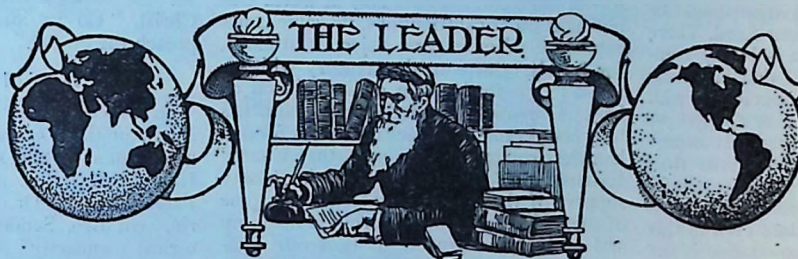


"It was this hope which more than anything gave its color to primitive Christianity, its unworldliness, its moral intensity, its command of the future even in this life."



"That attitude of expectation is the bloom as it were of the Christian character. Without it, there is something lacking; the Christian who does not look upward and onward wants one mark of perfection."

A GREAT TRUTH EMPHASISED.

It sometimes happens that from unexpected quarters our attention is directed to some great truth that we are in danger of neglecting. For example, no one would have thought that a Theosophist like Mrs. Annie Besant would be one who would direct our attention to a great central Christian truth like that of the second coming of our Lord. And yet, so it is. She not only directs our attention to it, but also affirms her belief in it. This she has done in the course of some lectures recently delivered in the Queen's Hall, London. The fact that she has done this does not, of course, make the truth any greater—the truth would have remained untouched even though she had proclaimed her unbelief in it. Her prophecy, if it may be so called, comes rather in the nature of a rebuke to a lukewarm church which needs to be reminded that the return of its Lord is not a matter that can be regarded with indifference. The utterance, too, is significant in this respect, that it indicates the return of one who has wandered far, and in her wanderings found at last that the hope of the world's ultimate salvation rests in Christ.

From Theosophy to Christ.

It would be difficult to follow this remarkable woman, as she attempts to account for the new faith that is in her. She is still very far from being orthodox, and her present conclusion was not reached in the orthodox fashion. Dr. R. F. Horton, to whom we are indebted for our information on the subject, says that it would almost seem that Mrs. Besant had been brought back to Christ by the road of Theosophy. But, by whatever road she came, one thing is quite clear, namely, that she has discovered that the hope of the world's regeneration does not lie in any of the existing religions of the East. And, so far as these religions are concerned, she is a competent authority, for she has plumbed them to their depths. Returning from the study and practice of the

highest philosophies of the East, she appears in the role of a prophetess and declares that in the near future a great World Teacher will appear, and that he will gather together in one the numberless religions of mankind, and bring together in one the scattered and divided races of the world, and institute an epoch of peace and good-will among men, a veritable family of God, living under the conditions of time. In the most explicit terms she says that this Great World Teacher is the one we Christians know as Christ.

Not as once he came.

Now it should be understood that Mrs. Besant is a sincere woman. In her search after truth, she has followed a devious path, but she has always had the courage of her convictions. At last, one of the greatest of truths has been forced upon her, and she is advocating it with intense eagerness, and appealing to men and women to be ready for the coming of the Lord. Hear what she says:—"If it be so amongst some of us, enough of us to influence the public opinion of our time, then when the Lord of Love comes again, it shall not be a cross that will meet him; then when he stands amongst us, it shall not be hatred that shall be poured out against him; not three brief years will he stay with us, but our love will not let him go, and love fetters even the Lord of Love, and we who have tried to grow to his likeness, we who have longed for the glory of his presence, we with our eyes shall behold the King in his beauty, and know the Supreme Teacher when again, ere very long, he treads the road of earth. He asked when he was here before, whether when the Son of Man came, there should be faith upon the earth, and the question was not answered, nor has it been answered since. 'When the Son of Man comes, should he find faith on the earth?' We cannot answer the question: we do not know. One thing alone each of us can determine, that when he comes he should find faith in my heart and in my life; I will so live in expect-

tation, I will so love all mankind, I will so labor for the good of others, so spend and be spent to save, that when he comes he should find faith in my heart, and I should be able to rise up and to greet him and to acknowledge: 'This is what I desired all along, that thou should'st come again.'"

He will come again.

It may be that Mrs. Besant has still clinging to her some remnants of the old Theosophy, but all the same, the Christian world may thank her for this message, which is not new, but as old as the teaching of our Lord himself. Both with her and others we may not agree in details, but in the supreme fact we are one. Christ will come again. It may be that the Christian church has lost something of the ardent faith of the first days, when the Lord's reappearing was the brightest hope of the church. Our Lord delays his coming, we say, and forget that a thousand years is but as one day with the Lord. Doubtless, the mistaken zeal of some who have presumed to fix the date of our Lord's return has helped to dim the brightness of our vision. Nevertheless, the restoration of this hope to its rightful place within the church is one of the things greatly to be desired. The church might even learn a lesson from Mrs. Besant's declaration of principles, which read as follows:—

1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know him when he comes.
2. We should try, therefore, to keep him in our minds always, and to do in his name, and therefore to the best of our ability all the work which comes to us in our daily occupation.
3. As far as our ordinary duties allow, we should endeavor to devote a portion of our time each day to some definite work which may help to prepare for his coming.
4. We should seek to make devotion, steadfastness, and gentleness characteristics of our daily life.

5. We should try to begin and end each day with a short period devoted to the asking of his blessing upon all that we try to do for him and in his name."

Without it, something lacking.

To the Christian, who knows and obeys the teaching of the New Testament, this declaration of principles is not necessary. They are useful, however, in indicating what the attitude of the Christian should be in regard to the coming of our Lord. There is a sanity about them that is highly commendable. An expectation that brightens the Christian life, without interfering with its duties. In this, as in other things, we want to be apostolic. "It was this hope," says Professor Denney, "which more than anything gave its color to primitive Christianity, its unworldliness, its moral intensity, its command of the future even in this life.... That attitude of expectation is the bloom as it were of the Christian character. Without it, there is something lacking; the Christian who does not look upward and onward wants one mark of perfection." If Mrs. Besant's prophecy does nothing else than awaken the church to a sense of the greatness of this theme, it has done much.

It may be in the evening, when the work of the day is done,
And you have time to sit in the twilight, and watch the sinking sun,
While the long, bright day dies slowly over the sea,
And the hour grows quiet and holy with thoughts of Me;
While you hear the village children passing along the street,
Among those thronging footsteps may come the sound of My feet.
Therefore I tell you watch, by the light of the evening star,
When the room is growing dusk as the clouds afar,
Let the door be on the latch in your home,
For it may be through the gloaming I will come.

Editorial Notes.

Church Extension Funds.

The brethren are slowly awakening to the need of building funds from which weak churches may be assisted in the erection of chapels. About four years ago South Australia started a fund for this purpose, and already by its aid buildings have been erected at Mile End, Broken Hill, Maylands and Croydon, and another is about to be erected at Semaphore. Victoria, New South Wales and West Australia have followed suit, and commenced their Church Extension Funds. So far the object has been to assist existing churches. In America, where a broader vision obtains, allotments of land are secured in new towns, and held until required.

By this means a newly organised church may have the land on which to build at the original price instead of having to pay the "unearned increment" which is often so costly as to be almost prohibitive. In S.A. a large proportion of the funds have been provided by loans without interest, which must, of course, be returned within a few years. Every pound given outright becomes the property of the brotherhood as a whole for all time, and is continually at work. Unlike most other contributions, its value is not exhausted when its first object is attained, for it only returns to the treasury with interest to go forth again on its mission of help. Our work in the Commonwealth has long been cramped by lack of houses for our homeless congregations, and the Church Extension Fund is worthy of the hearty support of the entire membership. In some of the States an annual offering is taken up and probably in process of time our Federal Conference may bring about a uniform time for that purpose, just as we have the same date for our Home Missions and also for our Foreign Mission offerings. In South Australia the first Lord's day in December is "Church Extension Day," when an appeal will be made to every church within the State for an offering worthy of the occasion. Let all our South Australian readers keep this date in mind.

Dogmatic Preaching.

In these days of religious latitudinarianism, there is room for a revival of dogmatic preaching. Christianity is not a shapeless mass of jelly, but stands erect and with a form divine. There are certain great principles and historic facts which are essential to its life and prosperity, and these must be proclaimed without apology. The divinity of Christ which implies or includes his virgin birth, his sinless life, his miraculous power, his atoning death, and his resurrection and ascension are essential parts of Christianity itself. Where, and in proportion as these are ignored or suppressed, the church must necessarily suffer. It is profoundly significant that churches where the divinity of Christ is kept in the background lose their missionary power. Unitarianism as a denominational force is losing ground and cannot hold its own. "There is power in the blood." And with the proclamation of the gospel itself which, as defined by Paul to the Corinthians, consists of the facts of the death of Christ for our sins, and his burial and resurrection according to the Scriptures, must also be proclaimed the commands, the promises, and the threats of that gospel. Faith, repentance and baptism are required of all who hear the gospel message, and no faithful preacher can dare to dispense with these plain commands. The people also demand a straight forward presentation, and the true servant of Christ has no known. We have no doubt but that the full-orbed gospel presented in love and without compromise, would work a revolu-

tion in many congregations. What the world needs to-day is not sentimental essays, nor even sermons on political and social problems, but the great soul stirring truths and doctrines of the gospel of Christ. As that gospel is believed and obeyed, wrongs will be righted and society regenerated. Where that is neglected, the foundation of all true social and political progress is ignored. The one great remedy for the world's troubles is the gospel of Christ, "Go ye into all the world and preach the gospel."

R.C. View of Protestantism.

In a recent letter from A. E. Seddon, of Paris, in the *Christian Standard*, we have given some of the statements published in Italy by the R.C. authorities concerning Protestantism. Dr. W. K. Landels, of Turin, sent Bro. Seddon a specimen of "historical mendacity" of which the following are extracts: "Protestantism is followed only by those who do not know it. Those who do recognise it to be a horrible monster and they keep from it to the utmost of their power." "We cannot refrain from showing how the Catholic Church has never established herself by violence or by the use of brute force. It has never persecuted or put to death those who refuse to believe its doctrines. If at some time certain ecclesiastics have tried to do so, they have never had the approval of the supreme authority. Protestantism, on the other hand, has established itself only and always by means of violence, persecution and death." "The Catholic Church has only preached, has attracted the people to itself only by persuasion, and has never taken to its bosom any but those who have voluntarily accepted its invitation. Protestantism, on the contrary, conceived in rebellion, born in revolt, has advanced only by means of violence. He who did not wish to follow the Catholic Church was made the object of her prayers. But he who was not willing to become a Protestant was imprisoned, tortured, and put to death in the most horrible manner." If the R.C. authorities can succeed in making the ignorant populace believe such statements, it is not surprising that the work of Protestant preachers in that country is difficult. Bro. Seddon presents as "perhaps a sufficient commentary on the foregoing," an extract from "one of the most recent works published with the approval of the ecclesiastical authorities at Rome, a book by Padre Lepicier, Professor of Theology at *Propaganda Fide*, in which he discusses the question whether or no Protestants should be tolerated. He says in reply, 'Not only can they not be tolerated, but *per mortem ab hoc mundo excludi* [by death they must be put out of the world].'" One needs to go to countries where Romanism is not modified by a Protestant environment to learn its true character.

A disputatious spirit is a sure sign of an unsanctified spirit.—*Alex. Whyte.*

The Bible Society's Records.

There is much interesting and even fascinating reading in the hundred and seventh report of the British and Foreign Bible Society. Admirably arranged, this substantial volume gives us vivid glimpses of every part of the world in both hemispheres, and from the Equator to the Poles. The story of the experiences of the 1100 colporteurs who carry on such a large and important part of the society's work is always of interest. They include men of many races and languages, and are drawn from many different churches, and they are to be met along almost all the highways and byways of the world. "Last year, for example, they were selling the Scriptures on the slopes of Vesuvius, in railway stations and barrack rooms of Siberia, in the banana plantations of Guatemala, in the diamond fields at Kimberley, and in the rice fields of Bengal. They were busy at Oberammergau during the Passion Play, and at Nijni Novgorod during the great fair." They have offered their books among the great companies of pilgrims at Jerusalem, at Lourdes, and at Buddhist shrines in Ceylon and Japan. At a heathen festival in Upper Burma a colporteur was beaten and his books were thrown into the Irrawadi; another's sleigh broke through the ice on the frozen river at Astrakhan, both horses being drowned, and he himself narrowly escaped with his life. While Roman Catholics and their priests are after hostile to the colporteurs, it is pleasant to read now and then—as in Brazil—of a friendly priest who buys a copy of the Bible and encourages his flock to read it. In Chile a discriminating, and at first hostile lady, after listening to the colporteur as he read John 14, said, "Ah, I hate religion, but I like the Bible." By "religion," of course, she meant the practice of Roman Catholicism as she knew it.

Last year the Bible Society added eight new versions to its list—three for Asia, three for Central Africa, and two for islands in the Far East—making the total of the society's versions 432. The copies issued nearly reached seven millions. Many of these are sold at much less than their cost—a Chinese pocket Testament, for instance, is sold for a penny, though it costs fivepence to produce. The total payments from the general fund last year were £249,095—an increase of £7,080. From the Centenary Fund, which is devoted to definite special objects, £159,406 has already been spent. In producing editions of the Scriptures, £105,986 was expended last year.

If we could only see beforehand what it is that our heavenly Father means us to be—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity—if we could have a glimpse of this, we should not grudge all the trouble and pains he is taking with us now.—*Annie Kearsy*.



Christ in the Assembly of His People.

By Charles Brown,

President of the National Council of Evangelical Free Churches, England.

"Where two or three are gathered together," etc.—Matt. 18: 20.

"Not forsaking the assembling of ourselves," etc.—Heb. 10: 25.

