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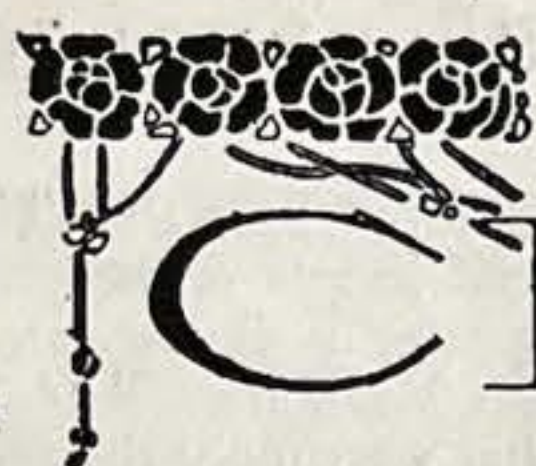
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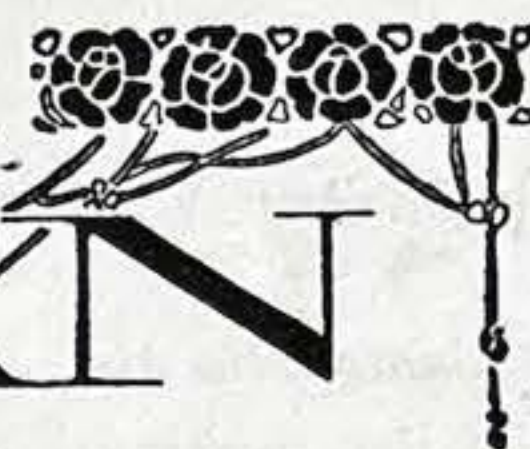
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The Australian

CHRISTIAN



Vol. XIV., No. 37.

Thursday, September 14, 1911.

The fairest way to deal with any religious body is to examine the principles they teach by the standard they profess to take.



The movement represented by the Churches of Christ would have existed if the Campbells had never been born. Indeed, it was already in existence before they appeared to aid it by their splendid efforts.

PROFESSOR ADAM ON THE CHURCHES OF VICTORIA.

An interesting article from the pen of Professor Adam on "The Churches of Victoria," appeared in the last number of the *Southern Cross*. It is mainly statistical in its character, but mentions very briefly some of the points that differentiate the respective organisations. Numerically speaking, the strongest bodies are the Anglican, the Roman Catholic, the Methodist, and the Presbyterian Churches. After them in the order named come the Churches of Christ, with 7836 members, the Baptist Church, with 7632 members, and the Congregational Church, with 4060 members. With the exception of the Lutheran Church, whose numbers are uncertain, the remainder of the churches are small, comparatively speaking. Taking the seven principal churches of Victoria, and arranging them in the order of their numerical strength, we have the following:—

1. Roman Catholic Church.
2. Anglican Church.
3. Methodist Church.
4. Presbyterian Church.
5. Churches of Christ.
6. Baptist Church.
7. Congregational Church.

The distinctly non-progressive churches are the Society of Friends, the Australian Church, and the Greek Church.

The "Church of Christ."

As our readers will be interested in knowing what Professor Adam says about us, we give his remarks in full as under:—

"A more recent and aggressive body of Anti-Pædo Baptists which declines to enter into organic connection with the Baptist Union, and which has been making considerable progress in Victoria as elsewhere in Australia during recent years, is the body which calls itself by the name of the 'Church of Christ.' It insists on immersion after profession of faith as the only

valid form of baptism, and makes this an essential term of church fellowship. It observes the Lord's Supper or the "breaking of bread" on the first day of every week, and professes to seek the restoration of a primitive Bible Christianity without any man-made creeds or elaborate ritual. Its professed aim is to bring about Christian unity by doing away with all existing religious denominations and substituting a new, comprehensive, undenominational Christian brotherhood built up on the teaching of the Bible. Practically, however, as the Methodists build on the Bible as interpreted by the sermons of John Wesley, and the Anglicans on the Bible as interpreted in the light of the Thirty-nine Articles, and the Presbyterians on the Bible as interpreted by the Westminster divines, the 'Church of Christ' builds on the Bible as interpreted in the writings of the Scotch-American preachers Thomas and Alexander Campbell, who were the pioneers of this movement in America, where it has attained to considerable prominence and strength. In Victoria, the 'Church of Christ' has 68 churches and 30 other buildings in which public worship is held, with 7836 church members and 78 Sunday Schools with 6831 scholars. It has 45 evangelists at work and a Bible Institute for training evangelists at Glen Iris, Melbourne."

A mistake.

The only part of the foregoing to which exception can be taken is that in which the Professor says: "Practically, however, as the Methodists build on the Bible as interpreted by the sermons of John Wesley, and the Anglican on the Bible as interpreted in the light of the Thirty-nine Articles, and the Presbyterians on the Bible as interpreted by the Westminster divines, the 'Church of Christ' builds on the Bible as interpreted in the writings of the Scotch-American preachers Thomas and Alexander Campbell...." Here, Professor Adam has made a mistake in giving to the writings of the

Campbells a position similar to that occupied by the writings of Wesley and the Articles of the Anglican and Presbyterian faiths. Methodists, Anglicans, and Presbyterians would admit that their respective positions were properly set forth by Professor Adam, but we do not know of any members of the Churches of Christ who would endorse his statement in reference to themselves. To accept the Professor's statement as being correct, it would be necessary to admit that the Campbells formulated a creed to which we subscribed. In the nature of the case such a thing was impossible. Their protest against creeds is one of their chief distinctions. They left nothing behind them that could, or would be accepted as such. Wesleys Notes and Sermons, the Thirty-nine Articles, and the Articles of the Westminster divines are, to this day, standards or tests of faith in the religious bodies represented by them. In the writings of the Campbells we have nothing analogous to these.

Not the originators.

It is true that the Campbells, and more particularly Alexander Campbell, played an important part in the Restoration Movement, but they were not the founders of it. The movement represented by the Churches of Christ would have existed if the Campbells had never been born. Indeed, it was already in existence before they appeared to aid it by their splendid efforts. Forces were already at work, independent of each other, in the direction of an unqualified return to Christianity as it was at the first. Before the Campbells had reached America, Barton W. Stone and his associates announced to the world that they took "the Bible alone as a rule of faith and practice to the exclusion of all human creeds, confessions and disciplines, and the name Christian to the exclusion of all sectarian or denominational designations or names." The Campbells eventually took up the same position, and to the propagation of the principles expressed, Alexander Campbell gave

his splendid intellect and the remainder of his life.

What the Campbells did.

But while the writings of Alexander Campbell have never filled the same place in the Churches of Christ as Wesley's sermons, or the Thirty-nine Articles, or the articles of the Westminster divines, they have been without doubt a source of great strength and illumination to our churches. Though not used as text books in our colleges, they have been widely read by our brotherhood and appreciated for their Biblical soundness and lucidity. As an exegete, Campbell, was a long way ahead of his day. At a time when preachers of the gospel made no distinction between the divisions of the Bible, Campbell insisted that a recognition of the difference in dispensations was essential to a proper understanding of the Bible. This, which is now a commonplace of Biblical scholarship, was then an assertion which evoked the cry of "heresy." For all the splendid work Alexander Campbell did, we give him a warm place in our hearts, but for all that, he does not occupy in our doctrinal polity the same place that Wesley does in Methodism. We do not wear his name, nor are we his disciples.

What fairness requires.

The fairest way to deal with any religious body is to examine the principles they teach by the standard they profess to take. It is a fair thing to take the standard of the Anglicans as being the Bible, plus the Thirty-nine Articles, for this is what they claim. It is equally fair, when the Churches of Christ claim that they take the Bible only, to recognise it as their standard, unless it can be shown that in some essential particular, they hold things that are at variance with it. If it cannot be done, it is a fair thing to accept the statement of our position in our own words.

Editorial Notes.

Nehemiah and His Critics.

The following extract from the *Look-out* is worthy of more than a passing glance: "Valued testimony to the truth of the Bible story has been added by the remarkable discoveries of papyri on the Nile island of Elephantine. Many Bible critics have insisted that the books of Nehemiah and Ezra were more or less apocryphal, and now the learned Egyptologist comes to the front, takes the Elephantine inscriptions, and proves that there is perfect agreement with the Bible story. Especially are the events referred to by Nehemiah and Ezra fully substantiated. Strange, indeed, that the frail papyrus should have survived the ages to appear in these days as a strong witness for the Word of Truth." It is really almost amusing to find that just as some destruc-

tive critics have proved (?) the falsity of Scripture records the archaeologist comes along and turns up a stone or unearths a papyrus manuscript with ancient inscriptions which grinds their demonstrations to dust.

Two Hundred and Seventy-six Millions of Money.

According to a statement made at the annual Conference of the Vic. Alliance last week, the enormous sum of £276,706,828 has been spent in that State on wine, beer and spirits since 1842, the first year in which records are obtainable. In round figures it has taken all the gold of Victoria, which in the fifties staggered the world's imagination by its almost fabulous abundance, to pay for the drink which in its turn cost the country untold millions of wealth to grapple with and minimise its evil effects. But, apart from the tremendous outlay for police, courts, judges, gaols, asylums, etc., how are we to compute the sum of misery, or estimate the amount of degradation and crime in reckoning up the devastating effects of that flood of drink, which has so largely hindered the prosperity of the fairest State of this fair land? Had the residents of "Australia Felix" been abstainers from its first settlement, and those 276 millions of money been devoted to their well-being, instead of their undoing, Victoria would to-day have been at the very apex of the world's material and moral prosperity.

Lack of Preachers in America.

According to a paper read by J. D. Zimmerman recently before the Kansas Christian Ministerial Institute, and published in the *Christian Standard*, our American churches are very inadequately supplied with preachers. Lack of definite statistics makes it difficult to present the actual conditions, as various estimates differ widely, but the writer's conclusion is that "while we have probably only about 4000 men giving themselves wholly to the ministry, these men supply many more than 4000 churches, and we have nearly 2000 additional men giving at least a part of their time to preaching." The year book reports 10,800 churches and 5970 regular preachers, only two more preachers than ten years ago, while the churches have increased with great rapidity. It must be remembered that many of the churches have half time and some quarter time preaching. Bro. Zimmerman, after investigation, concludes that the churches are pretty equally divided into three classes: 3600 with full time preaching, 3600 with part time preaching, and 3600 with no regular preaching. In all our colleges there are about 1100 ministerial students, not nearly enough to supply the demand, but several are being educated in other schools, and many enter the work without special training. The writer's conclusion is that "at best we are barely holding our own, and are just where we were ten years ago; we have done nothing to supply the present need, and nothing to

provide for future growth. The problem of ministerial supply is the problem of the country church; it is the problem of Home and State Missions. Self-preservation demands that we supply these churches with preachers. State boards hesitate about opening new fields, because, while it is easy to organise a church, it is hard to keep a small church alive, because of lack of preachers. We are facing a crisis." All this contains a lesson for Australian brethren. When this lesson is learned, our Glen Iris College will not languish for lack of funds. No more important problem faces the churches beneath the Southern Cross than that of the supply of preachers. Failure here means failure all along the line. Unless the base of supplies is strengthened, all our church interests must necessarily suffer, and that soon.

Scripture Lessons in State Schools.

There is every reason to hope that the reproach, which has so long rested on Victoria and South Australia, of excluding the one book in the world which is the true foundation of the highest wisdom and morality from their schools, will in the near future be removed. In South Australia a vigorous "Scriptural Instruction in State Schools League" has been formed. Its objects will be energetically antagonised by Roman Catholics, infidels and a few Protestants, but the latter, as a whole through their representative bodies, have heartily endorsed the platform of the League. The real difficulty will be with the Roman Catholics, who will of course object to the Scriptures being read by the children. But in this democratic age and country the time has surely gone by for fifteen per cent. of the population to overrule the immense majority. The Catholics are intensely dissatisfied with the present system and have formed schools of their own in which dogmas of their church are inculcated. The sting of these oppositions to our present system would be removed by the introduction of Scripture lessons into the curriculum, as they could no longer condemn it as godless. But this would not suit their purpose, or promote the prosperity of their own schools, hence their determined hostility. If the object of the League was to compel the children of Roman Catholics and others who may object to the Bible, to learn its lessons, there would be reason in their opposition; but seeing that a conscience clause provides for the absence while these lessons are read, of children whose parents object, and that this clause works well in New South Wales, Queensland, Tasmania, and West Australia, the objection loses all its force. It is a simple matter of fact that the plan adopted in most of the States gives general satisfaction, while in Victoria and South Australia there is persistent unrest. Those who believe that "the fear of the Lord is the beginning of wisdom" may well try to amend a system of national education from which "the beginning of wisdom" is carefully eliminated.



Church Brotherhood.

Read at Preachers' Association, S A., August 28th, 1911, by W. J. Taylor.

