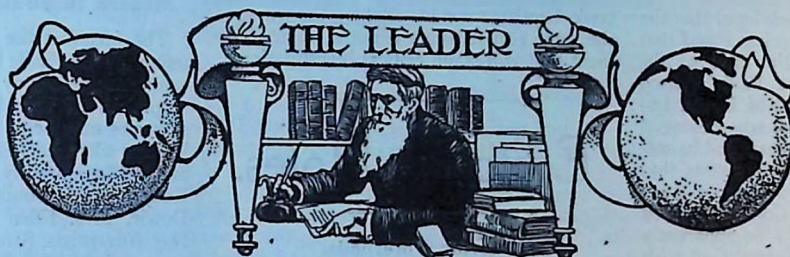


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THE SOUTHERN BAPTIST AND THE SPECTATOR.

The *Southern Baptist* and the *Wesleyan Spectator* are crossing swords on the question of baptism. The Methodist position has found a champion in the person of Mr. A. Madsen, who in bringing forward the old stock arguments, does so with an assurance which the strength of his arguments does not warrant. He is apparently unconscious of the fact that the arguments he relies upon have been met over and over again, and some of his positions would be disputed by the scholarly members of his own communion. So far, he has contributed three papers on the subject of "Infant Baptism," and in the first of these very significantly sought to establish his position by references to allusions to baptism by the Fathers of the second and third centuries, which allusions are of a more or less doubtful character, and even if they were clear and authentic, would only go to prove that the Scriptural practice had been departed from. If this line of evidence could be relied upon, it would sustain quite a number of errors that our Methodist friends would very promptly repudiate. Nothing can be quoted earlier than the time of Ireneas, in the last part of the second century, and the interpretation of this passage has been the subject of considerable controversy. Infant baptism is nowhere distinctly mentioned until the time of Tertullian, in the third century, and then only mentioned to be repudiated. W. H. Meyer puts the matter clearly when he declares that infant baptism was not an apostolic ordinance, but an institution of the Church.

The great commission.

In the second paper, Mr. Madsen attacks the position that believers are the only proper subjects for baptism. "The commission of Christ commands his apostles to baptise," he contends, "but it does not prescribe the mode, nor does it define by limitation, express or implied, the subject of

baptism." This contention only proves Mr. Madsen's incapacity as an expositor of Scripture. In the first place, it may be said that the word baptise itself prescribes what is called the mode, and according to the best Greek scholarship means to immerse. A reference to the recognised Greek lexicons settles this matter beyond dispute. Mr. Madsen evidently is not aware of this, and should at once proceed to post himself up on the subject. In reference to the subjects contemplated in the commission, it should be evident to the dullest comprehension that the preceding words, "teach," or "make disciples," limits the baptising. Whenever possible, we like to quote from Meyer on this subject, because of his pre-eminence as a commentator. He says: "*Didaskontes autous*, without being conjoined by *kai*, therefore not co-ordinate with, but subordinate to the *baptizontes*, intimating that a certain ethical teaching must necessarily accompany in every case the administration of baptism; while ye teach them to observe everything, etc. This moral instruction must not be omitted, when you baptise, but it must be regarded as an essential part of the ordinance. This being the case, infant baptism cannot possibly have been contemplated in *bapto*, nor, of course, in *ponto* *l ethne* either." It is scarcely necessary to say that we prefer Meyer to Madsen in this matter.

Col. 2: 11, 12.

Mr. Madsen starts his third paper by saying that, "It is the essence of the Baptist position that baptism shall follow a profession of faith. This principle rules out children, who cannot make a profession of faith. Methodists find sanctions in Scripture for including children in the Christian family." The last sentence of course means that Methodists find sanctions in Scripture for baptising infants. His chief argument in support of this is found in the statement that baptism is a substitute for circumcision. Even supposing that this could be substantiated, it would not prove infant baptism.

A thing that is substituted for another need not be in all particulars the same as that which it has displaced. In support of his argument, Mr. Madsen quotes Col. 2: 11, 12, which reads as follows: "In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ: having been buried with him in baptism." Mr. Madsen, however, does not give the whole of the quotation, for Paul goes on to say, "wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead." From this it is quite clear that infant baptism is not contemplated by the apostle. Baptism is here used as an illustration of the circumcision of Christ, which is akin to that spoken of in Deut. 10: 6, "The Lord thy God will circumcise thine heart." The symbolism here is expressive of putting off the lusts of the flesh, an idea that has no parallel in infant baptism. Infant sprinkling destroys the whole thought of the apostle, which has its foundation in the faith of the candidate towards Christ. The Westminster New Testament in its comment on v. 12 expresses the true idea. "The completeness of the spiritual change is here indicated in another way. So closely are we united to Christ that we die with him and rise again with him (cf. Rom. 6: 3, 4). Such power has our faith in the working of God, who raised Christ from the dead, that we ourselves die unto sin and live unto righteousness. This spiritual renewal was symbolised by baptism in its primitive form of immersion." Mr. Madsen, therefore, must find infant baptism somewhere else than in this passage.

