hope and courage. It seemed to her that even the varying phases of nature had been timed in sympathy with the traveller's moods. On the other journey she had looked out upon dreary brown stretches of country, leafless trees, and lingering snow-drifts; now the fields were spread with verdure, the trees had burst into a glory of bloom, and all the land was fair with promise.

Gertrude turned from the window toward her companions, to find Walter's eyes fixed upon her with a look that brought a sudden wave of color to her cheeks.

"I was just about to offer a penny for your thoughts," he said apologetically; "but the expression on your face made me feel that this entirely original remark might be rather out of order."

"I was thinking," she replied, "of the difference between the forlorn individual who went east over this road a few weeks ago and the one who is now returning in state with two gallant es-

corts." She held out her hand, and smiled demurely. "My penny, please," she said.

It is not at all difficult for three congenial persons to find entertainment and amusement sufficient to outlast a long railway journey, and it seemed to these travellers an incredibly short time before they reached Chicago. There were two hours to wait before Gertrude's train went out. Walter took them in the interval to see his rooms, which Jerry was now to share with him. He then proposed that Jerry, being tired with the journey, should remain there and rest while he went back to the station with Gertrude to see her safely started for home. Jerry, while he did not feel that his need of rest was imperative, submitted considerably to this arrangement, and bade his sister good-bye in characteristic fashion. "Give my love to them all. Tell father I haven't been much credit to him yet, but I hope some day he'll have more reason to be proud of me. Take good care of yourself, sis, and I'll never forget all you've done."

On the way to the station few words were spoken. Gertrude's mind was busy with thoughts of all that Walter had done for her and Jerry, and she longed to tell him, before they parted, something of what was in her heart. But now words seemed to fail her. How foolish she had been to wait until the last moment like this! They had left the car at some distance from the station, and were walking the remaining blocks, a proceeding which puzzled Gertrude, but was evidently satisfactory to her companion. At length, with an effort, she began to speak in broken sentences of her deep sense of gratitude.

He interrupted her almost fiercely. "I don't want you to be grateful! That's the last thing in the world that I want. Don't mention it; please, don't!"

His voice was tense with feeling, and Gertrude felt his arm tremble as he guided her across a crowded thoroughfare. Once more they gained the comparative quiet of the sidewalk, and she stole a glance at his face. It was paler

than usual, she thought, but it told her nothing. Was he offended? What had she said? And what ought she to say now? Then, to her great relief, he spoke in quite his natural tone.

"I beg your pardon; I didn't mean to say that. Try to forget it, won't you? Really, what I did was nothing; anybody would have done as much. But I understand you, and—yes, some day I shall send in an itemised bill for services rendered; but it will probably bankrupt you to pay it; so you'd better not encourage me to present it too soon. And in the meantime I'm only going to ask you to write a letter every week—to me, you understand, not to Jerry—just by way of interest on the debt, you know; and of course I shall have to write in order to keep you constantly reminded of it. Now don't you think I'm a very lenient creditor?"

He had spread his net so cleverly that Gertrude was fairly caught.

"Perhaps so," she murmured doubtfully.

"And you'll promise, won't you?"

"I—I'll try."

He saw her on board the train and comfortably settled in the designated section of the sleeper, surrounded with books and sweets enough, she laughingly averred, to supply her for a voyage to China.

"I think we'll send Jerry out home for a week in August," he said, as he held her hand at parting, "and will you let me come, too? I want to learn something more of a home missionary's life in the West."

He was looking down at her earnestly, and there was a strange flutter at her heart.

"You will be very welcome," she said simply.

"Thank you." He leaned nearer, and spoke low. "And I don't know how you feel about it; but for my part I am more than willing to forgive mother for sending you that green dress."

Her eyes fell before his, and the rose color deepened on her cheek.