If the church is anything at all, it is in its ideal conception, a brotherhood. That is, it is a banding together of men and women who have one supreme purpose in life, with a common faith in God. But in this age we must admit that it is far short of the great purpose for which the Master gave it to us, for I do not consider that it has yet fulfilled the intention of our Lord, even under the most favorable conditions of civilisation. So we find those who are interested in its welfare, and who are dissatisfied with the present stage of efficiency, striving to bring in auxiliaries to improve its work and make it more efficient. We have lodges, and organisations, such as the Y.M.C.A., which are doing a good work, and of which we do not find any trace in the apostolic church, which now exist because the church has failed to meet the present day demands. These organisations are good, but they cannot take the place of the church, and moreover should not be separated from the church, and would not be in existence if the church were fulfilling its mission. We may preach that Christianity is responsible for them, but we should strive to have them connected with the divine institution, that the world might recognise that they are of God. This brotherhood movement appeals to me as an attempt to bring about this happy state, and so answer many church problems.

How started.

It is my intention to set before you some of the facts connected with the "Brotherhood of the Disciples of Christ in America." The present movement for the organising of the men commenced in the old "Business Men's Association." But its immediate history dates from the appointment of a committee of seven men at New Orleans, at the National Convention of 1908. This committee was given power to act, and so, on November 2, it met at Kansas City, when the brotherhood movement was organised by the election of R. A. Long as president, with two other men as treasurer and general secretary. Later, a model constitution was adopted, and the first years' work was devoted to giving greater publicity to the movement, especially in connection with the publication and distribution of a monthly magazine called *Christian Men*, which started without a subscription list, but in fifteen months had 20,000 subscribers.

This organisation has a covenant which is divided into two parts, the first being obligatory, which reads, "I recognise the Fatherhood of God and the brotherhood of Man, and believing in the ideals of Christ for the individual and society, I hereby accept them for myself. I agree to make an earnest effort to observe the golden rule in all of my dealings. As a brotherhood man, I promise to be—

Gentle with children;
Chivalrous toward women; and
Helpful toward my fellow-man; to
Advance the brotherhood objects; and
Uplift the brotherhood ideals."

How constituted.

The second part of the covenant, which is a pledge to prayer and personal evangelism, is optional. It reads:—

"I further promise to pray each day of my life for the extension of Christ's kingdom, and the union of God's people, and agree to make a personal endeavor each week to bring at least one man under the sway of church and brotherhood influence."

The movement also has a model constitution with each local brotherhood having a name which is the first article; a special aim as the second article, such as "The object shall be the enlistment of men in the service of Christ and the church."

The third article is a motto, such as "A man's work in a man's way." Other articles are the covenant's special aims, committees, bye-laws and affiliation. Some of the special aims are declared to be: Brotherhood men for the ministry. Brotherhood money for missions. Brotherhood Bible classes in every Bible School. Brotherhood banquets. Help for brotherhood men in distress. Culture. Fellowship. Men at work in church and Bible School, in Endeavor and prayer meetings, and brotherhood standards of efficiency maintained everywhere throughout the church.

Certain committees are suggested, as: Bible study, social, visiting, culture, membership, fraternal aid, employment, devotional, volunteer movement, young men, personal evangelism, missions. These committees may be combined, and thus prevent extreme organisation.

Every brotherhood is expected to wear the emblem, which is a red button with a white centre, and the letters B.C.D. in the white, which stand for Brotherhood of Disciples of Christ. This emblem has the ad-

vantage of attracting men of the movement to each other when travelling, who would otherwise be strangers.

Its purposes.

The organisation does not take the place of the Men's Bible Class in the Bible School, but is intended to work in conjunction with it. The great purpose is to unite the men of the church in a national organisation which will have an influence on civic life, and that will have to be reckoned with, in the government of the country. The meetings are held at regular intervals, but the Bible Class is to be worked with the Bible School, as an organised Adult Bible Class.

The membership is open to all men of good moral character, who are willing to subscribe to the obligatory clause of the covenant. An initiation fee is required, and also regular dues, 60 cents a year of which is required to be paid into the national organisation.

There are many other activities and organisations in the movement, as the general brotherhood movement, which is for those who are travelling, and cannot be connected with any local body; this is available on payment of national dues, and the signing of the covenant, when a membership card is given for recognition purposes. Then there is the ten dollar league, and comrades of Paul, composed of those who pay five dollars annually for the training of young men for the ministry.

It might be well to mention some of the purposes to which this movement may be put. No doubt, if we could perfect it, in actual work, there would be no necessity for the secret societies that are so numerous to-day. The men of the church would be so banded together that we would grant assistance in distress, instead of being satisfied with an offering for the poor at intervals. We would be united in the defence of Protestantism against the principles of Roman Catholicism. Temperance would be emphasised, not only in personal practice, but legislated for. Personally, I think it would overcome the general idea of church people, that the church services are for the teaching of the Word and to a great extent that only. It would bring before them more vividly that teaching is but a means to an end. Moreover, benevolent work would all come through the church, and thus would do away with the often-heard remark that the church is not a success, but has missed its calling.

It would organise the men of the church for a definite work, which would also mean a live church, and a live church means—Missions, benevolences, clean cities, sober lives, a progressive Bible School, and a growing church.

But how are we to start such a movement? In many instances the Men's Bible Classes of America have grown into brotherhoods affiliated with the national movement. I do not know that we are yet ready for such a movement, but I am assured that we need to have the men of the

churches working more unitedly and definitely with the welfare of the church in view.

The programme.

As I have already indicated, the brotherhood meetings are held regularly, usually once a month, and each meeting has a definite programme. These programmes are arranged to assist the special efforts of the church; for instance, three months previous to Home or Foreign Mission offering, subjects would be assigned and discussed, dealing with the best methods of making the offering a success. Even if the methods are not used, these discussions tend to arouse interest among the men of the church, and thus are the means of improving the offering. As a programme for the meeting which takes place on the Friday night previous to Foreign Mission day, I would suggest the following:—

Meeting opened as usual by president of brotherhood, with hymn, prayer, and reading of minutes by secretary. Roll call of members. Address by a business man on a vital Foreign Missionary subject, followed by general discussion by the members of the brotherhood. Transaction of business and closing with hymn and prayer.

I would conclude with the details of the Briker contract plan of organising a local brotherhood of 100 men. First, make up your mind that you can get 100 men, then gather a list of names of men not connected with any school or church. Out of this number select 10 or 20 men as helpers. Call them together and get them to see your vision. They will say it can't be done, and try to make you feel that you are putting up a big bluff. But insist on the plan. To all the men on the list mail a personal letter. Then give each of the 10 or 20 selected men 10 or 20 names each to see personally, and get them to sign a contract which reads: "I hereby promise to be one of 100 men to found a Century Bible Class, which will meet each Sunday. I promise to be present the morning of its inauguration." The whole secret consists in getting the men to sign the agreement, for a man generally respects his signature. Send along men to those who are obstinate until they sign. Then on the Saturday before the opening day write a card to each one who has made the promise, reminding him of it. This plan worked, and there is no reason why such a plan should not work here.

tions which they inspire, and take some of the lessons they whisper as we rest in their cool shade.

Deep-rooted.

Just beyond the door-sill is a great spreading tree. It was not brought to the house—the house was brought to it and built there under its branches. The little child who first played around the door is now the grandfather who sits close to the old tree for companionship. His little grandchild may one day take his place, and the tree may whisper of the changes, but the tree stands ever in its own place, never desiring to go away, always content with its own work.

"They also serve who only stand and wait." Some lives must be lived out in one place while others roam the world. The stationary life need never be a restricted life. It may be rich in blessing to all who come to it and feel its quiet, inspiring influence. When restlessness provokes a desire for wider and more active participation in the work which seems to win results in the world, it is necessary sometimes to consider the trees, how they stand, every one in his own place, yet fulfilling a living mission of blessing to mankind far more important than they could do if taken away and, as lumber, made to do a little more varied and active work for a few years in trade and commerce.

A tree which is to live long, with strength and endurance throughout its giant frame, must be deeply rooted; it must be able to hold on to firm ground; it must reach the deep, unfailing water courses, as the tree of which Jeremiah spoke, that "spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

In the pine forests of Michigan there were wide stretches of country where the rich top-soil lay in a shallow covering over the hardpan. The trees, standing thickly crowded together, grew tall and straight. Their roots spread out in the thin soil where moisture was plentiful. There was nothing to compel them to strike down deeper into the hardpan. When the great forest fires came and licked up the carpet of needles over their roots, and dried up the moisture, and denuded the branches, they were left bare and defenceless. The tornado, following the fire, swept down thousands. They could not withstand the first hard blow of an adverse wind.

Out on some bleak hillside is a sturdy oak standing exposed to every gale that blows. No pounding nor tugging of the storm can throw it down. It is established. Its roots spread wide, but they also strike deep; they twine themselves around a rock, they pierce the hardpan. All this didn't happen at once. It has been a process of years. Every time the tree has felt the storm tugging, it has sent its roots a little deeper into the sub-soil, or has gripped a little tighter upon the rock. The limbs are mighty and full of



By Eugene Thwing.

All the world loves a tree, and even by heaven itself trees are highly regarded; so much so that the four angels, holding the four winds of the earth, were commanded to hurt not the trees; and when the powers of the bottomless pit were released upon the earth, they, too, were commanded not to hurt the grass of the earth, neither any green thing, neither any tree.

It would seem, however, that some of these hostile powers had ceased to obey the command, because enemies almost without number are now making a war of destruction against the trees. Men are spending millions of dollars in the battle to save the trees from insect pests and disease, though not so much to save them from the ruthless destruction of the pulp and paper mills and the lumber men.

A healthy, well-rooted tree has a very strong hold of life, stronger in some cases than any other living thing. In California there are redwood trees more than three thousand years old, that were standing there in full vigor of life while Moses was wandering with the children of Israel through the wilderness on the other side of the globe. In Africa, the baobab tree is said

by Dr. Adanson to live to be five thousand years old; and the explorer De Candolle tells of a tree, the *taxodium distichum*, which lives to even a greater age.

Monarchs of the forest.

Just think of the wonderful volumes of world history, what stories of the rise and fall of the countless nations and races of the earth, are stored away in the trunks of those ancient monarchs of the forest who have lived, serene and unmoved, with heads proudly lifted to heaven, through every age of man! What shall we think of the two-legged animal, only two or three score years old, who with a few blows of an axe, destroys the majestic patriarch for the sake of a few dollars' worth of lumber? None of the mighty convulsions of nature, and none of the changing affairs of nations, have disturbed these wonderful living beings through scores of centuries.

As we venerate the age of trees, and admire their strength, their durability, and their beauty; as we realise that the earth would indeed be stripped of its loveliness if the trees were removed, we may for a moment give ourselves up to the finer emo-

rugged strength, because they have been through many hard battles. The strength to withstand and conquer has grown with the very act of withstanding and fighting. It is the need itself which has produced the strength to meet it; and nothing but the need could have forced the tree to do that which would find supply for the need.

In every particular this is a picture of the Christian's life. There is no strength and no safety against sudden stress and trial, in a life which is all ease, and which never feels the storm—which is all self-sufficient and never is driven to a deeper source of supply. When we feel the storm tugging and buffeting it is good to feel that we are rooted and grounded in the love that never fails in the extremest need. When the fierce foes of our soul try to tear us away from our foundation, it is good to let the deep roots of our faith twine themselves yet more firmly around the Rock of Ages which cannot be moved.

When all the little springs of pleasure and profit which trickle from the world in times of plenty seem to dry up, and we can gather from them no refreshment, it is good to know that our supply is deeper, and fuller, and never failing; that, indeed, we are "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—*Christian Herald.*

The Gifts.

By Rena Cary Sheffield.

Love halted at my door—

"My burden's great, and I'm footsore."

Said he.

"Then come thou in!"

I cried.

Whatever's mine,

Is also thine—

Love put his burden down,

And stepped inside,

And parting gave a gift to me—

The magic gift that none can see.

Life halted at my door—

"My burden's great, and I'm footsore,"

Said he.

"Then come thou in!"

I cried.

"The fire's alight

To cheer the night,"

Life put his burden down,

And stepped inside,

And parting gave me ere he went,

The rarest gift of his—Content.

Grief halted at my door—

"My burden's great, and I'm footsore,"

Said he.

"Then come thou in!"

I cried.

"The supper's spread,

The sweet rye-bread."

Grief put his burden down,

And stepped inside,

And parting, left a gift with me—

The world-wise gift of Sympathy.



Queensland Home Mission Committee.

Back Row: C. Fischer, W. Swan, A. W. Jinks, State Evangelist; W. Alcorn, C. Stabe.
Front Row: J. I. Mudford, Asst. Sec.; A. Hutson, Secretary; T. F. Stubbin, President; T. G. Mason, Vice-President; L. Gole, Treasurer; W. Waters.
In Front: G. Green. (Absent, H. Berlin.)

Death halted at my door—

"My burden's great, and I'm footsore,"

Said he.

"Then come thou in!"

I cried.

"The night is nigh,

And lonely I—"

Death put his burden down

And stepped inside,

And parting, gave a gift to me,

The gift of Immortality!"

Correspondence.

SOMETHING WORTH PONDERING.

Two months ago an appeal was made by the eleven disciples of Christ at Tyalgum to make use of "a unique opportunity" and erect the first chapel in that inviting field. The response has not been indicative of deep concern on the part of the brotherhood generally. We appreciate the gifts we have received from a few brethren, but would welcome—urgently welcome—others. Just ponder the following facts:—

1. Tyalgum is too far (16 miles) from its nearest town to depend on that town for its supplies. It must become a commercial centre itself.

2. The railway—Kyogle to Murwillumbah—will pass through Tyalgum, which is about midway between these two towns. Tyalgum therefore will be the chief railway town between those other two.