Household baptisms.

We thought we had done with the argument from household baptisms, but it appears not. Our attention is directed to the case of Lydia (Acts 16: 14, 15), and we are told that it ought to read, "She was baptised and her family." Granting that "family" is a correct translation, and not "house-

hold," what difference does it make to the argument? To be of any use at all, it would have to mean that every time the word was used, it included the idea of infants, which is absurd. We are under the impression that there are quite a number of Methodist families in which no infants could be found. J. Agar Beet, the best commentator that Wesleyanism has produced, is worth listening to in this connection. He says: "It must be at once admitted that the New Testament contains no clear proof that infants were baptised in the days of the apostles. It is true that St. Paul baptised the houses of Stephanas and of Lydia, and the Philippian gaoler, and all who belonged to him. But this mention of baptised households by no means proves or suggests that he baptised infants. For a courtier from Capernaum, and Crispus at Corinth believed with their entire households. So apparently did the gaoler. Cornelius feared God with all his house. And the household of Stephanas was a firstfruit of Achaia. This does not mean that in these five families there were no infants, or that the infants believed; but that all capable of understanding the gospel believed it. Just so in reference to baptism." As drowning men grasp at straws, so do men like Mr. Madsen cling to exploded fallacies.

Substitutes.

A further argument used by Mr. Madsen runs as follows: "As the Passover was supplanted by the Lord's Supper, and the Sabbath by the Lord's day (though Baptists would be hard put to it to find a passage commanding the observance of the Lord's day), so circumcision was replaced by baptism." We are of opinion that so far as the Passover and circumcision are concerned, Mr. Madsen says more than he has any authority for saying. As far as Gentiles are concerned, they have no application at all, for these ceremonies had no meaning for them. They were freed by the conference at Jerusalem from any obligation in respect to them. A Christian Jew by reason of his nationality might continue to observe both institutions. As a matter of fact, Paul observed the Passover, and even had Timothy circumcised, though his father was a Greek. The trouble with circumcision in apostolic days was that Judaizing teachers wanted to make it a means of salvation. As religious ordinances they counted for nothing in the Christian economy, but as purely national institutions there is nothing that we know of to prevent a Christian Jew from observing both. As for the Lord's day, it is sufficient for us that on this day the apostolic church met for worship and the breaking of bread. If the same kind of evidence can be produced for infant baptism, then we will be prepared to accept it as an apostolic institution.

1 Cor. 7: 14.

Mr. Madsen quotes 1 Cor. 7: 14 as sustaining the idea of infant baptism in apostolic times, and mentions Godet as taking

this view. As against this, we may quote Professor Kling, who says: "The whole argument militates against, rather than favors the existence of infant baptism at that period," and as agreeing with this view, mentions the names of Meyer, de Wette, Stud, Krit, Neander, Stanley, and Alford. At the very best Mr. Madsen can only cite it as a disputed passage, and the disputed and obscure are just the things pædo-baptists revel in. Taking the whole of the three papers, there is not a single argument that will stand critical investigation.

Editorial Notes.

Mormon Methods.

The "Church of Jesus Christ of Latter Day Saints" is one of the most aggressive organisations in existence. Generally known as Mormons, these people, who claim to number 300,000, have already 2000 missionaries continually travelling around in search of converts. As there are scores of these agents in Australasia, who certainly have the wisdom of the serpent, if not the harmlessness of the dove, it will be well for our readers to be aware of their methods of labor. Coming into a community, they plan out their work to visit in couples from house to house with tracts and, where possible, will get into conversation on religion, and, being invited in as Christian workers, will become all things to all men, and especially to all women. They pose as advocates of a return to the apostolic order, and will lament the falling away of all the churches from the spirit and simplicity of primitive truth. All the objectionable tenets and practices of Mormonism will be kept in the background, and they will represent themselves as believing in the Father, Son and Holy Spirit, and in the inspiration of the Bible just as other believers. But they will not state they believe in a plurality of gods, and that Adam "is our Father and our God, and the only God with whom we have to do" (Brigham Young); that "Each God through his wife or wives raises up a numerous family of sons and daughters . . . for each father and mother will be in a condition to multiply for ever and ever" (*The Seer*, I., 37), while their teaching concerning Jesus and the Holy Spirit are equally gross and repulsive. They will at this stage say nothing about Joseph Smith's "Inspired Translation" of the Bible, with its many absurdities, and lying additions, nor of the other books which they accept as inspired equally with the Word of God. But after gaining the confidence of the unwary, they will little by little, in repeated visits, unfold their teaching about Smith, and his wonderful "revelations," and thus "undermine the evidence that polygamy is still practised on a considerable scale in the State of Utah,

notwithstanding their promise to abandon it in compliance with the law, and this is not surprising when their leaders teach by revelation that their gods and Jesus himself were all polygamists. Of such men as these the words of Christ are applicable. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves."

