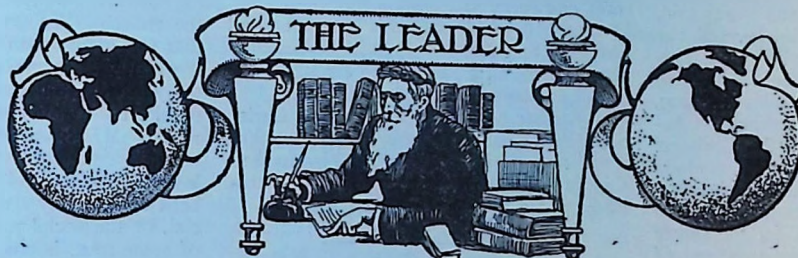


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Even a partial investigation is sufficient to reveal this, and to demonstrate that its more appropriate title is that of Eddyism.

A FINAL WORD ABOUT CHRISTIAN SCIENCE.

In this issue we have published a further reply from our Christian Science correspondent, but in order that there may be no misunderstanding, we now intimate that our courtesy in this respect ends here. This ought to be agreeable to our correspondent, seeing that he informs us that "Christian Scientists do not attempt to argue people into the kingdom of heaven." It is, of course, very good of him "to correct erroneous statements of Christian Science, made in most instances through misconception of the subject arising from lack of thorough and unprejudiced investigation," but as we are not in need of such correction, we are pleased to relieve him of a self-imposed duty. As a matter of fact, it is not insufficient investigation that Christian Science has to fear, but the opposite. It is by thorough investigation that we understand the inwardness of Christian Science and discover that it is neither Christian nor science. Even a partial investigation is sufficient to reveal this, and to demonstrate that its more appropriate title is that of Eddyism.

Legitimate results.

We have never disputed the fact that many people have received benefit from mental healing, and that such benefit has made life brighter for them. Indeed, mental healing is the only thing of value in the entire system of Christian Science. But mental healing existed before Christian Science was "discovered," and will continue to exist when the system has gone into oblivion. As a system it has exploited mental healing for all it is worth, and more than it is worth. As a system of religious teaching it will ultimately bear its legitimate fruits. Its teaching, for example, that sin has no existence, when fully believed, can only lead to moral laxity. Previous moral training of the right sort may hold the teaching in check for a time, but eventually

it will mean disaster. "Such laxity of doctrine," says Dr. P. C. Wolcott, "may rightly be taken by the evil-minded as an excuse for rushing into all sorts of depravity, since they are assured that God has no knowledge of sin, and does not punish the sinner, and sin, moreover, is a phantom and a dream within a dream which cannot affect the soul nor cause it to lose its hold upon eternal life." There are not wanting indications that already the baneful effects of this teaching are to be seen. Like other earth-born systems, it lays rude hands upon the institution of marriage. Dr. A. C. Dixon says, "The sacred institution of marriage is the foundation of home, but I am informed by one who for several years was in the inner circle of the Christian Science movement, that marriage is not now encouraged among those in the highest positions. He tells of two young people who lost caste because they dared to marry." And why not? since Mrs. Eddy herself has taught things in connection with this that we do not care to repeat.

Pagan philosophy.

We are glad that our correspondent believes in the dictionary, and recognises that "in rightly estimating the significance or justifiable use of words some fundamental basis of understanding must be adopted." We ask for nothing better than this, and Webster is quite good enough for us. His definition of "revelation" is all that could be desired, and is just what we meant when we said that Mrs. Eddy claimed Christian Science as a revelation of God to her. We simply denied that she had such a revelation. Apart from other considerations, the claim is discredited by the fact that her alleged "revelation" has many things in it at variance with what God himself has said in the Bible. It is rather remarkable that when Pundita Ramabi, a native of India, visited America, she at once recognised the similarity between Christian Science and the philosophy of Hinduism. She says, "On my arrival in New York I was told that a new

philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognised it as being the same philosophy that has been taught among my people for four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this, the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. When you realise that you have no personality, then you will have attained to the highest perfection of what is called 'Yoga,' and that gives you liberation from your body, and you become like him without any personality." So that when Mrs. Eddy declared that matter has no existence, she simply echoed the teaching of pagan philosophy.

Dictionaries.

Referring again to the dictionary, it may be said, notwithstanding that our correspondent has referred to it on two occasions, they, Christian Scientists have a dictionary of their own, and give meanings to words that are not found in Webster or any other "mortal" dictionary. Mrs. Eddy is the author of this dictionary. Here are two samples taken from it—"Flesh—an error of physical belief. Holy Ghost—Christian Science." We are not surprised, therefore, when our correspondent informs us that our mental healing is not the mental healing of Christian Science. Well, we meant what Webster's dictionary defines by the words "mental" and "healing." Does not our correspondent mean the same? If not, had he not better give up "mortal" dictionaries and stick to Mrs. Eddy's?

Man as we know him.

In saying that "If God is omnipresent Spirit, he clearly cannot be a corporeal personality," our correspondent is stating a truism that we have not disputed. Christian

Scientists say that God is "the Divine Principle, not Person." They make him an impersonal something, rather than a spiritual personality. Indeed, their views of God are more or less pantheistic. In regard to man, it is very difficult to understand what they do believe. It is quite clear, however, that they deny that man, who was made in the image and likeness of God, can fall into sin. And yet it is certain that the Bible asserts that the original man, of whom it was said, "Let us make him in our image, and our likeness," did subsequently fall into sin. This is one case out of many in which Christian Science is at variance with Bible teaching. As to critics failing "to discriminate between what is asserted in the Christian Science text-book of spiritual man, made in God's image and likeness, and what is therein stated of the human concept or mortal man," may be true enough, for the simple reason that they cannot make sense out of nonsense. The man that they know, or that the world has ever known, has always been "mortal man." It is man, as we know him, that we are discussing, and not some imaginary human being that never existed.

Sin, sickness and death.

We are now informed that "Christian Science does not deny the existence of sin, sickness and death. It regards and speaks of these as human experiences, whilst it denies their claim to reality, in that they are no part of God's creation, which is eternal and ever good." In the first place, it may be remarked, that we never asserted that these ills were parts of God's creation, in the sense of being caused by God, nor denied that he is eternal and ever good. These statements are irrelevant to the question at issue. Sin, sickness and death, our correspondent admits, exist—that they are "human experiences." If so they are real, no matter how they were caused or created. Mrs. Eddy herself tells us that "Matter, sin, sickness and death have no reality." Anyone but a Christian Scientist would understand that a thing cannot be both real and unreal. As a specimen of her style of argument, the following may be taken: "You say, or think, because you have taken of salt fish that you must be thirsty, and you are thirsty accordingly, while the opposite belief would have produced opposite results." Very conclusive, is it not?

Full of incongruities.

It is quite true that Mrs. Eddy's book contains a good many definitions, and some of them, if they stood alone, we could accept. The statement that "Christ is the divine manifestation of God which comes to the flesh to destroy incarnate error," though not as clear as it might be, is one that could be accepted, though if it is to be understood in the light of another definition given by Mrs. Eddy, namely, that Christ is a divine principle and not a person, it must be repudiated, because it is a denial of the Scriptural statement that Christ came in the flesh. The

book is full of incongruities of this sort, and the wonder is that Christian Scientists cannot see the absurdities perpetrated by their teachers.

A good business woman.

It may be that the price of the Christian Scientists' text-book is the "purchaser's concern," but we understand that it is obligatory on Christian Scientists to buy the book, and every new edition that comes out. In 1897 Mrs. Eddy sent this note out to all Christian Scientists. "It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this church." Undoubtedly Mrs. Eddy was a good business woman.

Editorial Notes.

Moving Picture Supervision.

In Pennsylvania, official censors—a man and a woman—have been appointed to examine all moving picture films, exhibited in the State, and it is expected this will prevent many objectionable films from being presented. The moving picture method of entertainment and instruction has come to stay, and may be a power for good or for evil. We notice that in San Francisco a magistrate fined the proprietor of a picture show £20 for exhibiting a film representing the perpetration of a murder, and based his action on the ground that displaying such a scene was calculated to furnish an incentive for the commission of similar crimes. Moving pictures of a low and debasing order must unquestionably have a most unwholesome influence upon the impressionable minds of our young people, and careful supervision is required in Australia, as well as in America, to prevent the exhibition of prize fighting, criminal and other pictures calculated to weaken the moral and religious restraints of the public, and especially of the young.

Is the Church Needed?

In an address at the opening of a new Congregational Church at Gilberton, S.A., last week, the chairman of the Congregational Union, A. Depledge Sykes, said, "he had no hesitation in affirming that if a referendum of the people of Australia were taken on the question whether the church was needed, the verdict would be a reply in the negative. Labor in the main would substitute its social programme. Capital in the main would be indifferent. The real ority." We are not sure that the speaker's conclusion is correct, or that the objection to the church is so widespread as he supposes. Our own conviction is that a large

proportion of those who are negligent in the matter of church worship would yet vote in a referendum for its retention. Man is a religious animal, and when he does not attend church himself, he likes his children and even his wife to do so. Notwithstanding the influence of commercialism, politics, and amusements, men as a rule have an inner consciousness of the reality of religion, and would not vote for the abolition of outward manifestation in the form of the church. We are under the impression that the antagonism of men to the church is greatly exaggerated. The open opposition of a few and the neglect of many must not be taken to represent the people as a whole. Mr. Sykes tells us that "Men have lost interest in the church because they have lost interest in God, or because they have been captured by the political, the commercial, or the social machines." This is true of some men, but not of all, and we question if it is true of the majority. The ablest and most influential leaders of men in Australia are religious, and many of them prominent church workers. The laboring classes are well represented in politics by such men as McGowan, Verran, the late E. L. Batchelor, and many others, who have not hesitated to openly avow their faith in God. Laboring men form the bulk of the congregations, so far as our experience goes, and if we are to judge by the attendances at the churches represented by this paper, or by the money contributed for church work by those among whom this paper principally circulates, we should conclude that the influence of the church upon men is decidedly on the up-grade. Indeed, we are prepared to believe that so far from declining, the influence of the teachings of Christ is much stronger to-day than it was one or two hundred years ago.

A Congregational Forward Movement.

In bygone times Congregationalism stood for great principles, and was a growing influence. For some reason Congregationalism, at least under that name, does not appear to make so much headway of late. Its church membership does not grow rapidly either in America or Australia, and other religious bodies are leaving it behind. As a rule, its ministry is cultured and thoughtful, but there appears to be something lacking. Some Congregationalists, we notice, appear to think the polity of the church requires amending, but seeing that Baptists and Churches of Christ have the same polity, and yet make substantial progress, a change here cannot be the one thing wanting. Possibly there is a lack of evangelistic aggressiveness. We are persuaded that with a persistent proclamation of the ancient gospel and continued invitations to the unsaved to accept Christ, no church will long be at a standstill. It is not sufficient to be evangelical, we must be intensely evangelistic if we would succeed. In South Australia our Congregational friends have entered upon a campaign to raise £5000 for the extension of the work in the State. This

is a decidedly good movement, and there is reason to hope it will be successful. But, after all, money alone will not do much for the cause of Congregationalism or any other form of religion. It is the faith and spirit behind that must tell. What we all need, more than money, more than church buildings, and more than a cultured and able ministry, is a strong vital faith. When the church as a whole realises the truth of the gospel, a burning missionary zeal will replace the prevailing indifference, and the church will speedily grow in numbers and influence. It is the latent scepticism, the absence of real conviction of the personality and work of Christ, that accounts chiefly for the lack of progress in church work. How far "Higher Criticism" and "New Theology" are responsible for this may be a matter of opinion, but it is certain that if men lose confidence in the old gospel, as believed and taught by Peter and Paul, they will also lose the zeal and aggressive evangelism of those apostles. Congregationalism has had a splendid history, and has been mightily used of God in the extension of religious liberty, and the restoration of the New Testament teaching on church independency. Whether she is destined to sink into comparative insignificance or to retain and strengthen her position as one of the great religious forces of the world will depend chiefly upon her faithfulness to the gospel of Christ.

The Road Still A-making.

"We travel now along the roads they made for us. But is that our whole business and concern? Simply to enjoy what these others have toiled for? Are not we also at the railhead? For the road is still a-making. Its level track, the magnificent work of our forefathers, lies behind, but there are leagues of untraversed surface set before us, and it is here, along these unconquered wastes, that our plain duty lies. Every consideration of gratitude for what we have received from the past, of plain honesty in defraying our enormous social indebtedness, should urge us to this work for the future. The railroad must be pushed on. Across the wilderness of the as yet unreclaimed humanity; across the abysses of poverty, of social wrong, of bad laws, bad institutions, evil conditions, it must be pushed on; pushed on until every valley shall be exalted and every mountain and hill laid low, till the crooked places be made straight and the rough places plain; until that highway be made which shall be called 'the way of holiness,' along which the redeemed shall walk. To be called to that service and to do our day's work in it, is there anything better for us in life than that? Let none dare to be a passenger who is not also a toiler. To the railhead, all of us; to push the shining steel, if it be only one inch farther, to the far-off bourne:

On to the bound of the waste,
On to the City of God."



He Gave Some, Prophets.

Eph. 4: 11.

By A. J. Saunders.