3. A bank just built, a railway to be laid, and a butter factory soon to be erected, speak volumes for Tyalgum's future.

4. Disciples of Christ held the first religious services here. Bro. W. J. Stewart and family

have been meeting since the place opened five years ago. Now the denominations hold meetings in moonlight week only of each month. We hold the only Sunday meetings. Our members conduct the only Bible School here. Our meetings are the best attended here; and mark this: Over 80 per cent. of the people attending our meetings are not disciples of Christ.

5. There is no church building in Tyalgum. Each visiting sect has a building allotment. Our brethren have not. We have the favor of the people and ought to go right ahead and have first chapel here. The first storekeeper in a town gets all the trade. New comers find it hard to get a footing. That has been our experience when we have failed to get in first in other places. It is an experience we can avoid here if the brethren will help us.

Brethren, the members here have done well. Opening new country means years of struggle before the return comes. The wealthy Richmond River district was just like Tyalgum 12 or 15 years ago. And in 8 or 10 years now Tyalgum will be the centre of a rich dairying district. It will pay the brotherhood an hundredfold then. Must we miss this ripe opportunity for lack of funds? Do your best, brother, sister. Send immediately according to your measure of blessing. God wants us to use this opening. Send to W. A. Strongman, Tyalgum, New South Wales.

UNLEAVENED BREAD, etc.

Although not a member of your denomination, I am a constant reader of your paper, the *CHRISTIAN*, also books issued from your office. I am closely related to several of your members, and agree with them on many things, but when they tell me about the great unity existing between

your churches, I disagree, because I know that in administering sacrament (breaking of bread I think you call it), you have different methods—leavened bread and individual cups in some, and unleavened bread and one cup in others. Now, you say that there is only one way of baptism—that by immersion. How is it the other sacrament has different modes? Please tell me in your next issue, which is right: The cup, or cups; unleavened, or leavened bread, and I would feel grateful.—Yours, "Church of England."

[We are glad that our correspondent is a reader of our literature, and trust that by-and-by she will discover that we are not a "denomination."

Before answering her query, it may be remarked that even supposing that in some cases the Lord's Supper was wrongly observed, that fact would not alter the meaning of the word baptism. It is quite possible to be wrong in one thing and right in another.

In regard to the use of unleavened bread, as the apostles of our Lord gave no instruction under that head, it is permissible to use either leavened or unleavened bread. If unleavened bread was used at the institution of the Supper, which seems likely, it was because no other was available. If its continued use was considered necessary, no doubt instructions to that effect would have been given.

As regards the number of cups to be used, we are not aware that the New Testament attaches any significance to the vessel holding the wine, but only to the wine itself. Whatever is necessary to the proper observance of the feast is permissible. In large congregations more than one cup must be used, as a matter of necessity. And this being so, the number to be used is a matter in which a congregation is at liberty to decide for itself. Our correspondent is looking for unity in the wrong place.

Finally, we might point out that it is not correct to speak of "modes" of baptism. The word means immersion. We do not say baptism by immersion, for that would be equivalent to saying, immersion by immersion.—Ed.]

VICTORIAN HOME MISSIONS.

A sister writes me to say, "Please make it clear in the CHRISTIAN (if so be the editor will give you space) if you want contributions from sisters only for the Home Mission rally, or are you ready to take a cheque from any brother or sister?"

Most certainly, Yes.

The sister continues, "I don't think the sisters quite understand the matter yet."

When Bren. Bagley and Swain suggested the appeal issued in July to the sisters, I thought it a fine suggestion. Many special appeals to women are made, so enabling them to express loyal sentiments to the Queen and others, though the sums that were asked individually were small, yet in the aggregate they amounted to a goodly sum; for instance, this gift of the Marys to our present Queen. She doubtless looks more at the expression of loyalty than the value of the presentation, and is glad to know that so many had taken the opportunity of doing a gracious deed.

We sing with fervor so often in our meetings, "Crown him, crown him, Lord of all." Now we have an opportunity for the sisters of practically expressing their loyalty to the Father and his Son.

The first contribution to this appeal was given me by a sister, who said, "There is 2/6 from myself, and 2/6 from my husband." The only cheque that has been sent was from a brother, who wrote, "I hope you will not refuse this." Of course I did not, and would only be too glad to receive more handsome cheques like this.

I trust now that the sisters are reminded—as they will be this week—of the near approach of the rally, they will turn up their hoards and send along to this good object. These two-and-sixpences are not coming in showers—just drop now and again, and woman-like, I get down-hearted.

Two good sisters who have only the old age pension, sent along their 2/6 each, the first month of the appeal. One day, when going into town, thinking nothing had been sent for weeks, I met a dear old sister just returning from her laborious work at 10 a.m., who said, "Was Sister Zelius at the Executive last meeting? I give her a shilling a month for Foreign work, and when I get in arrears of two shillings it worries me. You shall have your two-and-sixpence next meeting. I do so wish it was more."

Instances like these cheer one along. These three women are widows indeed, but so long as the widows' mites are cast into the treasury, "the cruse of oil and the cake" will not be wanting, and I felt even if the bulk of the sisterhood were apathetic, which they are not, the effort, whether it realise much or little, will have God's blessing, if only for the sake of those three prayerful women.

There are, I know, many good sisters toiling with large families and small means, to whom this sum is a good deal, whose hearts are big enough to do far more than is asked. May I suggest to some kind woman in each church that she makes it her business to collect the small sums and send them in. The desire is that every sister should participate in this work, and those sisters who drink of the cup of prosperity which God has in his wisdom given them with "measure pressed down and running over," in this happy, prosperous country, will they give liberally and help their overburdened sisters, so that the sisterhood can honor God, who has given every blessing for this life and that which will follow. We desire to do our best, making this woman's special effort worthy of the King. Thanking you in anticipation of this favor.—I am, yours truly, E. Davies.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—F. W. Robertson.

Nothing is intolerable that is necessary. Now God hath bound thy trouble upon thee with a design to try thee, and with purposes to reward and crown thee. These cords thou canst not break, and therefore lie thou down gently, and suffer the hand of God to do what he please.—Jeremy Taylor.

That flower which follows the sun doth so even in dark and cloudy days, when it doth not shine forth, yet it follows the hidden course and motion of it. So the soul that moves after God keeps that course when he hides his face, is content, yea, even glad at his will in all estates or conditions or events.—R. Leighton.

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In the Realm of the Bible School.

The Church—I.

Sunday School Lesson for October 1.
A. R. MAIN, B.A.

Reading.

Matt. 16: 13-20.

When we begin to speak of "the church," it is desirable that we state clearly what we mean. What church is it whose establishment and membership, whose worship and ministry, we study. No human institution is worthy of such a prolonged notice in our Bible Schools. "The church" is not a human institution. We speak of the church of Jesus Christ (for he spoke of it as "my church," Matt. 16: 18); "the church of God" (Acts 20: 28; Gal. 1: 13; 1 Tim. 3: 5, 15); the church which Christ loved and for which he gave himself (Eph. 5: 25), the church which is his body, of which he is the head (Col. 1: 18; Eph. 5: 23). These passages imply, as our very title "the church" does, that there is only one church. So Paul could say, "There is . . . one body" (Eph. 4: 4). While we may scripturally speak of the church as a collective whole, including in it all God's redeemed ones on earth, yet it is clear that the New Testament speaks of local congregations of Christians as "churches." "The churches had rest" (Acts 9: 31); we read of "the churches of the Gentiles" (Rom. 16: 4), "the churches of Judæa which were in Christ" (Gal. 1: 22), "the church of God which is at Corinth" (1 Cor. 1: 2), "the church of the Thessalonians (1 Thess. 1: 1), "the churches" of Galatia (Gal. 1: 2), Macedonia (2 Cor. 8: 1), Asia (1 Cor. 16: 19). This division of churches is a territorial one; all were churches of God, or churches of Christ.

Our word "church" is a translation of the Greek word *ecclesia*, which was a word well known to all Greek-speaking people. In Athens the citizens all met in a public assembly, or *ecclesia*, to discuss and decide matters concerning the State. In the Greek version of the Old Testament Scriptures (a version current in apostolic days) the word is used of the children of Israel as assembled (Deut. 31: 30; Judg. 21: 8; 1 Chron. 29: 1, etc.). It is used in this sense in the New Testament (Acts 7: 38; Heb. 2: 12). The word is also applied to the excited gathering of Ephesian citizens who were in a rage with the preachers of the gospel of Christ (Acts 19: 39, 41). We see then that to belong to an *ecclesia* is not in itself of much importance. That we should belong to the *ecclesia*, the called-out people, of God or of Christ—that is a matter of transcendent importance, a token of highest privilege.

Establishment of the Church.

The church was established by Jesus Christ, who bought it with his blood, who gave himself for it, whose name it wears. Our Lord said, "On this rock I will build my church" (Matt. 16: 18). This passage is an exceedingly significant one. It tells us of the church's author and its foundation, and it helps to fix the date of its establishment.

The rock, as we have seen, was the great basal truth of his Messiahship and Divine Sonship. The words, "I will build," tell us:—(a) of the Founder of the church. Christ built it, using in this the instrumentality of his apostles; (b) that the church was not yet built when Jesus used these words. He could never say, "I will build," if the church were already in existence. Some speak of the church as existing in the time of Abraham. Jesus' church was built after the words of Matt. 16: 18 were spoken.

The church was established at Jerusalem on the day of Pentecost, about ten days after Christ's ascension into heaven. We have the record in Acts 2. Before this, we have no mention of the church as in existence. After this we have repeated mention. The first time the word is employed of the Christian community as an existing thing is in Acts 5: 11 (cf. Acts 2: 47, A.V. and R.V.). There it is referred to as previously established; thereafter we have repeated mention in Acts and the Epistles. Pentecost was afterwards known as "the beginning" time (see Acts 11: 15).

In this establishment, we may notice that we have the divinely appointed place. It had been foretold, seven centuries before: "In the latter days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow into it. And many nations shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Micah 4: 1, 2; cf. Isa. 2: 2-4). Jesus had definitely said that the gospel should first be proclaimed in Jerusalem (Luke 24: 47). It was fitting that he should first be declared King and risen Christ in the place where he had been condemned for his Messianic claim. It was fitting, too, that the church, the instrument of the propagation of that gospel, should be established there.

We have the divinely appointed time—the "latter days" spoken of by Isaiah. The Jews held that Pentecost commemorated the giving of the law at Sinai. The new law certainly went forth on this day. It was, above all, the appointed time, in that Jesus had told his disciples to wait till they were endued with power from on high (Luke 24: 49).

The fulfilment of Jesus' promise of power came on Pentecost (Acts 2: 1-4); so we get divinely appointed and qualified men as the Lord's instruments in the establishment of the church. These were the apostles. Jesus had said of them, "Ye shall be my witnesses" (Acts 1: 8); "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10: 40). The Saviour's promise to his apostles of the Holy Spirit, who should teach them all things and bring all things to their remembrance (John 14: 26) was fulfilled on Pentecost. The apostles were filled with the Spirit (Acts 2: 4). Peter, speaking by inspiration of that Spirit, was privileged to deliver the first gospel sermon, and three thousand

were added. We have dwelt on these appointments of the Lord simply to show that we may implicitly accept and follow what was done by these men so splendidly qualified. When we seek the church and its benefits, we wish to be beyond danger of error. We may rely on the teaching and practice of the apostles in the matter of church membership, its conditions and privileges. Men might err, but the guiding Holy Spirit will lead aright, and these men spoke as the Spirit instructed them.

After seeking to answer the questions, Founded by whom? where? when? we may ask, Why did the Lord Jesus establish a church? That he did so is a proof of the necessity of the church for our spiritual welfare. He knew that his children would be helped by common worship, by meeting together to present their united petitions to God, by exhorting and encouraging one another. There was much to be gained by having a community of such, each bound to help the other. The church was also established for the good of the world. Union always means strength; a church of a hundred members can do more than one hundred separate Christians will do. The unity of purpose and of effort in the church is one of the best ways to impress the world. Its worship proclaims the Lord's death till he come (1 Cor. 11: 26). The church, the apostle tells us in a magnificent passage, stands as an object lesson to the celestial beings: "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God" (Eph. 3: 10). The church, briefly, exists for the glory of God, the good of its members, the benefit of the world. We cannot neglect it, or withhold ourselves from its membership and worship, and at the same time please God or ourselves get the good he intends us to receive.

Membership.

If, as we believe, all who accept the salvation provided by Jesus Christ, all obedient believers, are members of his church, we have already answered the question of membership in our lessons on "Faith," "Repentance and Confession," and "Baptism." We need not repeat what we said there, but these lessons may be referred to.

Since in Acts 2 we have the record of the church's establishment, we would naturally expect the conditions of membership to be given there. Verse 47 gives us a suggestive word regarding church additions: "The Lord added to them day by day those that were being saved." We learn several things here: The Lord, not man, adds folk to his church. None are in it save the



Lord's additions. One may plant, another may water, but God alone gives the increase (1 Cor. 3: 6). Since it is the Lord's church of which we wish to be members, and since he has not revealed to us that he has changed the conditions of entrance, it will be profitable to see whom he added of old. He added "those that were being saved." Who were these? A reading of Acts 2: 37-41 will tell us something. Three thousand who *believed*, who gladly heard the apostles' word, *repented*, and *were baptised*, were "added." These were the Lord's additions. These accepted the conditions which we uniformly find in the New Testament.