Modern Inspiration and Revelation.

The fact that the Mormons are not content with the Bible as a complete guide is enough to make any intelligent man at once suspicious of their teaching. Their missionaries may be as sincere as was Saul of Tarsus when he persecuted the Christians, and yet be sincerely deluded. Mary Baker Eddy, Joanna Southcott, John Alexander Dowie, Mrs. Ellen White of the Seventh Day Adventists, Swedenborg, Mahomet and scores of others have all claimed to receive revelations from heaven, without which their religious systems could not exist. Believing the Scriptures to be inspired of God and "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect," and being convinced that "the Word of God is able to make us wise unto salvation," we are compelled to reject these modern claims to inspiration or revelation. The mere fact of a claim to be a prophet is no proof of the truth of such a claim, and the fact that the claimant is despised or persecuted is in itself no argument in his favor. Joseph Smith was taken out of gaol and lynched, and his deluded followers hold him up as a martyr, but that did not make him such. Every new teaching has to be tested by the one infallible rule of faith and practice, and must stand or fall by this. Men profess to believe they have a special message to introduce some new ideas or doctrines, but their pretensions or faith do not count for much in the clear light of the Word of God. If their message is contained in the Book, we already have it, and there is no need for their inspiration, and if it is not contained therein, it is superfluous, for that is given "that the man of God may be perfect," and we cannot improve upon perfection or gild refined gold. It may be that there is much yet to be learned from the Bible, and we may well realise our indebtedness to any who direct our attention to neglected or unnoticed truth, but when a man claims special illumination or revelation, and comes forward to impose his new ideas upon our notice, we may rightly class him among those who are either self-deluded or wilful deceivers.

"Where Were the Nine?"

Bishop Stone-Wigg, of N.S.W., has not a very high opinion of the liberality of the laity of his church. In a meeting last week he stated that he had recently written 333 letters to the laity for the purpose of raising funds for the Church of England Orphanage. The men to whom he wrote were all substantial men, and their incomes

would represent several millions, but the total response only amounted to £100, and yet these were "the big men of the State." Only 33, one in ten, even had the courtesy to reply, and the speaker might well have asked, "But where are the nine?" The worthy bishop said, "Now, this was not for foreign missions, but for work in our own land, to help the little children. We are often told that people reluctant to contribute to foreign missions, will simply tumble over themselves to give money to useful and beneficial work at home. Do not believe it; it is not so; the people who give to foreign missions are the people who give to home work." From our own observation we are persuaded that, with few exceptions, the bishop's statement is correct. In response to letters sent to 93 clergymen he received 25 responses. One in four of the clergy as against one in ten of the laity. His conclusion was, "I have found the average layman does not answer your letter, much less send money. It is really the clergy and the ladies, and the sympathetic workers—the people who live unselfish lives, who live for others—that give to others and help good and useful works." The membership of the Church of England is on a broader basis than that of the New Testament churches, and it may be taken for granted that a large proportion of the 333 to whom letters were sent were members only in name. As a rule, if a man is not a Roman Catholic, or an active member of one of the Protestant churches, he reports himself in the census paper as a member of the Church of England, though he may never attend its services, and his membership may be confined to his christening in infancy. But allowing for all this, is it not true that the great financial burden of the home and foreign work in all churches falls on the few and especially upon the active workers? The men and women who put time and work into their profession are generally those who put money into it.

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor.—*Fenelon.*

It is the loyalty to duty, the love of God through the love of man, which may transform the workshop to a cathedral.—*David Starr Jordan.*

Every man is the centre of perpetual radiation like a luminous body: he is, as it were, a beacon which entices a ship upon the rocks if it does not guide it into port.—*Amiel.*

Learning has its dangers, but their cure is not in ignorance. Forward, not backward, into greater life; forward, not backward, into greater knowledge, not into less—there, there only, lies the safety of the man or of the world.—*Phillips Brooks.*



By Thos. Hagger.

Read at the Richmond-Tweed Rivers District Conference.

Little need be said concerning the continued obligation that rests upon the church of Jesus, and consequently upon every individual disciple to spread the gospel. That parting command of our Lord, "Go ye into all the world and preach the gospel to every creature," has never been revoked. Until all possible is being done, in the best way possible, to make known the saving evangel, we cannot claim to be fully carrying out the last command of our Lord.