"O, yes," she answered softly. "I forgave her long ago." *The End.*

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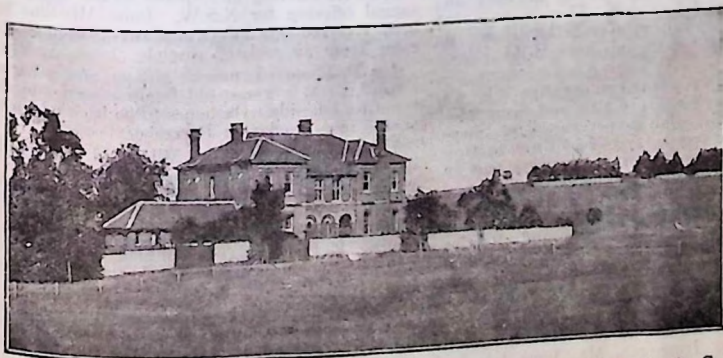
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New Zealand Advisory Board—C. F. McDonald, W. J. Hastie, C. F. Sundstrum, J. Routledge, and J. Inglis Wright.

The Correspondence Course in the Bible, conducted by H. G. Harward, may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal, H. G. HARWARD, College of the Bible, Glen Iris, Melbourne.

Secretary—CHAS. HARDIE, Henrietta St., Hawthorn, Vic.

Treasurer—W. C. CRAIGIE, Little Collins St., Melbourne.

From the Field—Continued.

Mrs. Crawford, at Normanyville, but will be remembered by many of the brethren and sisters. Sisters L. and H. Dorrans have also been called upon to part with their mother. Our sympathies are extended to them. A. C. Rankine addressed the assembly this morning, and D. A. Ewers preached to-night. We are very grateful to the brethren assisting us in the absence of our evangelist. S.S. picnic passed off successfully yesterday.—E.R.M., Nov. 12.

KADINA.—November 7 the Bible School held their missionary meeting, and took up an offering of £1/17/- for Children's Day. Tuesday evening we had a good meeting in Wallaroo. Wednesday evening the writer took the confession of Mr. Harry Brooks, at a meeting held in his house by our gospel band. Our dear brother has been totally blind for some years. Last week we received into fellowship another invalid man, who was baptised some little time ago. We had Sister Shepherd, senr., of Balaklava, and Bro. Cole, of the Owen church, with us this morning. To night we had another fine audience of earnest listeners.—E. G. Warren, Nov. 13.

Victoria.

EMERALD.—Splendid meeting on Lord's day evening. At the close of a good address by Bro. Comer one young lady confessed her faith in Christ.—Wm. Bolduan, Nov. 14.

COLAC.—Bro. Bagley, with Bro. Connor, commenced a short mission with the church in the new chapel. The opening day was marked by good attendance. The evening meeting was especially large, with an earnest message and an interested audience.

BALLARAT.—On Lord's day morning we had Sisters Martin, Tuck, McGowan and Sharpe as visitors. At the evening meeting A. W. Jinks preached on "The Redemption of Man" to a large audience. Keen interest is being taken in the tent mission movement.

WINDSOR.—A Girls' Mission Band was commenced on Monday evening. A good number were enrolled, some practical work was commenced, and a happy time was spent by all. Last Saturday the choir had an enjoyable motor launch picnic. Good meetings Sunday.—D.E.P., Nov. 15.

SOUTH YARRA.—Good meetings last Lord's day. James Holloway was amongst our visitors. F. M. Ludbrook exhorted, and in the evening addressed a crowded meeting, this being the commencement of the mission. Two confessions at the close, and two more confessions on Monday. Interest good.—T.M., Nov. 14.

KANEIRA.—On Oct. 20, the writer had the pleasure of addressing the church, which meets in the house of R. Goudie, Sea Lake. By request of the people of Kaneira he preached the gospel in this place on November 6. The Presbyterians very kindly allowed us the use of their building.—S. H. Mudge, Nov. 9.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had amongst our visitors Bro. S. P. Weir, from Norwood, S.A., and Bro. D. C. McCallum, recently returned from America, who addressed the church very acceptably. In the afternoon the Children's Day service was creditably rendered, and a most enjoyable time was spent. Offering, £2/3/7. Last Lord's day, Bro. and Sister Yelland, of S.A., and Bro. Leonard Martin, from Apollo Bay, were amongst our visitors. Bro. Gordon was speaker in the morning, and in the evening gave an excellent temperance address, "Can We Get Rid of the Drink Curse?" Bro. Gordon will complete his work with us on the last Lord's day in November, having accepted the position of organising secretary in connection with the College of the Bible, in which sphere we hope he will have abundant success. We expect a visit from Bro. Paternoster, of Hindmarsh, who will occupy our platform for December. In January we expect D. C. Mc-

Callum will take up the work for a few months.—R.L.