The letter of Paul to the Ephesians is regarded by very many as perhaps Paul's best smaller epistle, and the fourth chapter is the general favorite of the whole letter. It is a chapter of instruction, and the thesis of it is: unity of the Spirit. That unity may be expressed in a united body, or it may not. The idea of a united organism is here subservient to a unity of spirit, which means: a body of people clustering around a common Lord, having a common objective, and inspired by a common spirit. The organism may vary; the means and methods may change, but the body remains united in love and service.

Jesus gave different gifts for specific work in this body or church. One of these, and that which stood next to the apostleship, is prophecy. Prophecy was not an office. It was and is a special gift coming not from men, but direct from God, and it may also come to women. Prophecy is a service. The prophet spoke, because the divine Spirit worked in him. He was the medium through whom the Spirit operated. The Old and New Testament idea of the true prophet is the same.

The word "prophet."

The word "prophet" is a very familiar one to us. Everybody uses it. But what does the word mean? I suppose that ninety-nine persons out of every one hundred would say that a prophet is a man who predicts the future. The etymology of the term plainly shows that meaning: *pro* means before; and *phemi* means I say; so that: *prophetes*—prophet, means a foreteller.

Does not the Old Testament illustrate this meaning? The chief work of the prophets was to foretell the future. And to the popular mind the prophet's chief duty and importance consists in having foretold the coming of Christ. But I am constrained to say in all seriousness that no matter how long and how widely that interpretation is held, it is nevertheless incorrect. The word *prophetes* does not mean a foreteller, but a forthteller; one who announces; a messenger; one who speaks for another. The Greek word for a foreteller, a diviner of the future is *mantis*. The Hebrew word for prophet is *nabi*. This word came to the Hebrews from the Babylonians—*nebo*. They had a god, Nabu, who was the god of wisdom, of science, of speech. Just like the Greek god Hermes or Mercury—the messenger of the gods. The root Hebrew word

is *naba*. Gesenius says of that word: to cause to bubble up, hence to pour forth words abundantly, as is done by those who speak with ardor or divine emotion of mind.

We find a striking passage in Exodus 4: 10. Moses says he cannot appear before Pharaoh: "I am not eloquent . . . but I am slow of speech and of a slow tongue." But God says Aaron shall speak for him: "Behold, I have made thee a god to Pharaoh; Aaron, thy brother, shall be thy prophet: thou shalt speak all that I command thee, and Aaron, thy brother, shall speak unto Pharaoh." Aaron, therefore, was prophet to Moses, that is: he was Moses' spokesman. Thus we have a clear case for the Hebrew word *nabi*. The Greek word *prophetes* agrees with this in a striking way. To the Greeks the *prophetes* is he who interprets and translates into clear intelligible language the incomprehensible oracles of the gods. Thus, in the Hebrew—*nabi*, we have him who speaks not of himself, but according to higher command, in the name, and as the messenger of the God of Israel. In the Greek *prophetes* we have him who transmits and explains to those around him the oracles of the gods.

This is the conception of the prophet, as he appears to us in the writings of the Hebrews. He is a man with a deeply religious soul, who has thought long upon the questions of God, the religion of God, the people's attitude toward God, social needs, and the general betterment of the people. The prophet is, nevertheless, a man of his time, often subject to the limitations of his times, yet a man closely associated with God, and who speaks forth the message of God as God gives him to see it. The prophet was, as Jeremiah expressed it once in a truly remarkable passage: "the mouth of God."

His work.

Prophecy was not an office, an order. It was a service. And the service was conditioned by the times, the man's environment and point of view, the people's need. These Bible worthies were men in the most natural and full sense of that term. Amos was a fruit grower and probably a shepherd. At great inconvenience and loss to himself he went north into Israel and delivered his message. He was an ordinary farming man, yet he had a message from God. The prophets were patriots. They sought with an intense love the good of their country and their people. They were statesmen. Isaiah

and Jeremiah were national figures. They had a grasp of the history and trend of their nation, and had they been followed, history would have been very different. These men were reformers. They were disgusted with the cut and dried ceremonial religion of their day. They spoke out, and of course were heretics, and not wanted. But they succeeded. The prophets were pre-eminently religious leaders. Look at Amos, Hosea, Isaiah and Jeremiah. They felt themselves called and used of God for a definite work. They were men of vision, broad-minded, liberty loving. They fought against stereotyped forms. They set themselves under the guidance of God for the progress of their people. As Cornill (*The Prophets of Israel*) says:

"That is the prophet of Israel, as he is in his true character and innermost significance, a man who has the power to look at temporal things under eternal points of view, who sees God's rule in all things, who knows, as the incorporate voice of God, how to interpret to his contemporaries the plan of God, and to direct them according to his will. This way alone leads to salvation. To reject it is certain destruction, be the outward appearance of the nation ever so imposing."

Prophets to-day.

Has the prophetic service ceased? No, it will never cease. The need calls forth the service. And the need to-day for spirit-filled, far-seeing prophetic leaders is as great as it ever was in the days of old Israel.

Lord, send us men, anointed men,
In whom the Saviour lives again;
Who live above the world and sin,
All true without, all pure within.

Lord, send us men, like guiding stars,
To guide us in this holy war,
Till kingdoms shall be all thine own,
And every heart thy loyal throne.

Look at that little verse in Ephesians: And he gave some prophets. For what purpose? For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Surely the need makes obligatory still the service. For how long? Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Again, the need creates the service. So that to-day we have need of prophets. We must recognise the prophet of God. And though at times he may speak against the cherished beliefs and opinions of his people, just like the old prophets did, we must allow him to investigate, to experience, and to express his message as from God.

Are all prophets? No, there are some pastors and teachers. The prophet is the seer, the leader. God enlightens him, and he in turn enlightens others, and leads them forward. He is criticised, outlawed, considered a heretic, a dangerous person, and is not thoroughly appreciated until genera-

tions afterwards. That is the price of progress. It has always been so, and I suppose will always be so. Such was the experience of Jesus, and every other prophet of God before and since his time: Amos and Jeremiah, John the Baptist and Paul, Wickliffe and Luther, Alex. Campbell and the prophets of our own day. The outlaw of to-day is generally the hero of to-morrow. The heretic of to-day is often the prophet of to-morrow. Have a care that our zeal for the truth of to-day does not thwart the purposes of God for to-morrow.

The meaning.

Now what does all this mean? It means that there is for all time a place of service in the church for men with the prophetic message. These men are deeply religious souls, living very near to God, to whom God speaks and reveals. They are seers. They lead, and we must allow them to lead. They are always ahead of their time, but the future depends upon them. We may not always understand them, or see the road upon which they travel. But we must allow them to investigate; we must allow them to speak; we shall do well to thoroughly consider their message. The future depends upon it. The whelping of little dogs on side tracks has too often caused trouble and retarded progress. When a man is hotly assailed, study carefully his message, for in nine cases out of ten he is saying the very thing that needs to be said, and more often than not is a prophet with a message from God. This is the common experience throughout the history of prophetism, and it is true to-day. We are now in a moving world, and if we do not wish to be left behind we must move too. I shall not attempt to point out our modern prophets. That is an individual or class matter. Amos was a prophet to Israel, but he was not a prophet to Judea. Your messenger may not be my prophet. The man who speaks to me of the deep things of God, the world, and my soul is my prophet. He may be working in literature,

in art, in science, in religion. If he speaks to my soul, and leads me into fuller life and service, he is my prophet. If his message moves me not, or moves me in a wrong direction—wrong to the great upward, onward movement towards justice, mercy and truth, then he is a false prophet to me. God is still leading his people forward by the voice of his prophets. We cannot afford to stifle or refuse the prophetic voice. Let us not silence the prophetic service.

For he gave some, prophets.

He has sounded forth the trumpet,

That can never call retreat;

He is sifting out the hearts of men

Before his judgment seat.

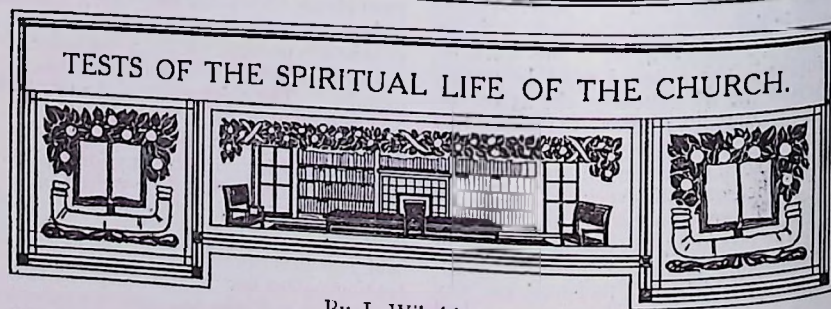
Oh, be swift, my soul, to answer him,

Be jubilant, my feet,

Our God is marching on.

There are some good things in the above article, but as an exposition of the term "prophets" we prefer that given by Ellicott in his Commentary on Ephesians, which reads as follows:—

Some, prophets.—For the nature and function of prophecy in the church, see the detailed treatment of the subject in 1 Cor. 14. It is sufficient here to note (1) that from very early times the "prophets" are mentioned as a separate class (see Acts 11: 27; 15: 32; 21: 10), distinguished from teachers (Acts 13: 1), and that, in this Epistle especially, they are spoken of, in connection with the Apostles, as receiving the revealed mystery of the gospel (chap. 3: 5), and being (or, *laying*) "the foundation of the church"; (2) that their office, like the Apostolate, is clearly extraordinary, distinct from the ordinary and permanent teaching of the evangelists and pastors, and, probably, best described by the two phrases so constantly applied to the prophets of the Old Testament—"the word of the Lord came to me"; "the Spirit of the Lord was upon me." As all God's extraordinary gifts and workings are closely correlated with his ordinary laws of operation, so in this case the apostolic and prophetic offices gradually melt away into the regular functions of government and teaching, belonging in all times to the ministry of the church.—Ed.



By J. Wiltshire.

The tests which I shall suggest are very old-fashioned, forasmuch as in the dispensation of the church the operations of the Spirit of God are but little changed. We know through the Word of God that many things which were known to the early church have ceased and vanished away, but the evidences of the Spirit's presence in our midst are mainly the same throughout.

The first great test we may apply is concerning the church's allegiance to Jesus Christ. Around him the whole church should gather. Let the church duly love and honor her officers, but let her never do so to such a degree as to screen from herself one ray of the glory of Christ. The great apostle who first preached Christ at Corinth represented anything approaching the division

of the glory of his Lord. How much more should the church to-day resent any attempt which may be made by anybody to rob him of his place and honor as Lord. Christ has the great magnetic power which should lay hold upon the regenerate heart, and draw it nearer to himself.

The next test is concerning the church's fidelity to God's Word. A church cannot possibly be spiritual without the Word of God. Jesus said, "The words that I speak unto you, they are spirit and they are life." All the true life of the church has not only been begotten by the Word of God, but has also to be sustained by that same Word. And the spiritual church is bound on personal evidence to acknowledge the Word of God to be divinely inspired, and as such the fountain of life. A penknife to cut about God's sacred revelation is out of place in the hand of him who is spiritual.

A spiritual church will love God's Word. A great many church members are so far from being "higher critics" that they trust the Bible a great distance from them, they seldom read it, and are far too proper to discuss any of its doctrines. This is a poor evidence of love for God's Word, and a very questionable evidence of fidelity to that Word or its Author.

No ordinary preacher can fail to see whether the church in which he serves loves the Bible or no. Love for the Bible will very soon be accompanied by knowledge of the Bible, and the two together will often walk abroad. A church with these characteristics does not take a great while to learn the "great commission," and as quickly becomes a missionary church; it so loves that it gives.

And from a true love for the Bible will spring forth a household religion. The spiritual church will not be spiritual only as a body; but, remembering all are "the body of Christ," it will not be forgotten that all are "members in particular." No home will be without its family altar. The head of the household will recognise that what is a light unto his feet is necessary to illumine the way of his house.

The next great test I would apply is concerning the church's unity. The church at Corinth became divided and the apostle regarded this as an evidence of carnality and a lack of spirituality. "I could not speak unto you as unto spiritual but as unto carnal." The names of great men may justly be held in high esteem by us all, but in all things Christ must have pre-eminence, since he has a name which is above every name.

It matters not from what source divisions may arise, they must be at all times contrary to the spirit of Christ, whose prayer is for the oneness of his disciples.

Another test is the church's attitude toward such as have fallen and for a time proved themselves unworthy of the privileges of the church. "Ye that are spiritual restore such an one in the spirit of meekness." It takes a good deal of grace to bear with one who is bringing scandal upon the church, and only the spirit of Christ will enable the church to receive the penitent wrongdoer with joy.



Panorama of Cana.

So ineffably sacred is this place, and so great is the crowd of devout persons who resort hereto, that in the present modern village the very children run after the traveller offering him water and crying, "Hajji, Hajji!" ("Pilgrim, Pilgrim!") The modern village of Cana of Galilee, or Kefr Kenna, contains about 600 inhabitants, of whom about half are Muslims, the remainder being mostly Greek Christians, with a sprinkling of Latins and Protestants. It was in this identical town that our divine Lord healed the nobleman's son who lay sick at Capernaum. "So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum.... Jesus saith unto him, Go thy way; thy son liveth; and the man believed the word that Jesus had spoken unto him, and he went his way" (John 4: 46, 50).