Some one has said, "Every man must have the gospel preached to him, not only because it is our Lord's command, but because of his own deep personal need." If we could get a fuller glimpse of the burden of the lost; if we could see, as Christ saw, what it means to be without salvation, and the hope of heaven; if we could realise the awful condition in eternity of the man not Christ's, and if we fully understood that only the gospel can reach and save, surely we would be aroused to enthusiasm in the making of the query before us for discussion to-day.

We are followers of Christ, and the great purpose and passion of his life should be ours. S. D. Gordon, in his own beautiful way, has said, "The great purpose and passion of his life stands out most sharply in the words of that last imperial command. He shows the whole of his heart in that stirring, 'Go ye into all the world, and make disciples of all the nations'; 'Preach the gospel to the whole creation.' The passion of Jesus' heart was to win the world. And that passion has grown intenser in waiting. To-day more than ever the one passion of yonder enthroned man is to win the world. Everything else bends to that with him. Nothing less will satisfy his heart." That passion will be ours if we have been in touch with him, and our great desire will be to know how best to go about the presentation of the story which alone can win.

Wrong methods.

The command of the Lord, the need of the unsaved, and the great desire of Jesus Christ form a trinity of reasons for to-day's paper and theme. Let me suggest:—

1. That there are some means sometimes adopted which are wrong. The use of these can never be the best way to spread the gospel; they always hinder, and rarely help. But what are they?

(1) In some quarters efforts are made to "catch" people by turning what should be gospel meetings into entertainments, and what should be gospel sermons into little lectures on biography or science, or some other like matter. Churches of Christ have not yet descended to this, but there is always the danger of being induced to come down, and if it be thought that the crowd can thus be obtained, the temptation will become very strong.

(2) Then there is claptrap and sensationalism, which are associated with what are called evangelistic missions in some quarters. But let it be remembered that excitement is not the power of the Spirit, and permanent impressions will never thus be made.

(3) It will be equally unwise and wrong to withhold part of the truth, and "smooth down the stubborn text to ears polite." The whole gospel must be presented or no gospel is presented. Some denominationalists do not like the whole of New Testament truth, and the desire to refrain from giving offence may sometimes give birth to the idea that it would be better to present only part. That can never be a good method which mutilates the Master's message, and true success can never thus be attained.

Faithfulness.

2. That we pay attention to ourselves. "Take heed unto thyself, and unto the doctrine," said Paul to Timothy. Unless we do this, only half-hearted efforts to spread the gospel are likely, and such cannot be best. In paying attention to ourselves—

(1) The need of faithfulness will be seen. We need to be faithful in our attendance at the Lord's table. Very few who are careless in this matter can be relied upon to do effective work, or to consistently support gospel propagation. And if the gospel has not taken hold of us sufficiently to cause us to thus show our faith and declare our living connection with the church of God, we shall not likely have much influence in spreading it.

But not only must there be faithfulness on the part of those who reside where the table is regularly spread, but by those who are living where as yet the feast is not attended to. After careful consideration, I am prepared to say, that, if all who are considered in good standing as members of churches of Christ in this district were faithful, instead of five organised churches reporting

to this Conference, we should have, at least, twice that number. I contend that when members remove to places where there is no church of the New Testament order, one of the first things they should do is to look round for one or more fellow disciples, so that together they might set up the Lord's table and worship each first day of the week. Such would help to keep their own souls in touch with the Lord, and might eventually lead to strong churches. The present work in this district owes its origin to faithful brethren doing this at Bungawalbyn. Such loyalty to Christ and his Word is a constant witness to the power of the gospel. How truthful is the hymn which says—

No gospel like this feast,
Spread for thy church by thee,
Nor teacher, nor evangelist,
Tells the glad news so free.

But scattered brethren often urge that they are incompetent to do this. Very often the men who urge this will be found in debating clubs, lodges, and political organisations, addressing themselves to the matters which come up for discussion, but when it is the church and heavenly things, the plea is incompetency. Is it not a confession that lodges and politics are often thought more of than the church, the gospel, the soul? Surely such a plea rather shows that those making it are out of touch with the Lord. But what great ability is required to observe the Lord's Supper on each Lord's day? Surely almost every group of two or three disciples could meet and sing a hymn, read a passage of Scripture, contribute out of their substance, give thanks for the bread and wine, and remember the Lord. If nothing more or better can be done, nothing more is needed. But such would be a constant witness for the truth, and would be most effectual in spreading the gospel.