COSGROVE.—On Lord's day, Nov. 6, we had the pleasure of receiving Sister A. Thomson by letter from the Swanston-st. church, and on the 13th we had very good meetings and a time of refreshing. The C.E. Society, after a short lapse, are again in activity, and are having good meetings.—J. C. Skinner, Nov. 14.

DONCASTER.—Good meetings last Sunday. About 90 broke bread in the morning. Temperance Sunday was observed in the school, also at night, when Bro. Oram spoke on "Israel the Slave," Jer. 2: 14, applying the lessons involved to the danger that threatens our own fair country of becoming enslaved to the drink evil. Children's Day was observed the Sunday previous, weather conditions affecting the attendance; despite this, however, 14/- was collected. The Foreign Mission Band is filling a box with goods for the islands, which will be ready for despatch this week. The Benevolent Society is still active. The Ragged Boys' Home has benefited in consequence this month.—W.G.O.

CHELTENHAM.—The Sunday School anniversary Sunday services were a great success. Many visitors from near and far. Large and interested audiences, and morning, afternoon and night, impressive services. In the morning the chapel was decorated with lilies, when the evangelist spoke on "Consider the lilies." At 3 p.m., Scout-master Le Page, one of our Bible Class young men, with two patrols of scouts, supplied the illustrations for the address. At night J. W. Baker preached to a full building, and gave an uplifting address. Os. Wedd, son of our Bro. T. Wedd, confessed the Saviour's name. The singing all day, by the children, was a feature, under the leadership of Sister Inez Judd. Sisters Daisy and Gerty Nulton and Bros. Val and Cyril Wolf gave us a delightful quartette.

WARRAGUL.—Bro. Black gave his farewell addresses on Lord's day. At the close of the evening service the writer was asked to present our brother with a small travelling bag, and in doing so expressed the very high esteem of the brethren toward him, and thanking him for his valuable services and faithful words while laboring with the church, wishing the blessings of our heavenly Father to go with him in his new field of labor.—R.W.J., Nov. 14.

MARYBOROUGH.—We commenced our tent mission last night with a crowded meeting, and are looking forward to good times during the next few weeks. Distributed the prizes at the Bible School yesterday; about 70 scholars present. A Christian Endeavor Society has been formed at Bet Bet. The church there has been strengthened, built up, and encouraged by the recent mission there, and the members are working heartily and harmoniously for the spread of the gospel. Many of the members were "every nighters" in the recent five weeks' mission. There is no town at Bet Bet, yet we had an average attendance of over 60 every night of the mission.—H.P.L., Nov. 14.

CASTLEMAINE.—On Tuesday, the 8th, we tendered a farewell social to Bro. and Sister McCance and family, who have removed to Shepparton. We are very sorry to lose them, as Bro. McCance has always taken a prominent part in the work here. We had another good time yesterday. In the morning, Bro. Millar, of Harcourt, gave the exhortation, and in the evening Bro. Clipstone preached to a large and attentive congregation, his subject being "The Silence of Christ." We held our Sunday School picnic at Kyneton on Thursday, 17th.—E.H.B., Nov. 14.