The emphasis in these two passages is, first of all, to be laid on the coming together, the assembling, the meeting of Christian people. There may be only two or three of them, but there is something assured to them in their gathering together over and above that which is assured to the individual, and something guaranteed to that assembly which is guaranteed to no other assembly in the wide world.

There are two things absolutely essential to the maintenance of a healthy and vigorous Christian life. The one is private prayer, upon which our Lord insists in the Sermon on the Mount. The other is the Christian fellowship—the coming together of which our texts speak. And we are in danger of neglect and looseness in regard to both, and of missing the special blessing which lies in both.

A divine institution.

There is awful peril to Christian character in the hurry and rush of our modern life, peril of its losing depth, strength, massiveness and vigor, and becoming trivial, shallow and ineffective. And the preventives are here: (1) Private prayer and meditation. That solitary communion with God which was the habit of the life of our Lord, and has ever been the habit of the strong souls who have followed him. Moments of meditation when heart and thought are lifted up to the contemplation of great themes and are bathed in the spirit of devotion: moments of true soul-culture. (2) And the assembly, the meeting, the gathering together of few or many in the name of Christ. There is danger now-days of forsaking the assembly, of dropping out of the habit of public worship. There is so much to be said for it. Men are shut up in office or warehouse—or they say they are—all the week. The people who form the Christian community in their immediate neighborhood are sometimes alleged to be uninteresting. There may be an uninteresting person in the pulpit, and you are so much at his mercy. The preaching is heavy or shallow, the prayers are dull, the singing is poor. A low spiritual tone,

an air of negligence seems to pervade the assembly. And, on the other hand, there are your books and your music. Your garden on a fine day, and your cosy fireside on a day of cold storm, and there is the subtle suggestion that you can worship God at home as truly as when you are shut up in an ill-ventilated building. No doubt there is something in it; but you may be certain, when everything is said, that neglect of the assembly means a certain impoverishment and deterioration of Christian character. It means the dropping out of life of some ennobling and uplifting factor. The Church of Christ, the assembly of Christians, is a divinely ordained institution. It is the will of God that it should be, and that every disciple of Christ should be in it. You cannot live a true and fair and symmetrical Christian life without it. No follower of Christ was ever intended to live his life in isolation, not from his fellow men only but especially from his fellow disciples. He cannot so live it. The hall mark of regeneration and of genuine discipleship, according to the New Testament, is love of the brethren, and no one who loves the brethren will hold aloof from them. Every man needs the restraints, the discipline, the responsibilities, as well as the kindling and inspiration of the Christian society, and to the society blessings are promised which are not promised to the individual.

The spirit of a Christian assembly.

But if there is danger of forsaking the assembly, there is also danger of the assembly deteriorating, falling from its original purpose and ideal, and so of getting itself forsaken. It is not to any and every promiscuous assembly of even Christian people that our Lord promises his presence. "In my name" are the vital words and the words in which lies the key to the blessing. It is at least conceivable that even Christian men might meet in quite a different manner.

To meet in the name of Christ means at least to meet with the thought of him in the heart. But it means more than that. A man who acts in the name of his country is supposed to represent accurately the spirit of his country, and an assembly meeting in the name of Christ may be supposed to represent the spirit of Christ.

They may meet as we are meeting now, as the early disciples continuously met, for worship, for united and general prayer and praise, for the teaching and learning of the will of God and the way of life, for the public acknowledgment of God and the recognition of his gifts to the church. The vital thing is the assembling in the name of Christ. Not in the name of pride or selfishness, of sect or party, not in the name of theory or doctrine, not in the name of oratory or music. Not merely in the name of friendship or social intercourse, but in the holy name of Christ, the name in which the Christian missionary goes forth to preach.

Now, see what our Lord says in words so familiar to us of an assembly gathered in his name, "There am I in the midst of them." There are at least two ways of regarding that statement. The first is that it requires a certain spirit and mood to receive and even to discern the highest spiritual gifts. You need to meet in the name of Christ to discern his presence. The vision generally depends on the mood. "I was in the Spirit on the Lord's day and I saw and heard." You may pass through the most glorious scenery on a gorgeous summer day and see nothing of it because you are preoccupied, absorbed in brooding over some trouble or loss or grievance. You may be entirely blind to the excellencies of certain persons or systems because you are inflamed with prejudice against them. You may be so full of yourself that you can see no worth in any other. You may make it impossible for people to love or to help you by some proud or scornful attitude. There may be an assembly like that of the Laodicean church, in which there are so many things that there is no room for the presence of Christ and no consciousness of the need of him. He stands unnoticed outside the door and even his knocking is not heard. It may be quite true that Christ is present, but his presence may be worth nothing because it is undiscerned and because the life is full of inferior things.

Its supernatural character.

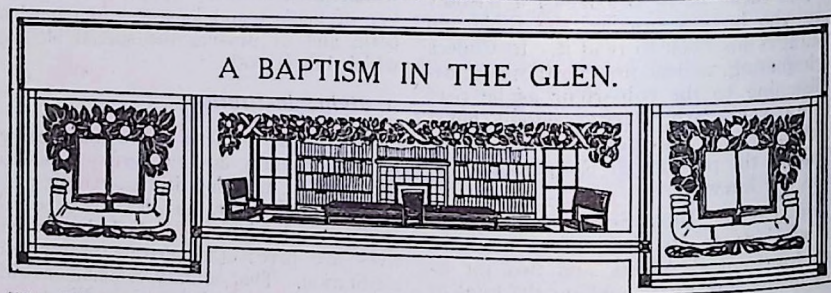
The second way of regarding this familiar statement is that of the unique nature of the Christian assembly, what I may call its supernatural character. There is nothing like it in the world. There is no assembly so honored. No assembly invested with such dignity, and no assembly to which it is so great an honor to belong. I take the statement as a literal fact, and my warrant for regarding it thus is found in Christian history and experience. In simple conventicle, in stately cathedral, in a cottage prayer meeting, in a crowded mission hall, men have met in the name of Christ and have realised the fulfilment of his word, and a certain awe and solemn joy have gathered over the spirit of the assembly, and everything else has been forgotten in the recognition of this supreme fact. For fact it has been, and fact it may be, and the possibility of it is the possibility that needs to be declared, and the possibility which secular-minded men are disposed to doubt.

Let it be declared with all the emphasis of conviction and experience that Jesus Christ our Lord is not a historical incident, but a present fact, not a historical person, but an eternal contemporary; that as truly as he appeared to his disciples in the upper room after his resurrection, so truly he appears to the spiritual vision of his disciples gathered in his name to-day. And I believe there are people who realise it. I watch, keenly, the faces of a congregation gathered for worship, not as they listen to preaching merely, but as the hymns of confession or praise are sung, and if the face is any index to the soul there are some, even now, who feel the blessedness of the presence of the Lord as there are some who have no interest in the worship. Side by side in the same assembly may be two people who are living in entirely different worlds. On the soul of the one the vision may break that was with John in Patmos, the other may see nothing at all.

The need of vision.

It would be safe to say that there are people who come together with no thought and no expectancy of the presence of Christ, and some with no desire. They have never had the vision. All talk about it is a foreign language to them. The most they expect is something that will interest them and give them a little help by the way. Perhaps they are the people who are most in danger of forsaking the assembly; they have no expectation of any high thing coming out of

it. Surely the people of whom we read in Hebrews would never have forsaken the assembly if they could have thought "Jesus Christ the Lord will be there." They were without the experience and the expectation, and they dropped away from the congregation. But the suggestion of that passage is that even people who have neither experience nor expectancy of the realised presence of Christ, or of the supernatural character of the Christian assembly should still be encouraged to come. For one specific purpose of the assembly is that we may help one another to the discernment of spiritual realities. The strong may help the weak in faith and in vision. There is a blessed power of infection in the spiritual mood. What one man sees he can help another to see, and often the help is unconsciously given. The influence is involuntarily shed abroad. God wants us to help each other, so that what we cannot get in solitude comes to us in fellowship, and the Lord who seems far away from us when we are alone, draws near as we bow with others. It was not without significance that with one or two exceptions the disciples were together when the risen Lord appeared to them, and that Thomas missed the vision when he was absent and got it when he was assembled with the rest. It was to 500 brethren who were gathered together that he appeared, and, moreover, it was when they were all together in one place that the Holy Spirit came upon them.



[The following sketch, which appeared in the *British Weekly* of Sept. 7, describes an out-door baptism that took place at a village in Wales. It is so beautifully and simply told that we are sure our readers will find it full of interest.—Ed.]

"There is to be a baptism next Sunday in the Ceiriog after morning service in the little chapel at the Herber." Acting on the hint thus given to me by my friend and neighbor, the farmer-deacon who represents the district on the County Council, we determined not to miss a sight which to not a few is as rare as it is impressive.

A pleasant walk for nearly a mile by the riverside on a lovely Sunday morning brought one to a tiny chapel on the hillside, the like of which, in these days of pretentious ecclesiastical buildings, is seldom to be seen. In outward appearance a cottage, internally it is a place of worship of diminutive proportions. Its size, however—for it is but seven yards square—is in inverse ra-

tion to its spiritual output, as we are shortly to see.

Without outward indication of the purpose it serves, this little conventicle looks out (and there are no stained glass windows to obscure the view) on a fair scene. Beneath it—so close that one could almost throw a stone into it—flows the merry little Ceiriog, the river which George Borrow loved and beside whose banks he mused and gossiped in that delightful fashion so dear to all readers of "The Bible in Spain," and of "Wild Wales." Above the river an overhanging rock, some thirty or more feet in height, is capped by some sturdy trees, whose leafy branches stretch over the river, which here, with the aid of the rock, forms a natural pool—truly an ideal spot for a repetition of the historic scene by the Jordan.

We are not a large company who gather within these plain, white-washed walls, de-

void of ornament save for some aggressive looking hatpegs, but every seat is occupied, and there is an intentness of look and an air of devotion about these humble folk which attest their attachment alike to their faith and to their little chapel, which they hold on the precarious tenure of an annual tenancy on a large estate now in process of being broken up. Small farmers, shepherds, and gamekeepers, with their sons and daughters, an engine driver on the local railway (one of God's true gentlemen), a road mender and a laborer or two, and our friend the County Councillor, who takes up the collection—but what matters their social position when, in His sight, all men are equal?

Back to New Testament times.

An excellent sermon by the young and earnest pastor of this and a neighboring congregation, upon the words, "Come unto me, all ye that labor and are heavy laden," a discourse which would have earned a high place for the preacher had he been minister in a town church instead of the shepherd of a little flock in a secluded Welsh valley. Then follows an announcement as to the ensuing ceremony, and we troop out into the sunlight and wend our way down the hillside, across a strip of meadow, through a gap in the hedge, to a spot by the riverside made sacred, since many a long year, by the scenes enacted there. Clad in an appropriate black gown reaching to his feet, the minister takes his place in the rushing waters of the river. Six young girls and a young man (a farm laborer) silently range themselves alongside us on the river bank. One after another the seven are immersed, "as a sign of their profession of faith," and "in the name of the Father, of the Son, and of the Holy Ghost." As each is gently but firmly laid in the waters of the Ceiriog the verse of a hymn is sung by the little congregation, now swelled by some of the inhabitants of the neighboring hamlets.

It was difficult to look unmoved on such a scene, so reminiscent of New Testament times, so eloquent of the simple faith of these humble dalesfolk, whose forbears, 750 years ago, at this identical spot, opposed their rugged strength to the might of an English King (Henry II.), who thought to overwhelm them with his foreign mercenaries, the pick of Normandy, and Flanders, of Anjou, and Gascony, but who lived to repent his rashness.

But a more stirring scene was to follow. Standing in the river, the minister makes an earnest appeal to any among the audience who feel its power to yield themselves to the promptings of the Holy Spirit, and to make their confession. A young girl of about 19 steps forward, and—without ado and with an earnest and yet happy look on her face—walks into the river and is baptised into a new fellowship. With her there is no time for the usual but very simple preliminary preparations, never a thought of spoilt clothes (and she is clad in her "Sunday best"), nor of the long trudge



View of Bethany.

The modern view of El-Azariyeh is identical with the ancient Bethany, the distance from Jerusalem (15 furlongs—John 11: 18). At a very early period churches and monasteries were erected here and spots of traditional interest are pointed out to pilgrims. The village lies on a well cultivated spur to the east of the Mount of Olives, to whose somewhat barren slopes it presents a very pleasant contrast. The tomb of Lazarus is here, as also is the house of Mary and Martha (see John 11). The tomb of Lazarus is in a vault, reached by descending 25 steps. Bethany commands glorious views of the distant hills of Moab, the glittering waters of the dreary Dead Sea, and the green line of Jordan running through the valley.

home over the mountain in soaking wet garments, for has not the congregation broken out into a loud "Hallelujah," repeated again and again as these fruits of a faithful and spiritual ministry are garnered into the granary of the kingdom of heaven on earth?

In a few moments, and it is all over; the little group of witnesses quickly melts away; the river flows on all unmindful of the beautiful and impressive scene just enacted within its waters, and we bend our steps homewards, musing meanwhile on the strange event, so reminiscent of the earliest days of the Christian era.—A.T.D.

Emancipation.

John 8: 36.

By Chas. Hale.

When the American slaves got their freedom, it was called emancipation. The above Scripture reads, "If the Son shall make you free, ye shall be free indeed." Hence, a Christian is emancipated from the slavery of sin when freed from it by the Son of God. Leaving the above title, shall we take up the words freedom and liberty, as being words equivalent to our heading?

The American Eagle to the American people, is an emblem of liberty, and also might remind the Christian of his liberty to mount up as on eagle's wings, when waiting upon God (Isa. 40: 31).

Liberty! who does not love it? Most of God's creatures are created to enjoy freedom. The birds are not happy if held in captivity. The animals, both wild and tame, revel in their liberty, and man; oh! how he loves his freedom, likes to feel free to do as best pleases him, even should he break the law of the land and be imprisoned; he is no sooner incarcerated than he yearns for liberty, and will risk his life to obtain it. Yes, the natural man rejoices in the pronoun I, which distinguishes his characteristics, and the spiritual man can yet mount higher in his freedom, and say with the Apostle Paul, "Yet not I, but Christ that dwelleth in me." This is the Christian's liberty; let us dwell on it. How is it all brought about, this blessed liberty? Read Isaiah 61: 1 along with Luke 4: 18-21. The former Scripture being a promise, and the latter a fulfilment—that Christ could give liberty to the captives.