The need of faithfulness again becomes evident when we hear the expression, "Oh! one church is just as good as another." Let me say that a human church can never be as good as the divine one. And there is only one divine church, for Jesus said, "Upon this rock I will build my church" (Matt. 16: 18), and "There shall be one fold and one shepherd" (John 10: 16). More conviction is needed in the church. We are either right or wrong in the religious position we occupy; if wrong, we ought to give up and join one of the other bodies; if right, we ought to firmly adhere to and earnestly contend for it. Unswerving loyalty to the pure unsectarian Christianity of the New Testament would go far in helping to spread the gospel.

Unity.

(2) Unity must be manifested. Disunity causes a divided front to be presented to the enemy, and progress and triumph are thus hindered. Disunity demands the expenditure of energy in carrying on warfare with our brethren which should be used in propagating the gospel. And this disunity, which does so much harm, is not, as a rule, over

some great principle, but over some trumpery personal matter. And this, in spite of the teaching of Scripture that we ought rather to suffer wrong and submit to be defrauded, than show disunity to the world (1 Cor. 6: 1-8). An old bridge that spans the Ohio river, at Cincinnati, U.S.A., has this sign, "Processions in crossing this bridge must break step." It was imperative, and it was necessary. For a body of men to march in step across that bridge would so multiply the force exerted upon it as to endanger its safety. The Lord reverses that sign and commands his followers to keep step, knowing full well that such unity will be a mighty force in spreading abroad the saving evangel.

(3) First things must be put first. First things are those that pertain to the soul—to

eternal things, and the world judges the reality or otherwise of a believer's efforts to make known the glad tidings by the value he seems to place upon these divine things for himself. We cannot well spread the gospel if we put parties before prayer meetings—if we allow the craze for amusements to be first with us.

(4) Worldliness will be found to hinder. The Christian who witnesses the draw, listens to the opera, goes to the dance, drinks intoxicants, smokes tobacco, and generally does as the man of the world, will not likely prove a very effective force in a gospel campaign. These things should be put away, and we should seek while in the world to show that we are not of it; we should seek to be spiritually-minded, that, in our hands, the gospel may be successful.

(To be continued.)



SUFFERING—JOY.

By Miss Gertrude Cockerell.

Not usually do we associate suffering with joy. Rather do we associate it with misery, or at any rate with the sombre. But as "a man's life consisteth not in the abundance of the things which he possesseth," neither does his happiness. The concomitants of suffering do not necessarily exclude joy, neither do things that make for joy necessarily exclude suffering. Some of the most unhappy people are found among the favored of earth, as some of the happiest amongst the most suffering. Such are philosophers, and are happy in spite of happenings and untoward conditions, and accept the inevitable with courage, cheerfulness and equanimity. Divine philosophy leads us to do likewise, but from far different motives.

Christian philosophy leads us to "look not at the things which are seen, but at the things which are not seen," and in the light of eternity our suffering is "but for a moment," and we call it "light." And the scales that bore so heavily down on the earth-side, are now light as air, while the heavenward side, erstwhile so light, are now heavily weighted with the "far more exceeding and eternal weight of glory" (2 Cor. 4: 17, 18). Beloved sufferer, is this your experience?

Contact with Jesus makes the change, and it is wrought as we come to him as sinners, or as needy, suffering suppliants. However weighted we enter his presence, as we lay our burden at his feet, and leave it there, we go forth with renewed courage,

peace, strength, to endure. What a complete revolution is wrought in our thoughts and feelings with regard to our suffering, as we consider him. "Oh, shall we not then "consider him" as often as our afflictions, distresses, sufferings, would make us weary and faint in our minds? (Heb. 12: 3.)

And in the first place, let us consider him as "a Man of Sorrows and acquainted with grief." But do we know what we may, or ought to know, of the sufferings of our blessed Redeemer? Our Bibles give us some clues. Are we at pain to follow them out? to meditate upon them? to read between the lines? Hungry, thirsty, weary, with no place to lay his head; misunderstood, misrepresented. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (1 Heb. 2: 17, 18). To this end he endured suffering, "we may not know, we cannot tell." "I have trodden the winepress alone."

Are you, dear reader, shut up to suffering that another may not know, much less share?

Are you alone to meet the doctor's verdict for yourself, or for one more dear to you than life? to face the distress or possible horror of a situation, from which there is no escape? Alone, as depressed, oppressed, maligned, you are exposed to

the cruel blasts of Satan, his emissaries, and your fellow creatures? You are no pioneer in suffering. He led the way. Our Lord graduated in the school of suffering. And in the most sorrowful and suffering life God grants gracious respites. There is not crowded into one life all ill, no good.

Count your blessings, name them one by one,
And it will surprise you what the Lord hath done.

What made possible to our Lord to "endure the cross, despising the shame"?—the joy set before him. How the anticipation of joy on the earth-plane stirs the pulse, quickens the step, makes bearable pain, hardship, discomfort! How much more on the heavenly side! "The joy of the Lord is your strength."