These are tests which perhaps few others than the preachers will apply. There are those which almost all will apply.

The first in order is concerning the attendance at the Lord's table. The spiritually-minded delight to meet, and in his own simple way declare the Lord's death, and remember him.

The second test is concerning the attendance at the week-night prayer meetings. "They that love the Lord speak often one to another"; a week is too long for them to be absent from the congregation of God's people.

The third is concerning the preacher. A truly spiritual church will have none but an evangelical gospel preached. Not despising eloquence, education, and many other things as accessories, this church will insist on the plain preaching of Christ and him crucified.

The last test is the treasurer's statement. This is a very practical test. A sentimental church can sing, "Speed away on your mission of light," but it takes a truly spiritual church to provide the wherewithal for the flight. Her members, her money, and her prayers, will be the grateful offering received by the Lord for the carrying on of his great world-saving work.

Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God, whose you are, will deliver you out of them.

—Francis de Sales.

South Australian Letter

By D. A. Ewers.

Since my last we have had quite a number of events: Our Conference, the unexpected death of C. L. Thurgood, the sudden decease of E. L. Batchelor, one of our Grote-st. members, the great C.E. Interstate Convention, etc.

One of the liveliest discussions in our Conference was that on the recommendation of the Conference Committee, "That this Conference supports the N.S.W. system of Scriptural instruction in State schools." The writer moved this largely as a formal motion, anticipating no opposition, but an amendment in favor of Scripture reading without comment was warmly supported, and only voted down by a small majority. The further discussion of the motion was deferred for a year, and a resolution was carried unanimously in favor of Scripture lessons being given, but leaving the method an open matter for the present. It was significant that those who had had experience of the working of the system in N.S.W. and W.A. were in favor of this system, now in operation in four of the States, while the opponents were from among those who had no such experience. On the same day the Baptists in their Conference discussed the

same question, but by a small majority they favored Bible lessons without comment. In both bodies the feeling is strongly in favor of Bible lessons, and throughout the State among all parties there is a strong feeling against the present exclusion of Bible lessons. A very influential league has been formed to advocate the system in existence in N.S.W., W.A., Tasmania and Old., and as this works well, is the only system which any organisation is advocating, and the only one that has any prospect of success, I am going for it with all my heart. We have too long been divided over methods and failed to get anything. If we are not willing to subordinate our preferences in matters of method or detail, in order to secure what we all want—the teaching of morality based on revelation—we cannot expect to succeed, and infidels and Roman Catholics will still be able to keep out of the hands of the school children the best literature, the earliest history, the sublimest teaching and only efficient basis of true morality in the world. Last week a thoroughly representative deputation, which crowded out the deputation room, and was composed of representatives of all bodies, waited on the Minister of Education to ask that provision should be made for a referendum to be taken at the next general election, that people may record their votes for or against the N.S.W. system, which may, indeed, be rather called the Australian system, seeing that four States have adopted it. If this is granted, the advocates of Scriptural lessons will have much to do to educate the public to vote intelligently.

The news of the sudden death of E. L. Batchelor, of the Federal Ministry, came as a painful shock to the people of South Australia. Bro. Batchelor was regarded by all parties as a just and honorable man, and while regarded as a powerful supporter of the Labor Party, he was not an extremist, and was credited with having the ability to see both sides of a question. Sympathy with his mother, his widow, and his family is sincere and general.

Although C. L. Thurgood was only in this State for a few months, he had made a host of friends, and his memory will be fragrant while life lasts, especially in Henley Beach and Semaphore. I don't know yet what arrangements will be made to supply his place, but in the meantime the Conference Committee will see that the platform is supplied, and we hope before a great while to find some one to take up the work at Henley Beach. Mrs. C. L. Thurgood is for the present staying with the Misses Bloor, at Semaphore, and letters addressed to that suburb of Adelaide will reach her.

Our State Evangelist, S. G. Griffith, is now in a tent mission at Kadina, which commenced on the 9th. After he gets through there he goes with his tent to Wallaroo, where a church will doubtless be organised. Bro. P. Warhurst, a young man of the Grote-st. church, who has for some time been studying in the classes of Bren. Gore and Paternoster, will commence work at Wallaroo on November 1, be with Bro.

Griffith through his mission, and remain there after, for a while at least. Kadina, Wallaroo and Moonta are large adjoining towns, and there are no Baptist Churches. The doors are wide open for our plea. We have a church of 187 at Kadina, and one of 10 members at Moonta.

Just before going to Kadina, S. G. Griffith paid a short visit to Murray Bridge, and organised a little church of 8 members on July 1. Two daughters of a brother confessed Christ and will be added to the church. There are at least ten or a dozen other members within reach, and others are removing to the town. If all there are reliable we ought to have a strong cause before long at Murray Bridge.

We have several hundreds, if not thousands, of members scattered all over Australia, and in many places meetings to break bread could be held without any great difficulty, if these good brethren only had sufficient backbone. But many of them belong to the invertebrate order, and readily connect themselves with some other body within reach. They are thus lost to the cause, and their influence and support are given to the building up of sectarianism. The pioneers of our work in Australasia were made of different material. If they had waited until an evangelist came round to stir them up and organise them into a church, where would our cause have been to-day? All honor to those who had the grit to hoist their flag under difficulties and keep it flying.

Correspondence.

CHRISTIAN SCIENCE.

The spirit of fair play in which space was given to a previous letter prompts the request for a similar favor in respect to your editorial of 12th October. It is not the present writer's province to prolong discussion, for Christian Scientists do not attempt to argue people into the kingdom of heaven. Only the opportunity is sought to correct erroneous statements of Christian Science, made in most instances through misconceptions of the subject arising from lack of thorough and unprejudiced investigation. The manifest effect of the Christian Science teaching on the lives of many thousands of its adherents is an argument which cannot be answered by false reasoning, abuse or mis-statement.

In rightly estimating the significance or justifiable use of words some fundamental basis of understanding must be adopted, and it would seem that there could be no better or more convenient standard in this respect than the recognised dictionaries of the day. Revelation, therefore, according to Webster, is "the act of revealing, or disclosing, or discovering to others what was before unknown to them." In this sense—and she has claimed no other—the Christ healing was a divine revelation to Mrs. Eddy, as her teachings of Christian Science have proved to be to those who have accepted and tested them.

Christian Science is Christian because it is founded on the teachings of Jesus, and it has proved its interpretations of these teachings by

healing the sick and the sinful in accordance with the Master's command.

If God is omnipresent Spirit, he clearly cannot be a corporeal personality. If man is made in God's image and likeness, it is clear that the image and likeness of God cannot fall into sin. Critics usually fail to discriminate between what is asserted in the Christian Science text-book of spiritual man, made in God's image and likeness, and what is therein stated of the human concept or mortal man.

Christian Science does not deny the existence of sin, sickness and death. It regards and speaks of these as human experiences, whilst it denies their claim to reality in that they are no part of God's creation, which is eternal and altogether good. Christian Science does not say that there is no pain. It recognises that pain and suffering are very real to the human sense of things, and shows how they can be scientifically overcome.

It was not claimed in the writer's previous letter that Christian Science healing is not mental, but that the mental healing predicated in your editorial was not the healing of Christian Science.

The Quimby episode in Mrs. Eddy's history cannot be fully treated in a sentence or two. Those who are interested in it will find the subject concisely dealt with by the editor of the "Twentieth Century Magazine" in an article in the March number of that journal.

Mrs. Eddy's condensed definition of "Christ" is found on page 583 of the text-book, as "The divine manifestation of God, which comes to the flesh to destroy incarnate error." On page 588, "Holy Ghost" is defined as "Divine Science; the development of eternal Life, Truth, and Love." Opponents of Christian Science may not care to pursue amplification and explanation of these definitions, or they may prefer their own, but Christian Scientists do not call names on that account.

The price of the text-book would seem to be the purchaser's concern, seeing that nobody buys it who does not want it. Some who have not studied the book may put a low estimate on its value, while thousands of purchasers regard it as among their most highly valued possessions.

You editorial concludes by commending those who wish to study Christian Science to a book with the title "Religious Delusions." If one wished to study the Bible, it would seem a strange recommendation to commend him to a work written by an avowed opponent of the Bible, who did not believe in it, and who regarded and treated it on the preconceived assumption that it was a delusion.—David Anderson.

The Society of Christian Endeavor.

THE LORD'S PRAYER: X.

Topic for November 6.

Daily Readings.

David's Doxology. 1 Chron. 29: 10-19.

Paul's Doxology. Rom. 16: 25-27.

Peter's Doxology. 1 Peter 5: 4-11.

Jude's Doxology. Jude 20-25.

The final Doxology. Rev. 7: 9-12.

The Kingdom of God eternal. Rev. 11: 15-17.

Topic—The Lord's Prayer: The Doxology.

Matt. 6: 13; Rev. 5: 9-14.
Why is praise essential to worship?
What is the truest Doxology? (See Phil. 2: 11)
"Praise Father, Son, and Holy Ghost." Why the Three?

A Prayer.

Suggested by Mark 1: 35-38.

Ah, help me, Lord, to do as thou wouldst do.
Life's duties press upon my burdened heart,
My soul grows faint, the bitter tear drops start.
Ah, help me, Lord, to choose life's duties too.

Ah, teach me, Lord, thy voice amid the throng;
So many voices clamor for mine ear,
I cannot tell amid the sounds I hear.
Did I but choose, oh Lord, I might choose wrong.

Ah, speak, dear Lord, within the secret place.
There all the world is stilled and I and thee,
Alone! apart! speak thou, oh, Lord, to me;
Anoint mine ear and give discerning grace.

Ah, lead me, Lord, when thou hast taught me so,
To life's fair duties 'mid the busy mart.
Fill with thyself my sensitised heart,
That life through me to men might overflow.

—G. E. Burns.

Mission Notes.

N.S.W. HOME MISSIONS.

By A. E. Illingworth.

J. Fox, of Lilyville, has been elected to the vacant position on the N.S.W. Home Mission Committee, due to the resignation of Bro. G. E. Burns. The reports for September show 10 additions by baptism.

The workers are doing their best to build up the churches and also get new additions to the number of the saved.

The outlook calls for much prayer. We ask all members in town and country to unite with us in a special circle of intercession on Nov. 8.

Let us pray.—1. That the glorious truths of the Word of God may have free course, run, and be glorified.

2. That the gospel may be preached in the power of the Holy Spirit to the conversion of multitudes.

3. That the spiritual life of God's people may be deepened.

4. That brotherly love and Christian unity may prevail throughout the whole of our churches.

Items of General Interest.

A. Fischer, from the College of the Bible, has been engaged for his vacation for three months. He will assist Bro. F. Collins at Auburn.

Junee-Marrar.—Bro. T. G. Mason is expected to start duty in this district on Nov. 19. We expect much blessing from his ministry.

Inverell-Moree-Narrabri.—Bro. H. Wilson Cust will help Bro. E. J. Waters to keep this work together till next Conference.

Bangalow-Tyalgum.—We are glad to note the zeal of Bro. W. A. Strongman. We have asked the Government to put up some lots at Tyalgum for sale, and they have promised to do so in the near future. If one is secured, we understand that it is the intention of the church to put up a chapel in the Christmas holidays.

Lismore-Casino and other places up on the Richmond River are sure to be much benefited by the recent district Conference. They have our prayers.

Mosman.—Bro. A. G. Saunders closes his three months' service at the end of the month. We are sorry to lose him. His work has been much appreciated. We pray that God will grant him his heart's desire, and open up the way for him to enter the Foreign Mission field as a medical missionary.

Sisters' Rally.—Our thanks are due to the Conference sisters for their recent help. They have sent in £13, exactly the same result as the meeting for men.

Our Paper.—The first issue of "Missions" has been published. The November number will be chiefly devoted to Home fields. We intend to post it to every home in our churches. To help pay the printer, we ask for subscribers at 1/- per year. 500 at least are needed.

Church Extension Fund.—The Committee are trying to get this going. A plan has been devised whereby we can guarantee a good security to all who lend us money. We invite loans (large or small). Our aim is to erect the Erskineville chapel as the first building. A country brother wishes to help us get a fair start, and offers to donate to the fund £50 at once if nine others will do the same to make a working capital of £500. This to be supplemented by loans or gifts.

Finance.—The receipts during the month were £24/8/7; the expenditure, £19/6/3/-. The debit balance is therefore now £17/8/17/1, as compared with £23/2/8 last month, a decrease of £5/1. By the generosity of a brother at Hornsby, we received £100 for the general account. Towards the State Evangelist's travelling expenses we have in hand £4/6/3/-. The Lord has been good to us in this matter, and we thank him for putting it into the hearts of the members to support our enterprises. All remittances may be sent to A. E. Illingworth, Hon. Org. Sec., 67 Denison-st., Wool-lahra.

RICHMOND-TWEED RIVERS DISTRICT NOTES.

Two additions by faith and baptism at Bangalow, and two confessions at Casino, were reported to the monthly meeting of the Committee on Oct. 17.