Let us consider (1) How did he give freedom? (2) How does he give it now?

1st. When Christ was on earth he could say to the loving woman who bathed his feet with tears, Thy sins, which are many, are all forgiven thee, thy faith hath saved thee, go in peace. Was that not freedom, liberty, emancipation? verily, she was forgiven much, she loved much, and got a twofold blessing, viz., pardon and peace. Our adorable Lord, who had all authority, could also say to the poor fellow with a legion of demons, I will liberate you, and then bid the demons come out of the

man. No man could bind this poor fellow, but the demons did, and Christ was his emancipator, hence we find the demon-possessed man at liberty and clothed in his right mind, sitting at the feet of Jesus. What a contrast! Can not the liberated Christian make the personal application to suit himself out of the above incidents? surely, yes. Well, this is how the Master accomplished his work: he spake the word and it was done.

2nd. How does our Lord set the captives free in our own day? To fully understand please read John 8: 30-36. Shall we emphasise verses 31, 32, viz., "Then said Jesus to those Jews which believed on him (now listen; ye that believe on him), If ye continue in my word (mark it), then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

So by this Scripture we learn how men are made free to-day. How? By continuing in Christ's word and learning the truth; by believing the truth which he spake. This is how the Son of God sets us free, by believing in, loving, and obeying the One of whom God said, "This is my beloved Son, hear ye him." Made free by Christ Jesus, and liberty in Christ. How full of meaning. It means to be made free from the consequence of sin, which sin was separation from God (death). It means liberty to stand before God and say, Our Father, and to know him as such. That is life; yes, liberty indeed; emancipation sure. Ah! "If the Son make you free, ye shall be free indeed."

This reminds us of the slave owner who made up his mind to liberate his slaves, took them to the market, and outbid every one, and bought back his own slaves at a very high price, and gave them freedom to go where they pleased; when they replied, We go back with you, massa; you love us! you bought us. Yes, the man replied; you shall live with me, and sit down at my table, as my own brethren. And this is what our loving Master has done for us, and has promised that we shall sit at his table, and he will serve us. He is serving us now, and is not ashamed to call us his brethren.

What a difference between the joy of those emancipated slaves, and the sorrow of the poor Negro slave, who says:—

I never knew a mother's love,

Yet happy were my days,

When by my dear old father's side,

I lisped my simple lays.

The white man came with lash and chain,

And boasted he was brave.

He tore me weeping from his side,

And claimed me as his slave.

Oh, give me back my Georgia cot,

It is not wealth I crave;

But let me live in freedom's land,

Or die, if still a slave.

and the other Negro slave, who said, "Why did my massa sell me, and on my wedding day?" He can now say, I have a Massa who will not sell me; a Massa who bought me at an inestimable price, and has set me free indeed.

Brother in Christ, you are free indeed. Brother out of Christ, you may be free indeed if you will accept the truth as it is in Jesus the Great Liberator.

Fishers of Men.

By H. N. B.

Jesus said, "Follow me and I will make you fishers of men." (Matt. 4: 19.) I believe that when he said these words, he had a full consciousness of what they meant and what they implied.

Fishing is universally recognised as being most uncertain in the return which it gives to its votaries. One day a bountiful ingathering, the next nothing. Fishing also requires for its successful development that the fisherman shall have suitable plant, that he understand the habits and disposition of the fish he wishes to catch, that he shall go where the fish are to be found, and lastly that he shall have for each species of fish the bait most acceptable to it. When all these conditions are fulfilled, then may one expect to be a successful fisherman, and I believe that all these are recognised and implied in our Lord's saying, "Follow me, and I will make you fishers of men."

For the present, ignoring all the other conditions incidental to becoming a successful fisherman, I confine myself to the last one mentioned, that of "bait." What is it which in the spiritual world occupies the position which the bait occupies in the natural world? The sole use of bait is to attract the fish to the locality where lurks the hook and line. The bait does not catch the fish, the hook does that; he who carries only bait is not a fisherman, while he who carries only hook and line is a foolish one.

Christ was the greatest of fishers of men, as he was the wisest of them, and we find him using abundance of bait. The bait in his case was, his wonderful Personality, his good works, his miracles, his teachings and his self-sacrifice. These combined in one great Personality were sufficient to draw to his presence great multitudes of people, and to this day, wherever the people can be shown the Christ in his fulness of love and power there are to be found those who, attracted by the above named attributes, have been caught on the hook of his goodness, mercy and love.

Paul was, next to his Master, the supreme fisher of men, and what does he say? 2 Cor. 12: 16, "Being crafty, I caught you with guile." Here the word *dotoo*, translated "with guile," used by Paul, properly meant "a bait for fish." 1 Cor. 9: 22, "I am made all things to all men, that I might save some." This sentence means that he used a great variety of bait in order to attract all sorts of (human) fish, in order that he might save some of them. If any one doubts this, let him read the whole ninth chapter of First Corinthians. So then having established that the greatest of fishers of men used bait in order to attract those whom they sought to catch, I am justified

in saying that to-day those who would catch fish must use bait in order to do so, and the better the bait the greater will be the haul of fish. What is it that attracts men to-day? To answer this question in a few words is almost impossible. Just as there are many men, so there are many things by which they are attracted. Singing, oratory, music, the power of a holy life, love, beauty, these and other things always have, and probably always will, attract men, but it is the gospel that will hold them if they are to be held. Those things may do as bait to attract the hearer, but if he is to be held it must be by the power of the gospel of God's grace, "That God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." Finally, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," these each or all may be used as bait in order to attract so that the "fisher of men" may be able to save some.

If Christ is the wisdom of God and the power of God in the experience of those who trust and love him, there needs no further argument of his divinity.—*H. Ward Beecher.*

Some glances of real beauty may be seen in their faces, who dwell in true meekness. There is a harmony in the sound of that voice to which divine love gives utterance, and some appearance of right order in their temper and conduct whose passions are regulated.—*John Woolman.*

In time of trouble go not out of yourself to seek for aid; for the whole benefit of trial consists in silence, patience, rest, and resignation. In this condition divine strength is found for the hard warfare, because God himself fights for the soul.—*M. Molinos.*

O Lord, who are as the Shadow of a great Rock in a weary land, who beholdest thy weak creatures weary of labor, weary of pleasure, weary of hope deferred, weary of self, in thine abundant compassion and unutterable tenderness bring us, I pray thee, unto thy rest. Amen.—*Christina G. Rossetti.*

In one of the most charming books that have recently appeared, "Everybody's Lonesome," by Clara E. Laughlin, the heroine's godmother teaches the young girl a magic secret that brings joy to all whom she meets. To find how the secret works one must read the book, of course (and it is worth while), but the secret itself is a simple one: it is to remember that "everybody's lonesome." How we forget it! How often we let golden chances to cheer others slip past, never to return!—*R. P. Anderson.*

Correspondence.

PROPOSED BIBLE SCHOOL ORGANISING SECRETARY FOR N.S.W.

As a Bible School worker, and one who, like Bro. Steer, takes an interest in united Bible School work, I beg to enter my protest against any more dilly dallying, and to heartily support the Bible School Committee in their efforts to obtain a Sunday School evangelist.

In my opinion, if the Committee succeed in raising £300 a year, and spend it in obtaining the services of a man who thoroughly understands up-to-date Sunday School methods, and will so organise our schools as to make them efficient in every way, it will be the grandest achievement so far of the brethren in N.S.W.

I venture to say there is not one of our schools in Australia or New Zealand that is not woefully behind what it ought to be, both in methods and equipment.

I doubt very much also if a man could be found in Australia such as Bro. Steer describes in the last paragraph of his letter, and who really knows from experience what a modern, properly graded and equipped Sunday School ought to be; and if there is such a one his spare time would certainly not be sufficient to do what the Committee expects, and what needs to be done.

The Committee have been charged in the past with not doing things; the fault was not theirs, but that of the churches who on almost every occasion refused to support them when appealed to.

It is to be sincerely hoped that this will not be true in future, but that we will all do what we can to help the Committee in their efforts to advance the cause of the Bible Schools in N.S.W.—F. T. Webber.

I join hands with Bro. Smith, and say that if my letter only awakened more general interest in Bible School work I shall be abundantly satisfied.

For the information of those who may not know, I beg to inform them that I am the originator of Conference Organising Secretary. See my motion, business sheet, Jan. 26, 1906. Carried.

This will show that I am not opposed to the thing itself, but to the illogical position taken by the Bible School Committee and the Home Mission Committee under existing circumstances.

1. Bro. Illingworth, in the CHRISTIAN of Sept. 28, shows a debit of £230, and is appealing for special donations towards travelling expenses—evidently £100 for State Evangelist from England. When he arrives, they will have to face additional expense of salary and State travelling expenses. Where is the £100 to come from, mentioned in Bro. Saunders' Bible School notes in CHRISTIAN of May 4, as a subsidy from the H.M. Committee, in the face of these expenses incurred and debit?

2. Re Bible School Committee's action, Bible School notes in CHRISTIAN of May 4, which say that Organising Secretary and expenses would be at least £250 per annum, and offered position to competent brother in Australia. See issue of May 4; and in July 20th, a probability of appointment being made with treasury nearly empty. Is this a logical position for any Committee to take?

The latter referred to an evangelist in America as an Australian had refused. See June 22, New South Wales. This evidently accounts for the

statement in the CHRISTIAN of July 20, making amount required, £350 per annum.

3. Where is the money to come from for the two Committees from the one source? North Sydney promises 2/6 per week. The only one mentioned as having promised. Would it not be far better for North Sydney to free the H.M. Committee first, from any financial responsibility in that field?

Nearly all the subsidised churches are appealing for land or building fund, and as a rule Enmore and Sydney churches bear the brunt of these appeals.

Would it not in the face of these facts, be advisable to drop the idea of such heavy expenses as proposed, and do as I have said: Ask for open applications, in accord with my proposal, as before?

Now I appeal to the common sense of those who will be called upon to bear the burden. It cannot be the assisted churches. Bro. Smith says several suitable brethren were offered the position, and refused. The question is, What is a suitable brother? It is one who will not be simply a quill driver; but one who would interview, because answers to letters are neglected. If they know you will personally worry them you will get an answer.

In conclusion, let me say, it would be better for all the evangelists to combine in Bible School work in preference to any outside work. That would be one way out of the difficulty. And that a determined effort be made by appeal to place our Building Loan Fund on a firm basis. And it should be clearly understood that no church should solicit donations outside their own membership, apart from Committee. I quite appreciate the spirit of Bro. Smith's letter, though differing from him.—R. Steer.

[Bro. Steer having claimed the right of reply, we have granted his request, and the discussion is now closed.—En.]

The Society of Christian Endeavor.

THE AUSTRALIAN ABORIGINES.

Topic for October 30.

Daily Readings.

Evangelists of peace. Rom. 10: 11-14.

The call. Isa. 6: 8.

The command. Matt. 28: 19, 20. (marg.)

The message. John 3: 16.

The reward. Luke 18: 29, 30; Dan. 12: 3.

Is it worth while? Matt. 18: 11, 14; Luke 15: 10.

Topic—Mission Work amongst the Australian Aborigines. Luke 1: 68-79.

The need of missionaries to the Aborigines.

Give an example of Christ's dealing with a despised race.

What is our duty to the Aborigines?

Notice for Country C.E. Societies, Victoria.—On behalf of and by direction of the Endeavor Council, as representing the Endeavor Societies of the Churches of Christ, I desire to draw your attention and to solicit the support of our various Societies in the work of our Home Missions throughout Victoria. The work in the Home Mission field in our State could be materially strengthened by the co-operation of the various Societies connected with the churches of which we form a part. This aspect has been considered by the C.E. Council, and we recommend that each member contribute the sum of one half-penny per

week per member. The sum is small, and within the reach of all, and we respectfully request that you will take this matter into consideration, and if possible comply with this request and forward to the undersigned. We want all Endeavorers to contribute through the C.E. Council instead of through the church as formerly.—Lucy Darnley, College Parade, Kew.

N.S.W. Bible School Notes.

Will school secretaries please note that the endowment of the cot in the Alexandra Hospital for Children commenced from the 1st of October? The payments are required in advance, and the first quarter's instalments are now due.

Photographs of the cot can be obtained on application to W. A. Smith, secretary.

The report of the schools' visitor showed that the schools visited were in good and improving condition. One is so large that the infants have to meet in the open air at present. This school could double its membership if a larger building were available. At present its membership exceeds its accommodation.

Another church would organise a school if it could secure a suitable building. Could these difficulties be met with the temporary expedient of small tents? The tents would have many advantages.

The Committee is organising a monster Bible Schools rally for church members for Nov. 28, at the City Temple. Every member should be present.

While much emphasis is being placed on organisation and equipment in Bible Schools at present, our teachers and officers should remember that these are but means to an end, that end being the salvation of the souls of the scholars. The Committee wishes to urge this on the teachers. Pray for, ask for, expect decisions at the Bible School. While not desiring to emphasise one day more than another, the Committee has fixed February 18, 1912, as a decision day for the State, for a big special effort in soul winning.

Arrangements are complete for the examination on October 21. We expect a satisfactory entry and result.

The Bible Schools offering on December 3 now begins to claim full attention of the churches. The Committee is asking for £350. Is it too much? The work will require much more. Should we ask for less? Not if we are to do our work. The amount may seem high, considering that this is the first Bible Schools offering of the churches, but it is only what is needed, and we have to consider our past neglect. Let the Bible Schools offering have full consideration until December 3.—F. T. Saunders.

THE HANDBOOK OF
"First Principles"

By A. R. MAIN, B.A.

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In the Realm of the Bible School.