CHINESE MISSION.—A very enjoyable social was held on Nov. 8, to bid farewell to Mr. Jane and Miss Jennings. Mr. Jane left for twelve months' service in the Sydney Mission. Bro. Wong, on behalf of the Chinese brethren, presented him with a purse of sovereigns. Mr. Pang, on behalf of teachers and scholars, presented Miss Jennings with a silver tea service. Short speeches were given by Messrs. Ludbrook, Kingsbury, Dickson and Harward. May God bless both in their work. W. Hing preached the

gospel to an attentive audience on Sunday night. At the close a young Chinese lady came forward and made the good confession. She will be baptised next Sunday.—A. Baker, Nov. 14.

CARLTON (Lygon-st.).—Splendid meetings on Lord's day. One young man received by letter. Matthew Bell, of the College of the Bible, who is leaving to take up mission work near Auckland, N.Z., gave a nice address. We had a number of visitors present, amongst whom were Sister Hackett, of Brisbane; Bro. Townsend, Stawell; Bro. D. J. Milne, Kerang; Bro. Seedsman, Surrey Hills; Sister Morris, Cheltenham; Sister Bartholomew, Ultima; Bro. and Sister McCance, Castlemaine. At night Horace Kingsbury spoke to a large audience, giving a very fine address upon "A Solemn Question." On the 7th inst. a linen evening was arranged by the Dorcas Class and choir, in honor of Miss Jessie Jennings, who is shortly to be married. A very pleasant evening was spent. A present was also made on Sunday last to Miss Beattie Miller, who has been a teacher in the school for some time, and is returning to her home in Bendigo. Many kind words were given expression to on each occasion.—J.McC.

Here & There.

One baptism at Taree, New South Wales, recently.

The present issue of the CHRISTIAN has four extra pages.

Let Home Missions have the right-of-way in New South Wales from now till December 4.

The address of the Foreign Mission Secretary for Tasmania is now N. J. Warnham, 197 Campbell-st., Hobart.

The fourth annual demonstration of the College of the Bible was quite a success. The interest in this institution grows year by year.

How much will New South Wales disciples do on December 4 to establish churches of the New Testament faith and order in their own State?

W. J. Williams, who has done splendid service on the Manning River, New South Wales, as evangelist, will be leaving that field shortly, and will be open to engagement.

The Churches of Christ Almanac for 1911 is now ready. Price, post free, twopenny. Secretaries of churches have been supplied with sample copies. Send on your orders.

W. Taylor, of Primrose Park, Tasmania, is now in Melbourne, having been recommended to try a warmer climate for the benefit of his health. He proposes to visit Mildura.

The first offering in response to the appeal for annual offering for N.S.W. Home Missions has been received by the Organising Secretary. It came from an isolated disciple.

Jan. E. Thomas is now at Milang, and is having a helpful rest amongst old familiar scenes by the beautiful lakeside. He hopes to be back at Grote-st. the first Sunday in December.

J. Fischer preached at Mile End last Lord's day evening, and at the close of his sermon a young lady, on a visit from W.A., confessed Christ.

At the recent University examination in Melbourne, P. F. Evers, of Whitfield, the eldest son of D. A. Evers, passed in Greek, thereby securing his B.A. degree.

S.S. Union, Victoria.—The 29th annual demonstration and distribution of prizes takes place in the Christian chapel, Lygon-st., on Monday, Nov. 28, at 8 p.m. See Coming Events.

As the end of the year is now approaching, we would be glad if those of our readers who have not paid their subscriptions would kindly do so. Those who get them through our agents will confer a favor by waiting upon them at their earliest convenience. Please give our agents as little trouble as possible, as their work in this matter is purely a labor of love.

Bro. and Sister W. H. Morgan break bread in their own home each Lord's day at Mirrool, near Temora, New South Wales. Any disciples in the neighborhood will be heartily welcomed.

There should be no greater day among New South Wales churches than December 4—Home Mission Lord's Day. Let every church take the offering, and let every member make a gift.

Baptisms for the month reported at the preachers' meeting, Adelaide, on Monday: Norwood, 2; Glenelg, 7; York, 1; Henley Beach, 1; Maylands, 1; Semaphore, 17; Hindmarsh, 4; Queens-town, 8; Prospect, 1.