We may look at the matter from a different view-point. The church is the body of Christ (Col. 1: 18). The Corinthians were members of that body (1 Cor. 12: 27). Acts 18: 8 tells us that "many of the Corinthians hearing believed, and were baptised." The Epistle to the Corinthians witnesses to the same effect. The Corinthians received and believed the great facts of the gospel (1 Cor. 15: 1-4); they were "baptised into one body" (12: 13). There is perfect harmony here with the conditions of membership given in Acts 2. There is a similar agreement in the experience of the members of "the churches of Galatia" (Gal. 1: 2): they were "justified by faith"; were "sons of God, through faith, in Christ Jesus," having been "baptised into Christ" (Gal. 3: 24-27). The letters to the Colossians and the Romans are in accord (Rom. 6: 3, 4; Col. 2: 12).

We could arrive at a similar result in another way. If the church is the body of which Christ is the Head, we would expect that men become attached to the body and to the Head in the same way. We find that it is so. Paul speaks of "the churches of Judæa which were in Christ" (Gal. 1: 22), just as he repeatedly addresses Christians as "in Christ." We have seen already that the Scriptures speak of men believing into Christ, and being baptised into Christ. The Galatian letter itself is decisive (3: 26, 27).

If we agree that in denotation the kingdom of God, in so far as it is manifested in visible form on earth, corresponds to the church—and we have at least a definite apostolic statement that Christians have been delivered out of the power of darkness and translated into the kingdom of the Son of his love (Col. 1: 13)—we have another simple line of proof. The Saviour gave us the terms of entrance into the kingdom. "Except a man be born of water and the Spirit, he cannot enter the kingdom of God" (John 3: 5). In this new birth we have implied the belief (cf. 1 John 5: 1), repentance and baptism, which are given as terms of admission to the church. Some to-day deny that "born of water" refers to baptism; I believe the denial has been made through stress of controversy. A. Plummer, in the article on "Baptism" in Hastings' Dictionary of the Bible, says that "until Calvin's day" it "had universally been interpreted as referring to baptism." Wesley's "Notes" so refer it. The Church of England "Book of Common Prayer" has this interpretation in its "Order of Baptism." The writer's copy of the Westminster "Confession of Faith" has John 3: 5 quoted as a proof text in the chapter "Of Baptism." The correspondence of John 3: 3, 5 with Titus 3: 5; and indeed with Rom. 6: 3, 4, will be noted by the careful reader.

This is sufficient treatment of the question, How do we become members of the church? It is not

disputed that the penitent baptised believer is eligible for admission to the church. But another, and most important question lies before us, What of continuance in the church of God? It must constantly be remembered that initiation into the church is not enough. It is good to come into Christ; it is better to continue to abide in Christ. We have Jesus' own exhortation to this (John 15: 4, 6, 7). The Apostle John repeated the injunction (1 John 2: 27, 28). How shall we do this? The answer is that just as we came into Christ by initial obedience to his commands, so we continue to abide in him by continuing to keep his commandments (John 15: 10). Christians are saved persons (Eph. 2: 8); yet from another viewpoint our salvation is nearer to us than when we first believed (Rom. 13: 11). We are not yet eternally saved; "He that endureth to the end, the same shall be saved" (Matt. 10: 22). Christians have been "translated into the kingdom of the Son of his love" (Col. 1: 13), but yet "the entrance into the eternal kingdom" lies before us; and to get this entrance we must in faith supply virtue, and in virtue knowledge, and in knowledge self-control, and in self-control patience, and in patience godliness, and in godliness love of the brethren, and in love of the brethren love (2 Peter 1: 5-11). As members of the church, we have been called out (for so the word *ecclesia* signifies), but we have now to give diligence to make our calling and election sure (2 Peter 1: 10).

The names by which members of the church are known in the New Testament are significant of the Lord's requirements. If they are "Christians" (1 Peter 4: 6), they must glorify God in the name; it must from their lives be manifest that they are Christ's ones (cf. Acts 4: 13). If they are "disciples" (Acts 9: 1), they must continue to be true to their name and be learners of Christ, who is meek and lowly in heart (Matt. 11: 29), and must grow in knowledge (1 Peter 3: 18). If they are "brethren" (Acts 9: 30) they must "love the brotherhood" (1 Peter 2: 17); they must not set their brethren at naught (Rom. 14: 10), or do wrong to and defraud their brethren (1 Cor. 6: 8). They who are "obedient to the faith" (Acts 6: 7) must continue faithful: "Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2: 10). It is not enough that a man be "born anew" (John 3: 5), he must "walk in newness of life" (Rom. 6: 4). It is not enough that one "put on Christ" in baptism (Gal. 3: 27); he must as a Christian put on Christ, wearing him daily, as it were, as he would wear a beautiful garment, which others may behold and admire (Rom. 13: 14). All Christians are called "saints" (Rom. 1: 7); but the name should not merely be a technical one: all should be "holy and without blemish and unrepentable" (Col. 1: 22), holy in all manner of living as he which called them is holy (1 Peter 1: 15, 16). Let it not be thought that holiness of life is merely advisable, without being necessary. Jesus taught that fruit-bearing was a condition and test of discipleship (Matt. 7: 16-20; John 15: 8). Men of disorderly life are withdrawn from (2 Thess. 3: 6; 1 Tim. 6: 5). The church of God, both for its own good and in order that the sinner may be brought to repentance, must have no company with men of wicked life (1 Cor. 5: 11), or with false teachers, so as to condone their errors (2 John 10, 11). To have Christ, men must abide in the teaching (2 John 9). This continuance in good works, this abiding

in Christ, is obviously as important as the first acceptance of Christ. We can never too constantly affirm the need of holy living (Tit. 3: 8). We must make it clear that he who becomes a Christian is a babe in Christ (1 Cor. 3: 1), the Christian life is begun, not finished. Constant prayer for help and guidance, feeding on the sincere milk of the word (1 Peter 2: 2), attendance on the means of grace found in the divinely appointed worship meetings of the church—these are requisite for growth in grace and knowledge. It is not the Lord's will that we should always be children; he would that we all should "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

There are two texts which surely are peculiarly appropriate at the close of this study. The first is, "These things write I unto thee . . . that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 1: 14, 15). The second is the most glorious passage which the Bible contains concerning the church: "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5: 25-27). What a price, cleansing, and destiny!

The Society of Christian Endeavor.

THE ETHICS OF GAMBLING.

Topic for September 25.

Daily Readings.

The sin of covetousness. Luke 12: 13-21.

The peril of riches. Luke 18: 18-25.

Filthy lucre. 1 Tim. 6: 3-10.

Mammon worship. Matt. 6: 19-24.

The consecration of gain. 2 Cor. 9.

The true end of life. Rom. 14: 1-9.

Topic—The Ethics of Gambling. Prov. 4: 14-27. (See Isa. 65: 11, 12. R.V.)

What is the bound of Christian contentment?

What are the perils of riches?

Should the Christian or Church share gambling profits?

Acknowledgments.

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Aug. 30, 1911.

C. A. G. Payne, Treas.

VICTORIAN MISSION FUND.

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263 Lit. Collins-st.,

W. C. Craigie, Treas.,
263 Lit. Collins-st.,

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A Heathen Funeral Among Tibetans.

Being the Last Entry in the Diary of Dr. Loftis Before His Death in Batang.

July 19, 9.15 p.m.

I have just witnessed a rather gruesome sight. To-day a slave woman belonging to my landlady died of syphilis, being nearly rotten. The Tibetan custom is to burn those who can afford it, when they die, but the very poor are thrown into the river. Hearing that they were going to dispose of the body to-night, I got on the lookout. As it was raining and very muddy, I put on my rubber boots and storm coat, and watched from the darkness. They waited for some time. I could see several lamas, with the people of the house, sitting in the large room in front of mine. Finally some one evidently of importance came, probably a head priest. Soon after his arrival six or eight men came out in the court or hall between our rooms, and withdrawing a curtain which hung close to the wall, disclosed the naked body lying on a bed of rags. The lama then filled his mouth with some liquid, and squirted it over the face, neck, and limbs of the corpse. It was then raised to a sitting position, the calves fixed against the thighs, and the thighs against the abdomen, the arms folded and placed in front of the stomach. The head was then forced down until the brow touched the knees, then a cord was wound around the body several times, using a great deal of force to draw it tight and hold the corpse in position, much as we would strap a trunk. After the body had been thoroughly tied it was put in a very small box, such as is used for carrying loads on donkeys and about. It had no lid. The body was lifted and put in the box, in a sitting position. It was scarcely wide enough for the hips to go in, so they jammed the body down as if it had been so much beef. After it had been pushed, crammed, and worked into the box, the head and shoulders still protruded above. The lama then took Tsamba and water, and put quite a lot on the back of the neck and head. A coarse, woollen rag was then thrown over it all and tied. One of the men swung the box with its ghastly contents over his shoulder, and lighted by a pine torch they hurriedly trotted down the stairs and out on the street. During part of the ceremony "Om Mani Padme Hum" was constantly chanted. I then hurried down the steps just out of sight, and followed the light. They turned down towards the big river which flows below the monastery. I followed in the darkness, not caring to light my lantern, stumbled over rocks, splashed through irrigation ditches and mud holes trying to keep in safe range of the light, but not too close. Once I fell into quite deep water, but managed to keep on my feet. They hurried on towards the ruins of the old lamasery, turning to the left of the

mani mounds and the great mass of ruins, instead of going through the central road.

As we neared the river I caught sight of some sneaking, cowardly dogs, worse than curs, that scented the body and were following; they dodged about just in the edge of the circle of light, like phantoms. When the men reached the great mani mound beside the stream, those with the torch went to a hollow tree and stopped, protecting their light. The man with the body, the priest, and one other proceeded to the riverside, and one after a few minutes of mani muttering tossed the box and its contents into the water, and wading out, threw rocks at it until it was caught by the foaming, rushing current, and carried away in the darkness. Yes! the body carried on into a rushing, angry, cold, dark stream; but what a much more terrible, cold, dark river of death must the soul have been carried into! As she entered the icy waters there was no hope of a better land on the other side, such as we know about. She knew little or nothing of the Saviour, who beckons to us from across the dark stream. She could not look forward to a happy resurrection with the Saviour and loved ones who have gone before, as we can do. No tears were shed when her soul departed, nor when her body was consigned to the chilly waters, unless perhaps her two motherless children were old enough to realise something of it and weep over their loss. O God! let me hope that in some way she received mercy at thy hands, and that she has learned to know enough of the Saviour to escape the awful death.

As the men finished their last sad rites I hurriedly retraced my steps to a safe place around the corner of the ruins, lighted my pocket-lantern, and made quick time back to my room, arriving some time before they did, who perhaps were entirely ignorant of their observer. After they returned I stepped out of my room, and one of the fellows, who tries to be good-natured, came close enough to me for me to smell his breath and know he had been drinking wine. So this is what takes place in the very house in which I live, and not only that, but in the same building where our chapel and dispensary are. The very place where we try to tell of Jesus who died, and where we try to be an example to him in his teaching and healing. God grant that we may soon bring the light into some of their darkened lives!

As I sit here I can not help but contrast this funeral with the loving care with which the mother and loved one is put away at home, and how often it is they regard the river of death as only a parting line for a time, and expect to meet on the other side some day. I can not rid my mind of the thought of the poor, naked body drifting down the rapids and on to cruel rocks, bruised and broken, frightening the fish from

their haunts as it rolls along. The box was so frail it never floated half a mile with its burden before it was broken to pieces and the body thrown out.

I am also reminded of a poor little slave boy who came to the dispensary last Monday or Tuesday. He complained of his back hurting him; said he had been beaten by his master; but there did not seem to be anything serious the matter. Still I cannot forget the appealing look which seemed to mean approaching danger. I called the little fellow back as he went down the steps, and gave him a Sunday School card. I never saw him again. That was Tuesday; Saturday he was dead; smallpox. He lived just opposite my door. My heavenly Father, can it not be that that picture brought some message to him in his last hours? Some thought that was comforting? O God, help me before it is too late to be instrumental in saving some of these struggling souls who are sinking into a hopeless death, while we are hopeless except in thine own strength!

Description of Indian Costumes for use in this Year's Children's Day Exercise, "Sarubai."

1.—*Bible Woman*.—Take about four yards of red, blue or green cotton cloth. This should be about 2ft. 6in. wide. Wind this loosely around the waist, allowing the full width to cover the legs to the ankles, then carry the other end of this over the left breast, then up over the head. There should be a kind of tight-fitting slipbodie under this top end of the cloth, thus making a complete covering for the body. Sandals are generally worn.

2.—*Hindoo Widow*.—This is generally all white costume. Exactly the same as the first in way of adjusting the cloth, but the head must be entirely covered, with only the face showing. No sandals are worn by these people.

3.—*Native Evangelist and Colporteur*.—Get a length of white calico about 10ft. long by 30in. wide. Tie a cord around the waist to act as a belt, then wind the calico loosely about the legs and hips and tuck the waist end in the cord so as to keep it up, then take the centre of the bottom edge of the garment and take it back between the legs and tuck it in at the waist band at the back, then a calico skirt worn as a jumper covers the chest and arms. A small smoking cap or a turban and shoes without stockings.