ESTHER.

Sunday School Lesson for Nov. 5, "Esther Pleading for Her People," Esther 4: 1-5: 3.

A. R. MAIN, B.A.

The book of Esther is one of the most fascinating of books. For its living interest, its graphic descriptions, and its dramatic power, it would be worthy of study, apart altogether from the question of its inspiration, or the importance it has for the Christian by virtue of its acceptance as one of the sapphires of God.

The book is held in high repute by the Jews. Though in earlier days many opposed its acceptance as canonical, it is now rejoiced in. Maimonides said that, when Messiah comes, other portions of the Old Testament might vanish away, "while Esther and the Pentateuch would endure for ever."

Objections.

Some Christian folk even now express wonder, if not doubt, at Esther's inclusion in our Holy Scriptures. The sanguinary close of the book has been objected to. Yet surely it is clear from the book itself that the Jews did not indulge in an orgy of rapine and bloodshed. They acted chiefly in self-defence. It may be that some would suggest that in Haman's fate there was manifested on Esther and Mordecai's part a harsh, unforgiving spirit, alien to Christianity. We might agree and point out that it is unwise to ignore the times and circumstances in judging the actions described in the book. It is not quite fair to apply the criterion of a high Christian spirit and morality. Even now, some of us are human enough to give a kind of chuckling assent when we see the schemer Haman, after begging for honors for Mordecai in the belief that he was asking for himself, mounting the very scaffold which he himself had caused to be built for the faithful Jew.

A more serious objection has been advanced, viz., that it is very extraordinary to find in a canonical book no mention of the name of God. Some have regarded this objection as almost final in itself. But there might have been special reasons for the omission. To the Jew who read the book at the Feast of Purim, such an objection would not have weighed very heavily. Others see in the belief that the book was compiled for the Persian records a sufficient explanation. For ourselves, we are impressed with the wisdom of him who wrote of Esther, "God himself is here, though his name be absent." It is better to have the worship of God revealed than to have the mere repetition of God's name. Here are two novels. One says that the hero was good, brave, wise and eloquent. The other does not expressly say so; it gives the good deeds, it shows the wisdom, it exhibits the bravery in action, and it records the brilliant speech. Shall we say the former was the better way? The writer of Esther does not stop to say: "This is good," or "This was God's act," or "Stop and get a moral lesson here." But the thought of God and his providence surely runs all

through the book. It may be true, as Alexander Maclaren says, that "patriotism is more evident than religion in the Book of Esther," and that the book is not apparently on the high level of the great prophetic books. But we believe that while there is no distinctively religious teaching, yet religion's truth is really there.

For the Book.

In favor of the acceptance of Esther, we would first cite its inclusion in the Jewish canon. It appears among the "five rolls" which constituted a subdivision of "the writings." I do not think that there is valid reason for doubting that the book was included amongst "the Scriptures" accepted by the Jews of Jesus' day and endorsed by the Master.

On the question of the historicity of Esther, we need say but little. The "historical romance" view does not appeal to us. The book of Esther gives an adequate and satisfactory account of the origin of one of the great Jewish feasts, the feast of Purim (Esther 9: 20-32; some believe this to be the feast of John 5: 1). If the fourth of July somehow witnesses to the fact of the American Declaration of Independence, if we may quote the Supper of the Lord as necessarily pointing to historical Christ, his death and resurrection, then surely we may plead the Feast of Purim as a witness to the historicity of Esther.

Did space permit, a detailed comparison of the Ahasuerus of this book with what the secular historians tell of him as Xerxes, would show that the book is in harmony with fact. The following description, e.g., which Rawlinson gives of Xerxes harmonises with this book's view of Ahasuerus. "The character of Xerxes falls below that of any preceding monarch. Excepting that he was not wholly devoid of a certain magnanimity, which made him listen patiently to those who gave him unpalatable advice, and which prevented him from exacting vengeance on some occasions, he had scarcely a trait whereon the mind can rest with any satisfaction. Weak and easily led, puerile in his gusts of passion, and his complete abandonment of himself to them—selfish, fickle, boastful, cruel, superstitious, licentious—he exhibits to us the Oriental despot in the most contemptible of all his aspects—that wherein the moral and the intellectual qualities are equally in defect, and the career is one unvarying course of vice and folly." "The despotic cruelty revealed in the Bible story is more than paralleled in the Xerxes of history. That Xerxes would not hesitate to carry out such a law is shown by his having had all the engineers beheaded (and the sea scourged) when he had built across the Hellespont over which he would march his troops in his campaign against Greece; and by his having the eldest son of his friend Pythias killed and his body cut in two that the army might pass between the two parts, because he was enraged by the father's request that his son might remain at home; that father who had already given five sons to the army!" "Re the extraordinary decree in 1: 20, 'All the wives shall give to their husbands honor,'" Dr. Taylor (who

calls it "undoubtedly one of the most amusing things in all history") says: "Truly this was the Xerxes who imagined that he could bind the Hellespont by casting in it a few iron fetters!"

Some things to learn.

Of the many interesting lessons in the book, we can only glance at a few.

We see God's care for his people. The Persians were taught this lesson by the events recorded in this book. God still cares for his own. Even when times are at their worst, when all seems dark and gloomy, when we feel disposed to cry, "My God, why hast thou forsaken me?"—even then God knows and cares. Help will come (see 4: 14). If Esther taught nothing else, the book would be justified. It has led some to say, "If God be for us, who can be against us?"

We have in the book tokens and suggestions of God's special providence. Who can read the story of the lots in chapter 3, verse 7, and fail to think of the over-ruling providence which saw the lot should indicate a day months ahead, and so leave time for defence and safety? The Jews saw this when they called the commemorating feast the Feast of Purim (or lots). "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. 16: 33). We think, too, that chapter 6, verses 1 to 3, indicate God's leading. Again, Mordecai would give us a lesson in God's providence. In chapter 4, verse 14, we have him suggesting to Esther that she had "come to the kingdom for such a time as this." It is almost impossible not to take this as meaning that Mordecai thought that Esther might have been endowed with beauty and providentially raised to the position of Queen for the purpose of saving God's people. If this was Mordecai's thought, then we have God's workings, if not God's name. Was not Mordecai's word a great one? Think how it braced the Queen for her heroic task! Would it not stimulate us, call forth the best that is in us, if in time of crisis we were to think, Perhaps this is God's call to me; perhaps he has led me on for this? Men who will use opportunities as heaven-sents, are the kind of men we need to-day.

This same incident, which constitutes the chief part of our reading, also teaches the lesson of responsibility to God. Esther is warned against the neglect of God-given opportunities. She was convinced that she would be sinning against God if she were to do this. Mordecai assured her that deliverance would certainly come to the Jews. If she were faithful, then the honor would be hers. If she proved recreant, God would use other means, and her guilt would be visited with punishment in the fate which would befall her and her father's house. Esther took it that the letting slip of an opportunity to help would be to brand her with guilt. Morally she would be guilty of the death of her people. He who will not help, hinders. Sins of omission are as serious as sins of commission.

There are besides many obvious lessons to be learnt from the various characters of the book. We may learn much from the sturdy faithfulness of Mordecai. Here was a man filled with love of his kinsmen; a man watchful of and loyal to his king (see 6: 2); a man who had learned to worship God and refused to bow down to man (5: 9). He who fears God aright, will not be likely to fear anyone else.

The Missionary Calendar
Annual Offering, the
first Lord's day in July.
Children's Day, the
first Lord's day in No-
vember.

Penny a week contri-
bution, every Lord's
day.



Address communica-
tions to

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Cheltenham,
Victoria.
Phone, Cheltenham, 132

Activity at Baramati.

We have come to the conclusion that the Gov-
ernment's suggestion that the Bampta work be
postponed until we can get permanent irrigation
for the larger forest at Songaon, eight miles
south of Baramati, is the best thing for the fu-
ture of this work. It is the only way that we can
get all of the families on to the one piece of
land, and so have only one European supervisor
in charge. It is also a question of needs must, as
they will not give sanction for the work to be
begun on monsoon irrigation only, which is all
that is possible, until the canal here is enlarged,
which work will soon be taken in hand, especi-
ally if the threatened famine is realised.

The whole of the August rains, which are usu-
ally the hardest in this and also most other parts
of India, have failed, and it is a very grave ques-
tion whether we shall not have to face a very bad
famine here this year.

The Government is also beginning work in
some centres, and it is only a matter of another
week or so that will decide whether India is to
have as bad a famine as she has ever had, for
with the exception of last year's good harvest
there have been about ten years of poor harvests,
in many parts of India, so that the grain stocks
are very low. However, we are hoping and
praying for rain every day; there are plenty
of clouds to be seen, but no precipitation to
speak of, and the slight drizzles we get occasion-
ally dry up almost as soon as they reach the
earth. All the Christians are well here, and
there is a fine spirit prevalent amongst them;
they were never more united, and we get quite
a formidable number of them to come out and
help in the gospel services in the town of an even-
ing, and on bazaar days.

The reading room is becoming a good gather-
ing centre, and good numbers of the educated
classes are visiting it daily. We keep daily and
weekly newspapers in English and the vernacular,
besides Christian literature and books in three or
four languages, and it will be a very useful place
to us in our work amongst the higher classes.—
H. H. Strutton, Baramati, India.

An Interesting Letter from Shanghai.

I rejoice with you in the great interest all the
Churches of Christ under the Southern Cross are
taking in world-wide missions. Bro. Wilfred T.
Fenn is at present in Shanghai, but I am afraid
I shall miss seeing him, as I am some 150 miles
inland. It is refreshing to meet solid Christian
men like Bro. Fenn travelling in the interests of
commerce. They make a good impression wher-
ever they go. Bro. Fenn is already very favor-
ably known in Shanghai, and his firm is to be
congratulated upon securing a gentleman of his
stamp to represent them in these Eastern cities.

I am certainly glad to hear that a phonograph
is being sent, and I hope it will reach us before
Christmas, in time for our large crowds of wo-
men and children who will be attending our ser-
vices at that time. Lia Poa (Esther), whose
photo, you reproduced, is now with us for her
holidays. She is very useful, and is doing all my
Chinese correspondence for me. She will return
to Nanking for two years as pupil teacher, after
which she will teach in our Shanghai Girls'
School. She is a sweet, Christian girl, and as
true as a bell. She is writing you a letter, which
I enclose.



Children's Day will be celebrated in the Aus-
tralian Bible Schools the first Sunday in Novem-
ber. Keep the date in mind and help the children
of Australia to help the children of China, India,
Japan, and the South Seas.

Miss Tonkin is O.K. You might look the mis-
sion fields over, and you will find no more de-
voted or consistent worker. She has been with
us ever since she came to China, and we know
her. She is doing a good work, and if you could
hear some of her women read, who less than two
years ago did not know a single character, you
would marvel. Your Committee must stick to her
like glue, for they have no better missionary in
their ranks.

As I read the names of all the well known offi-
cials of the Society in the margin of your letter,
I feel quite home-sick for another visit to your
lovely island empire.—James Ware, Shanghai,
China.

Chapel Opened at Nanako.

We had the pleasure of opening another new
chapel at Nanako, which replaces one built some

years ago. There was the usual feast or tea
meeting, without the tea! There was quite a
good attendance, and many of the elder Chris-
tians spoke words of exhortation.

Several marriages have been celebrated with
the usual superabundance of food and pigs ac-
companying. As you know the food is never
eaten on the spot, but is taken home. Each of
these marriages was celebrated some distance
from here—one at Lovutilosa and the other at
Navuti, at which latter place the bride and bride-
groom both accepted Christ the day they were
married. The teacher intimated to me that after
the ceremony they wished to stay behind and tell
me they wanted baptism, which they did. The
French vessels still continue to kidnap, etc.—F.
J. Purdy, Aoba, Sept. 28.

Baptisms at Pentecost.

We have baptised 23 into the name of our Lord
Jesus. Of these four were from Lonliblie (the
firstfruits of Moses Tomassey's labors), two from
Horeonbutchker, 1 Wronglil, 1 Torlie, 3 Coom-
reang, and 12 from Narua. I am glad to see that
the people are coming into the ranks by dribs
and drabs, for it is a far healthier way than if
they came in great numbers. During the month
a woman was murdered at Vactor, where Peter
Lengta teaches. One of the murderers has at
times attended our meetings, but the other (who
is the actual son of the woman he killed) at-
tended the R.C. school. Our boys are busily
clearing road in different directions, so that it
will be possible to ride to the various school vil-
lages. Although the horse was very wild when
he arrived, he is now nice and quiet. Thanks,
very much, for him. When we get the roads in
order, visiting will be much pleasanter.—F. G.
Filmer, Pentecost, N.H., Aug. 19.

Advance, Tasmania!

At the beginning of the year the beautiful little
Island State of Tasmania decided to adopt £50
as their aim for the year. The F.M. Committee
quickly set to work to raise this amount, and the
churches responded so liberally that they have
already given £51, made up as follows:—

New Ground, £4/6/6; South Preston, £1/5/-;
Mole Creek, 5/-; South Road, £1; Primrose
Park, £2/7/-; Launceston, £1/11/9; Bro. and
Sister Weston, Launceston, 5/-; Kelleve, £6/3/-;
Nubeena, £10; Geeveston, 17/6; Esperance, 17/1;
Hobart, £11/1/3; Tasmanian Sisters, for Bible
Woman, £8. Total, £51/1/1.

This is a splendid indication of the growth of
the work in Tasmania, and will prove an inspira-
tion to the churches to go forward in Home and
Foreign Missionary enterprise.



Tasmania.

PRIMROSE PARK.—The church has sustained another loss in the removal of Bro. and Sister Cooper and family to Penguin. By the invitation of Sister Hudson the brethren are still holding meetings in her home, with good success. Her daughter-in-law has made the good confession, and on the 17th she was baptised in company with Bro. and Sister Cooper's daughter. Our sisters have co-operated with the Hobart sisters in order to support a teacher in India.—A. R. Taylor.

Queensland.