Receipts for the month (including £5/0/6 Home Mission subsidy, and £1/5/- from brethren outside the district) were £22/2/9. The expenditure was £26/2/7. Loss on month's transactions, £3 19/10. Credit balance has now been reduced to £3/10/1. Contributions from more brethren are necessary, or an increase on the part of those now contributing, if the work is to be fully sustained.

Bro. Strongman has started regular monthly meetings at Palm Valley, in the Condong Ranges. Nineteen present at the first service. All desire his return. No regular religious services are held in this place.

Acknowledgments.

FOREIGN MISSION FUND.

Queensland—Sister Colvin, Sandgate, £3. Victoria—Churches—Williamstown, £7/18/-; Ultima, £10; Bet Bel, £1/5/-; E. A. Gowan, Mt. Clear, 7/6. Children's Day—Bro. and Sister Clements, Bayswater, 5/-; E. Eastlake, Bairnsdale, 2/6. Sth. Australia—Miss Robertson, Adelaide, 10/-; A Brother, 10/-; A Brother, for native workers, £25. Tasmania—Total contributions received by the Treasurer, F.M. Committee—Churches—New Ground, £4/6/6; South Preston, £1/5/-; Mole Creek, 5/-; South Road, £1; Primrose Park, £2 7/-; Launceston, £4/11/9; Nubeena, £10; Geeyeston, 17/6; Esperance, 17/1; Hobart, £11/1/3; Tasmanian Sisters, for Bible Woman, India, £8; Bro. and Sister Weston, Launceston, 5/-.

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

N.S.W. HOME MISSION FUND.

From Churches towards support of their preachers—Erskineville, to May 11, £6; Canley Vale, to Oct. 7, £6; Rookwood, to Sept. 17, £6/10/-; Merewether, to Sept. 23, £3; Hamilton, to Sept. 12/11/-; Wagga, to Sept. 17, £2/10/-; Junee, 23, £2/10/-; Marrar, to Oct. 1, £9. From Churches, per collectors—Marrickville, £3; Belmore, £1/0/6; Mosman, £4; Wagga, 11/3; 7/8; Hornsby, £2/0/7; Petersham, £1/13/-; An-North Sydney, £2/0/7; State Evangelists, 10/1/-; Erskineville, £1/4/-; 1st Fund, £1/6/3/-, as follows—Bro. C. J. Morris, Peak Hill, £5; Bro. and Sister Rofe, Hornsby,

£10; Bro. Erskine, Coolamon, 10/-; Bro. T. Savage, Enmore, £2/2/-; Bro. G. Stimson, Canley Vale, £2; Bro. R. T. Wilson, Yerranderie, 5/-; Bro. D. R. Hall, Sydney, £1/1/-; Sister Deane, Malden, 4/6; Bro. C. R. Furlonger, Singleton, 10/-; Sister Nixon, Gunbar, 5/-; Bro. Lockley, Enmore, 5/6; Bro. and Sister Wells, Bangalow, £1/1/6; Bro. P. Winter, Moree, £3; Bro. Latimer, Taree, £1; Bro. Black, Rockdale, £1; Wingham Church, £1; Bro. Ashwood, Petersham, £1; Bro. G. Logan, Sydney, £1/1/-; Bro. T. W. Smith, Paddington, 5/-; Killabakh Church, 10/-; Bro. Leck, Sydney, £1; Bro. P. Tanner, Marrickville, 10/-; Sister Flecknoe, Paddington, 5/-; Bro. E. Winter, Inglewood Forest, £10; Bro. S. Brad-dock, Enmore, £1; Bro. Graydon, Paddington, 10/-; Bro. and Sister F. Steer, Enmore, 10/-; Sister Hall, Sydney, 7/6. Individual Contributions—Sister Cheate, Belmore, 3/-; Bro. J. T. Roberts, Temora, 12/-; Petersham Bro., 1/-; Hornsby Bro., £100; C. J. and Sister Lea, Hornsby, £5/10/-; Bro. R. T. Wilson, Yerranderie, 3/6; Bro. Ashwood, Petersham, £25; Sister Francis, Enmore, £1; Bro. Graydon, Paddington, 10/-; Sisters' Conference, special donations, £13; Sundries, 5/-; to October 16, £247/8/7.

45 Park-st.

Chas J. Lea, Treasurer.

VICTORIAN H.M. FUND.

Women's H.M. Rally, Collection at Masonic Hall, £61/7/4; Per Mrs. Davies, Supt. of Sisters' H.M. Committee, £91/2/1; total, £152/9/5. Maryborough and Bet Bet District, £29; F.J.S., 2/6; Terang, 7/-; Colac, £7; Castlemaine, £12; Brighton, penny-per-week collection, £3/8/2; Bro. W. A. Smith, Swanston-st., 10/-; Bro. and Sister Clements, senr., Bayswater, 10/-.

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THE HANDWRITING ON THE WALL.

Sunday School Lesson for November 12,
"Belshazzar's Feast and Fate," Daniel 5.

A. R. MAIN, B.A.

Our lesson appears out of its chronological order. The incidents recorded in it took place a little while before the events described in our lesson for September 24. Because of the manifestly easy application to temperance, we have it inserted here.

Historical setting.

On the death of Nebuchadnezzar, the king of Babylon, whose exploits have already been dealt with in the Sunday School Lessons, his son, Evil-Merodach, reigned in his stead. 2 Kings 25: 27 mentions the kindness of this monarch towards Jehoiachin, the captive king of Judah. Evil-Merodach was assassinated by his brother-in-law Neriglissar, who usurped the throne, but who after four years was slain in a battle waged against Cyrus and the Persians. He left a child to take up the rule. The nobles, however, chose for themselves a warrior king, Nabonidus, who put to death the son of Neriglissar. It is believed that in order to strengthen his position he married a daughter of Nebuchadnezzar. Belshazzar was his son. For seventeen years Nabonidus warred against the Persians and Medes, at first withstanding them, but then suffering a great defeat near Babylon. Belshazzar, called "the king's son" in Cyrus's inscription, evidently was associated with his father in the kingdom, and was given the title of king. Babylon was subjected to a close siege by the army of the victorious Cyrus, by whose proceedings, we are told, the Babylonians, feeling quite secure, "professed themselves to be mightily diverted." Apparently Cyrus took and entered part of Babylon ere the incident of our lesson took place. But part of the city held out against the Medo-Persian army. Seven days after Cyrus's triumphal entry, and within a month of the capture of the city, the general of Cyrus stormed the part of the city which still held out. In that night Belshazzar was slain.

The feast.

In his feeling of safety Belshazzar could indulge in the luxurious banqueting of which Eastern monarchs were so fond. We find him in our lesson engaged in drunken revelling with a thousand of his lords, in the presence of his wives and concubines. The mention of the presence of these last at the feast was once thought by some to be a proof of the writer's ignorance, but investigation has shown that in the greater freedom allowed to women the Babylonians differed from most Oriental nations. The mention of the "plaster" in verse 5, when we know that the houses there had plastered walls, not walls draped with tapestry as was usual, is another thing which, though small in itself, goes to attest the truthfulness in details of the Bible writers.

At this feast the vessels from the temple in Jerusalem were sacrilegiously used, even as the company praised their heathen gods, thus exalting these above Jehovah. The poet Heine thus describes the scene:

"Quick the king spoke, while his proud glance
burned,
Quickly the servant went and returned.
He bore on his head the vessels of gold
Of Jehovah's temple the plunder bold.
With daring hand, in his frenzy grim
The king seized a beaker and filled to the brim,
And drained to the dregs the sacred cup,
And foaming he cried, as he drank it up,
'Jehovah, eternal scorn, I own
To thee. I am monarch of Babylon.'"

We should not regard the feast merriment as a careless drunken carousal, or the use of the temple vessels simply as a wanton, boastful, sacrilege. The king wished to inspire his officers; the temple vessels brought before them the previous conquests of the Babylonians and the campaign in which they had prevailed against the Jews—and, as he thought, Jehovah. Wright says it was not merely the conduct of a drunken debauchee, but partly of a cool politician. He intended to rouse his nobles and encourage them in his conflict with Cyrus.

The vision.

In the midst of the king and courtiers' profanities and revelries, suddenly—

"The yelling laughter was hushed, and all
Was still as death in the royal hall.
And see! And see! on the white wall high
The form of a hand went slowly by,
And wrote, and wrote, on the broad wall white,
Letters of fire, and vanished in night."

The king quaked in terror. Yet why should he fear? He knew not the meaning of the message. Why did he not think that its meaning might be one of favor? His life forbade such a thing; his guilty conscience excluded the thought.

Since no Chaldean seer could interpret the words of the vision, Daniel was summoned on the advice of the queen mother, who remembered his ability during her father's reign. The old man came; and, as he had pronounced doom upon Nebuchadnezzar, so did he now on his grandson. He reminded Belshazzar of Nebuchadnezzar's pride and fall; how from greatness and glory, and majesty, he was reduced to nakedness and madness—"his heart was made like the beasts." There are many instances of the madness in which the sufferer imagines himself to be a beast and acts as such. The contrast on which Daniel dwelt between the proud builder of Babylon and the miserable madman who ate grass as the oxen, was an instructive one. Daniel went on to charge Belshazzar with wicked neglect in not profiting by the example of his grandfather. "Thou knewest all this." There is a sermon in that sentence. In spite of God's previous warning, Belshazzar too, had lifted up his heart; the temple vessels present on the table, witnessed against him, that he regarded not and glorified not "the God in whose hand thy breath is, and whose are all thy ways."

Belshazzar was now ready to hear the interpretation. "*Mene, mene, tekel, upharsin.*" Numbered! numbered! weighed, and divisions! "*Mene*: God hath numbered thy kingdom and brought it to an end. *Tekel*: Thou art weighed in the balances, and art found wanting. *Peres*: Thy kingdom is divided, and given to the Medes and Persians." "*Peres*," of *v. 28*, is the singular, while "*upharsin*" is the plural (for emphasis, as in the repetition of "*mene*") of the same word, with "*u*" (= "*and*") prefixed. There is a play upon the word "*Peres*" in allusion to the Persians. Belshazzar then ordered the promised gifts to be given to Daniel, and commanded that he be proclaimed "third ruler in the kingdom," i.e., next to himself, his father, Nabonidus, being first. That night the king was slain.

"Crownless and sceptreless Belshazzar lay,
A robe of purple round a form of clay."

"God is the Judge."

This word of the Psalmist (Psa. 75: 7) seems appropriate here. We could read the story of Babylon and Belshazzar's fall in such a way as to leave God out of it. It might be explained in purely human terms. But the full explanation could not be given in the story of rival monarchs' lust for power and conquest. Of Nebuchadnezzar's fate it was said, "It is the decree of the Most High." So now of Belshazzar, "God hath numbered thy kingdom and brought it to an end." So the Lord judges men and nations to-day. All who act after the similitude of Belshazzar's sin—all guilty of his sins of intemperance, pride and irreverence—are, we may be sure, now judged by God.

Professor Wilkinson, in his "Epic of Paul," represents Paul as enforcing the truth of a coming judgment by this Old Testament example. There is abiding warning in it.

"Belshazzar, Babylonian king of old . . .
Saw visionary fingers of a hand
Come out upon the palace walls and write.

Thus, O Lord Felix, in our hours of feast,
Oft *Mene, Mene, Tekel, Upharsin*, . . .
Appalling words of final doom from God,
In lurid letters live along the walls
Of the soul's pleasure house—for who will heed!
Remorse, doubts, recoils, forebodings, fears,
And fearful looking for of judgment night,
Previsions flashed on the prophetic soul
Refusing to be hooded not to see—
These are handwritings on the wall from God;
They, syllabbling the sentence of his ire,
Spell *Mene, Mene, Tekel, Upharsin*,
For pleasure-lovers lost in lust and pride."



The joy of Children's Day is in the air. The argument of Nov. 5th (Children's Day) is unanswerable.



Address communications to

T. B. FISCHER,
Chesterfield-road,
Cheltenham,
Victoria.

'Phone, Cheltenham, 132

Serpent Worship in India.

Throughout the month of August various feasts are held. Nagpanchem, the ancient custom of worshipping the serpent, is observed. One day the women met in an open place outside the town and danced and sang for quite a long time. The women looked forward to this, and begged us to come and see them play. We were in the village when the women were gathering together, and how they greeted us! They call Mrs. Strutton "the first bai." The Indian people think no one is so nice as the one that becomes their first friend. Some were rather disappointed that we did not watch them dance. How sad it is that these people worship the serpent, giving it all the honor due to God! Oh, that their eyes may be opened to see the error of their ways. Offerings of sugar, etc., are placed before snake idols, and also left on ant hills in or round about the village for the people believe the snake has its home in such places. The last day of this festival, a life sized mud image of a man is put in a conspicuous place, and all the folk go and bow down before it. A large dummy elephant is also paraded through the village. The coconut festival follows the Nagpanchem, then after this Canabas worshippers spend four or five days in ignorantly seeking to appease their idol. Some, assuming to be possessed by Canabas spirit, act in senseless ways. Many people make vows, and those who have vowed previously take this opportunity to fulfil the vow. The sick are brought to the possessed ones to be healed, and many things happen which cannot be written. We would like you to have a peep at the work being accomplished at Baramati, even though there are such odds to fight against. When we are all gathered home by-and-bye, what a glorious time we shall have praising God for all he has wrought amongst the heathens. May God keep us faithful in the little while between that many more souls might be won for him.—Rosa F. Tilley, Baramati, India.