Is ours the reproach of Israel of old, "Thou servedst not the Lord thy God with joyfulness, and with gladness of heart." And however long the trial may be prolonged, it is only as a drop in the ocean of eternity.

Then, too, we have in suffering, some of life's most precious assets. And not least of these is the power to sympathise. There are so many and varied sufferings. God wants some of his own to embody these sufferings, that ourselves, comforted of him, "we may be able to comfort them which are in any trouble" (2 Cor. 1: 4), that through human lips and lives he may pour forth his balm upon the sore distressed and broken-hearted, in words and deeds of love and mercy.

There is a legacy bequeathed by Christ, but few Christians put in a claim. It is to "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1: 24).

Whether through the malice of Satan, or through human instrumentality again, God wants some of his own to embody these sufferings. Else where were his witnesses? Such are needed to witness by the life that Christ keeps us calm, loving, true in the midst of pressure, strife, hatred, temptation to entanglement in others' sins. The opportunity for such witness is fast fleeting. The ministry of suffering will soon cease.

As a last thought: Suffering is heaven's earthly livery. "If we suffer with him we shall also reign with him." "Consider him," the coming One, and joy shall take the place of sorrow, "the spirit of heaviness" be exchanged for "the garment of praise." "Weeping may endure for a night, but joy cometh in the morning."

Christ did not ground his Christianity in thinking, or in doing, but first of all in being.—*Ian Maclaren.*

The duties of life, be they never so toilsome and distracting, are no obstructions to a life of any degree of inward holiness; they are even direct means, when rightly used, to promote our sanctification.—*H. E. Manning.*



A Fountain in the Shechem Valley.

This spot is reached on the way from the usual camping ground, west of Shechem (Nabulus), to Mount Gerizim. One first passes through the beautiful valley of Shechem, ascending thence to wards the south. The copious spring, or fountain, of Ras-el-Ain is reached in about ten minutes. After leaving the spring, the ascent becomes steeper. An extensive plateau is reached, and then, on turning to the left, there comes into view the open space where the Samaritans pitch their tents at the Feast of the Passover. Seven days before the Feast the Samaritans repair thither, the scene of the Sacrifice being near the top of the Mount. The chief ceremony of the Feast consists in the solemn slaughtering of seven white lambs, in strict accordance with the Old Testament ritual. Without doubt the Samaritan people are the great attraction of Shechem, their quarter being in the south-western part of the town. Here they have lived their own peculiar lives for nearly 3000 years.

Queensland Letter.

By A. W. Jinks.

In Queensland there are at least fifty fairly large towns and cities which have not been Scripturally evangelised. But how can we reach the 600,000 people who have not heard the gospel as presented in the New Testament? Can we reach them by only praying, and so expecting God to work miracles? Can we reach them by praying in such a way as to cause us to be far more liberal than we are? Brothers and sisters, we are not giving ten shillings a year towards the evangelisation of this State, and yet missions are to be held, the truth to be made known, and souls saved. Some disciples are doing well, but others are inclined to look on, expect, and grumble. One brother has just sent me £4 towards a mission to be held in Warwick. He sent it spontaneously, and if others did the same thing, if not to the same extent, much good could be done. We cannot do without money, for the Lord's work. In apostolic times giving was a grace in which Christians abounded. Is it a grace to-day? If not, it should be. At least £500 a year is needed for State Evangelism. The money is needed to bring the gospel to thousands who are without God and Christ. If we sit down and complain, we dishonor God, but if we

awake from our spiritual sluggishness and give our substance we shall show that we want every person in this State saved.

In connection with State work, there is one serious mistake which we make. We generally ask for a mission, and when the missionary gets on the ground he finds that the Christians have not been praying, that souls are expected, and that the missionary must do nearly all the praying, organising, visiting and living. We need to realise that no mission can secure far-reaching results unless we are pure in heart and life. The church needs to be spiritually purified, and then will have an influence for God (1 Thess. 1: 8).

We have several good Home Mission collectors. They need to be encouraged, because they meet with rebuffs from those who give a great deal to the world and very little to God. Those who grumble at giving do not realise that Christ, who was rich, became poor for their sakes. Those who do not give as pleasantly as one would think will expect God to receive them at the last. Brothers and sisters, encourage the collectors all you can by your smile, readiness to give the one penny per week, and by your desire to glorify God.

I'm tired of marching with the "I can't's." I'll march now with the "I will's."

Our Heritage.