ROSEVALE.—Last Lord's day morning three candidates were immersed into Christ, and afterwards were received into fellowship with the church here. On Wednesday, Oct. 4, we held a most successful temperance meeting in the chapel, followed by a mission for the rest of the week. Good audiences and splendid interest. On Lord's day afternoon two who made the good confession during the week were baptised. We are being treated well by the local paper, the *Rosewood Register*, which prints all our Lord's day service announcements free of charge.—T.G.M.

TANNYMOREL.—Things are moving along nicely here. The writer is busy erecting a cottage for Bro. Rodger, which we hope to have finished in a few days, then our brother will be comfortably settled. Bro. Rodger is still continuing the meetings on Sunday afternoons at the coal pits, three and a half miles from here.—F.G.B.

WARWICK.—Bro. Rodger journeyed to Warwick in company with Bro. Petersen and the writer last Friday evening, and held a meeting in the home of Mr. and Mrs. Henriksen, when we had the pleasure of meeting Bro. Mark Wilson and his wife, two isolated disciples. Bro. Wilson is a son of our late esteemed Bro. James Wilson, an old pioneer. We heard of other old disciples in this important and progressive town. We are hoping to set up the Lord's table here, in about a fortnight. I would like to appeal to all the admirers of our late beloved Stephen Cheek, who gave his life for the cause here, to help us to reorganise the church. Please send donations to Bro. Jinks, our State Evangelist.—F. G. Blackwell, Oct. 8.

MA MA CREEK.—One confessed Christ on Thursday, two to-day, and two received into fellowship to-day. Bro. Jinks, our State Evangelist, is with us, and good meetings are maintained. We commenced our mission on Sept. 10, under Bro. Jinks. The first week the mission was held at the chapel here. On Sept. 17 and 18 we continued it at West Haddon. On the 19th we commenced a three nights' mission at Flagstone Creek. Sept. 24, Bro. Jinks gave a special talk to the Bible School scholars; on the invitation being given, two came forward and confessed Christ. Our brother exhorted the church in the morning, when we had a splendid gathering. Bro. Jinks, with the writer, went to Hassenberg, about ten miles away, and held a meeting in the afternoon. In the evening he delivered a fine address before a good congregation. On Sept. 25 and 26 we held a mission in the Congregational Chapel, at Mt. Sylvia, and splendid interest was manifest-

ed. Sept. 27 and 28, the mission was conducted at Mt. Whitestone. We finished up the mission by holding the three last nights in the chapel at Ma Ma Creek. The evening meeting on Lord's day was a glorious one. The chapel was packed, and great interest was manifested throughout. In all there were four decisions—three at Ma Ma Creek, and one at Flagstone. The mission has aroused great interest throughout the various districts surrounding us. It has also helped to stimulate the followers of Christ.

IPSWICH.—On October 8 the church in this city removed to more suitable quarters, when a record assembly greeted Bro. Cockroft, a student of the College of the Bible, who has been advised to relinquish studies for a time, whose exhortation was very much appreciated. At night Bro. Cockroft held a gospel meeting, the first for many years. Bro. Cockroft has been engaged for four months by the Bundamba and Ipswich churches. We are all looking forward to our tent mission, which starts in November.—M.A.B.

ZILLMERE.—The tent mission started last Lord's day; meetings very good. Bro. A. W. Jinks was the preacher. Bro. Waters conducts the singing. Sankey's and Alexander's books are being used. Two young girls from the Sunday School have made the good confession. We expect a good harvest, for good seed has been sown. Visitors last Lord's day: Bro. and Sister W. T. Burrows, from Brisbane, and Bro. Hutchinson, from Gympie.—J.B.

TOOWOOMBA.—Last Tuesday our Young People's Society held a social evening at the home of Bro. and Sister Bowles. There were 40 in attendance, including Bren. C. Stewart and H. Kingsbury, who both spoke words of encouragement and advice to the young people. We formed a Temperance Society on a new constitution. Bro. H. E. Quire, president, and A. Amington, secretary. On Saturday, the losing side in the late Bible School rally gave the school and their friends a picnic. It was a great success, over 100 being present. Splendid meetings yesterday. At night, building nearly full. We want a singing man or woman to begin our choir on a good foundation, and will provide board for any member who will do this for three or six months. Apply, the writer. All departments on the upgrade, except the singing, which is bad. Bro. J. Wilson, of Doctor's Creek, has been transferred to charge of one of our new suburban State schools, as head master, and with his family and mother is now residing at Harristown. Our Sisters V. Greenwood, Ethel Turner, and Mrs. Young, are ill.—J. W. Parslow.

West Australia.

BUNBURY.—On October 1 we baptised a young man who made the confession at the previous mid-week meeting, and to-day, in the Preston River, at Picton Junction, in the presence of some 50 people, an intelligent Chinese believer was buried with his Lord. At both meetings the writer preached to audiences attentive and appreciative. On the 6th inst., a Sunday School Conference, including the Methodist, Congregational, Salvation Army and our own schools, was held in the chapel. Addresses were given on Sunday School work by the various superintendents, and the general tenor of the meeting was that by such meetings we would promote the spirit of unity

in our schools, and ultimately in the church. In connection with this a Sunday School rally was held to-day in the Congregational School building, when a very successful meeting was held. The Conference has arranged for future meetings, from which we are praying much good may result.—Francis R. Raisbeck, Oct. 8.

New Zealand.

MOTUEKA.—Things are on the upgrade here. A young woman confessed Christ at our Bible meeting on Tuesday evening, and was baptised the following day. A young woman confessed Christ at Brooklyn, one of our outposts, Bro. F. Marshall preaching, and was baptised in the Motueka river. Bro. Marshall is one of our recent additions, having come into the church last year, but he has developed splendidly.—J.G.P.

RICHMOND.—The few brethren meeting here feeling the want of a more suitable building for the work, resolutely faced the difficulties, and owing to united efforts, a nicely finished and well built building was erected in the main street, and opened for worship on the 3rd inst. The Lord's day morning meeting was presided over by the writer, and the address given by S. J. Mathieson. In the evening two youths were baptised before a large congregation. On the following Wednesday a social meeting was held, visitors from Nelson, Spring Grove, and other centres being present. Bro. W. R. Gover presided, and suitable addresses were given by Bren. Edward Lewis, J. G. Price, S. J. Mathieson, G. D. Verco, Geo. Page, senr., C. Telenius, and Bro. S. Fittall, representing the Baptists. The Nelson choir, under S. P. Laing, sang several pieces; there were also contributions from local vocalists. The building is an object lesson to the religious bodies here, and Bren. J. Shirliff, D. Hammond, H. Griffith and E. Tucker are to be complimented upon their energy and cheerfulness in contributing. A mission in connection with the opening is being conducted by Bro. Verco and the writer, with increasing attendances.—J.G.P.

WELLINGTON SOUTH.—Since last report one young man has been baptised. The meetings are better attended of late. Bro. Hadfield was with us on Sunday night, and addressed a full house. We have also had a visit from Bro. and Sister Turner, of Auckland. On Tuesday, Sept. 25, we held our half yearly business meeting. At that meeting Bren. Owen, Callam, Clark and Mudge were elected delegates to the General Conference to be held at Wellington during Christmas week. After disposal of business, the members partook of supper, which was provided by the officers. The Bible School is still on the upgrade. We have started a campaign to increase our attendance to 200 by the anniversary in two months' time. The school is enthusiastic about the matter and determined to accomplish the desired object. We have just finished a stamp collecting campaign for Bro. Jensen. We set out to raise 25,000 in six weeks, and at the conclusion we had collected over 32,000. The work of the church here is getting more encouraging. Members are becoming more interested in the work. At last midweek prayer meeting there were present about 60. We start next week to study First Principles.—H.M.H., Oct. 4.

DUNEDIN.—Yesterday afternoon the elder scholars of the Bible School attended, along with those of other schools, a rally at First Church, where Newton Jones, from the London Sunday School Union was the speaker. The Kaitangata church has engaged Bro. J. M. Innes as evangelist for three months, the Home Mission Committee assisting them to the extent of £1 per week. This means that at present three churches are being helped through the Home Mission Committee—Ashburton, Gore and Kaitangata. The Training for Service Class conducted by R. Gebbie on Monday evenings continues to make progress and maintain good attendances and interest, fourteen lessons so far having been studied.—L.C.J.S., Oct. 9.

PALMERSTON NORTH.—There is still a good interest shown here among the members. The week-night meeting is very much improved since it has been conducted on Christian Endeavour lines, all the members taking an active part. We had hoped to report on the start of our chapel, but so far the H.M. Committee have not been able to raise the amount of money required. The sisters are working hard for a sale of work and have received help in the form of goods from South Wellington church. Donations for the building fund have been given by Bro. Oldham and the churches at Hawera and Vivian-st., Wellington. We would be pleased to receive help from any who care to assist us. We have suffered loss by several members removing to other places, among them being our secretary, Bro. Brown. Bro. R. D. Martin has taken up the work. His address is: 61 Rangitikei-st., Palmerston North.—E.C.

South Australia.

NORTH ADELAIDE.—Monday evening, October 9, the members of the Women's Bible Class paid a surprise visit to their former president, Mrs. Henshaw, at Medindie. A very happy evening was spent in social intercourse, interspersed with the singing of hymns and recitations, and Mrs. Henshaw expressed her pleasure and appreciation of this unexpected visit. Although it is over 9 years since she resigned the position of president, Mrs. Henshaw has always taken a keen interest in the class. After partaking of coffee and varied refreshment, the visit ended by the singing of "God be with you till we meet again," and a few words of prayer. Lord's day evening, Oct. 15, Bro. A. P. Wilson preached an impressive gospel sermon for the last time here, prior to his departure for Tasmania, where he intends doing evangelistic work. Our young brother will carry with him our best wishes for his success in the Lord's vineyard.—V.B.T., Oct. 16.

HINDMARSH.—October 15, good meetings. At 11 a.m. J. Roberts, one of the members of the Men's Bible Class addressed the church. At 6.30 the members of the Bible Class occupied the platform usually occupied by the choir, and various members of the class took part in the service and gave Scripture readings, solos, etc., the gospel address being given by I. A. Paternoster. At the conclusion of the address one young girl came forward.—J. W. Snook.

NARRACOORTE.—On Thursday evening, 12th inst., we held our annual business meeting. Bro. H. Good and T. Poole were elected elders; N. J. Gould, secretary; A. Hawkes, treasurer. The deacons elected were Bro. Gould, senr., E. Hanel, M. Wardle and H. Hawkes. Sister Mary Parker was again elected organist, and Bro. Edwards Sunday School supt. Bro. Edwards proposed that a hearty vote of thanks be extended to Sister E. Alker and other lady members for the assistance rendered. This proposition was seconded by H. Hawkes, and carried with acclamation. In our last week's report of the anniversary services, it was our Bro. Edwards of Bordertown who conducted the services.—N.J.G.

QUEENSTOWN.—On Lord's day morning Bro. Brooker presided. Bro. Hawkes exhorted the church. The Young Men's Bible Class paid a visit to the Norwood Sunday School. A most profitable and enjoyable time was spent. Bro. Brooker preached the gospel in the evening.—A.C.

MAYLANDS.—Bro. Tamblin received by letter from Balaklava. Good services to-day: large attendance at night, when Bro. H. R. Taylor spoke on "Our Wonderful Redemption." A married lady confessed Christ. Good interest. Last Wednesday the Bible School picnic was a great success at Ridge Park, and in the evening the senior Bible Class celebrated its first annual social. Bro. Taylor's mother and brothers were welcome visitors at the happy gathering.—R.L.A., Oct. 15.

NORWOOD.—Bible School held their annual picnic at Kensington Gardens on the 11th. Everything passed off well, and the supt., G. D. Wright,

and secretary, Bert Taylor, were very busy making visitors welcome, over 200 of them sitting down to tea. It was a most enjoyable time. To-day our services were well attended, Bro. P. A. Dickson taking both. His evening theme was "Conversion." His addresses are much appreciated, and we expect visible results shortly. The choir are on the upgrade, and to-night excelled in the anthem rendered.—G.H.J.

SEMAPHORE.—We had a good meeting for the breaking of bread this morning. Among the visitors were Mrs. and Miss Payne, from Ascot Vale; Sister Cosh, of W.A. Sister E. Howe was received by letter from Grote-st. The reports presented at our quarterly business meeting last week were highly satisfactory. It was the best quarter thus far in the history of the Semaphore work.—W. J. Taylor, Oct. 15.

STRATHALBYN.—Bro. Warhurst has ended his three months' engagement with us. We have well liked his help which he so willingly gave. On behalf of the church he was presented with a memento suitably inscribed. We all wish him Godspeed in his work at Wallaroo. The platform is being filled by local talent until December. We have meeting with us Bro. Saxby, B.A., and appreciate the help he gives. Interest still keeps up.—B.V.J., Oct. 15.

NORTH CROYDON.—Since last report, two have made the good confession and have been baptised by our Bro. H. J. Horsell. On Oct. 8 they were received into the church. On Oct. 15 H. J. Horsell addressed the meeting and Bro. E. J. Paternoster in the evening, after which our Bro. E. J. Paternoster baptised a young man from Payneham, one who came forward and confessed Christ at the York mission, conducted by Bro. Griffith. The Lord is blessing our work here, and we have very much to be thankful for.—F. Plant.

KADINA.—On October 8 Bro. Griffith, State Evangelist commenced the tent mission here. Three young women were received into fellowship who were baptised the previous Thursday evening. The tent was crowded out at the first gospel meeting. Bro. Griffith is in good form for the mission. At the close of the address a young man made the good confession. We have had fine meetings every night last week. This morning we had a splendid meeting. This afternoon eight young people from the Bible School made the good confession. To-night the tent was crowded out. We let down the sides of the tent, and our missionary spoke to more people outside than there were inside. At the close of the address five more young people made the good confession, making thirteen confessions for the day. We ask the prayers of the brotherhood for this mission.—E. G. Warren, Oct. 15.