An Active Volcano.

Two baptisms at Hachioji, one of our Tokyo outstations. A week ago the party who climbed the volcano Osama were met with a terrific explosion at the edge of the crater. A good many were badly injured with red hot stones which fell on them. One, John Hail, a Presbyterian missionary, was killed. This has, of course, cast a gloom over the summer resort. I had climbed this mountain nine times without mishap. I will not go again.—P. A. Davey, Tokyo, Japan.

A Message from Bro. Watson.

We sail to-day by R.M.S. "Orontes." We have had some good meetings here, and the people listened with interest to what we had to say about

the work. The brethren here in W.A. have a hard field, but they are very hopeful, and expect great things in the future. The church at Fremantle is without an evangelist, which is a great pity. They have a fine building, and also good material to work upon in the form of a nice lot of young men and women. If only someone would take up the work there, I am sure it would become a great and powerful church.—H. Watson, en route to India.

Doings at Harda.

August has been a very broken month, as far as our regular work is concerned, as sickness amongst our Christians, festivals, and rain have

Children's Day, November 5.



In Every Bible School.

Teachers.—Talk missions to the children. You will thus gain them more easily for King Jesus. Parents.—Encourage your children to give with an open hand on Children's Day, and sow the seeds of liberality in the hearts of the little ones. Scholars.—Make Nov. 5 the great day of the year, and do not forget the children in heathen lands.

interfered with the usual routine. There is great rejoicing over the heavy rains we have had this week, as the prospects here were very discouraging. Some of the crops have been ruined, but this rain will help others, and we will not have the distress here they will have in some parts of India. Already relief works have been started in some parts. I have only been to one village this month. Have visited 21 days in Harda, averaging 8 visits a day. Part of the time Muerui has been with me, but she has been ill for several days, and was helping to care for one of the sick sisters for some days. I have not been well myself part of

the month, and am going to the hills for a couple of weeks, in a day or two. Six more boys have come from Damoh to our High School. They hope to go to the College afterwards. We had them here one evening for a dinner and a social evening afterwards. We told them they must speak English, which they were very glad to do, as they are very anxious to improve their English, but they and we had some fun over some of their mistakes. We had a social for all the Christians last week at which two or three good papers were read, one especially by one of the young women who had been in the Mahoba Orphanage years ago. The subject was, "How Should Husbands Treat their Wives?" Another was, "How Should Wives Treat their Husbands?" There was quite a discussion afterwards. One young man who works in the railway workshops is very much given to beating his wife, and it was thought a discussion like the above might have more effect on him than some other measures. We have hard matters to deal with at times.—Mary Thompson, Harda, India.

The First Lord's Day in November.

Future preachers of the gospel are made on Children's Day. In the full development of unfolded powers they will fill our pulpits some day.

On Children's Day, the church building should be made beautiful with bright banners and fragrant flowers. Decorate, lavishly decorate. Children, like birds, sing more sweetly amid leaves and vines and rich profusion of flowers.

Christ the Missionary.

Christ was a foreign missionary, when the Greeks came to him.

Christ was a city missionary, when he taught in Samaria.

Christ was a Sunday School missionary, when he opened up the Scriptures, and set men to studying the word of God.

Christ was a children's missionary, when he took them in his arms and blessed them.

Christ was a missionary to the poor, when he opened the eyes of the blind beggar.

Christ was a missionary to the rich, when he opened the spiritual eyes of Zacchaeus.

Even on the cross, Christ was a missionary to the robber, and his last command was the missionary commission.

THE HANDBOOK OF

"First Principles"

By A. R. MAIN, B.A.

Post Free, 6d.; or 12 Copies, post free, 5/-.



Queensland.

GYMPIE.—Through the departure of Bro. A. Hutchinson from our midst, we suffer heavy loss. He has been a very active worker for many years and has taken a live interest in the cause. He was chairman of officers, and frequently conducted the morning and evening services. On Tuesday, the 5th, he was presented with a handsome Bible, as a mark of esteem for faithful services, from the church members, on the eve of his departure to take up his daily duties near Zillmere. Last Thursday, the 12th inst., our annual meeting took place. Great interest was shown, and a record meeting was held. All are rousing up and anxiously awaiting the arrival of Bro. Millar, from Victoria, early in November. It was unanimously decided to purchase a new organ, and for this end an organ fund was established. Subscriptions will be thankfully acknowledged from the brotherhood.—S.T., Oct. 15.

West Australia.

NARROGIN.—The members of the Church of Christ in this district have now commenced meeting every Sunday morning for worship, and to observe the Lord's Supper, in the Rechabite hall, Narrogin. Any immersed believers passing through will be cordially welcomed to worship with us.—P. W. Saunders.

New Zealand.

DUNEDIN.—F. G. Goodwin, missionary to the New Hebrides, was speaker at the Tabernacle yesterday morning. In the afternoon F. L. Hadfield addressed the Bible School, and in the evening was the preacher. Three limelight lectures will be delivered this week, and on Thursday night a Foreign Mission rally will take place.—L.C.J.S., Oct. 16.

ASHBURTON.—Anniversary services well attended. The meeting for the breaking of bread was one of the largest on record. At the gospel service the choir under Bro. J. Readhead rendered several anthems with great feeling and expression. Bro. Greenwood preached on "The Angels' Message." The concert took place on Thursday, Oct. 5, when the church was well filled, and a varied programme of musical and elocutionary items was successfully carried out. Bro. F. L. Hadfield, of Bulawayo, South Africa, was with us, and gave a short but very interesting address on his work. On Friday and Saturday nights Bro. Hadfield gave lantern addresses on the mission work that has been carried on during the last five years, and the proposed new work. These addresses are of educational value, and we would strongly urge every church in New Zealand to hear them. On Oct. 8 Bro. Hadfield gave three addresses. The Sunday School decided to support a native child at £6 per year. The night meeting was a great gathering, and Bro. Hadfield gave an address on "Sacrifice" that touched hearts and will be productive of much good.

AUCKLAND (Ponsonby-rd.).—A meeting arranged by the Sisters' Conference Executive was held here last Thursday evening. Interesting reports of work carried on during the past six months were presented by Miss Morton, Conference Secretary; Mrs. Waddell, Dorcas; Mrs. Mac-

dermott, Temperance; Miss Blakey, Hospital Visiting; and Dominion-rd. Sisters' Aid, Mrs. Grinstead. Mrs. Perkins read a most interesting paper dealing with the work of herself and her assistants in their big infant class of 130 children, which was calculated to more fully enlist the sympathy of the mothers. Miss Evans, No-License Organiser, delivered a stirring address, and a few more workers were enrolled to take part in the campaign to win voters for the prohibition of the drink traffic. During the evening the Misses Phillips sang a duet, Miss H. Watson gave a piano-forte solo, and Mrs. Hadfield recited. We thank the sisters of country churches for their letters and messages. Very nice meeting again this morning, Bro. Davies presiding, and Bro. Page exhorting. We were pleased to have with us Bro. and Sister Turner, also Bro. Evans, Wanganui; J. Bell, Nelson; and Muir and Eaton, Dominion-rd. We are pleased to state that the sick ones who have been mentioned from time to time are all on a fair way to recovery.—F.D., Oct. 16.

NELSON.—On October 1 there was a large attendance of members at the meeting for the breaking of bread. A further record was established at the Bible School, 133 being present. The C.E. meetings are being very well attended. The quarterly business meeting of the church was held this evening. All departments are working well. The Sisters' Sewing Class, as a result of their recent sale of work, again donated a handsome sum to the officers to be used for church purposes. A very hearty vote of thanks was accorded these sisters. The various reports showed that the church work and auxiliaries were in a healthy state. Next Lord's day the anniversary of the Bible School is to be celebrated.—E.M.J., Oct. 11.

WELLINGTON SOUTH.—We have had a visit from Bro. and Sister A. F. Turner, of Auckland. They have been spending their holidays here. Bro. Mudge gave a very stirring address at the gospel service. He also speaks at an open air No License meeting next Saturday night. We are sorry to report the death of Sister Drake's husband, who was run over by a lorry and killed instantly. Our prayers and sympathy go out to the bereaved ones. Sister Drake has been left a widow with three young children.—H.M.H.

CHRISTCHURCH.—Since last report we have had the pleasure of receiving into fellowship two by faith and obedience, and one by letter. We have had the pleasure also of a short visit from Bro. F. L. Hadfield, who, in four lantern lectures, gave us a good insight into the work in South Africa, and the proposed work in the new station.

New South Wales.

BROKEN HILL (Railway Town).—Oct. 8, good services all day. Bro. E. H. Tuck, son of our evangelist, proclaimed the gospel message at night. Two young ladies made the good confession at the close of the address. Oct. 15, wet weather hindered out-going. Bro. R. J. House spoke to a small number in the evening; this morning we had Bro. Stacey, of Stirling East, and breaking of bread. Bro. A. E. Chapman addressed the church.—C.H.H.

MANNING RIVER.—It is some time since we reported; but the brethren are united, steadfast, and working. The word is being widely sounded

out, and results will come from the sowing. During our waiting interval Bro. J. Saxby, of Sydney, has put in some very useful work. For a month the churches at Taree and Wingham were instructed by him, and a wide circle of the public came to hear the word. Preparations are being made for additional work when Bro. Burns arrives. His work will begin on Oct. 22, and on Oct. 24 a public social is to be held in Taree chapel, at which leading men of other churches will come and help emphasise the principle of unity, for which disciples of Christ plead.—H.E.

MARRAR.—On Friday evening, we had the joy of witnessing, at the conclusion of Bro. Cus's address on "Baptism," the good confession made by two young people. They were immersed the same hour of the night. The candidates, who are the first-fruits of Marrar, since the erection of the chapel, travelled a distance of 25 miles in order to obey their Lord in baptism.—H. Wilson Cus.

WAGGA.—We are pleased to acknowledge contributions to building fund: Mrs. Mowsar, £1; Mrs. Bush, Balmain, 2/6. The general appeal for help having met with but scant response, we are now making a more direct appeal to the brethren. Will you kindly remedy this neglect and send your gifts to A. Brown, Railway-st., Wagga.

LILYVILLE.—Once more we have to rejoice at Lilyville, in that the self-denying labors of one of our brothers have been effectual in the fitting up and completing the lighting arrangements for the chapel, so giving to us a beautiful ordinary gas light to take the place of the substitute we had been using so long. The school and other auxiliaries are in a flourishing condition, whilst the morning meeting for the breaking of bread is well sustained by the members.

BELMORE.—A good attendance at the gospel service, when Bro. Browne showed by blackboard the steps taken by man in drifting away from God, and then the steps to be taken to get back to eternal life. At the breaking of bread to-night we had the joy of receiving into fellowship two who were buried with Christ on Wednesday evening. Our promises for £100 campaign stands at £66/10/-; other indefinite promises we expect will bring this amount to £75. Brethren, who will help us to raise the other £25? We want that other £27/10/-, promised conditionally on our reaching £100. Don't delay with your gift or promise, however small it will be thankfully received and acknowledged. Send to-day to A. A. Barratt, Kent-st., Belmore.

AUBURN.—On Lord's day, 15th, we had the pleasure of a visit from Bro. Ellis and Bro. and Sister T. J. Cook, from Bendigo, the brethren helping in the meetings and Bible School. We have had several additions by letter, but no confessions for some weeks. However, we are not discouraged, but we are faithfully working and proclaiming the glorious gospel, trusting that God will in his own good time give the increase. Bro. and Sister Collins have won their way into the hearts of the people, and are both greatly esteemed by all sections of the community.

PADDINGTON.—Our Bible School is steadily increasing in membership. A scheme is on foot to erect class rooms for infants. Bro. C. Watt gave a nice address on "Jewels" at our morning service. Fair meeting at night. One confession. Bro. F. Filmer has consented to speak at our mid-week service. We shall give him a royal welcome.—A.E.I.

ENMORE.—Good meetings all day. Bro. E. Gole addressed the church in the morning and Bro. F. T. Webber at night. We were pleased to have as visitors, Sister Miss Lyall, from Swanston-st. church, and Bro. and Sister Filmer, from Pentecost Island.—E.J.H.

HAMILTON.—Last Lord's day Bro. Lancy exhorted the church, and Bro. F. Goode, of Petersham, delivered a temperance sermon at night on behalf of the Newcastle Temperance Association. One of our Bible School scholars decided to follow Christ. Bro. Illingworth's visit was much appreciated by the brethren. He addressed a meeting on Thursday night. This morning Bro. Burns, late of Petersham, exhorted the brethren,

his subject being, "The Holy Trinity." The school rally is still progressing; the reds and blues are equal, and the number now enrolled is about 100. Our building fund is now receiving attention, and our hearts are gladdened. Collected by R. Fraser, 2/-; special gift from Sister E. Winter, 16/-; Bren. T. Hagger, 4/-; L. H. Robinson, Bungawalbyn, 5/-; Wells, Bangalow, 4/2. Grand total, £43/0/6. Heartily thanks to you all. Will others please send us a gift, or duplicate a previous one? Send without delay to S. G. Goddard.