W. J. Taylor, at present in Kentucky, U.S.A., has accepted the invitation of the S.A. Home Mission Committee to labor in the State. He graduated from the College of the Bible, Kentucky, last June. His brother, H. R. Taylor, is at Maylands, S.A.

December 4 is Church Extension Day in South Australia, when every member, in every church, is asked for a special donation for the Conference Building Fund, which is doing such splendid work in the central State. At least two homeless churches anxiously await the result.

The Board of Management of the College of the Bible has published an illustrated catalogue of the College, giving full particulars of curriculum and other items of information. Those desirous of obtaining a copy can obtain it by applying to C. M. Gordon, Organising Secretary, or the Principal, A. R. Main.

Several students of the College of the Bible, having completed the Bible course, have accepted appointments in various churches. W. Gale goes to Castlemaine, Victoria, and Bren. Goodwin, Bell, Johnston and Chappell to New Zealand. W. Mansill also goes to New Zealand, and eventually to Bulawayo, South Africa.

The North Melbourne Kindergarten will be holding the usual Christmas tree in a few weeks' time, and will be glad to receive any gifts that kind friends may desire to give. Send them to the Director, North Melbourne Free Kindergarten, Chetwynd-st., North Melbourne, or the Secretary, T. B. Fischer, Cheltenham.

As a result of the Semaphore tent mission, Bro. S. G. Griffith reported at the preachers' meeting in Adelaide on Monday that the membership had doubled, 20 having confessed Christ, of whom 17 have been baptised and the others will be, and 12 have been received who were formerly immersed, increasing the membership to 64.

Our friends are reminded that the Austral Publishing Company is run in the interests of the brotherhood in Australasia, and that its usefulness can be greatly increased by its well-wishers obtaining supplies of books through it. The Austral has always on hand a good supply of Bibles and Testaments. Orders received for these will be carefully attended to.

An isolated brother in New South Wales, in writing to the Organising Secretary for Home Missions, says: "Push the idea of sending out a Bible wagon for all it is worth, and if you start a fund for this purpose, don't forget to let me know." This and any other forward work depends largely upon the way the brethren in the mother State contribute to Home Missions. Don't forget the annual offering throughout New South Wales on December 4.

T. H. Scambler, writing from Des Moines, U.S.A., says:—"We are not determined yet upon the work for the future. Indeed, it is pretty hard to decide. But if it is possible we will make our way back home at once. If we cannot do that, we will return as soon as it is practicable. We often feel a hunger to be back in our own land, among our own people, and to help in the work that first called forth our efforts to extend the Master's kingdom."

Last Sunday was observed throughout the world by all Protestant churches, excepting the Anglican Church, as Temperance Sunday. The need for temperance reform in the Commonwealth can easily be understood when in one State alone—that of Victoria—it is reported that over four million pounds sterling is spent an-

nually in strong drink. The churches only do their duty when they denounce the drink trade, seeing that it is the source of most of the crime and misery in the Commonwealth.

On Tuesday, November 8, a Home Mission tea and rally was held in the City Temple, Sydney. There were not so many as usual at the tea, although the sisters had provided a most excellent repast, and abundance of it. The rally was a large and very enthusiastic one. J. Stimson occupied the chair, G. Burns led in prayer, musical items were provided by Marrickville, Sydney, Paddington, and Petersham churches. Addresses were given by J. J. Franklyn and Thos. Hagger. At the close Bro. Walden led the gathering very beautifully to the throne of grace for a parting blessing.

S.A. Churches of Christ C.E. Union.—At the executive meeting, held on Nov. 4, it was decided to hold a Home Mission rally at Norwood on Monday, Jan. 16. Bro. Horsell, our esteemed president, has kindly offered the Union a banner, which will be presented to the most progressive society from year to year. Each society, in future, will receive periodical letters containing new ideas, which we trust will be helpful. Contributions now due to treasurer, Miss Snook, Port-rd., Croydon. Would be pleased to hear from societies with a view to becoming affiliated with our Union.—Geo. H. Mauger, 84 King-Wm.-st., Kent Town.