Victoria.

DRUMMOND.—We are pleased to report one confession at our open air meeting yesterday. The work in this part of the circuit is very encouraging. At the young people's meeting on Friday evening some splendid papers were read on love. There is also a decided improvement in our meetings at Kyneton. The old time gospel is slowly but surely bringing about old time results.—J.R.C.

CHELTENHAM.—Our Bible School anniversary was a great success. 365 sat down to a splendid tea, and over 500 attended the demonstration. The children did excellently, being trained by Mrs. Chapman, Miss Inez Judd, with Misses Ida Judd and D. Walton at the organ and piano. Bro. R. W. Tuck, as supt., presided over the large gathering, and Bro. F. W. Martin gave a good report. During the evening a kit-bag and handsome ink stand were presented to Bro. E. T. Penny from the school as a token of appreciation for many years' faithful services as supt. On Sunday, good meetings were the order of the day. Visitors: Mrs. Morton, Auburn, N.S.W., and Miss E. McCallum, Lygon-st. At night three baptisms.

BALLARAT.—Fellowship and week time meetings show the desire of the church for greater service. Our officers have alterations of building before them, of which more will shortly be heard. The attendance at gospel meetings shows interest outside church, and our Bro. E. Stanley Tape is preaching with forceful earnestness. The son of Bro. Chapman, of Gordon's church, was baptised yesterday afternoon, and we pray his future life may be of much strength to the church there.—B., Oct. 16.

BRIM.—Splendid attendance at the Lord's table yesterday; about 55 present. Bro. and Sister Cluct, of Surrey Hills, fellowshipped with us. Our night meeting was again well attended, but no visible results.—W. Uren.

GEE LONG.—The anniversary of the Sunday School was held on Sunday last, and proved a most successful time. Gifford Gordon spoke in the afternoon to the children on the word "Watch." Long before the time of starting the evening service, the church was packed to its uttermost, many people standing in the porches and the vestry. Bro. Gordon gave an address on the text, "Watchman, what of the night?" A large gallery was erected at the eastern end of the building for the scholars' choir of 100, which, under the conductorship of Mr. A. McCaskill, sang special hymns. The choir was strengthened by an efficient orchestra of 12 players. On Monday evening Bro. W. H. Allen, of Swanston-st., gave a very fine address on "The Child and the Church," which was listened to with good attention by a large congregation. The secretary's report showed that there are 100 scholars on the roll, and an average attendance of 73 scholars and 7 teachers.—E. Brownbill.

STAWELL.—On Thursday last a young man made the good confession. He was baptised on Sunday evening by Bro. Shipway. On Sunday morning we met at 10 a.m. to permit of a Rechabite church parade being held in our building at 11 a.m. Bro. Shipway at that meeting delivered a temperance address that met with appreciation. At the anniversary demonstration in the Town Hall last night, Bro. Shipway rendered a solo. Our chapel has been thoroughly done up inside and out, and looks really nice. All meetings well attended and interest is deepening.—A.P.A.B.

MELBOURNE (Swanston-st.).—Bro. Gordon presided at our meeting last Lord's day, and Bro. Allen delivered an address on "The Place and Power of Prayer in Conversion." In the evening Bro. Allen preached from Acts 2. Subject, "The Preacher Criticised." Good attention and interest and two confessions. These are the firstfruits, and all were pleased to see the gospel message prevail. Bro. P. B. McMaster was welcomed back from his trip to England and the Continent at a social meeting held at the conclusion of our Wednesday evening gathering. There was a large attendance, and Bro. McMaster gave an interesting account of his travels in England, Scotland, and Ireland, and also spoke of his meeting with the churches in the Homeland. We are all pleased to have Bro. McMaster back to take his place in the church work.

CARLTON (Lygon-st.).—It is always gratifying to see visitors, and on Sunday last we had with us from a distance Bro. Adams, from Hobart; Sister Robertson, from St. Arnaud; Sister Butler, Polkemmet; also Sister Morris, from Sydney. Sympathetic reference was made to the death of Sister Mary Barrett (formerly of Ballarat), who passed away in her 76th year, after a very brief illness, at the home of one of her sons in Canterbury. Sunday last, the 15th inst., was the 46th anniversary of the opening of the Lygon-st. chapel in the year 1865. Bro. Horace Kingsbury, who spoke in the morning, prefaced his exhortation by making reference to the hopeful signs of the work, for after all these years every department is in a healthy state. The attendance at the mid-week prayer meeting numbered over 130. The Century Bible Class, true to its name, had 111 present. Another large meeting

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Sisters' Department.

VICTORIA.

After a short business session, the meeting on October 6 merged into the Quarterly Prayer and Praise Meeting. Mrs. E. Davies presided. Messrs. W. H. Allen and F. Pittman gave addresses upon Home Missions. Misses M. Morley and R. Finlayson kindly sang for us. Next meeting will be held on November 3. Mrs. Chown will lead devotions, and reports of church work will be given.

Sisters' Prayer Meetings.

The Committee visited Footscray on the 14th ult., and though the meeting was small, a happy time was spent. Sisters Trinnick, Baker and Kelson took part in the meeting.

The Committee visited Ascot Vale on Wednesday, Sept. 27. Mrs. Trinnick presided; Mrs. Wilson took for the Bible reading, John 15, and gave some nice thoughts on the lesson.

Mrs. Baker gave a very helpful paper, which was much enjoyed. We were very pleased to have the President, Mrs. Pittman, with us, who spoke to us on "Home Missions." These exercises were much enjoyed by all present. Several sisters engaged in prayer.

We are pleased that our Sisters' Prayer Meetings have started again, and were much encouraged by the visit of our sisters, and trust that much good will be the result of our meeting together. In closing the meeting, Mrs. Trinnick feelingly referred to the great loss to the church in the death of Bro. C. L. Thurgood. After commending his loved ones to "Him whom we love to call Father," the meeting sang, "Asleep in Jesus."—E. Potts.

Dorcas.

The meeting of the General Dorcas was held on Sept. 21. Only 10 sisters attended, some being away through sickness. 15 garments cut out and 3 completed. It was with deep regret we heard at this meeting of the death of Bro. Thurgood, and our hearts went out in sympathy to Sister Thurgood in her great trial.—A. Downs, Supt.

Home Missions.

Bro. McLellan reports progress.

Bro. Chandler has taken up the work in Colac. Home Mission fund in arrears, £250.

Bro. Leng writes that meetings keep up well and a fine interest throughout the district.

Bro. Uren reports work progressing well. One addition by letter. The brethren of his district have promised £44/10/- towards a tent mission to be held at Warracknabeal. He tells of hard work. Last week he drove 120 miles.

Bro. A. R. Benn tells of the yearly Conference at Bordertown. In matter of attendance it was an unprecedented success. Bro. W. Watson spoke one night, which was a most interesting and profitable time. Bro. Benn had the honor of addressing the Bill's Gully Union Sunday School on the occasion of their anniversary. The meeting was held in a woolshed, and a fine attendance of different religious bodies.

Bro. Gale, Castlemaine, writes that the attendance at meetings is encouraging. The church is suffering from removals of brethren. He would like a big shake up in the way of a mission.

Bro. Cambridge, Kyneton, tells of starting open air services, which are well attended, and fine attention is given. At Kyneton, meetings are on the upgrade.

Taradale, quiet, but hopes for good results from open air services.

Bro. E. Edwards, Bordertown, writes that the brethren are taking greater interest in the morning service. The gospel meetings are growing. A special gospel service conducted by six of our young men was interesting and helpful. The golden offering for building debt surpassed expectations. One addition by faith and baptism, four by letter.

The Bible students send reports from Montrose, South Melbourne, Fitzroy, Tabernacle, Preston, Lancefield, Blackburn, Box Hill, Newmarket, Harcourt, Warragul, St. Arnaud. Bro.

B. Manning deserves the thanks of the sisters for his monthly reports. We are sorry to hear that Bro. T. L. Siver has had to resign at St. Arnaud. Trust some one will take his place soon.

Bro. Bagley reports good meetings at Cosgrove and 7 additions as the result of the mission.

Sister Thompson tells of the fine interest, and she hints at opposition, but she says it is good, and will make people think.

The meetings at Shepparton were begun under bad weather—thunder and rain—but the interest is growing.—E. Davies, Supt.

Temperance.

The Temperance Committee paid a visit to the Brighton sisters on Thursday, Sept. 14, when a pleasant and profitable time was spent. The president, Mrs. Lindsay, opened the meeting and gave a very instructive reading on working for the Master. We had the pleasure of Sister Millis' company at the meeting, who gave us a very earnest talk. Sister Ray read a paper, "Temperance Truths from the Bible."—N. Ray, Sec.

Hospital Visitation.

August Report.—Mrs. Morris reports 1 visit to Queen Victoria, and 1 to Melbourne, and Royal Park, 1. 60 books and magazines distributed; also home comforts.

Mrs. Tully: 4 visits paid to Eye and Ear Hospital; 48 books and papers distributed; also flowers.

Miss Jerrems: Children's Hospital, 2 visits; distributed 50 books and a number of pretty cards. Melbourne Benevolent Asylum, 1 visit; 6 books distributed.

Mrs. Cameron reports 4 visits paid to Alfred Hospital; books given away, 65; also fruit and biscuits. Old Folks' Home, 4 visits and 75 books given away.

Miss Petchey: Alfred Hospital, 2 visits; St. Vincent's, 1 visit; 30 books and magazines given away; also biscuits and oranges.

Report for September.—Mrs. Tully has paid 3 visits this month to the Eye and Ear Hospital; distributed 36 books and papers; also flowers and fruit.

Miss Jerrems: Children's Hospital, 2 visits; distributed 50 books and a large number of cards. Sister Jerrems reports our aged sisters who are inmates of the institution are well and happy.

Members of following churches visited: North Richmond, Brighton, Lygon-st., Newmarket.

Thanks to the following for gifts of flowers, fruit, and magazines and illustrated papers:—Sisters Roy Thompson, Middleton, Gladstone, L. Mitchell, Tully, Allan and Mitchell.—E. Thurgood, Supt.

Foreign Missions.

The Girls' Mission Band held their monthly meeting in the small hall, Swanston-st., last Monday evening. Addresses were given by Sister Aitcheson, of the Richmond City Mission, and Sister Miss Rioch, from Japan.

A band has been formed in Prahran since the last central meeting. Mr. W. H. Allen is expected to give an address on Home Missions at the November meeting. Mothers are asked to send their daughters to these missionary meetings; they cannot fail to be interested.

Bro. and Sister F. G. Goodwin have passed through Victoria on their way to the Island. Sister Goodwin leaves the following message for the sisters: "Praying.... for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Eph. 6: 19.

Twenty-three more baptisms are reported from Pentecost. Another marriage at Aoba, and after the wedding both bride and groom accepted the Saviour, giving themselves to him in baptism.

Word comes from China of the good work Miss Tonkin is doing amongst the women, some of whom, less than two years ago, did not know a single character, but now are able to read.

Here is a letter from Esther, the girl to whom artificial feet were supplied:

Shanghai, August 11, 1911.

I am so glad to write this note to you, and I wish you to tell your society about my school in

Nanking. The name of the school in Nanking is The Christian Girls' School. On Sundays we have Christian Endeavor, and I am the corresponding secretary. There are also the other usual officers. We have 90 members, including Senior and Junior. Of the Juniors there are about 20 members. One of the Seniors goes to help the Junior Society in singing. Please will you pray for us and for China, that the gospel may be preached through the land. I think you must like China, because you have so many Chinese in your church. My school has two secretaries. One writes English letters, and one is Chinese correspondent. I am Chinese correspondent. Now are the holidays, and I have come home. My father asked me to write you an English letter, but I cannot write very well, because I don't know very much English, but I am learning. I send my love with kind and best regards to you and all the Chinese Christians in Australia.—Yours sincerely, Esther (Lia Pao).

From India we have a report of Bro. Shah's work. Besides his work of selling books and tracts in the villages, he has been visiting our mission stations in the interests of Sunday School work.

Mrs. P. Pittman sends a cheery letter to the Windsor Mission Band. May God bless all our missionaries.—H. C. Ludbrook.

Kindergarten Report.

The Kindergarten lectures have been continued during the month. On account of various other engagements, these have not been attended as they deserve. The Kindergarten has come to stay. If we would keep our children, we must be up to date.

Mrs. Kuhns and Miss Rioch, of America, told us of Kindergartens in China and in Japan.

In Sydney and Adelaide our own people have seen the importance of this branch of work. At Enmore they have 147 little ones. Paddington is asking for a room for Kindergarten work. Unley and Hindmarsh have built suitable rooms, and so the work goes on. We wish our brethren in the other States Godspeed, but we must not stop at that; we want to be in the forefront of the work of saving the children. Children have the right to the best of teaching. Our responsibility is to give it to them.

We have a Kindergarten at Brighton, with between 60 and 70 children in it. Most of them are children of parents who are not in Christ, and "a little child may be the means of bringing its parents within sound of the gospel."

At the recent Bible School anniversary, there was a Kindergarten display, which was highly appreciated by the parents and friends. The chapel was filled to overflowing. There is also a Kindergarten at Middle Park, one at Ascot Vale, and one at Gore-st., Fitzroy. The last two are only a few weeks old. The lectures will soon be over. We wish as many as possible to attend the remaining few. We are working for time and for eternity. Every Tuesday evening at 8 o'clock, at Swanston-st. lecture hall.—C. Jerrems.

SOUTH AUSTRALIA.

The Executive met on October 5.

The President, Mrs. E. W. Pittman, led the devotional meeting.

Welcome was extended to the new delegates, and also Mrs. P. A. Dickson.

Minutes of the last meeting read and confirmed.

Correspondence.

A letter was received from the Secretary of the Foreign Mission Committee, asking the sisters if they would select Mr. and Mrs. Goodwin as their living link. It was proposed and carried, that the South Australian Sisters' Executive support Mr. and Mrs. Goodwin as their living link on the foreign field.