THE HANDBOOK OF "First Principles"

By A. R. MAIN, B.A.

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Tasmania.

HOBART.—On Monday evening, August 28, we held a very enjoyable social in connection with our Adult Bible Class on its attaining a membership of 25. A few months ago this class held a meeting to consider the best way in which we could increase in number, and it was agreed to appoint several officers, viz.: A president, a secretary, a treasurer and a teacher. Bro. J. Adcock was elected president; Sister E. Jones, secretary; Bro. J. Woolley, treasurer, and Bro. Manifold, teacher. During the few months this staff has been in office they have added no less than 17 members, and we now have a membership of 31, which reflects great credit on Bro. Adcock and staff. By the end of the year we hope to report having the largest Adult Bible Class in the island. We are holding our anniversary on the 1st and 4th of October.—H.C.R.

HOBART.—On Sunday, the 27th of August, Bro. Gourlay, an immersed believer and prominent worker in one of the city missions, was received into fellowship. On the following Sunday we had the pleasure of listening to an earnest exhortation from Bro. T. Mann, of Bunbury, West Australia.—J.A.

West Australia.

EAST PINGELLY.—Very pleased to report steady progress here. On Wednesday evening, August 23, Bro. Cecil, from the church at Subiaco, delivered an address, which was much appreciated. On Sunday, August 27, Bro. Manning, from Brookton, was with us. At the close of his address our hearts were made glad by three responding to the invitation to become followers of our Lord and Master. We trust this is but a beginning of the fruits of the labors of the brethren here, and that Bro. Manning will be encouraged to continue the good work he has started amongst us.—H. J. Vinicombe.

New Zealand.

NELSON.—Lord's day, August 27, good meetings all day. Quite a large number of visiting brethren were present at the morning service. Bro. Price ably exhorted. A young lady was given the right hand of fellowship. She obeyed her Lord in baptism a few days hence at Motueka, being immersed by Bro. Price. Bro. Verco addressed the scholars of the Baptist Bible School in the afternoon, it being the occasion of their diamond jubilee. At the evening meeting one young lady confessed her faith in Jesus, after a good sermon by Bro. Verco on "Truth Embodied." In place of the midweek meeting, a church rally was held to consider the question of and the appointment of elders. Two nominations were received. There was a good attendance of members. The meeting terminated with social intercourse and light refreshments.—E.M.J.

ASHBURTON.—Our meetings for the breaking of bread maintain their interest. Each Sunday in August showed an increase in attendance over the corresponding Sunday last year, and the average increase was 8 per Sunday. Our Bible School also continues to steadily improve. Sister Clement has accepted the position of Sunday

School visitor, and is doing a quiet but effectual work. We have started a Mutual Improvement Society, which we trust will do much to develop our young people. The meetings are well attended, and the debates are creating quite an interest. We have recently lost several members by removal, the last being Sister Slater, who has gone to Christchurch. The choir made her a farewell presentation of a beautifully bound copy of Longfellow's Poems, and Mrs. Slater in return presented the church with an artistic organ stool and music box combined. Sister Slater united with us during the late mission and has won her way into our affections by her cheerful, active service for the Master. Of the 15 who came forward during the mission four have left us for other places, three have not been baptised, and one who was baptised has not taken membership, so that our net gain at present is eight. These, we are glad to say, are in good fellowship.—G.

RICHMOND.—Great joy filled our hearts on Lord's day evening, August 27, when, after an earnest appeal by our beloved Bro. Price, two young lads from the Bible School boldly stepped forward and confessed their faith that Jesus is the Christ, the Son of the living God.—E. Tucker.

DUNEDIN.—A social was tendered to Bro. and Sister W. Rush, at the Tabernacle, on Friday evening, by members of the choir and the Tabernacle Auxiliary of the Christian Women's Board of Missions. R. Gebbie presided. Mrs. Rush, who lately occupied the position of organist of the C.W.B.M. Auxiliary, was presented by Mrs. C. F. Macdonald with a beautifully bound copy of Sankey's Hymns, while the choir, through R. D. Trounce, gave Bro. Rush a travelling rug. Bro. Rush having been for many years associated with the choir. They are leaving for Napier. A good programme was contributed, and refreshments were dispensed. The Bible School teachers will consider at next meeting the question of adopting the graded lessons for the school.—L.C.J.S., Sept. 4.

MATAURA.—We have just concluded our special mission, under the leadership of Bro. Harward. On many evenings the weather conditions were far from favorable, but on the whole the meetings were well attended. The Sunday evenings were especially so. The direct result has been the accession of twelve to the membership of the church. One of these was formerly in fellowship with a Baptist Church. We had hoped that many more would have made the great decision under Bro. Harward's faithful preaching and earnest pleading, and we believe that the future will show a harvest from his faithful sowing of the good seed. During the latter part of the mission Bro. Binney has ably assisted in the service of song, and Sister Cocker continued her service in this department right through. Bro. Binney also succeeded in organising an Auxiliary of the C.W.B.M., which we trust will do good service in educating our sisters in mission work and in enlarging their vision and sympathies in both the Home and Foreign fields. We wish our helpers God-speed as they go to other fields.—T. J. Bull, Sept. 4.

Queensland.

BUNDAMBA.—Our mission has come and gone, and Bro. Jinks preached the Word faithfully and well. Although he did not have the best of meetings, through the inclemency of the

weather, yet the members who followed him through the discourses which he delivered have been strengthened in the faith. After hearing him deal with the subject of "Coming to Christ," we had the pleasure of seeing one step out to make the good confession and two for restoration again. At a meeting held last night by the officers of this church and Ipswich, it was suggested to engage Bro. Cockcroft, who has had to come home through over study, to labor with these churches till he returns to the College to further study again, with the consent of the churches.—Geo. Green, Sept. 7.

TANNYMOREL.—The church meeting in Tannymorel met for the first time under the new regime on the 3rd inst. Bro. Phillips, formerly from North Sydney, now of Toowoomba, being with us. Bro. Geraghty spoke a few timely words. At the open-air meeting in the evening a goodly number of God's people turned up to sound out the message of life. At the gospel service inside, Sister Blackwell sang a solo, "Grace Fathomless as the Sea." Subject of address, "Conversion of Lydia."—H. Urquhart Rodger.

South Australia.

NORTH CROYDON.—There was a good attendance at the Lord's day meeting this morning. H. J. Horsell addressed the church, and five brethren received the right hand of fellowship. Our numbers are still increasing. We number about 70 members at present, and more to follow. The evening service was conducted by Bro. H. Bennett, from York. After a splendid and powerful address, our brother made the usual appeal, when one young man boldly came out and made the good confession. Our Sunday School is still progressing. We now number 101 scholars. Two brethren came along to-day to help us along with the classes. We feel exceedingly thankful to the Lord for all his blessings.—F. Plant.

HENLEY BEACH.—In the absence of Bro. Thurgood last Sunday, Bro. Cosh gave us a helpful address, and in the evening Bro. Hunt, from Cottonville, preached the gospel to a good audience. All the auxiliaries are in order, which we are pleased to report. To-day the meetings continued to be good. At the close of Bro. Thurgood's gospel sermon a married woman stepped out and made the good confession. We believe there are others thinking that way, and we are praying for their salvation. May the Lord still own and bless the work here.—M. S. Noble, Sept. 10.

UNLEY.—The anniversary tea and public meetings were held on last Wednesday, and were a pronounced success. The tea-tables were beautifully decorated, and the sisters provided a splendid and well-arranged tea. At the subsequent meeting. Bro. J. E. Thomas was chairman, and Bren. Rankine and W. J. Taylor, the other speakers, and all gave fine addresses. The secretary's report told of much work done during the past year, and made special reference to the formation of the tennis club, and the arrangements made for special efforts in temperance work. There are 458 members on the roll (434 at Park-st., and 24 at Cottonville). The revenue at Park-st. totalled £613 for the year, for all purposes. The choir rendered an anthem, and Miss Ruth Messent sang "The Gleaner's Slumber Song." Mr. Gore moved a comprehensive vote of thanks in a happy manner.—P.S.M., Sept. 10.

POINT STURT.—An enthusiastic "Bible School Evening" has just been held here to arouse interest among parents in Bible School work, and to make a small presentation to Bro. A. W. Pearce. Bro. Pearce has for 24 years been a leader in school and church, and has endeared himself to all by his faithfulness and loving care in all things relating to the welfare of the church. Speeches were made illustrating the need of early training and showing the progress of the school under the sway of our esteemed brother. Bren. A. Gordon, W. Yelland, A. Hunter, and R. Bass

were the speakers. Bro. A. Hunter made the presentation (a beautiful reading lamp), and wished Bro. Pearce a pleasant time during his holiday, that he is now taking, and many years of health and strength to carry on the work he loves. A Tuesday night Bible Class has been started under the leadership of the evangelist, the course of study being "Early History of the Church, from the Acts." It is well attended, great interest and good discussion characterising the meetings.—R.T.B.

NORWOOD.—Since last report, we have said farewell to Bro. H. F. Bristow, as church organist and choirmaster, a position he has filled with great credit. There was a capital attendance at the social, and expressions of good wishes, and the thanks of the church were expressed. The chairman, Bro. Rankine, in a few well chosen remarks, alluded to the brother's long and faithful service, extending over 22 years, and on behalf of the church presented him with a purse containing 20 sovereigns. Bro. Bristow feelingly responded, stating that had he been aware of the esteem in which he was held, possibly he would not have resigned. Mr. H. H. Sando is the new choirmaster. Good meeting this morning. One received into fellowship. Bro. Rankine exhorted, and to-night preached to a fair congregation.—G.H.J.

PROSPECT.—Our Band of Hope anniversary social passed off very successfully on Sept. 7. The writer presided, but the chief speaker was W. J. Taylor, from Semaphore. The secretary, Miss Redman, reported good attendances all through the year, and 21 pledges taken. Recitations were given by Mrs. Symons, Miss J. Whitfield, Ivy Winner, and Percy Were; songs by Miss Johnson, Gladys Bastian, and Agnes Bloomfield. The prizes were distributed, as also a souvenir to Miss Redman, who has removed from the district. Refreshments were then handed round. There was a capital attendance.—A. M. Ludbrook, Sept. 11.

MILANG.—Good meetings at our Sunday School anniversary to-day. Service of song by the scholars in the afternoon. Bro. Bass preached the gospel in the evening, when we had a full house. We are hoping for a nice day for the picnic on the 12th.—S.H.G., Sept. 10.

PORT PIRIE.—On Tuesday night, Aug. 29, we tendered a farewell social to our Bro. and Sister Wilson. Several members of the church gave farewell addresses on behalf of the various branches of the work. Mr. S. Wilcock, for the church, Mr. McDonald on behalf of the Y.P.C.E., Mr. E. Arnold for the Junior Endeavor, Mr. A. Garnett for the Sunday School, while Mr. Beiler spoke for the congregation in general. Bro. Morrow presented Mr. and Mrs. Wilson with a travelling rug on behalf of the church, after which supper was partaken of. Musical items were rendered during the evening by members of the choir. Mr. and Mrs. Wilson took their departure from us on the following day. On the Sunday last we celebrated our church anniversary. We had Bro. Duncan with us, who was the first secretary of the church. We had a very good congregation in the morning, when Bro. Duncan gave a very fine address, which was greatly appreciated. In the evening we had another good attendance, one of the best for the last twelve months. Mr. Duncan gave another very helpful address. On Monday evening we held a public meeting, when Bro. Duncan again addressed us. We are deeply indebted to our brother, who has so ably helped us by his very fine addresses. During the services special music was rendered by the choir.—H. W. Overland.

GOOLWA.—Our Bible School anniversary passed off successfully on the 3rd inst. Three fine meetings were held, addressed by Bro. C. L. Thurgood, from Henley Beach. On the 6th, our picnic was held at Currency Creek. We were favored with fine weather all through, and our gatherings were a great success. Our Bible School has received a great uplift from our brother's fine addresses. Since our last report we have received two additions from the Bible School.—J.T.T.

OWEN.—Good meetings to-day. Bro. Tuck, from Balaklava, exhorted the church in the morning, and Bro. James Manning, from Mile End, Adelaide, preached the gospel in the evening. We were pleased also to have with us to-day Bro. and Sister Finlayson, from Glenelg.—W.J.M., Sept. 10.

Victoria.

BRUNSWICK.—Bro. L. Williams, from Preston, conducted our midweek meeting on Wednesday. To-day Bro. Way resumed the platform. Gospel subject, "Foes of the Truth and of the Church." Bro. C. Foster, the secretary of the Sunday School, lies in the Melbourne Hospital, suffering from injuries, the result of a dynamite explosion at his work in Northcote. He is progressing slowly. Sister Miss Elizabeth Unwin, who was an inmate of the Austin Hospital for some time, fell asleep in Jesus. Her remains were interred in the Fawcner Cemetery on Saturday, Bro. Way officiating. An outside brother gave us £5 for the liquidation of the chapel debt.—W.T.

CHELTENHAM.—There has been another death in a church family. Bro. C. Noll, our respected chapel keeper, losing his eldest son very suddenly. We commend our bereaved brother to God. Yesterday we were privileged to have with us our missionaries elect, Bro. F. Gordon Goodwin and Sister M. J. Young, who helped us all day in the services. Their visit was a great help to us.—T.B.F.