From Cairo, "Reuter" sends a message to announce an interesting discovery recently made by the explorers in Upper Egypt. It is that of a wooden panel, which bears an inscription in Latin, consisting of fifty lines, of which thirty-five are perfectly legible. Excepting the tablets found at Pompeii, these constitute the finest specimens of Latin writing ever yet discovered. The narrative itself relates to the siege of Jerusalem by Vespasian and Titus. The *Journal du Caire* affirms that this is the first authentic monument of that great and historic event; and adds that "the inscription confirms the narratives of Josephus and other authorities." Thus, from the dust of the desert, comes another very interesting side-light upon the story that has changed the face of history, and moulded the fortunes of the world.

The members of the Church of Christ, Nelson, N.Z., have exhibited considerable enterprise in having a very fine new chapel erected in Wainmest. The new building stands well to the front, and has a striking appearance. The interior is pleasing, while the seating accommodation (250 comfortably), the lighting, and the ventilation are good. The aisles, platforms, vestibule, etc., are laid with cork linoleum. It is lofty, and the acoustic properties are good. On each side of the baptistry there is a small waiting room. There is also a vestry and ladies' room. The old meeting house has been moved to the back of the new chapel, and it is now used by the Bible School. Separate class-rooms have been erected attached to the building, each having a door leading into the main room. Each class-room is well fitted up with blackboard, etc. The infants' room is the largest of the class-rooms. The sisters' sewing room has been well fitted with cupboards and drawers. The kitchen conveniences are very complete, there being two boilers bricked in, sink, shelves, and cupboards.

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FOREIGN MISSION FUND.

Victoria.—Churches—Hunter-st., Richmond, per Mrs. Delbridge, 7/6; Brunswick, per C. Peters, 10/6; Montrose, per Miss Chandler, 17/-; Bet Bet, per Sister Russell, 11/1/-; Wortong, per R. H. Goudie, 12/10/-; Brighton, per Mrs. Holland, 4/-; Hawthorn, per Miss Pritchard, 11/10/-; North Carlton, per Miss Heinze, 12/-; Swanston-st., per Miss Philp, 11/2/-; per Miss Bett, 11/3/1/-; Bordertown, offering at Bro. Strutton's meeting, 15/7. Other Contributions—Mrs. C. Jones, Frankston, 5/-; Miss Fischer, 3/-; T. B. Fischer, Cheltenham, 1/-; C. A. Clark, Pen-shurst, 1/-; W.W.W., Brim, 1/-.

F. M. Ludbrook, Collins-st., Melbourne.
T. B. Fischer, Cheltenham.
R. Lyall, 39 Leveson-st., Nth. Melbourne.

COMING EVENTS.

NOVEMBER 20 & 23.—South Melbourne Bible School anniversary, Lord's day, Nov. 20. Speakers: afternoon at 3, Bro. Quick; evening at 7, Bro. Stevens. Special singing by the children. Wednesday, Nov. 23, at 7-45, Demonstration and Distribution of Prizes. Chairman, T. B. Fischer. Grand programme, consisting of solos, duets, recitations, action songs, dialogues, etc.

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.

NOVEMBER 28.—Church members in city and suburbs interested in Bible School work are specially invited to attend the 29th annual demonstration of the Sunday School Union of Churches of Christ in Victoria, which will be held in the Christian chapel, Lygon-st., on Monday, of the above date, 8 p.m. Tickets now obtainable from school secretaries and delegates. Good programme, consisting of solos, recitations, action songs, etc., will be rendered by scholars connected with Union schools. C. M. Gordon, past president, will distribute prizes won at the recent examination. Reserve this date.

DECEMBER 3 & 5.—Victorian Churches of Christ C.E. Union.—Demonstration, Monday, December 5, 8 p.m. Song Service, 7.45 p.m. Prominent speakers; excellent programme. Motor launch picnic, "Glen" Tea Gardens, Saturday afternoon, December 3. A grand outing is assured. Everybody welcome.—Clarence W. Timmins, Organising Secretary.