We who live in the present are apt to forget what we owe to the men of the past. We take things for granted and as though they cost nothing. Let the following remind us of our indebtedness:—

The roadmakers, says "J.B." in the *Christian World*, let us never forget our debt to them. We travel now so easily because they toiled so hard; because, often enough, they suffered so terribly. Think of our present freedom, the liberty to think and say the things we mean! We use it in our speech, in our writing, in our religious and political assemblies, as though it was a thing natural to us, as though it had been dropped down to us out of the skies. We do well to remember how it did come. Every bit of it was won by hard fighting, by hard suffering. To get our English Bible a Tyn-dal must get himself strangled in his Belgian dungeon; to reach a true astronomy a Galileo must languish in his Italian prison; to secure liberty of worship the early Non-conformists must submit to have their meetings broken up by pistol shots, their ministers subjected to Conventicle and Five Mile Acts; to win even the liberty of open air preaching the first Methodists must yield themselves to the violence of brutal mobs, be dragged through horse-ponds, be insulted and imprisoned by stupid magistrates. Nothing we have that is dear to us but has been won for us by the heroism, the tears and blood of the noble souls that have gone before us.

"In the Shadow of the Drum Tower"

"It is a small book. The writer is a woman. A girl eighteen years old wrote the introduction. She is the daughter of the woman who wrote the little volume. The author has seen service on the foreign mission field. She knows the meaning of the words, 'baptism of sorrow,' as but few understand them. This book is dangerous to those who are not interested in world evangelism. The reading of it will probably awaken an interest in the biggest and most important work of the church. You can easily read the book in a single evening. Read it at a single sitting; the probability is that your selfishness, indifference, and self-satisfaction, will be disturbed. I warn you! This book is dangerous to some of these things—you that are un-Christian. The reading of this volume may unseal the fountain of your tears. Too bad! But, 'Jesus wept!'"

The foregoing paragraph is from the pen of the veteran preacher, B. B. Tyler, of Denver, Colorado. The title of this dangerous book is "In the Shadow of the Drum Tower." The writer is Mrs. Laura De Lany Garst, whose husband freely laid down his life on the foreign mission field. The book is really the story of the work of Dr. and Mrs. Macklin, who-founded the Drum Tower Mission in Nanking, China. It is a book that will be read with interest and profit. It has heart and Christ and life in it. Copies may be had of the Austral Publishing Co., at 2/6, post paid.

Mrs. E. Davies.

On Monday morning, Oct. 22, Mrs. E. Davies passed away, after undergoing an operation for a complaint from which she had been suffering at intervals for some time past. She had reached the ripe age of 75, though in appearance she looked much younger. Up to the last, it might be said, she was actively engaged in Christian work, save on those occasions when acute suffering laid her aside for a while. She was born in Hobart in 1837, but in 1839 came with her parents to Melbourne. The greater portion of her young life, however, was spent in Scotland, where eventually she became the wife of Thomas Hughes Milner. Her husband was a distinguished representative of the Churches of Christ in Great Britain. A man of independent means, he spent much of his time in preaching and literary pursuits, and in all his work was greatly assisted by his wife. In 1862 Mrs. Milner, in company with her husband, returned to Australia on a short visit. A visit well remembered by the writer, as fraught with



Mrs. E. Davies.

good to the cause in Victoria, owing to the impetus given to it by the very fine preaching of T. H. Milner. Shortly after their return to Scotland, Mr. Milner died, and Mrs. Milner came back to Australia to spend the remainder of her life in Victoria. It was here that she formed the acquaintance of the late J. A. Davies, an acquaintance that ripened into the closer relation of the marriage life. Of the late J. A. Davies and his splendid qualities we may not now speak. It was as Mrs. J. A. Davies that the brethren of Australasia best knew our sister. Their union was of the happiest kind, and they worked together as one in promoting the interests of the church, and in all kinds of benevolent enterprises.

The sudden death of Bro. Davies came as an awful shock to Sister Davies, and it seemed for a time as if the work she loved was impossible without him. But time, the great healer, opened the way for her, and after a while, it became the aim of her life to do those things in the Master's service which they once had found joy in doing together. In her life of comparative loneliness she found a benediction in ministering to the

needs of others. Her charities were unbounded, and her ample means were given without reservation. As an enduring monument she has left behind her a cottage built and endowed by her in connection with the Old Colonists' Home. The Children's Hospital and the Burwood Boys' Home also bear permanent tokens of her benevolence. In city mission work, in promoting the interests of the Kindergarten movement, she was a zealous and sincere worker.

As a member of the church in Swanston-st. she was loved and honored, but in the wider field of church work she did splendid service in connection with the Women's Conference, of which she was President for some years. She was an ardent and liberal supporter of Home Missions, and the last cheque she signed was a generous gift in connection with the recent Home Mission rally, in which she was deeply interested.

In the death of Sister Davies, the Churches of Christ have lost a cultured and gracious personality, one whose Christianity expressed itself most clearly on the practical side. The words of the Master form her fitting epitaph—

"Forasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—D.