SWAN HILL.—The first wedding in the chapel took place on August 22, when J. E. Shipway was united in marriage to Sister Ethel Kilpatrick. The building was nicely decorated for the occasion, and the bride is to be the recipient of the usual Bible and hymn-book. The ceremony took place at 8.30 in the morning, in order to meet the train requirements. Despite the early morning hour, quite a number attended to witness the ceremony. Bro. and Sister Shipway are to take up the work at Stawell, under the direction of the H.M. Committee. On Tuesday, the 29th, in the chapel, Bro. E. E. Hott and Sister Bish were also united in marriage, and after spending a short honeymoon they intend to settle at Ultima. W. G. Oram officiated on both occasions.

CARLTON (Lygon-st.).—Splendid attendance at all the meetings on Sunday last. Bro. Reg. Enniss spoke in the morning; subject, "The True Church," and at night, "Seed Time and Harvest." Bro. J. W. Baker, of North Fitzroy, very kindly led the Century Bible Class, there being 105 present. We were pleased to have with us at the midweek prayer meeting Bro. H. Watson, who gave us an interesting talk upon mission work in India. The latest news from Bro. Horace Kingsbury is very encouraging, and he hopes to be soon back amongst us.—J.McC.

BERWICK.—At the close of Bro. Swan's address last Sunday night, we were pleased to see two young girls from the Sunday School step out and make the good confession.—E.E.H.

MARYBOROUGH.—On Wednesday last the church here held a very successful tea and public meeting. About 250 sat down to tea in the newly renovated chapel, and the sisters did splendid service in attending to the needs of the inner man. After the tea a public meeting was held in the Maryborough Town Hall, when nearly 500 people were present to listen to a fine programme of vocal and instrumental music, and a splendid address from Bro. Gifford Gordon, of Geelong. We believe the meeting will do lasting good. Last night we had a record meeting in Maryborough; seats had to be placed in porch and aisle. There were about 175 people present. Prospects here are very bright at present. Bet Bet church is looking forward to their anniversary on October 11. The church and school are in a very flourishing condition out there. We have received some fine help lately from Bro. Sydney Pittman. His performances on the organ are talked of far and wide.—H. Leng, Sept. 11.

KYNETON.—We are pleased to report one confession at Kyneton, on August 27, and one at Drummond last Lord's day. The interest is gradually increasing. Our Sister Inglis, aged 89 years, fell asleep in Christ on the 22nd of August. Sister Inglis was baptised 23 years ago. Our sister's testimony was so bright that the event is robbed of much of its sadness, and her departure is but another tie binding the hearts of her loved ones to the palace of the King.—J.R.C.

STAWELL.—On Thursday evening last, Bro. Way, of Brunswick, addressed a nice meeting, giving us a great treat. To-day Bro. Shipway commenced his work here, delivering sterling addresses at all services to record attendances, the night meeting being attended by about thirty non-members, and almost a full attendance of members. The attention to the sermon on the part of all was all that could be desired. The evening subject was "Heaven."—A.P.A.B.

COSGROVE.—On Lord's day, the 10th, our great mission began with a fair attendance, and a good interest. Bro. Bagley, the State Evangelist, was in good form, and had a busy day for the opening; he presided at the meeting for worship, and gave a splendid exhortation. Then at the school he presented the prizes to the scholars, and in the evening preached the gospel to an attentive audience. Sister Mrs. Roy Thompson pleased us with her sweet singing of the gospel song, and we are very hopeful of the success of the mission. The mission is going on for at least 10 days, and the prayers of the brethren are asked for its success.—J. C. Skinner.

SOUTH YARRA.—Meetings are keeping up fairly well. Lord's day, 3rd, F. Pittman exhorted the church in the morning. On the 4th inst. we had the pleasure of having a visit from Bro. Watson, missionary elect for India. His address was very much appreciated by all present, and we wish our brother and sister God-speed and many souls for their labors in India. Last Lord's day we had Bro. Marrows with us, and he gave a very interesting address, and in the evening Bro. C. A. Quick gave an exceptionally interesting gospel address to an appreciative audience.—T.M.

COLAC.—Splendid meetings on Lord's day, Sept. 10. We were pleased to have with us Sister Harris, who has been isolated for some considerable time. Bro. Swain addressed the church. His stay here with us is soon to cease, as Bro. Chandler has accepted this part of the Master's vineyard in which to labor. Our prayers are that our future brother may be blessed with prosperity. We have enjoyed Bro. Swain's presence here right from the start, and are very sorry indeed at his departure at an early date. We expect Bro. Chandler to be up here in plenty of time for the church anniversary to be held at the end of October. Sunday School is progressing favorably. Bro. Swain has promised a prize for the scholar who brings ten more new scholars. The gospel meeting was well attended, which was commenced by a song service. Sister Mrs. J. G. Lacy presided at the organ. The after meeting was well attended, making a total of 50 members at the Lord's table.—J.G.L.

SHEPPARTON.—Good meeting this morning, when we had with us as visitors Sister Fisher, from North Richmond; Bren. Cornish and Andrews, from Castlemaine, and Bro. Crawford, from Euroa. Sunday School anniversary in afternoon and evening. Full building at night, when in response to the invitation, one lad from the Sunday School made the good confession. Bro. H. M. Clipstone was the preacher on each occasion, and gave splendid addresses. We continue our anniversary services on Tuesday evening with a tea and public meeting. Things are moving along nicely in regard to our forthcoming mission, when we are hoping and praying for great things. We are looking forward to a good time with our Bro. Bagley and Sister Mrs. Roy Thompson.—Florrie Knight.

BRIGHTON.—At our morning meeting Bro. Regis was received into fellowship, and at night one of our Sunday School boys was baptised. We

Continued on page 610.

The Banner's Wrestle with Truth.

The Knobby Experiences of an Editor with a Conscience and a Spinal Column.

By WILLIAM H. HAMBY.

Clelland Burch's friends advised him not to buy the paper. Since his bird-nest and swimming hole days it had been a habit with him to tell the truth regardless of what it cost his back. This trait in the newspaper business, his friends said, would prove disastrous, possibly fatal. All their lives they had been reading in the comic papers about what happened to country editors that tried to tell the truth.

But Clelland only laughed at their prophecies, bought the paper, and proceeded to establish his policy in the office.

"Sandy," he said to the foreman, "so long as I am editor and manager"—how good that sounded at twenty-two—"it shall be the policy of the *Banner* to tell the truth."

Sandy ran his inky fingers through his wiry red hair, shifted uneasily to the other foot, and spat at the coal-scuttle.

"Now don't misunderstand me," continued the young editor. "To tell the truth does not mean that we must make fools of ourselves and a nuisance of the paper. Lots of folks think that to be truthful is to be disagreeable and officious, always saying unpleasant things. Nonsense! Being truthful does not any more license a man to be a meddler than being honest licenses him to blow up rascals with dynamite. I simply mean this: We will print whatever we ought to print, and tell the truth about it; we will not print any thing but the truth; and we won't dodge or suppress or color or exaggerate anything. Neither fear nor favor, partiality nor spite, will influence us."

Sandy shook his head sadly. To him the world was mostly a vain show; and he was convinced that David in his haste uttered a permanent truth. His opinion of the new policy was briefly expressed—

"Try it, and you'll get your head punched."

But he tried it for two weeks and did not; neither did he get much of anything else. When word goes out that a paper is going to tell the truth, some of the people laugh, some swear—and all wait.

But he had met Miss Irma Martin; and, even if the paper should fail, that compensated for coming to Well City. She made all things worth while. Wholesome, frank, and sincere herself, she liked the new paper at once—and its editor. She inspired truthfulness. And even when later his luminous dreams sent Clelland out under the blooming apple tree to talk poetry to the stars, he stuck to the truth. And yet in the end it was she who caused the *Banner* to have its hardest wrestle with the truth.

The people soon began to like the policy of the paper. They learned that a man could be truthful and tactful at the same time; be sincere and not be a prig, frank and yet sympathetic.

"It is the best paper the town ever had," Miss Irma said one April evening while she and Clelland sat on the Martin porch. "Now, whenever

a rumor starts, some one is sure to say: 'Where is the *Banner*? It will give the straight of it.'"

"I am glad they like it—glad you like it." His heart surged with the joy of success, success won without the barter of principle.

But success was not won—not yet. It was not to be all smooth flying; it never is in this blowy world.

The very next Friday old Pap Collins hobbled into the office, ordered his paper stopped, and gave the editor a senile blessing because he did not print a story about his being a hundred and ten years old and a veteran of three wars.

Tubbs quit the paper because the load of calves he shipped was not "the finest bunch that ever went out of Well City."

The Ancient Order of Bilks (six months old) passed resolutions denouncing him as an enemy of the town because he informed his readers that the lodge was being investigated by the State insurance department.

But he and Miss Irma only laughed over his little discouragements like these. She was such a comfort in time of vexation and trouble.

"You will lose some subscribers, of course," she said. "But there will be others to take their place. To some"—she laughed—"truth is like olives; they have to learn to like it. But you will win; I am sure of that."

The paper did win new friends. Even Sandy, when he saw the editor did not make his habit of truthfulness an excuse for printing scandal and abuse, was won over. He even confessed to himself that David might have been a little hasty.

But in August came real trouble. A weak, drunken fellow was arrested for keeping a gambling room. The editor discovered that there was really a gambling club, with some of the leading men in town as members. The keeper was merely a hired scapegoat; they paid his fines.

The *Banner* printed the facts—and the names.

It put the club out of business—and nearly did the same for the *Banner*. And, if one-tenth of the threats of bodily violence had been carried out, they would have put Clelland in the hospital. But none of them were, in spite of Sandy's frequently urging the belligerent ones to "come on down to the office and try it," always adding as a final inducement, "He never run in his life, and ain't ever been licked yet."

The paper's business dwindled very low after that, and the editor was very blue. He had been planning to buy a lot, and perhaps build a house in a year or two. But now—

In time the trouble blew over, however, and he got back most of the business.

But once more, right in the rush of the fall trade, there was a serious conflict between principle and interest.

One Sunday a case of smallpox was discovered in town. Early Monday morning a delegation of business men came to the office.

"Keep it still, Mr. Burch; keep it still," they urged. "We will deny all rumors, and maybe we

can keep it suppressed until the case is well. If it goes out over the country that we have smallpox, it will ruin the fall trade."

"If a newspaper has a positive duty in the world," said the editor, "it is to tell its readers when there is danger, either moral or physical."

The business men were angry, and declared that, if he mentioned smallpox in the paper they would put him out of business.

Early Monday morning they began to suppress all rumors. But in spite of their frantic efforts few people came to town Tuesday. Wednesday the streets looked as deserted as if the Fourth of July was being celebrated somewhere else; and Thursday scarcely a team from the country was seen on the streets.

The *Banner* was printed Thursday night, and went out on the rural routes Friday morning. It contained in a conspicuous place on the front page an account of the smallpox, giving the exact truth—where it was, and how quarantined. The article added: "Personally, we are not at all alarmed, are not afraid to pass within a block of it. But our readers can judge for themselves whether there is danger or not, as we will print the exact situation each week."

The next day two or three hundred people came to town.

"We heard," some of them explained to the merchants while trading, "that there were fifteen cases and two deaths. We were too scared to come within sight of town until the *Banner* came out."

Then the merchants reluctantly and rather shamefacedly admitted that the paper's policy was the best, and that its reputation for truthfulness had saved the town thousands of dollars.

Slowly the business came back, and by spring Clelland once more saw prosperity ahead; and once more the world was full of roses and white clover. And because of Miss Irma's graciousness all mankind seemed just a little lower than the angels, and womankind a little higher.

But alas and alack! That was the spring when John Martin, Irma's father, took it into his head to run for representative.

Martin had been attending every political convention for twenty years in an effort to be nominated for some office for which he was not qualified; in fact, he was not qualified for any. He had a very good little business that made a fair living for his family when he attended to it. But in election time he spent so much time trying to be a politician his business wilted like a loose cabbage leaf in August.

One day, about the middle of June, Martin came to the *Banner* office, and told the editor his friends were urging him to run. He did not add that it was the same friends that had urged him to run for five other offices—none of which he got.

"Is that so?" remarked Clelland without enthusiasm.

"Yes, and I believe I can make it. If I can only get a solid delegation from Well City, I can land the nomination; for there is only one other candidate, and he is from the north end of the county."

"You might be nominated," said Clelland thoughtfully; "but I don't believe you can be elected. I would not run if I were you."

Martin was shocked and grieved. He had counted on the support of the paper. He ex-

plained in detail how he could and should and would be elected.

"It will cost a good deal to make the race. And even if you are elected, the office does not pay much. You are sure to lose money. I would stay out of it, Mr. Martin."

Martin was still more shocked and grieved, and went off and told his friends he believed the *Banner* was going to lie down on the party."

In spite of Clelland's good advice and that of others, Martin announced his candidacy.

The county convention was to meet Monday, August 3. On the Saturday before, a local meeting would be held in the town to elect delegates to the county convention. The Well City delegation would be one of the largest in the county; and, if it went instructed to work for Martin, he would probably be nominated. Nobody seemed particularly to want him; yet unless there was objection he would get the delegation merely because he lived in the town and no one else in that part wanted the office.