WANTED.

An energetic evangelist (single man preferred) to labor conjointly between Maryborough, Ed 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 Tamworth. 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.

Obituary.

TWIDDY.—Died on Oct. 27, at Wedderburn, Susanna Twiddy, widow of R. Twiddy, one of seven persons, viz. Wm. Burge, R. Twiddy, John Scott, Mary Scott, Hugh Davies, T. Wilson Cosh, and Mary Poole, who first met here in public to commemorate our Lord's death, on June 14, 1864, after several days' proclamation of the gospel by Bren. Goudie and Wilder, of Maryborough. Sister Twiddy was baptised on July 30, 1864. Prior to that her excellent social qualities were known and recognised by the pioneer wives and mothers, who were then, like her, fighting the battle of life with cheerful, kindly, mutual help amidst the many privations and disappointments inseparable from early gold-seeking days. But surely it may be said with confidence that those natural virtues were deepened and brightened by the spirit of love in Christ, exemplified by practical observance of his precepts and example, without ostentation or affectation of being more than her Lord's humble servant. Having, in latter years, conducted a public business, our sister had frequent claims on her care for the poor. That those claims were duly honored, and now affectionately remembered, deserves record, and will, we hope, stimulate our younger sisterhood to emulate the good works of our departed "mother in Israel." Surrounded by reverent friends, her children and grandchildren, all that was mortal of our dear sister was laid in earth, while Bro. Collins solemnly discoursed on the blessings of a godly life, with much acceptance of all, and lasting impression of many.

Wedderburn, Vic.

T.W.C.

MARTIN.—Hannah Martin, relict of our late Bro. Chas. Martin, passed to her rest on Oct. 21. She was a member for many years of the Dawson-st. church, and took an active interest in church work, and was president of the Dorcas Society for some time. She was a widow at the date of her marriage, Dec. 25, 1883, her name then being Anderson. Her church membership dated from August 11, 1876. The funeral took place on Oct. 23, the service being conducted by Bro. C. Morris, Bro. Jinks, the church evangelist, being away.

Ballarat, Vic.

C.M.

MASON.—Our aged Sister Mason fell asleep in Jesus on Sunday, Sept. 11. For some time she had been a great sufferer, borne with Christian fortitude, and her trust in Christ as a present Saviour and helper was beautiful to see. Our sister was a member at Collingwood for something like thirty years, and was one that we could all take a pattern from. She was always at the Lord's table, and did her part in her quiet way. She was beloved and respected by all for her plain, upright Christian character.

Collingwood, Vic.

T.T.

HENDRY.—On Nov. 1, Bro. William Hendry ended his sojourn of 87 years through this life in the full assurance of faith. He was a native of Saltreots, Ayrshire, Scotland. During his boyhood the family moved across the estuary of Clyde to the beautiful island of Arran, where, under his father, young Will became a proficient sawyer, and subsequently found employment in the great shipbuilding yards of Glasgow, in the days before iron ships were. Afterwards as ship carpenter he experienced the joys and sorrows of navigation in the Baltic, Atlantic and North Seas. In the early fifties he came to Victoria, and engaged in the similar trade between Dandenong and Melbourne, from which he was enticed to join the search for gold on several of the rich fields being then developed. Having heard the gospel as presented by the able and faithful preachers Goudie, Hill and Hesketh, Bro. Hendry was baptised on Jan. 6, 1866. I have

known him through more than the years of his fellowship as a true, steadfast friend, a willing helper of whomsoever he could help, a stern denouncer of Pharisaism, an able advocate for every good cause. Bro. Collins, from St. Arnaud, delivered an appropriate address at the grave to an assemblage of relatives, old friends, and comrades.

Wedderburn, Vic.

T.W.C.

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To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poulitice" 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 2½ inches of the knee-joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poulitice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poulitice" 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 Poulitice" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poulitice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poulitice" 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 Poulitice." I shall do all in my power to make it known.—(Wishing you every success, yours gratefully. JOHN H. RANKIN, Watcham.

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