Sunday School Additions.

Grote-st., 1; Mile End, 1; York, 7; Total, 9.

Obituary Report. (Mrs. Dumbrell.)

Sister Woolman, of the Queenstown church, and

Sister Benson, of the Broken Hill church, had received the home-call.

Hospital Committee.

Now that we have started another year's work I am glad to welcome the members of the Committee, and trust that they will find the Christian service to be one that they will appreciate all the year. Fruit and flowers, magazines and many comforts, have been given to sick and aged ones. We have sisters in various institutions who need our prayers and loving sympathy.

The following visits have been paid:—

Adelaide Hospital, 8; Home for Incurables, 4; Destitute Asylum, 7; Sick and Aged, 20. Magazines, 100. Sister Snook took 12 bags to the Destitute Asylum.—F. Brooker, Supt.

Foreign Missions.

Since the Conference we have received £2/11/11 from mite boxes not opened in time to be included in the amount handed over to the Foreign Mission Treasurer, and a donation of £1/3/10½.

We took advantage of the visit of the sisters from the country churches to send back some mite boxes, and so far we have distributed: Bala-klava, 24; Bordertown, 6; Tumbay Bay, 10; Gool-wa, 6; Broken Hill, 8; the Misses Redman, 2; besides, Mile End church, 10; York, 15, and Norwood, 9. Total, 93.

We hope that one sister in each church will be responsible for distributing boxes, and collecting the amounts. Our aim this year is to raise £120 for Foreign Missions, and we ask sisters for their co-operation.—C. Norman, Supt.

Home Missions.

Since last meeting the church at Lameroo has been organised by Bro. Griffith, with 12 members, and last Lord's day he organised a small church of 8 at Murray Bridge. A tent mission starts at Kadina next Lord's day. This will be followed by one at Wallaroo. 118 mite boxes have been distributed.—E. Ewers, Supt.

Treasurer's Report.

Home Missions.—We start the year with 5/5 in hand, after paying Home Mission Treasurer £145.

Foreign Missions.—Although we have not actually paid over the £100 to the Foreign Mission Treasurer, that amount is exactly what stands to the F.M. account for last year, therefore we start that fund with nothing to our credit.

General Account.—Balance, £3/2/8; collection, Sept. 15, £1/17/10; total, £8/0/6.

General Conference Luncheon Fund.—Balance, £10/6/9; Paid W. C. Brooker, knives, forks, spoons, cups and saucers, £6/12/3; balance, £3 14/9.

Home Mission Amounts.—Alma, 5/5; Miss McKenzie, Streaky Bay, 5/-; Queenstown, £1/6/6; York, 9/-; Norwood, mite box, 4/1½; Mrs. Piper, 3/-; Mile End, 8/1; Total, £3/1/1½. Leader for next devotional meeting, Mrs. Mauger.—A. E. Manning, Sec.

November 12.

WORLD'S TEMPERANCE SUNDAY.

Evangelists and Speakers are expected to draw attention to this important topic.

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cases of defective eyes, alights, ocular headaches, tired and sore
eyes, &c., at his private residence, Martha-st., Albion, Brisbane.

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Accident, FIRE, MARINE, Burglary,
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Price 9/6 carriage paid anywhere. Money back if you
say so. Better than a lot of tools for farmers and
settlers; will do all kinds of repairs to buildings, fences, vehicles,
machinery, furniture, &c. Equally valuable for townspeople.
Ten Tools: Hatchet, Hammer, Screwdriver, Fishers, Pipe
Tongs, Wire Splier, Wire Cutter, Nail Puller, Alligator
Wrench, Maple Drawer, &c. Every purpose well
served. Less than half the cost of the separate tools and
very much handier. No hunting around for scattered tools.
Agents wanted. The UNION CO., 299 Elizabeth St., Melb.

Sparko, Magic Gas-Lighter

Instantly Lights Gas Jets and Stoves.
Do not use dangerous matches. Simply
press spring and flashes of dazzling
sparks light the gas, but
are absolutely safe. Will
not burn anything. Save
all sick and cost of matches.
Fires, simple and durable.
Only 2s. 6d. Delivered
anywhere for only 1s. 9d.

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Requisites on Hire.

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Schreck's Poultice

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

"Francis" Hornby-St., E. Prahran, Aug. 21, '10.
Dear Sir,—I have much pleasure in testifying to the wonderful
healing properties of your ointment. I had a very bad leg, vari-
ous 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. EVANINA
FRANCIS.

TO BE HAD FROM SCHRECK SONS & CO.,

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SOUTH YARRA.

1/6 and 5/6.

Faulkling & Co., Perth, W.A., also Adelaide.
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Summer Comforts

In our Furnishing Section we specialise
in the necessary light, durable, and cool
Furniture to enable you to enjoy to the full
the pleasures of an Australian summer, and
at the same time combat its discomforts.

The Folding Camp Bed is an ideal sum-
mer bed. The price of the bed alone is
either 14/6 or 17/6, according to the quality
of the canvas used, and, with brass rods and
mosquito curtains complete, 18/9 extra. Its
usefulness and durability will at once appeal
to you.

Cane Verandah Lounges, 27/6, 32/6, 35/-,
37/6, 42/-.
Adjustable Chair Lounges, 35/-, 45/-, 50/-.
Deck Chairs, in good, strong canvas, 3/6,
4/6, and 5/- each.

We also pay special attention to the mak-
ing and fixing of BLINDS—Sun Blinds for
the windows to cool the house—Veran-
dah Blinds, to make a comfortable prome-
nade—Wire Blinds, to keep back the flies—
Holland Blinds, to shut out the dazzling
sunlight—to say nothing of the humble and
inexpensive, ever useful Bamboo Blind.

You will be surprised to learn for what
little cost you can have these comforts put
in. ASK US THE PRICES.

Splendid variety of Duck and Linen
Striped Verandah Blinds, lath at top and
heavy roller at foot, leather straps, pulleys,
cleats, staples, sashband, and screw eyes
complete.

Bamboo Verandah Blinds, the best qualities
in white—3 x 6, 1/6; 4 x 8, 2/8; 6 x 8,
4/-; 8 x 8, 5/4; 10 x 8, 6/8; 12 x 6, 8/-.
Green Painted, with brass wheel pulleys—
3 x 6, 2/3; 4 x 8, 4/-; 6 x 8, 6/-; 8 x 8,
8/-; 10 x 8, 10/-; 12 x 8, 12/-.

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Where everything
is the best
by actual test.

From the Field—Continued.

at night to hear Horace Kingsbury preach the gospel, his subject being "A Stern Alternative." The anniversary meetings have been postponed until Sunday the 29th inst., and Thursday, Nov. 2. See Coming Events.—J.McC.

SOUTH YARRA.—The meetings are keeping up very well, especially on Lord's day mornings. In our last report we omitted to mention amongst our country visitors H. Lewis, of Colac, who presided in the evening at the after meeting for worship. October 8, C. A. Quick spoke morning and evening. We had with us Sister Mrs. Rhodes, from W.A. The quarterly business meeting of the church was held on the 4th inst. The reports received showed that all departments of the church are in a healthy condition, especially as regards the finances. The treasurer, W. Murray, reported that the average weekly contribution amounted to £4/6/5. This does not include £2 16/1 F.M., £2/2/10 H.M., College of the Bible £3/18/6, Building Debt Extinction Fund, £2/17/-, and Dorcas Funds £3/12/11, in the above, the special effort of the sisters in connection with the H.M. rally. A Mutual Improvement Society for males has been started. The inaugural meeting was held on the 10th inst. R. Lacey was elected president, and H. Quick secretary. C. A. Quick gave an address on "How to Prepare an Address."—T.M., Oct. 13.

SWAN HILL.—The church has just celebrated its first anniversary. A very enjoyable picnic was held on the 11th in Bro. Bish's homestead paddock. Our brother, with others, did all they could to make the function a success, and judging by the expressions of approval, the efforts were not lost. Yesterday, anniversary services were held, and special interest was taken, owing to the fact. A generous member whose name has not, so far, been divulged, offered £50 towards the building fund, providing the church raised a like amount. A golden offering was taken up at the morning meeting, which, with donations sent in by brethren who could not attend, resulted in over £50 being raised. We hope in a very short time to claim the first named £50, and thus reduce our building debt by more than one half, leaving only £90 on a fine building not twelve months' erected, besides other heavy expenses which had to be met. May God bless and prosper the liberal hand.

NORTH RICHMOND.—Last Lord's day we had the pleasure of a visit from Bro. J. E. Allan. Our brother commented on the recent growth of the church at North Richmond, and expressed his delight at seeing such a fine attendance. In the evening Bro. Davis conducted an in memoriam service to our late Bro. Miller. Deep interest was shown by all present. We are expecting great things at North Richmond. To this end we work and pray. Brethren, pray with us.—C. A. Anderson.

MARYBOROUGH.—During September we had a visit from Bro. Bridgman, of Balaclava, and he rendered us some valuable service by preaching at Maryborough and Bet Bet. On Wednesday last a tea and public meeting was held at Bet Bet and was a great success. Bro. Stanley Tape, of Ballarat, was present, and gave a fine address at the public meeting. The work in this district is very promising. Since last report one fine young man has been baptised at Bet Bet. We believe others are near to the kingdom.—H. P. Leng.

WARRNAMBOOL.—Bro. H. Swain has been conducting the preaching here for two Sundays. Our members are greatly cheered. The attendance is improving and we are looking forward for greater things.—R.F.P., Oct. 15.

New South Wales.

BYRON BAY.—A meeting was called of the disciples at the Bay to meet on Sunday to break bread. Only four out of ten disciples resident here responded. The sisters present decided to

begin with a monthly meeting for breaking of bread.—W.A.S., Oct. 9.

TYALGUM.—Our reports don't vary much because we always have good meetings. There have been no decisions so far, but the Word of God must win. The following gifts have arrived to our building fund: Per Sister Fraser, 5/-; Bro. M. Wilson, Warwick, £1/10/-; Bro. F. Winter, £2; Brother at Long Plain, £2; Brethren at Merewether—W. Williams, 5/-; R. Gordon, 1/-; J. Wright, 1/-; T. Newburn, 2/6; S. Laney, 2/6; C. Nisbet, 5/-; Sisters W. Williams, 2/6; W. Bausfield, 1/-; Thanks to all. 193 gifts of £1 each still required, and that urgently. See Here and There column.—W. Strongman, Oct. 7.

BANGALOW.—Bright services to-day. Subject to-night, "What Constitutes a Christian." One lad decided to follow Jesus. The presence of Miss N. Snow as organist means big assistance to the singing.—W.S.

LILYVILLE.—Our district is growing slowly. The services in the chapel are still alive. Last Lord's day gospel meeting witnessed one confession, a man who was a regular attendant. We are glad to welcome this friend as a brother in the gospel. The school work is flourishing, and interest is being maintained towards the forthcoming examination.—J. Fox.

LISMORE.—Lord's day, Sept. 24, A. H. Webber gave a splendid exhortation at our morning worship on "Moses, the Man of God." Bro. Hagger conducted service at Kurrong, our most hopeful outpost, when six broke bread. At Bexhill, another outpost, Bro. Hagger conducted service on Wednesday, Sept. 20, about 30 present, which speaks well for Bexhill. To-night Bro. Hagger's address was "A Completed Protestantism," which was listened to by a large audience. At the close, Miss A. Wells, who made the good confession at Bangalow the previous Lord's day, was immersed into Christ. Interest in our coming Conference is growing, and we are looking forward to an enthusiastic and profitable time on October 18, and all who come will receive a warm welcome.—E.A.P.

HORNSBY.—Meetings are well attended and the membership increasing. We received three sisters into fellowship this morning. Bro. J. McGregor Abercrombie, from Fitzroy, preached. All who had the pleasure of being there went away well satisfied and pleased, as it was a fine address.—E.D.C.

PADDINGTON.—R. C. Gilmour gave an excellent address at our morning service upon "The Meaning of the Lord's Day." We had amongst our visitors Bro. P. Saxby, from Taree, and Bro. A. C. Withers, of Lismore, one of the boys of the coronation contingent of cadets, recently returned from England. The evening meeting was fairly well attended. Bro. C. J. Morris, of Peak Hill, was with us, and sang a solo, which was very beautiful.—A.E.I.

MEREWETHER.—Bro. More exhorted the church at the meeting for worship last Lord's day. There was a small attendance at the meeting in the evening, when the gospel was proclaimed by Bro. Wright. Preparations are being made for the celebration of the church anniversary, which takes place shortly.—S.L., Oct. 16.

ERSKINEVILLE.—On Sunday, Oct. 15, Bro. R. Verco spoke in the morning, and at night Bro. Clydesdale preached the gospel, and had the joy of taking the confession of his son.—Geo. Morton.

NORTH SYDNEY.—We are pleased to see improved attendances at the meetings on Sunday last. At the morning meeting Bro. J. Fox exhorted. At the gospel service Bro. Saunders gave a powerful address on the subject, "The Conversion of a State Officer." The C.E. Society has shown a marked improvement, which we trust will continue.—W.J.M.

MOSMAN.—One confession since last report. All meetings are being well attended, and many strangers present at the gospel services. Bro. Saunders' addresses and sermons are highly appreciated and helpful. A record attendance at the Bible School to-day. At the quarterly busi-

ness meeting held on Wednesday evening last, the church decided to appoint elders, and Bren. A. Oldfield and R. Verco were elected as the first elders of Mosman church. We rejoiced last Sunday to have fellowship again with Sister Doris Verco, who has been laid aside for some months through ill health.—S.G., Oct. 15.

JUNEE.—We have discovered that there are several isolated brethren scattered around this district, and Sister Mrs. Gordon, of Melbourne, and Sister Mrs. Vivian, of Kaniva, Victoria, have identified themselves with us. The writer has also received word from Sister Mrs. Orgill, late of Dandenong, Victoria, stating that she has recently settled down in Cootamundra. We would thank secretaries of churches to advise us in the event of members moving over in this direction.—S. Wilson.