As Clelland prepared his editorials that week, he had the hardest wrestle of his life with his conscience. He had expressed an opinion on all the other candidates. He had never refrained from discussing any matter of vital public importance. This was vital. He could not possibly praise Martin and recommend him for the office. And to keep silent—that was dodging; that was a violation of his newspaper ethics.

But there was Irma. It would end his dreams; and, worst of all, it would hurt her, for she was loyal to her father.

It was a plain issue, his personal interests and happiness against his principle. He said it would not be much just to dodge this time; but, the more he wanted to, the sharper was the pinch of his conscience. He decided he must be true to his convictions.

He told his readers that John Martin should not be indorsed as Well City's candidate for representative. He would almost certainly be defeated if nominated, and ought to be, as he was entirely incompetent for the work. He not only lacked the necessary qualifications of an efficient representative, but stood wrong on several important State issues.

The *Banner's* opposition put Martin out of the race—an on to the warpath. At first he wanted to get out of the house with his shot-gun, but his family prevented that. Then he went on the streets, and told into how many fragments he was going to beat that young "smart Aleck"; but the marshal easily secured a promise that he would do nothing violent. He did, however, go to the office—the door, and order the editor never to set foot in his house again.

But Clelland had not intended to. He knew that for him the end had come. The glory had gone from the sky, and the earth was no longer filled with roses and white clover.

When the office force had gone, the young man sat at his desk, and leaned his chin on his hand, blankly staring at a calendar on the wall, wondering how he would ever live through all those days. This was his night at Martin's; he had intended to speak to-night.

The sun was almost down. He sat up, sighed disconsolately, and shut the desk.

There was a step at the door; some one entered. He turned to face Miss Irma Martin.

Clelland wanted to run, to sink through the floor, to hide, or do anything except face the anger and reproach and the tears that he knew were coming. He tried to seem cool, tried to smile, tried to say casually, "Good evening, Miss Martin"; but he made pale, shaky work of it all."

For a moment she stood silent, and then amusedly asked,

"Do you never offer visitors a chair?"

He hastily made the offer, amazed and wondering at her smile and tone. Could it be? No, he choked back his rush of hope. This was merely a woman's way of beginning torture.

"Mamma wanted me to come and thank you for that article," she said sweetly. "Papa is a dear old fellow, but he isn't cut out for office at all. We have tried our best to get him to quit running, but he never would—until now." She laughed quite happily. "We are so relieved that he is out of it. He is dreadfully mad just now, but he will soon get over it."

As he evidently did, for two months later Sandy wrote and set up the following item:—

"Mr. Clelland Burch and Miss Irma Martin were united in marriage at the home of the bride on Wednesday evening, and left on Nov. 9 for two weeks in Colorado. Mr. Burch is editor of the *Banner*, and is the best man that ever struck town. Miss Martin is the prettiest and smartest and best girl—with possibly one exception—in the county."

And when the paper came to the happy couple, they had a good laugh over the item, for either by design or by accident Sandy had printed it right under the paper's motto,

"It pays to tell the truth."—C.E. World.

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"Francella" Hornby-St., E. Prahran, Aug. 28, '10.

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

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SEE SPECIAL GIFT TO EARLY PURCHASERS.

ORDINARY Scissors soon wear loose at the joint, and then it is difficult to cut with them, because the blades do not come together. The cutting is badly done, it is very tiring and the hand becomes cramped and sore. The Scissors can be adjusted, but before long they are worse than ever. The Constant Tension Scissors perfectly overcome this trouble. The patented fixture attached to the bolt always keeps the blades closely in contact, so that the scissors cut easily, with no need to tightly grip the bows; by simply pressing the thumb and fingers the blades cut evenly without effort, from butt to point. It is a pleasure to use them. This automatic tension on the blades also has the effect of keeping the edges sharp. The strain necessary with ordinary scissors to force the blades together generally causes the edges to fail, one blade unevenly grinding the face of the other until the material slips between them without being cut. The Constant Tension device completely prevents this, for it holds the blades firmly at all times, and one blade sharpens the other in exactly the same way as a steel sharpens a knife. Every cut actually sharpens the Scissors. It puts on a keen edge every time you open and close the blades. This is a most valuable invention; besides making the scissors work very easily in the best possible manner, it constantly keeps the blades in the finest cutting order. The blades are made of the best Magnetic Steel, carefully forced and high tempered and rendered rust-proof by heavy nickel-plating. The pattern is the very latest improved American style, the specially shaped bows comfortably fit the thumb and fingers and give the most complete control of the scissors, while making them pleasant to use. The curved edges of the blades is one of the secrets of the easy cutting of these scissors. They actually cut. The ordinary styles merely break the material between straight edges. Though these patented devices are such a great improvement, the Constant Tension Self-Sharpening Scissors cost no more than ordinary scissors. The price is only HALF-A-CROWN for this Handsome Seven Inch Magnetic Steel Scissors, full Nickel-Plated, and we pay the carriage to any address. Two Scissors to one address for 4s. 6d. The makers assert that these Constant Tension Self-Sharpening Scissors will outlast six ordinary scissors and give better satisfaction all the time. As a special inducement to early buyers, we will GIVE AWAY with the first thousand orders a well illustrated Book of 64 double-column pages entitled "The Ladies' Fancy Work Manual," containing instructions and designs for many kinds of elegant needlework. You should order at once and secure this valuable present, as well as the Best and Easiest Cutting and most Durable Self-Sharpening Scissors. Obtainable only from

THE UNION COMPANY, 299 Elizabeth Street, Melbourne

From the Field—Continued.

are preparing for our Sunday School anniversary, which takes place on October 1 and 3.—P.H.L.

BALLARAT.—Good meetings to-day. Bro. C. Morris exhorted the church, and Bro. E. Stanley Tape preached to a large gathering at night on "Christ's Claim: Was it Justified?" Special reference was made to the call home of Bro. Rouse.—B., Sept. 10.

GEELONG.—Last Saturday afternoon was the scene of activity at the church, where a working bee was held, for the purpose of cleaning the grounds, and setting a lawn in front of the church. On Sunday last there was a good attendance in the morning, and at night a special address was given by request to young ladies. The church building was not large enough to accommodate the congregation, many having to be turned away. Gifford Gordon gave a very fine address on "A Young Woman's Influence," and was supported by a ladies' choir, and a young lady, Miss Evelyn Smith, presided at the organ. Next morning the *Geelong Times* contained over a column report of the service. The practise for the Sunday School anniversary is progressing very favorably.—E. Brownbill, Sept. 11.

MELBOURNE (Swanston-st.).—Last Lord's day we had very good meetings. Bro. H. Watson, missionary elect to India, addressed the church very acceptably. In the evening Bro. Allen took for the subject of his address, "The Kind of Men this Church Needs." The Bible Class is becoming well attended, and good interest is shown in the Bible School also. At the prayer meeting last Wednesday evening Bro. Dr. Cook, of Bendigo, gave a short address. On Saturday, August 26, at Swanston-st. chapel, Melbourne, the marriage of Bro. P. A. Dickson, until recently preacher at Hawthorn, and Sister Miss Mary Lawson, daughter of Bro. Charles Lawson, of the church in Swanston-st., was celebrated. Bren. C. M. Gordon, G. T. Walden, and W. H. Allen took part in the ceremony, which was attended by a large number of relatives and friends, while the chapel was crowded with other friends from the various churches, both parties to the marriage being well known and highly esteemed. After the ceremony the wedding tea was served at Sargent's Cafe. Congratulatory speeches were made by Bren. Gordon, Walden, Ludbrook, Edwards and Allen, and responded to by Bro. Dickson and Bro. Charles Lawson.

SHEPPARTON.—On September 3 our Sunday School held its anniversary. Bro. Clipstone gave a splendid address on "Roses," to the children in the afternoon, and preached to a crowded house in the evening, when one lad from the Sunday School made the good confession. On the following Tuesday we had the tea meeting, when about 100 sat down to tea. The after meeting was also a great success. The Sunday School has increased by 50 scholars during the year. We are praying for big results from the tent mission, which is to be here soon.—R. Dudley.

New South Wales.

CITY TEMPLE.—The various meetings held during the past few weeks, since last report, have been fairly well attended. The Lord's day School anniversary was a great success. During the month there were two confessions, and to-day, they, along with Sister Powell, from Paddington, and Sister Barrington, from North Sydney, were received into fellowship. Two good meetings to-day. Sister Johnston, from Swanston-st., and Bro. Brown, from Belmore, were present as visitors. At night service Bro. Franklyn concluded a series of seven splendid addresses on the "Great Commission." During the month the deacons had an offer of £5500 for church building; but believing a good work can be done for the Master here, turned the offer down. The annual tea and public meeting takes place on October 10. Bro. J. J. Franklyn, who

has faithfully preached here for nearly two years leaves at the end of the year to take up the work at Paddington in the new year.—J.C.

HAMILTON.—To those who have not already helped us, is this appeal. Our land and building fund stands now at £34. We cannot advance, and things look black against us. We look at the noble way the brotherhood has helped other churches to get a home of their own. Have you forgotten our appeal, dear brother? We only want £170 more to purchase the land, and then we will try and struggle along with the building, trusting in him to whom we wish to dedicate it. Perhaps you have had the intention of sending us a gift, but it has slipped your memory. Buy the postal note to-day, and address it to S. G. Goddard, Hamilton, N.S.W.

MARRICKVILLE.—Splendid meetings to-day. In the morning Bro. T. Morton exhorted. We had as visitors Bro. Cecil Hall, from the Bible College, and Sister Tanner. At the gospel service in the evening Bro. Chas. Watt spoke to a good gathering, his subject being "Divine Grafting." Our Bible School is growing. Annual school gathering, 24th inst., and picnic on Saturday, 30th. Our new chapel is well on the way; foundations all finished, everything working well for the extension of his kingdom in this district.—T.C.W., Sept. 10.

MEREWETHER.—There was a good attendance at the meeting for worship on Lord's day morning. Bro. J. Fraser, junr., exhorted the church. Bro. More delivered the gospel message in the evening. It is pleasing to note the improvement in the Bible Class. It has been at a low ebb, but now good progress is being made mainly as a result of the efforts of Bro. J. Wright.—S.L., Sept. 11.

AUBURN.—All meetings are well attended, especially the Bible School and gospel services. Arrangements for building the chapel in a day are well in hand. October 21 will probably be the date, though it has not been definitely fixed. We acknowledge with thanks the following donations: Melbourne Brother, £1; Auburn Brother, £5/1/6; Bro. F. Collins, 10/-; R. W. J. Harley, £1/15/-; Bendigo Brethren, per Dr. Cook, £1/17/6. Great interest is manifested in the scheme. We are trusting in God for success, while we are all working harmoniously to extend his kingdom.—C.J.A., Sept. 11.

PADDINGTON.—We had much joy in receiving into fellowship to-day four of our Bible School scholars who had been immersed during the week; also Bro. Ross, from Lygon-st. Bro. F. T. Webber delivered a nice address on "Clean Hands and a Pure Heart." During the day one of our members, Sister Kilburn, passed away somewhat suddenly. This leaves four children orphans, as their father died less than twelve months ago. The church here has completed an engagement with Bro. J. J. Franklyn to follow me as evangelist. He will take up the work on January 6, 1912.—A.E.I., Sept. 10.

Here & There.

Chas. A. Anderson has been appointed secretary for the North Richmond church. His address is 123 Somerset-st., Richmond, Vic.

A. W. Smith is now secretary of the church at Box Hill, Victoria. The former secretary, Bro. Bignall, having removed to Brisbane.

The Girls' Guild and Boys' Gymnasium of the church at North Fitzroy, Victoria, give a combined display in the Fitzroy Town Hall, on Sept. 28. See Coming Events.

Big meetings continue to be the order of the day at Geelong. Last Sunday the church was crowded out, many having to be turned away—a great contrast to former years.

You should read "Something Worth Pondering" in another column of this issue. Tyalgum

proposed chapel is one of the soundest propositions now before the brotherhood.

T. Bagley and H. M. Clipstone, with Mrs. Roy Thompson as soloist, commenced a two weeks' mission at Cosgrove last Lord's day. Considering the small population, the meetings were good.

Important.—Will all interested please notice that the Richmond-Tweed Rivers District Conference will be held at Lismore, N.S.W., on Wednesday, October 18, not October 11, as previously announced?

The books of the Richmond-Tweed Rivers District Evangelisation Fund will close on Sept. 30 for audit. A large number of contributions before that date would be very welcome, and enable the treasurer to show a credit balance at Conference. Send to Thos. Hagger, Dansa-st., Lismore, as Bro. Delzoppo is leaving the town.

We were pleased to have a word from Bro. Horace Kingsbury, who is somewhere up in the Northern Darling Downs. He reports himself as having recovered from his throat trouble, and expects to be in harness again in a few weeks. He says some nice things about the CHRISTIAN, which he finds a good friend in his temporary exile.

At the great C.E. Convention recently held at Portland, U.S.A., the following is given as one of the "Thumb-nail Sketches":—"A member of the church of the Disciples, sometimes called a Christian, having made a great hit at the Convention, I said to him, 'If I were not a Congregationalist, I would be a Christian'; and he instantly replied that if he were not a Christian he would be a Congregationalist."