BELMORE.—Good meeting this morning. Bro. W. J. Williams exhorted the church. To-night at the close of a fine address by Bro. G. H. Browne, a young man made the good confession. The great need of Belmore is more accommodation, especially for the Bible School. We have more on the roll than we could seat if they all came. Those who come, crowd the building to such an extent that good work is almost impossible. We are depending on the brethren for assistance in this matter. If we reach that £100 mentioned in our report two weeks ago, we will be able to improve our accommodation very much. Brethren, help us. Send us a donation, no matter how small, and do it now. A. A. Barratt, Kent-st., Belmore.

LILYVILLE.—Lord's day, 22nd, witnessed good meetings. The brother who previously had made the good confession was baptised. Bible School improving; children interested, the examination on First Principles bringing 15 out of 16 entries for the testing time. The oversight of the work here is still under the care of Bro. W. Fox, on whom we pray a rich blessing.

NORTH SYDNEY.—At the mid-week meeting on October 19, we were pleased to see a large attendance. A number from Mosman were present, and at the close of the meeting a young woman who had made the good confession was immersed. The attendances at the meetings on Sunday last were improved, Bro. Saunders giving stirring addresses at both services.—W.J.M.

PETERSHAM.—On October 23 our Lord's day School concert and entertainment was held. We had an excellent gathering. Very good programme, assisted by scholars and Bible Class. At the end of the programme, we bade farewell to Bro. and Sister Burns, who have left us to take up the work in the Manning River district. A presentation was made to Bro. Burns on behalf of the Teachers' Bible Class and C.E. Society, by Bro. Iliffe, of a fine plated inkstand. Sunday last, good meeting at night. Bro. Filmer, of New Hebrides, was the preacher, and gave some interesting experiences. Bro. Crawford's eldest daughter Eleanor was baptised.—T.I.

CANLEY VALE.—Oct. 15, we had with us as visitors, Bro. and Sister Tully, of Doncaster, Vic. Bro. Tully was kept in harness while here. He had a pleasant little talk with the children of the Bible School, and also gave the church an encouraging address. Oct. 22, Bro. Miller, from Doncaster, broke bread with us. Bro. W. H. Wooster gave an interesting discourse. Our school sat for examination on Saturday, 21st, and we are now waiting eagerly for the final results. Saturday, 28th, the children are to be catered for in the shape of a tea-party.—A.O.W.

South Australia.

NORWOOD.—Thursday mid-week, splendid meeting, fully 100 present. Good meetings to-day. Many visitors at the morning service. Evening, best attendance for some time. P. A. Dickson took both services. Addresses much appreciated. Ladies' Bible Class under our brother, increasing in membership; will soon be up to former numbers.—G.H.J.

GOOLWA.—Three confessions at night. Our school opened again, after being closed for three weeks on account of measles. These caused small meetings to-day.—J.T.T., Oct. 22.

COTTONVILLE.—A good attendance at our morning meeting to-day. Bro. F. Thomas exhorted the church. We were pleased to have with us Sister Mrs. Clark, North Fitzroy, Vic., and Sister Mrs. Smith, Mildura.—J. McNicol, Oct. 22.

SEMAPHORE.—The church is making progress. This morning Sister P. Smith, from Nth. Adelaide, and Bro. W. Dring, of Hindmarsh, also Miss A. Paternoster, who was baptised during the week, were received into fellowship. Bible School to-day was a record. To-night the attendance was above the average at the gospel service. A lady responded to the gospel invitation. Will church officials please note that Bro. S. Walker is now our church secretary.—W. J. Taylor.

KADINA.—The mission is now in good going order. Bro. Griffith is preaching. 36 have confessed Christ during the last two weeks. Sunday nights it has been necessary to let down the walls of the tent, on account of not being able to get the crowd inside. Average attendance on week nights, 196. The greatest thing talked about is the Church of Christ mission. Prospects are good for a glorious harvest. This morning we received 20 converts into the church who were baptised during the past week. A glorious meeting. Bro. Griffith gave us a fine address. To-night the tent was crowded out, and three more responded to the invitation.—E.G.W., Oct. 22.

NORTH ADELAIDE.—On Oct. 7 the junior scholars of the Sunday School had their picnic in the Botanic Gardens. Tea was served to them by the teachers, and before leaving each child was presented with a gift. A fortnight later the remaining part of the school were conveyed by electric car to Ridge Park, Glen Osmond, Lord's day evening, Oct. 22, after an impressive discourse by Dr. Verco, a married man made the good confession.—V.B.T., Oct. 23.

UNLEY.—Mr. D. F. Pike visited the Sunday School this afternoon and gave an address to the scholars and visitors. This evening Mr. Pike preached to a good audience, and spoke very impressively, emphasising his points by illustrations of Chinese character and habits. On Saturday the opening meeting of the tennis club was held at the courts in the Botanic Gardens. It was a beautiful day; there was a good number of players and friends, and a very enjoyable afternoon was spent. We were delighted to have a visit from Mr. G. T. Walden, Mr. and Mrs. Gore, and others during the afternoon. The club is looking forward to a successful season. The club's court has been greatly improved. Mr. W. T. Manning and his son, Mr. B. W. Manning, who were chiefly instrumental in starting the club, have been elected life members. Our Sunday School picnic is to be held at Kensington Gardens on Saturday next. Bro. W. T. Manning returned from W.A. on Saturday, and we were glad to have him meeting with us to-day.—P.S.M.

GROTE-ST.—On October 15, the Walden-Thomas mission was inaugurated, and will be continued for about a month. Bro. Walden addressed the church in the morning, and based his remarks on "What doest thou here, Elijah?" and at the evening service, which was packed to the doors, Bro. Walden chose as his subject, "What is wrong with the World?" Prior to the sermon Bro. Walden made special reference to our late Bro. E. L. Batchelor. At the close of the service two scholars from the Sunday School made the good confession. Good interest has been maintained at all meetings during the week. Bro. Walden conducts a Bible study class in the afternoons, and on Saturday evenings a temperance meeting. To-day, 22nd, splendid meetings. Bro. Walden's address this morning was based on the theme, "Does Job serve God for Nought?" Those who had made the confession and had been baptised, received the right hand of fellowship and were welcomed into the church (the number being six). During the week one of our number has been called home—Sister Miss Pearl Caldicott. Her remains were interred in the West Terrace Cemetery, on Thursday last, in the presence of a large circle of friends. Our sister was a devoted Sunday School teacher, member of C.E. Society, and the church choir, and she has gone to dwell in the house of the Lord for ever. At the service this afternoon Bro. J. E. Thomas made special reference to our late sister. This evening, a crowded church. Bro. Walden spoke on "Mother, behold thy Son." The grandest thing in all the world was a good woman. He did not mean a

clever woman, but simply a good woman, and a Christian mother was the apex of a woman's life. It was Jesus who first sowed the respect for mother, and since then mother had been sowing the seed of God's love. At the close one confession. Total to date, 9. Brethren, we ask for a continuance of your prayers on our brother's labors.—W.J.M., Oct. 22.

Tasmania.

LAUNCESTON.—On Oct. 15, we had as a visitor Sister Brady, from Lygon-st., Melbourne. Bro. Holland has returned to Geelong. On the 16th a farewell social was given him, and a small present in appreciation of his service. He and Bro. Johnston have been a great help to us. We are looking forward to the coming of our evangelist, Bro. A. P. Wilson, who is to arrive on Nov. 2.—Peter Orr.

Victoria.

PRAHRAN.—Last Lord's day morning we listened to a splendid exhortation from Bro. Campbell Edwards. In the evening Bro. Gordon delivered a stirring gospel address to a good gathering of people. An elderly man made the good confession. This marks the close of Bro. Gordon's labors with us. We are sorry to lose him. We expect P. J. Pond to take up the work next Lord's day. We are grateful to the H.M. Committee for the interest they have shown, and to Bro. Campbell Edwards, who has very generously come to our assistance in securing Bro. Pond's services.—A.E.M.

GEELONG.—There was a very large meeting on Sunday morning last, several visitors being present from sister churches. We were pleased to have with us Bro. H. Knott, M.A., who gave a most helpful address on "Faith's Conflicts." In the evening Bro. Knott preached a most able sermon on "Justifiable Pride," at the conclusion of which a young man made the good confession. This we believe to be the commencement of a great revival. The collection for the hospital amounted to £3/5/—E.B.

MIDDLE PARK.—Since our last report we have to record three confessions and three additions to our membership. Our meetings continue to be very well attended. We had 79 members present last Lord's day morning, and 10 remained after evening service for breaking of bread. There were nearly 100 present at the morning meeting. Our school is prospering.—J.S.M.

MARYBOROUGH.—Last night we had a splendid meeting at Maryborough; about 180 present to hear an address on "What the Scriptures Teach About Baptism." At the conclusion of the service one young lady made the good confession and was baptised the same hour. Bro. Baker is doing splendid work in the district, and his labors are much appreciated.—H. P. Leng.

MORELAND.—Good meetings continue here. To-day 66 members broke bread. Included in our number were Bro. and Sister Theo. Edwards, from Narracoorte; Bro. Eli Neville, Bro. Kenny and Bro. Peppard, from South Melbourne. Bro. Theo. Edwards delivered a powerful and much appreciated address on "The Inner Circle with Christ." The new chapel is to be opened next Lord's day, Oct. 29, when we hope to have big meetings. These meetings were to have been followed with a tent mission, but Bro. Bagley has been detained at Shepparton longer than was expected, but will be with us about two weeks later. Everything going well.—J.H., Oct. 22.

NORTH COTE.—Good meeting on Lord's day morning last, when Bro. Stevens, from Newmarket, gave a helpful address. Six were received into fellowship—the three confessions we reported last week, one by letter, and two baptised believers. The evening meeting was fair, considering weather conditions, and we were cheered to hear a married lady confess her faith in Jesus. Our building fund is still open.

Continued on page 714.

"SOME GREAT THING."

By A. Fraser Robertson.

The minister's daughter closed her book and sat up; then absently smoothed the crumpled cushions on the sofa where she had been lolling, and yawned aloud.

"Going out?" questioned her mother from her seat at the centre table.

The girl eyed the sodden manse garden through the window, and shuddered.

"What is there to take one out on a day like this?" she counter-questioned.

"The diligent 'snip, snip' of the old lady's scissors was the only audible reply.

"What's that you're doing, mother?" The girl spoke again, her languid eyes on the flashing implements.

"Cutting out for the work party." Then, half in jest, "What do you say, Hilda, to lend a hand?"

"Not in my line," returned Hilda.

The garden gate "clicked" at the moment, and Mrs. Smeaton glanced up.

"There's your father," she observed, "looking dead-beat, as usual!" and she fixed troubled eyes on the stooping form of the minister slowly advancing.

"Why does he work so hard? Where's the sense of keeping an assistant if he gets nothing out of him?" her daughter flung out irritably. "At his age he ought to be taking things easy."

"He ought, but he won't," sighed the mother.

"He always said he'd rather wear out than rust out," observed Hilda, still irritable.

"It isn't exactly pleasant looking on at the wearing-out process," retorted the minister's wife, a hint of suppressed bitterness in her tones.

A pause, during which the resumed "snipping" was the only sound that broke the stillness. Then came the "bang" of the study door. Apparently the minister had shut himself in.

"Starting straight away on his sermon after a long afternoon of visiting!" sighed Mrs. Smeaton. Then her tone, half-deprecating:

"You couldn't help, I suppose, Hilda?"

"I couldn't write his sermons, if that is what you mean, mother."

"I mean in visiting?"

"Carry beef-tea and jelly, and haunt the sick-beds of the village?" the girl interpreted quickly. "No, I couldn't! It isn't in my line any more than cutting out white seam. And, too, why should I relieve Mr. Sefton of the work he's paid to do?"

The older lady sighed again. Another hearer might have discovered a hint of reproach in the sound, but, as it happened, at the moment Hilda was full of something of her own—something that had been waiting "a convenient season" to declare itself—and now the convenient season appeared to have arrived.

"Mother," she began, with a slightly dramatic touch, "I've wanted to tell you: I've been making resolutions!"

Mrs. Smeaton looked up quickly, an expectant gleam in her eyes. In spite of the child's seeming indifference, she had hit on some scheme for sparing her father.

"It was this summer," continued the speaker, and her words quenched the mother's flickering hope. "I met a girl at a house where I was staying. She seemed to have everything, as the world counts things. Then one day I discovered she had given up all—left her West End home and the swim of society, and gone to work in London!"

She paused after this impressive announcement; then resumed: "Actually gone to live in the slums—to devote her time, her strength, her life to the poor! It struck me as splendid! I haven't been so thrilled for long!"

"Isn't slumming the fashion of the day?" asked Mrs. Smeaton, in a voice that had grown sud-

denly flat. "It's the age of philanthropy—ours—and slumdom, like other things, comes in for its share of attention."

"I thought it noble!" reiterated Hilda, ignoring her mother's aside—her enthusiasm bubbling anew to the top. "So noble, in fact, that there and then I made up my mind to follow her example."

Mrs. Smeaton looked up startled.

"My dear, to follow her example?" she echoed. Hilda nodded.