PETERSHAM.—Lord's day School anniversary services were held to-day. In the afternoon a good gathering. Bro. Franklyn spoke to the children. Singing conducted by Bro. Burns. At the night meeting, a full house; splendid meeting. Bro. Burns, the preacher, the subject being "The Little Boy and His Sling." Three young sisters from the Lord's day School responded to the invitation.—T. Iliffe, Oct. 15.

BROKEN HILL.—Two of our members have been called home—Bro. H. Cameron and Sister Benson—both after a very short illness. Bro. Cameron was only a young man of about 26 years. Bro. Tuck conducted an in memoriam service on the 24th of Sept., when a very large congregation came together. We deeply sympathise with our sister. Sister Benson, a young woman of about 18 years, came to us from Grote-st., Adelaide, and was one that was respected and loved, but returned to Adelaide when taken ill, where she died. Splendid meetings this month. At the close of an address by Bro. Hunt, on the 1st, two came forward. Last Lord's day two others made the good confession at the close of Bro. Tuck's address. Bro. E. H. Tuck delivered the message at the Railway Town Mission, when two young women came forward. We have some very promising young men who are of great help to the church.—R. J. House.

Here & There.

A Sunday School has been started at Railway Town, Broken Hill.

G. T. Walden is in Adelaide, conducting a mission in Grote-st. chapel.

A new church building is shortly to be erected at Semaphore, South Australia.

E. J. Tuck, of Broken Hill, who has not been well of late, expects to visit W.A. for a rest about Christmas.

The Churches of Christ Almanac for 1912 will be ready for issue in a few days. Price twopence, post free.

The Almanac will be worthy of a place in every home. It will have a wealth of illustrations, a motto for the year, also suggested readings and hymns. Send on your orders early.

G. T. Walden passed through Melbourne on Thursday, on his way to Adelaide, to conduct a mission in conjunction with J. E. Thomas, at the Grote-st. church.

Towards the Erskineville land fund we have received the following: Sister McRae, Sydney, £1; A Melbourne Brother, £1, and Bro. S. G. Trigone, Marriekville, 5/-—Geo. Morton, sec.

We understand that as Bro. M. W. Green will have been four years with the North Melbourne church at the end of November, he has decided to terminate his labors with them on that date.

The following churches are asked to send reports of sisters' work to Mrs. T. Bagley, 78 Kerford-st., Albert Park, by 25th inst.:—North Fitzroy, Footscray, Swanston-st., South Melbourne, N. Melb., Hawthorn, Middle Park, Moreland.

We hear that J. E. Allan, who intended taking up work with the Horsham church in December, has been obliged for health reasons to relinquish the idea. He will go to Doncaster instead.

The Publicity Committee for the Federal Conference are preparing a poster to advertise the Conference, and a copy of the poster will be sent to every church in Australia to display in the porch. It will contain views of Melbourne and the College at Glen Iris, and three of our Melbourne churches.

Arrangements are being made to give every visitor to the Federal Conference in Victoria next Easter a guide book of Melbourne and to make visitors as comfortable as possible. Bro. H. Kingsbury, as social convener, is the right man in the right place, and is already planning for the social side of Conference.

Intending visitors to the Conferences in Melbourne next Easter, namely, the Seventh Federal, the Twenty-seventh Victorian Women's, and the Forty-fourth Victorian State, can rely upon coming to Melbourne by cheap rail fares. The trip from Adelaide, Sydney, and Brisbane, will be arranged for at the rate of the return journey for the single fare.

Bro. Ewers writes: "A short time ago Bro. A. W. Jinks, of Queensland, reported the grave and monument of the late Bro. Cheek at Warwick, as being in a state of serious disrepair. If he will have an estimate made and tell our readers what money is required to put everything in order, I am sure the small sum necessary will at once be forthcoming. Let there be light."

"Dowicism" has not been extinguished by the death of its founder, for Dowie's widow is about to found a new colony of the faith at White Hall, Michigan. She is taking several hundred acres as a site for the new city, and has called upon all loyal residents in Zion City to join her in the project. She will be assisted by her son, Gladstone Dowie, of Detroit. In reading of these things, one is reminded of Carlyle's caustic remark regarding the population of London—"Mostly fools."

Mrs. E. L. Batchelor has received so many messages of sympathy from all parts of the Commonwealth that she finds it impossible to acknowledge them all personally. Under the circumstances she has asked us to express on behalf of herself, Mrs. T. Cornelius, and family their sincere thanks for the sympathy extended to them by the brothers and sisters of the Churches of Christ.

Victorian sisters please take notice:—A visit to the Cheltenham Benevolent Asylum is arranged for Wednesday afternoon, October 25, at 3 o'clock. Take the train leaving Melbourne (Flinders-st.) at 1.12 p.m., for Cheltenham. As many of the Women's Conference Executive and the sisterhood of Victoria as can go, will be welcomed. Bro. W. H. Allen is expected to be one of the party and will speak in the Carmichael Hall, at the Asylum. This is the first visit to be arranged, and it is hoped that sisters will make a special effort to come. All will be welcomed.

New South Wales for Christ. Our State Work. The Home Missionary Committee specially requests that November 8, 1911, be set apart in all the churches as a day of intercession and prayer. It is desired that this be made the occasion for direct supplication "to the Lord of the harvest" for a deepening of the spiritual life of all of our members and a large ingathering of souls in both town and country churches. We trust that in all the churches special addresses will be given, and that an earnest effort will be made to reap the fruit of our past sowing. "Who then is willing to consecrate his service this day unto the Lord?" (1 Chron. 29: 5.) All isolated members and country brethren are invited to unite in this circle of prayer for conversions.—J. Stimson, President; A. E. Illingworth, Hon. Organising Secretary.

You should not miss having fellowship with the disciples at Tyalgum in their efforts to erect a chapel in that place.

193 gifts of one pound each still needed for Tyalgum building fund. If you cannot send a pound, get your brethren to help you make up that amount; if they won't, send what you can.

Bro. W. A. Strongman writes:—"406 people were counted at Tyalgum public school concert on Thursday week. Probably as many more were not present. About ten of those present were disciples of Christ, a few more were Roman Catholics, the great majority were active or inactive Protestants. We are the only church that holds Sunday services amongst these people. What a splendid opening for aggressive work by disciples of Christ! The present building is most unsuitable. It is the only one available." It would be wise if every brother or sister posted a gift to help build a chapel at Tyalgum. The address is W. A. Strongman, Tyalgum, Tweed River, N.S.W.

The S.A. preachers' meeting was held at Grote-st., on Monday morning. Sixteen preachers were present, among them being G. T. Walden, of Enmore, who is holding a mission at Grote-st. Confessions reported as follows:—Croydon, 1, E. J. Paternoster, junr., of Salisbury, preaching; Maylands, 1 confession, H. R. Taylor preaching; Hindmarsh, 1 confession, I. A. Paternoster preaching. Bro. Warhurst, who is leaving for Wallaroo, was present and spoke a few words of farewell. Semaphore reported material on the ground for their building. Bro. Dickson spoke on the work in Victoria.

Under the heading of "Mr. Lloyd George's Church," the *Christian World* gives the following:—"Mr. William George, of Criccieth, brother of Mr. Lloyd George, gives in the volume of Appendices to the Report of the Welsh Church Commission an interesting account of Berea Church, Criccieth, in connection with which the Chancellor was brought up, and of which he is a member. The following is a portion of what Mr. George says of 'The Churches of Christ' in Wales: 'I believe that the influence of our community is not to be judged by its numbers, but the very fact of our separate existence, and our adhesion to the distinctive principles which we hold, act as an appeal to thinking Christians belonging to other denominations to look "back to Christ" for an example in all things. It is also affords another point of view which is helpful to other denominations for purposes of comparison and for broadening their outlook. In particular, I regard the position taken up by the Churches of Christ as a standing protest against creeds and priestism in all its forms—twin evils which, in my opinion, Welsh people are daily becoming more conscious of. The gain in this respect is, I would submit, a great deal more than what is lost by apparent lack of unity.'"

COMING EVENTS.

OCTOBER 29 and NOVEMBER 2.—Lyon-st. Sunday School, 46th anniversary. October 29, Morning, 11, C. M. Gordon; Afternoon, 3, T. B. Fischer; Evening, 7, Horace Kingsbury. Special singing by the scholars. Annual demonstration by school on Thursday evening, Nov. 2. A hearty welcome. Admission free.

OCTOBER 29 and 31.—The North Richmond church will be celebrating her 21st anniversary on Sunday, the 29th, and Tuesday, 31st, of October. This is to be an epoch in the history of the church. Members of sister churches are cordially invited to be present. Please watch for further announcements.—C. A. Anderson, Sec.

OCTOBER 24.—Will teachers, preachers and all who are interested in the Kindergarten remember to attend the lecture on Tuesday evening, Oct. 24. Bible School lesson at the close of the lecture.

OCTOBER 25 & 26.—At Church of Christ, St. George's-rd., North Fitzroy. Annual Sale of Work, opening at 3 o'clock. Proceeds to be devoted to New Sunday School Building Fund. A hearty welcome extended to all.—M.W.K., Sec.

MARRIAGE.

LYALL—LAWSON.—(Silver Wedding). On the 20th of October, 1886, at Parkville, Robert Lyall, eldest son of Henry Lyall, of North Melbourne, to Lillias Joanna, youngest daughter of the late Charles Graham Lawson, of North Carlton. Present address, "Lyndale," 26 Gatehouse-st., Parkville, Melbourne.

WANTED.

An Evangelist for the Church of Christ in Wanganui, N.Z. Apply in first instance to H. Siddall, Abbott-st., Balgownie, Wanganui, N.Z.

Evangelist for full time at Moreland, Vic. Apply, J. Holloway, 13 Cameron-st., Moreland, Vic.

IN MEMORIAM.

McNICOL.—In loving memory of Nicol Mc-Nicol, senr., who departed this life on Oct. 30, 1908.

Dearest father, thou hast left us,
We thy loss most deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal.

Three years ago we said good-bye:
The fight was hard but bravely won;
And looking to his God on high,
Was longing for the grand "Well done!"

Thank God for the faith that teaches,
When the struggles of life are o'er,
We shall meet our own, our loved one,
And shall know him again—once more.

—Inserted by his affectionate wife, also daughters, Helen McNicol and Mrs. Alben Perrett.

FINGER.—In loving and affectionate memory of my dear husband and father, who went home on Sept. 26, 1907. To memory ever dear.

—Inserted by his loving wife and family.

MOORE.—In loving memory of Robert Albert Moore, who entered into rest October 19, 1894. Asleep in Jesus.

—Inserted by E.M.

BOARD AND RESIDENCE.

Broken Hill

A good home away from home is offered to gentlemen. First-class table, cleanliness and civility. Charges moderate. Stone house; bath, piano, etc. Sister E. Litchfield, 177 Oxide-st. Broken Hill.

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Hampton on Beach.—Bungalow Tents (four). Double and single bed in each, sole use of kitchen, gas stove, bathing box; everything new; two minutes from beach. Every convenience. Vacant to Christmas, and from Jan. 6. Inspection invited. TINKLER, "Rosella," Orlando-st., Hampton.

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Obituary.

SMITH.—Bro. H. W. Smith passed peacefully away on Sept. 22, at the advanced age of 83 years, and a member here for 47 years. Of late years our brother did not take an active part in church work, but was always in his place at the meetings, almost up to the last. He leaves a widow and a large family to mourn his loss, all of whom are members of the church. Bro. John Tully conducted the service at the grave in a very impressive manner. Our deepest sympathy goes out to Sister Smith and family, and we trust that God will keep and sustain them to the end.—Geo. T. Petty.

CHANDLER.—On Oct. 5, at Como Nurseries, Bro. W. Chandler fell asleep in Jesus at the age of 67 years. Bro. Chandler for many years was a regular and active worker in the Methodist Church, but owing to some of Bro. Chandler's family coming into contact with the Disciples of Christ, they attended a mission at Bayswater, conducted by H. G. Harward, where four of them decided for Christ, amongst them being Bro. Gilbert Chandler, now evangelist at Colac. Soon after this two more decided, one being his beloved wife. This caused our brother to look carefully into our position, and at a mission held at Montrose by Bren. Pond and Ludbrook, our hearts were gladdened by seeing our brother step out for Christ, and from then till his death was faithful to his Lord. Our brother was one of the oldest and best known residents of this district. The funeral was largely attended. Bro. H. Kingsbury conducted the burial service, giving a most beautiful and impressive address, both at the home and the grave. Our sympathies go out to the sorrowing family in their hour of grief. May the great Comforter of hearts be with them.—R. Langley, Montrose, Vic.

HALL.—On October 3rd, Bro. S. Hall passed away after a long illness, extending over some years. He never complained, but was always bright and cheerful. On April 26, 1910, he was baptised at Belmore, and for a short time was able to meet with us around the Lord's table. It soon became necessary to remove him for medical aid. All efforts failed, and quietly his spirit left the tired body and returned to God who gave it. We can truly say it was a glorious change for him. Our sympathies are with his brothers and

relatives, from whom he received every attention that love could devise.—G. H. Browne.

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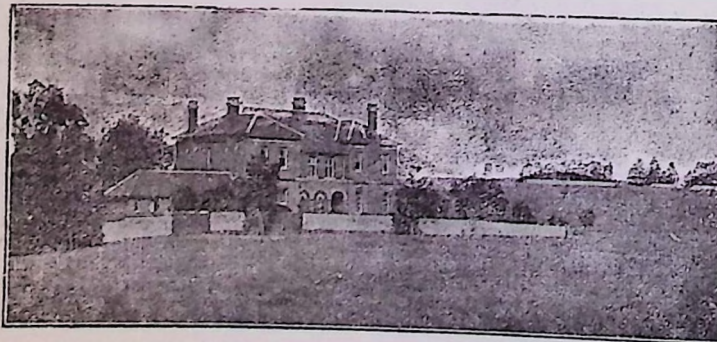
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