A new postal law has come into operation whereby used postage stamps sent to Denmark have to go at letter rate. This makes the cost too high for sending ordinary used stamps, hence those who are collecting them, will please not send any more to T. B. Fischer, unless they are rare issues or high values, as the ordinary penny and twopenny ones are of too small value to pay letter rate postage on in sending to Bro. Jensen in Denmark.

Arrangements are proceeding for the Federal Conference to be held in Melbourne at Easter next year. Bro. F. G. Dunn has been elected President of Arrangement Committee, and Bro. W. C. Craigie, Treasurer. The following Committees have also been elected: Catering, Hospitality, Programme, Publicity, Finance, Musical and Social. The Masonic Hall, Melbourne, has been engaged for the evening sessions, and everything points to a large Conference.

The Victorian Sisters' great Home Mission rally will be held on Wednesday, October 18, instead of the 3rd, in the Masonic Hall, Collins-st. This is the only night the hall could be secured. We regret that it falls on the night when so many of the churches hold their week night service; but we sincerely hope all churches will forego their own meeting and unite to help in making the great rally a record one. The sisters hope to raise £200. Every sister is invited to help in the good work. Send 2/6 to Mrs. E. Davies, "Sheerith," Simpson-st., East Melbourne. Watch the CHRISTIAN for the programme, and make up your mind to be present.

A farewell meeting was given to Bro. and Sister H. Watson, who are leaving for India, and to Bro. F. Gordon Goodwin and Sister M. F. Young, who are leaving for Pentecost. The meeting was held in the Christian chapel, Swanston-st., on Monday night last. F. M. Ludbrook occupied the chair. Addresses were given by the following, viz.:—Sister J. Pittman, representing the Women's Conference; C. M. Gordon, as President of the General Conference; W. H. Allen, the Swanston-st. church, of which Bro. and Sister Watson are members; J. Pittman, the preachers; A. R. Main, the College of the Bible, of which Bro. Goodwin was a student, and T. B. Fischer, the F.M. Committee. Gilbert Chandler also spoke. Miss Finlayson, of South Australia, gave two solos during the evening. After the missionaries had responded, Bro. Watson gave a lantern lecture on "India."

Brethren sending gifts to Tyalgum building fund are reminded that 6d. bank exchange has to be paid on every cheque sent.

In the issue for August 31, in Erskineville land fund, Mr. J. Hunter, Enmore, was credited with £1, which should have been £2.—G. Morton, Sec.

The choir of the Swanston-st. church will give their second concert on Thursday evening, Sept. 21, in the chapel, at 8 o'clock. A splendid programme of musical items has been arranged, and all friends are invited to be present on that evening.

In Professor Adam's statistics, referred to in our leader, the Roman Catholic Church is estimated on a population or nominal membership basis. The other religious bodies on the basis of communicants. If the Anglican membership were reckoned on the nominal basis, it would exceed that of the Romish Church.

Edison is slow to discuss the great mysteries of life, says the *Daily Telegraph*, but is of reverential attitude of mind, and ever tolerant of others' beliefs. He is not a religious man in the sense of turning to forms and creeds, but, as might be expected, is inclined, as an inventor and creator, to argue from the basis of "design," and thence to infer a designer. It is recorded in a new book recently published, "Edison: His Life and Inventions," that he says, "After years of watching the processes of nature I can no more doubt the existence of an Intelligence that is running things than I do the existence of myself. Take, for example, the substance, water, that forms the crystals known as ice. Now, there are hundreds of combinations that form crystals, and every one of them, save ice, sinks in water. Ice, I say, doesn't, and it is rather luck for us mortals, for if it had done so, we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes, and oceans as fast as it froze, those places would be frozen up, and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets."

Father Benson's new novel, says the *London Christian*, with its forecast of England and other countries in half a century's time, is of no small interest, because it may, doubtless justly, be taken as illustrating the dreams and desires of the Ultramontanes in these islands. That England is pictured as having gone back into Popery, and having a Roman Catholic king, and a Popish State religion, is sufficiently startling, especially in view of the fact that only fifty years are allowed for the working of the decadence. But it is even more surprising to find that the Inquisition also will have been established, with its "Church Councils" as feeders. Possibly in the writer's mind the wish was father to the thought, as probably it was when he drew a dismembered United States, Italy under the rule of Austria, Germany the home of Freemasons and Socialists, and the Pope the suzerain of the world. Happily, the whole thing is but a vain dream; for Father Benson, however famous he may be as a novelist, has not the prophet's credentials, and it may safely be assumed that he will not have "the evidence from fulfilment."

VICTORIAN BIBLE SCHOOL UNION.

Re Examination. All Bible School secretaries in this State are particularly requested to take special notice of the following:—

(a) That the names of all competitors entering the above must be sent to the Union secretary.

(b) That competitors must be correctly arranged in their respective divisions, as set forth on the printed form issued by this Union.

(c) Free entries will close on Sept. 20.

(d) Late entries will be received up to Wednesday, September 27.

(e) Supervisors are being arranged for in all city, suburban and country schools (Union), who will distribute the question papers, also printed forms to be filled in by the competitors on the night of the examination, October 23.

General Committee.—The next meeting of the

General Committee will be held in the new hall, Swanston-st., on Monday evening, September 25, at 8 o'clock. Full attendance of delegates is solicited.—J. Y. Potts, Hon. Sec., 94 The Parade, Ascot Vale.

MARRIAGES.

SHIPWAY—KILPATRICK.—On August 22nd, at Swan Hill, by Mr. W. G. Oram, Ethel Maude, third daughter of Mr. and Mrs. G. Kilpatrick, to John Edward, eldest son of Mr. and Mrs. H. C. Shipway, Goolwa, South Australia.

DICKSON—LAWSON.—On the 26th August, at the Christian chapel, Swanston-st., Melbourne, by Mr. C. M. Gordon, assisted by Mr. Geo. T. Walden, of Sydney, and Mr. W. H. Allen, of U.S.A., Peter Alexander Dickson, of Hawthorn, son of the late John Dickson, of Carlton, to Mary Hunter, daughter of Charles Lawson, of Auburn, late of Parkville. At Home at "Kalimna," Auburn, on Thursday and Friday, 14th and 15th Sept.

IN MEMORIAM.

GRIFFLE.—In loving memory of my dear wife, Catherine Mary Griffle, who passed away on Sept. 12, 1899.

"Better the empty casket
Than jewels besmeared with sin,
Safer than those without the fold
Are those who have entered in."

—C.M.G.

CRISP.—In loving memory of our dear son Charles, who went home from Dandenong, Sept. 13th, 1907.

"Thank God for the faith that teaches,
When the struggles of life are o'er,
We shall meet our own, our loved ones,
And shall know them all once more."

—Mother and Father.

CRISP—PROCTOR.—In loving memory of Charles C. Crisp, called home, Sept. 13, 1907; also our mother, Mrs. J. Proctor, Sept. 22, 1907.

"They are waiting for our coming."
"And with the morn those angel faces smile
Which we have loved long since, and lost awhile."

COMING EVENTS.

SEPTEMBER 21.—Special Notice. Thursday evening, Sept. 21, Concert by the Swanston-st. church choir, assisted by Miss Mona Thomas and Messrs. G. Connor and F. Harry. Conductor, Mr. E. Tippet. In the Christian chapel, Swanston-st., at 8 o'clock. First-class elocutionary items. All heartily welcome. Collection.

SEPTEMBER 28.—The North Fitzroy Church of Christ Girls' Guild and Boys' Gymnasium are holding a Combined Display in the Fitzroy Town Hall on Thursday evening, September 28. Splendid programme. Tickets, 1/- each.

WANTED.

Housemaid and General. Suit two sisters or two friends. Apply, Mrs. Dr. Cook, 264 Boundary-st., Bendigo.

A person requiring change in country, to sew and renovate for few hours daily in return for board. Apply, Mrs. Lyall, 26 Gatehouse-st., Parkville.

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Girls' Mission Bands.

To the Girls of the Churches of Christ in Victoria. Dear Girls,—Mrs. F. M. Ludbrook, Women's F.M. Supt., and I were authorised by the F.M. Committee to try and get the girls of the churches to form themselves into Girls' Mission Bands to work for World-wide Missions. So we commenced by inviting three delegates from every Church of Christ in the suburban area to be present at a rally held in Swanston-st. lecture hall, on July 19, and then followed by another meeting on August 16, and at the last one held on Sept. 3, the officers were appointed: Mrs. F. M. Ludbrook, supt.; Miss E. Sanderson, Lygon-st., pres.; Miss Kaye, Windsor, vice-pres.; Miss R. Hayden, Brighton, secretary; Miss Brow, Prahran, treas.; Mrs. Ludbrook and Miss R. Hayden were appointed visitors. Girls, will you not form yourselves into mission bands, and so help on the cause of missions, both at home and on the foreign fields? for by so doing we instruct ourselves and help others, too. We have a monthly missionary meeting in Swanston-st. lecture hall on the first Monday of each month, to which all girls over compulsory school age are heartily invited, and will those girls who are unable to come to Melbourne for the meeting, hold one in their respective churches and follow the suggested programme, which is to consider and have papers or addresses on suitable topics, such as was published last issue, three months prior to H.M. offering, three months prior to F.M. offering, and the other months on kindred topics. Next month Sister Atchison, of the Richmond City Mission will speak in Swanston-st. lecture hall. The programme will be published the week prior to the monthly meeting, and if any would like papers on the subjects, and have no one to address the meeting or write papers, we would be pleased to post them to any address on writing for them. Then the weeks intervening we sew either for the mission field or do Dorcas work, and if the distance is too great to meet every week, could you not sew at home and only meet for the monthly meeting? If any would like further particulars, we will be pleased to give them.—Yours in his service, Ruby Hayden, secretary, "Marama," Cochrane-st., Brighton.

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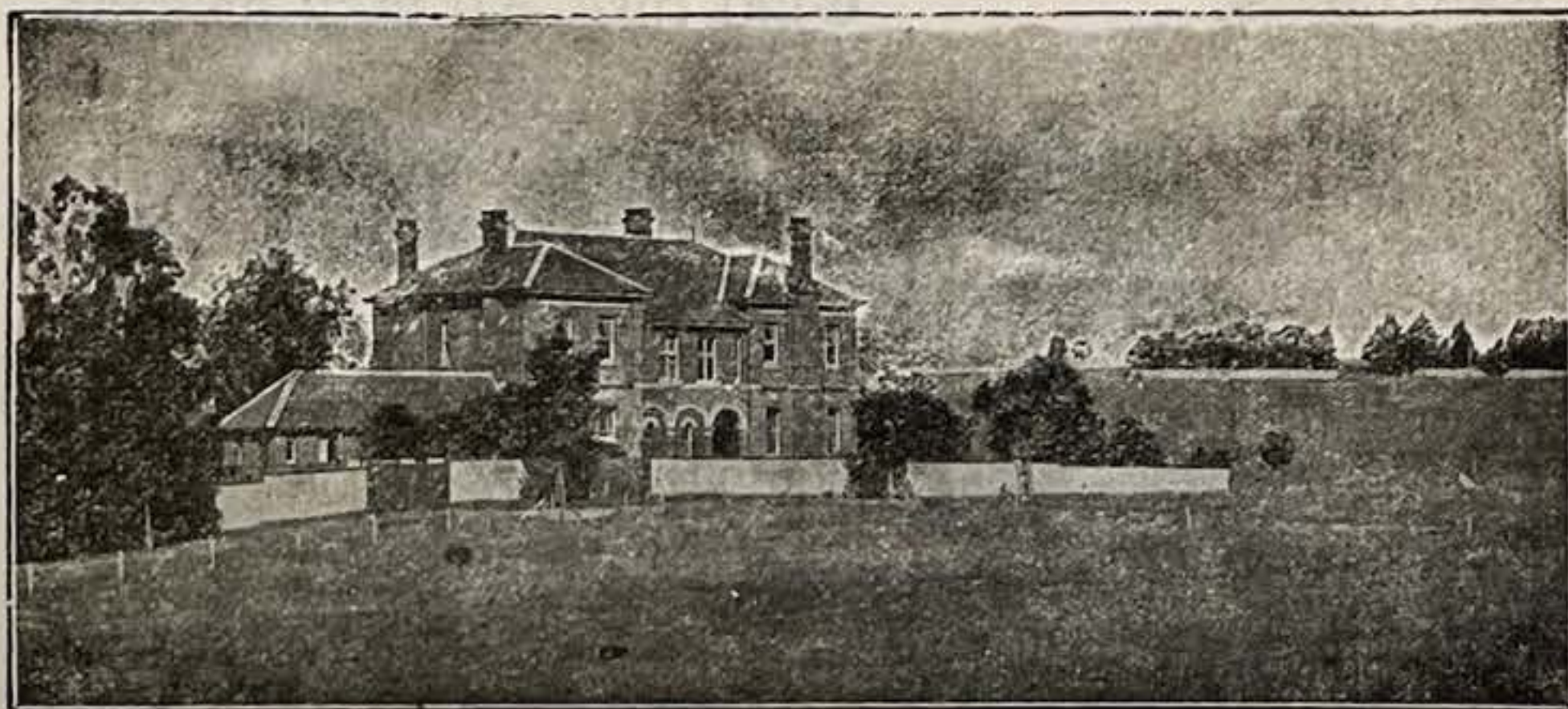
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