"But, my dear, do you realise what you are proposing?" cried the mother, fairly roused. "And, Hilda, forgive me, but you are sure you are not deceived as to the real nature of your motive? I do not wish to be disagreeable or damping, but discontent—it is so insidious in its forms—masquerades under so many different guises—"

Her daughter bridled.

"I am not aware of any discontent," she retorted coldly, "unless, indeed, what I once heard father call 'divine discontent' from the pulpit. That may certainly be at the root of my resolution!"

"But, my dear," Mrs. Smeaton expostulated afresh, "surely, surely you are going to extremes! If it is work you wish, you need not, in all conscience, go so far afield as London! There's Leaford at your door! And heaven knows there's work enough to do here, and none too many to do it!"

Her daughter "pshawed" her impatience.

"I knew you'd never understand," she returned hopelessly. "Leaford!" a ring of scorn in her voice. "Why, Leaford isn't at all the sort of thing I mean! Can't you see I want to do some big thing with my life? No half measures for me! It must be all or nothing! Out-and-out devotion! I am ready to give up everything—ease, comfort, leisure—to go down into the slums—into the depths, if need be—to shirk nothing—even to welcome hardship!"

She paused, breathless. Her eyes darkened and glowed with the glow of exaltation.

"The idea is to raise the outcasts?" queried Mrs. Smeaton.

"Why, of course!" impatient of her hearer's denseness. "There will be the power of a life, pervading all! It cannot help itself—any more than leaven can help leavening the lump."

"I'm afraid, dear, I don't quite see the thing from your point of view," said Mrs. Smeaton, helplessly.

"It isn't to be expected you should," returned the girl, half-tolerant, half-contemptuous. "You've lived so long in this hole-in-the-corner, that naturally your ideas have become, like the place, cramped and narrow."

The same evening Mrs. Smeaton went to her husband—a weight at her heart, a furrow on her brow—and sketched for his behoof her conversation with her daughter. But the minister did not appear to share her gloomy view of the situation.

"Just the old story!" he commented. "Naaman great thing." The work at hand is too simple—too commonplace. Nothing short of 'some great thing' will suffice."

"Then," demanded the perplexed parent, "what would you advise me to do?"

"Do nothing," counselled the minister. "She must discover her mistake for herself. Just at away by a fancied flavor of heroism about the ence. She will only learn her lesson by experi-

But the mother failed to bring a like philosophy to bear upon the subject. Then suddenly in the night watches did the thought of Aunt Kate blaze upon her horizon, like a rainbow through clouds.

"Your sister may be able to do something when she comes," she said to the minister next day.

"The child may listen to Kate."

From that day the troubled lady anchored her hopes on the expected arrival. As the day of her advent approached, a nightmare dread oppressed the minister's wife, lest this sister, whom the force of circumstances had separated from them for over a decade, should fail in her time of need. But no catastrophe intervened, and up to time the guest arrived.

To the household at the manse the event was one of profoundest interest. The photo. of Aunt Kate adorning the drawing-room chimney-piece promised great things, portraying, as it did, a face of singular beauty—eyes and brow so calm that only the closest observer might suspect the deep waters of tragedy beneath. The tragedy itself could be covered by a sentence.

On the eve of starting for abroad, to join the man she was engaged to marry, had come the stunning news of his death. Recovery from this blow had found her still intent on realising the cherished project of her life—to become a missionary. Then, with almost crushing force, a second blow had descended. Her mother had been stricken down—reduced to helpless invalidism—and duty had pre-emptorily pointed out her place at home. This, in brief, comprised the tragedy of a life, and it was to the woman who had risen out of this that the minister's wife, in her time of stress and stern, looked as to a desired haven.

And the lady was not the only one who counted on the coming of the counsellor. Her daughter likewise built her secret hopes on the advent of her aunt. If history spoke true, had she not, too, once on a time, cherished, like her, her high ambitions? If they had fallen short of actual fulfilment—if the finale of her life had turned out somewhat tame (vegetation in a remote corner of the earth, and the practice of benevolence)—still she would be able to give her an understanding, and an appreciation denied her by her parents.

So, one night, in the kindly gloaming, when the guest had been a week in the house, she found courage to put her high purpose into words.

"I knew you would understand," she wound up when she had ended her recital. "You have been out in the world. You have not been bounded by Leaford all your days. You naturally, take a broad outlook on life."

"You might not think so, if you came to live with me," returned the older woman. "My life, to an outsider, would probably appear a tame affair—uneventful, jog-trot—its highest aim to fill gaps, to color lives that are grey, to make the rough places plain."

"You find it tedious, by force of contrast with what might have been?" interpolated her listener with eager sympathy.

Her companion smiled slowly.

"Hardly tedious," she demurred. "It seems to me there must be something wrong in us if we find our lives ever tedious; though, at one time," she added, half to herself, "I dreamed of a different life from my present one."

"We have the making or the marring of our lives in our own hands," asserted Hilda, sweepingly. "It is our own fault if we fail to make them."

Again her companion demurred.

"To a certain extent," she admitted. "But don't you think God sometimes takes our lives out of our hands, and fashions them after quite a different pattern from what we have planned?"

"I don't know," returned her niece, dubiously. "You don't think people sometimes cloak beneath such phrases the muddle they themselves have made of life?"

"I shouldn't like to take that view," rejoined the other.

"Well, anyway, I am sure we have much in our own hands," pursued the girl, waiving the decision. "For instance—with eager egotism—I mean to do some great thing with mine. I cannot tell you quite how I feel about it—almost as if I had had a call!"

Her face glowed with the glow of the enthusiast. Her companion eyed her with an old expression.

"I felt just so, once on a time," she said at length. "I, too, thought to mould my life, but

**Where everything
is the best
by actual test.**

From the Field—Continued.

CHELTHENHAM.—Splendid services on Sunday. Three received in. One baptised, and one decision in Mr. A. Towns. The school and friends gave £2/9/6 for F.M. Children's Day. Our hospital collection amounted to £7/1/6, from school and congregation. The following have been elected at the annual business meeting of the school—Supt., R. W. Tuck; vice-supt., W. Woff; secy., F. W. Martin; treas., W. Woff; recording sec., C. E. Judd; organist, Miss Ida Judd; song leader, Miss Inez Judd; librarian, P. Bryce. Two teachers resigned, Mrs. C. Chapman and Miss H. Penny, and letters of appreciation for past services are to be sent them.

MILDURA.—Lord's day, October 15th, several visitors were in our meeting—Sisters Marfleet and Davis, also Bro. and Sister R. Lyall, of Swanston-st., Melbourne. During the week Bro. and Sister Hugh Gray had arrived from Dandenong to take up the work as preacher for the church, and they were extended a very hearty welcome. They were commended by the church at Dandenong in terms of loving regard and testimony to the good work done in that field by Bro. Gray during five years' acceptable service, and the hope expressed for the same happy state of things to continue in his new sphere. Bro. R. Lyall presided at the morning gathering. In the afternoon the Bible School resumed sessions after having been closed for four weeks along with other schools, because of the prevailing epidemic of measles amongst the children of the district. Bro. Gray addressed the school. In the evening there was a good attendance at the gospel service, and Bro. Gray gave an excellent address. On Tuesday evening, Oct. 10, a social meeting of members of the church and friends was held. Bro. Haliday occupied the chair, and with Bro. Cameron and Bro. Faulkner, welcomed Bro. Gray to the district and to his work with the church as their preacher. A programme of music and recitations was submitted and enjoyed. Bro. Mansell made a presentation on behalf of the church to Bro. and Sister Hawthorth, as a memento of their golden wedding recently celebrated. Altogether the prospects of the church seem bright. Some sixteen brethren and sisters until recently in membership at Mildura, but who live at Merbein, a new settlement about seven miles from Mildura, are now conducting separate meetings at Merbein at the homes of the brethren. They have secured the use of the State School, and will shortly hold gospel meetings in the evenings. They are hoping to secure Bro. Gray to help them occasionally, but will mostly rely on the efforts of local brethren, who certainly deserve every success.

BRUNSWICK.—At the prayer meeting on Oct. 11, one confession was taken. On the 15th, we numbered at worship 110. Exhortation by M. W. Green. Splendid prayer meeting at 6.30. Gospel by Bro. Way, on "Only Foolish." Wednesday, the 18th, saw a baptism and another confession. To-day Bro. Dunn exhorted the church. One received in. Bro. Way preached on "The Inevitable Meeting." Bro. Theo. Edwards, evangelist from Narracoorte, S.A., (immersed here 21 years ago), was, with wife and child, at the gospel service. Hospital collections, £3/6/4 (school, £1; church, £2/6/4).—W.T., Oct. 22.

MELBOURNE (Swanston-st.).—Last Lord's day, our 46th anniversary was celebrated, the meetings having commenced in the Manchester Unity Hall (next door to the present building), on 22nd October, 1865. The removal to the chapel took place in 1882. Occasion was taken to have reunion with former members, who are now taking an active part in suburban and other congregations. The following were present: Bro. and Sister Miss Alford, of Newmarket; Bro. Percy Bryce, of Cheltenham; Bro. and Sister Clements, of Bayswater; Sister Clarke, of Middle Park; Bro. T. R. Hall, of Middle Park; Bro. Robt. Hall, of Wellington, N.Z.; Sisters Misses Hayden, of Brighton; Bro. Thos. Gracie, of Northcote; Bro. W. A. Kemp, and Bro. J. Y. Potts, of Ascot Vale;

Sister F. W. Martin, of Cheltenham; Sister Moysey and Bro. Campbell Moysey, of Williamstown; Bro. and Sister Jas. McCoughtry, of Hawthorn; Bro. Proctor, of Montrose; Sister W. Renton, of Lygon-st., Carlton; Bro. and Sister R. S. Smith, of Windsor. Other visitors were Bro. and Sister of Perth; Sisters Bowden and Miss Bowden, of Norwood, S.A.; Bro. Parsons, of Hindmarsh, S.A.; Bro. and Sister W. A. Dickens, of Preston; Sister Ferguson; Sister P. Bryce, of Cheltenham; Sisters W. A. Kemp and J. Y. Potts, of Ascot Vale; Bro. Henselwood, of Mildura. In the evening we had Bro. and Sister Barrett, of Newmarket; Bro. J. McGregor, of Tabernacle, Fitzroy; Bro. W. Meekison, of Middle Park; Bro. MacLachlan, of Eelmea. Letters were received from a number, expressing regret at their inability to be present, and wishing us a happy time. Bro. Allen gave an excellent address in the morning on "Hitherto the Lord hath helped us." Bro. W. A. Kemp, Robert Hall, Bryce and T. R. Hall took part in the service. Luncheon was served to 114 persons, and tea to —. Many remained to the Bible Class and evening meeting, when Bro. Allen delivered an excellent address on "The Moral and Spiritual Aspects of Baptism." Splendid attendance. Two were baptised, who had made the good confession on the previous Lord's day evening. Altogether the day's services were most successful, and all enjoyed their fellowship together and pleasant reunion. A basket of provisions left over was given to the Salvation Army Women's Home, conducted a few doors from the chapel.

NORTH MELBOURNE.—Two received into fellowship last Lord's day, one being by faith and obedience. At the gospel meeting a young man made the good confession. We have received the resignation of our evangelist, Bro. Green, after four years' labor with us.—W.W.

NORTH RICHMOND.—Splendid meetings last Lord's day. Several visitors at the morning meeting, among whom was Bro. Rothery, who exhorted the church acceptably. Fine interest shown at evening meeting. Bro. Davis is faithfully sowing the good seed. We believe that the Lord will give the increase.—C. A. Anderson.

WARRAGUL.—Two of the four who came forward and confessed the Saviour, were baptised and received into fellowship on Lord's day morning—the other two are anxious to follow the Saviour also, but parents object. Strong Methodist influence is being brought to bear on parents. Perhaps a little opposition will do good. However, both candidates are sincere and fixed in their purpose to follow Jesus.—R.W.J.

STAWELL.—Good meetings at each service yesterday, and a record Bible School. At the gospel service quite a large number of young people were present. At this meeting an elderly gentleman made the good confession. He had been for over forty years, according to the measure of light he had received, a conscientious follower of the Lord, and during this period he did considerable preaching. He should be a great help to us.—A.P.A.B., Oct. 23.

CARLTON (Lygon-st.).—Excellent meetings on Lord's day. A number of visitors met with us at the breaking of bread, amongst whom were Bro. Wheaton, Kaniva; Sister Finlayson, Adelaide; Sister Barnett, Cheltenham; Bren. Milne (2), of Terang; Sister Milne, Kerang; Sisters Campbell and Cleary, from Hobart. Bro. Reg. Ennis gave a thoughtful exhortation in the morning, and Horace Kingsbury delivered a splendid discourse at night upon "Freedom by the Truth." We were made to rejoice by hearing two (a young man and a young woman) acknowledge Jesus as their Saviour. Collection for the Hospitals amounted to £17.—J.M.C.

FAIRFIELD PARK.—Bro. G. T. Black for the past seven months has been occupying the platform. During his labors he visited many in the district, it being hard work. Our brother is very earnest; the seed sown must be seen in the future. When the officers heard of Bro. Black's engagement in S.A., they accepted the generous offer of Bro. Bennett to help the church for 3, 6, or 12

months. On Thursday evening, 12th inst., a social was held to bid farewell to Bro. Black and welcome Bro. Bennett. A programme of songs and recitations, and addresses was given by students from the College and others. An enjoyable evening was spent. Bro. Black was the recipient of an umbrella as a memento of the church's appreciation of his services.—A. McGregor.

COLLINGWOOD.—Our long-looked-for temperance rally has come and gone. On Tuesday evening, Oct. 17, we had a most enjoyable time. A good programme was rendered. Our boys who have been trained by Bro. Pearl ally assisted us in the meeting. Bro. H. Kingsbury, of Lygon-st., who was the speaker for the evening, gave a very able and most profitable address. This was seen by the fact that at the close of the meeting twenty-one pledges were taken.—L.L.

SOUTH RICHMOND (Balmmain-st.).—Good meetings all last Lord's day. At the gospel meeting a young sister was baptised and a young man decided to follow Christ. We intend holding a special consecration meeting on Nov. 5. We expect to have with us Bro. C. M. Gordon upon that occasion. The gospel meeting at night will take the form of a floral service. Special hymns and address upon "God's Beautiful Flowers."—J.S.

Here & There.

P. A. Dickson's address is 37 Third Avenue, East Adelaide.

Send that postal note to Hamilton, N.S.W., while you think of it! Fund is now £43.

The secretary of the church at Casino, N.S.W., is W. E. Rankin, and his address is, Dalbarrabin, Casino.

The 46th anniversary of the Lygon-st. Sunday School will be held on October 29. See "Coming Events."

We have received from the Aged Preachers' Fund, per G. T. Walden, the sum of £6/10/- for W. W. Davey.

The tent mission at Kadina, S.A., conducted by S. G. Griffith, is moving along successfully. 39 confessions to date.

Hamilton, N.S.W., and Tyalgum, are competing to see which will have the £100 first. Brother, take part in this race.

We hear that Harold Knott, who recently returned from America, has accepted an engagement with the church at Ascot Vale, Victoria.

Girls! Come and hear Mr. Allen, at Mission Band meeting, Swanston-st. lecture hall, on Monday, November 6.—R.W.H., Sec. G.M.B.

The new chapel at Moreland, Victoria, will be opened on Sunday next, 29th, and will be followed by a tent mission, conducted by T. Bagley.

Kindergarten lecture on Tuesday evening, October 31, at 8 o'clock, in Swanston-st. lecture hall. A large attendance is desired for the remaining lectures. Come.

P. J. Pond has arrived from America, and will commence work with the Prahran church next Sunday. We expect to hear good things about his work in the near future.

The Murrumbidgee church wish to notify all the brethren living in the vicinity that gospel services are being held on Sunday evenings. Bro. C. Anderson is the speaker for next month.

We regret to hear that Bro. W. W. Mantell, after a serious illness of some months' duration, died on Saturday night last. We extend our sympathy to the bereaved ones who mourn his loss.

Bible School Union, Vic.—The next meeting of the general committee will be held in the Christian Chapel, Swanston-st., new hall, on Monday, Oct. 30, at 8 p.m. All delegates are requested to attend.—J.Y.P.

The annual meeting of the Churches of Christ in Great Britain and Ireland was held in August last at Leicester. Among the visitors present were Bro. Seddon, of Paris, and Bro. J. Hindle, of Sydney.

Bro. Seddon contributed to the *Christian Standard* an appreciative account of his visit, and the impressions he formed of the brethren in the Old Land.

The British statistics for the year show 200 churches, with a membership of 14,702, a decrease for the year of 135.

It is with great sorrow that we have to record the death of our loved and esteemed Sister J. A. Davies. It was necessary for her to undergo an operation, from the effects of which she succumbed on Monday morning last.

New South Wales disciples, Attention! Dec. 3 is only six weeks off. What of that? Why, it is the day of the offering for Bible Schools' work! Are you ready? The Committee asks for a big sum, it is true, but every penny is needed, and every penny will be spent in the interests of the Bible Schools.—F.T.S.

AGENTS AND OTHERS.—The AUSTRALIAN CHRISTIAN is posted every Thursday before 1 o'clock, in ample time for the Sydney and Adelaide expresses. If any delay is experienced in delivery at your end, it is requested that complaint be made at once to your head office. The dates stamped on the wrappers will show where the delay has taken place.

Harold Knott writes: "Had the pleasure of supplying for Bro. Gifford Gordon, Geelong, yesterday, who has been in bed for a few days. He is certainly doing a splendid work. Although it was wet last night, there were between 300 and 400 people present, and we had the pleasure of one confession at the close. The prospects are very bright." Bro. Knott's address is "Southport," 44 College Parade, Kew.

We recently inserted an inquiry for Mrs. Peter Brown (widow of our late Bro. Brown, Melbourne). The Government are very desirous to obtain one of his marriage books to make some necessary corrections. We have not so far been able to locate Mrs. Brown. Should any of our readers know of her address, please forward same to the Victorian Conference Secretary, M. McLellan, 263 Little Collins-st., Melbourne.

Everything has a beginning, and some things have ends also. The Bible School had its beginning years ago, but realisation of its value is only just beginning. The assumption of responsibility for it by the church is only just beginning also. Witness: the first offering on behalf of Bible Schools' work in Australia will be taken in New South Wales on December 3. It should be a good beginning—who can tell what its end will be?—F.T.S.

You can enjoy a pleasant and instructive half-hour in company with the College of the Bible illustrated souvenir. This souvenir is published by the managers of the *B.C. Magazine*, whose enterprise is to be commended. Its contents are in five sections: Historical, The Buildings and Grounds, Personal Pages, Student Life, and Various. It is almost exclusively pictorial, a veritable "art gallery" on a small scale. There are forty pictures and portraits on thirty-two pages. In addition to the illustrations, there are explanatory notes, verses from the College poet, and some spicy specimens of College humor, etc. The souvenir has been produced by the Austral Publishing Co., which has done its work tastefully and artistically—as usual. The price is only ninepence.

The Victorian Home Mission rally, held in the Masonic Hall, was a great success. The place was comfortably filled. Splendid addresses by the President (C. M. Gordon), W. H. Allen and T. Hagley. A beautiful solo by Madame Nellie McClelland, and choruses by a special choir under the leadership of Nat Haddow, Miss Dickens acting as an efficient accompanist. The pictures were very interesting. The sisters worked hard to make this meeting a success. The collection amounted to £61/7/4. Amounts since received

from Mrs. Davies, Supt. of Women's H.M. Committee, £91/2/1, mainly by 2/6 contributions. Total, £152/9/1. Promises still to be received, £7 16/-, making over £160. Bro. W. C. Craigie will be glad to receive further contributions towards this special effort.

A very pleasant function was held in the lecture hall of the Christian chapel, Swanston-st., on Saturday evening last. The occasion was the silver wedding of Mr. and Mrs. Robert Lyall. About 180 members of the church were present, and also representatives from Committees connected with the Victorian Conference. During the evening selections of music and recitals were given. Speeches were delivered by C. M. Gordon, F. M. Ludbrook, W. H. Allen, W. C. Craigie, T. B. Fischer and B. J. Kemp, all of whom bore testimony to the valuable services rendered by Bro. and Sister Lyall to the church of which they were members and the brotherhood generally. On behalf of those present Bro. B. J. Kemp presented Bro. and Sister Lyall with a silver tea and coffee service and a roll top desk. The latter was a special recognition of Bro. Lyall's twenty-four years' work as secretary of the church, and many years' service as leader of song. Bro. Lyall returned thanks on behalf of himself and Sister Lyall for the honor done to them and the kind appreciation of any services they have been able to render to the church and the brotherhood.

Will the Bible Schools of South Australia, West Australia, Tasmania, Queensland, and Victoria please read this:—The Children's Day service, "Sarubai," was rendered by the Bible School of Cheltenham, Victoria, on Thursday evening, at the anniversary, and was a great success. The pieces were well learned and well given, whilst the spectacular side was much helped by the members wearing costumes. The missionary, Mr. W. Foreman, was dressed in white costume, with helmet, representing a worker in India. The enquirers, Mr. S. Organ and Miss Amess, were dressed in European costume. The Bible woman, Miss B. Organ, was in Hindoo costume, and looked very effective. This costume may be made of red, blue or green cotton cloth, and covers the whole body and head. The Zenana worker, Miss M. Howard, was attired as a lady missionary, with a plain white costume such as our missionaries would wear. The Hindoo widow, Miss Martin, was in Hindoo widow's costume, being covered with white, with only the face showing. The colporteur, Mr. E. LePage, was dressed as a native with loose fitting garments wound round his legs, with sash over shoulder, turban, sandals, and carried a Bible. The native evangelist, Mr. R. Barnett, was also dressed as a native of India, his costume being similar to the colporteur, and was most effective. Schools giving the exercise will do well to pay attention to the costumes, and any school not having particulars could have same on application to T. B. Fischer, Cheltenham, Victoria.

IN MEMORIAM.

TWIDBY.—In loving memory of our dear mother, who went home October 27, 1910. Also our dear father, who also went home November 26, 1903. Rest after labor. Also our dear brother Bert, who died January 8, 1910. A loving son.

"Had God asked us, well we know,
We had said, Oh, spare this blow!
And with streaming eyes would say,
Oh, we love him; let him stay!"

—Inserted by their loving daughters and sisters, Alice Pitterd and R. Gregson.

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

The Northern Union of Churches of Christ (New Zealand) require the services of an evangelist, to commence work in November. Full particulars from Bro. Dunn. Australian applications to be sent through Bro. Dunn, to W. E. Vickery, Wellsford, New Zealand.

The church at Footscray invites correspondence from brethren willing to consider an engagement with them.—A. A. Ley, secretary, 5 Donald-st.

COMING EVENTS.

OCTOBER 29.—Moreland. Grand opening of New Chapel, Davies-st., opposite Brunswick Tram Terminus. Sunday, 11 a.m., worship; 3 p.m., Mr. J. E. Allan, "The Ladder of Success." 7 p.m., Mr. F. M. Ludbrook, "God's Buildings." Monday, Public Demonstration at 8 p.m. Representative speakers. Everybody come.

OCTOBER 29 & 31.—The 21st anniversary of the church at Richmond. Bren. Allen and Knott, both recently from America, will be the speakers. Come along and rejoice with us, brethren. Tuesday next, in the chapel, corner of Coppin and Murphy-sts., at 8 p.m. Take Bridge-rd. tram from Flinders-st.; alight at Coppin-st. One minute from tram.—C. A. Anderson, Hon. Sec.

OCTOBER 29 and NOVEMBER 2.—Lygon-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.

NOVEMBER 6.—(Monday.) Welcome tea and public meeting to P. J. Pond, who has lately returned from America. Christian chapel, High-st., Prahran. C. M. Gordon, chairman. Speakers: A. R. Main, A. C. Rankine, W. H. Allen, F. G. Dunn, and others. Musical items will be given during the evening. Tea on the tables at 6.30 p.m. Tickets, 1/- each.

NOVEMBER 14.—A Monster C.E. Rally will be held in Swanston-st. Church of Christ, on Tuesday evening, Nov. 14. Prominent speakers. Special singing. All Endeavorers are requested to keep this date free.

NOVEMBER 19 & 22.—The Middle Park Sunday School will hold its anniversary. On Sunday, 19th, the services, morning and evening, will be conducted by Bro. Irvine; in the afternoon, at 3, Bro. F. M. Ludbrook will address the scholars and teachers; special singing by the scholars. Wednesday evening, November 22, a public meeting will be held. Programme to be provided by the scholars. Songs, recitations and dialogues. All are cordially invited to attend.

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Obituary.

DUNMILL.—Again the silent, irresistible messenger has visited our circle, and on this occasion has taken from our midst one of our oldest members, Sister Ellen Dunmill, beloved wife of Bro. Thomas Dunmill. Sister Dunmill was immersed by Bro. Norriss nearly forty years ago, and has ever proved a consistent follower of her divine Master. Until age and her many infirmities prevented her, she was a constant attendant at the church services, and when she realised her journey nearly run, she looked forward with glad anticipation to the summons home. Our sympathy goes out to her husband and son left behind to mourn her loss.—H.L.

November 12.

WORLD'S TEMPERANCE SUNDAY.

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

Australian Protestant Orphans' Society.

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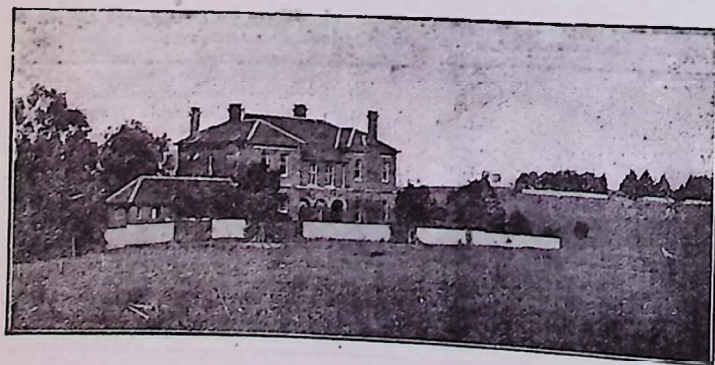
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