The Gardener Speaks.

"She, supposing Him to be the gardener."

When early morning calls me to my task,
While yet the rake, the hoe, the spade
Are still within the garden-house safe laid;
When in the gloaming all things wear a mask,
I like to think that Mary, sorrow-blind,
Took even our Lord to be one of my kind.

My neighbor is a carpenter; he oft hath said
His craft was blest as none beneath the sky,
Because it was the Master's; and yet I
Am fain beside my lowly garden-bed
To see in every newly opening flower
The story of the resurrection hour.

I'm glad the shining sun had risen not,
For well I know that none could find or see
Least semblance of my Lord in one like me,
When the broad noon shone on my garden plot.
How then could I such consolation take,
Remembering the woman's sweet mistake?

But for an instant one like unto me
Was taken for the Lord; I steadier toil
When I recall as oft I turn the soil,
That He who suffered in Gethsemane
Shall some day garner souls for life divine;
God grant that happy day He garner mine!



Hon. E. L. Batchelor.

On the 8th of October, our Bro. E. L. Batchelor passed suddenly from this life. He was born in Adelaide on April 10, 1865, and at the time of his death had reached the age of 46. He grew up in Adelaide, and with his two brothers, was for some years in the Sunday School at Grote-st. At the age of 13 years he, with his two brothers, confessed his faith in Christ, and was baptised with them at Grote-st. on the same evening, August 23, 1878. As a boy our brother was industrious and energetic; he was thoughtful and firm in his adherence to truth and righteousness. His mother, left a widow in early life, devoted herself lovingly to her boys. Bro. Batchelor was very fond of his mother, and spoke in after years of owing all to her. He was a mother's boy—a child of the Sunday School and of the church. He was married on Jan. 1, 1890, to Miss Rosina Mooney, of Adelaide, an excellent Christian and a member of the Church of Christ in Adelaide. The Lord blessed them with a family of seven



Hon. E. L. Batchelor.

children. One passed away in early life. Six remain—five daughters and one son. Bro. Batchelor, in his short but very strenuous life, had his heart always fixed on his family and home. No place was so precious to him as home. There he sought refuge from the cares and anxieties of a very onerous and busy life. He was a model husband and father. In fairly early life he found himself interested in the affairs of his country, and soon became a leader. He attained by merit and ability the high position of Minister for External Affairs in the Federal Parliament of Australia. In that capacity, he, with others, attended the coronation ceremonies lately held in London. He was highly esteemed as one of the young statesmen of Australia. He was a thoughtful man, one who was appreciated by thoughtful men. He was a kindly and friendly man. He had hosts of friends and no enemies. Those opposed to him in the great world of politics could claim him as a friend. Everybody seemed to like him and spoke kindly and appreciatively of him. He was a man whose Christian life seemed in no sense affected by his exalted position. He had a

strong sense of duty and the needs of his fellow men. He loved truth and righteousness. Our land has sustained a loss, the church has sustained a loss, and loving and loved hearts as they entered the dark shadow, have felt the keenness of a sorrow which none know save those to whom the separation has come.

On October 10th the funeral took place at West Terrace, Adelaide. It was a State funeral. A great number attended, and in the midst of a vast throng our brother's body was laid to rest in the glorious hope of the resurrection. The writer and Bro. J. E. Thomas officiated at the graveside. On Lord's day, October 15th, loving references were made to our brother in the churches. Our sympathies go out to Sister Batchelor and her children, to Bro. and Sister Cornelius, to his brothers, and to all relatives.—T. J. Gore, Unley, S.A.

The Society of Christian Endeavor.

FOR THE SAKE OF OTHERS.

Topic for November 13.

Daily Readings.

"And who is my neighbor?" Luke 12: 25-27.
How to consider one another. Heb. 10: 19-25.
How to use our liberty. 1 Cor. 8: 4-13.
All things to all men. 1 Cor. 10: 20-27.
The altruism of Paul. Rom. 9: 1-5.
The example of Jesus Christ. Phil. 2: 1-11.
Topic—For the Sake of Others. Rom. 14: 10-23; 15: 1-3.

Is "No-License" inspired by Christian principles?

Life is a sacrifice for others. Discuss.
Am I my brother's keeper? Suggest Christ's answer.

The Junior C.E. Society at Stanton-st., Collingwood, reports having gained 12 new scholars in the society this month.—Lena Gagg.

South Yarra.—Last Lord's day was recognised as Endeavor Day with us. W. L. Jones, from St. Richmond, exhorted the church, and in the evening C. A. Quick gave an interesting discourse, at the close of which two Sunday School scholars—a brother and sister—boldly confessed their Lord. We were very pleased to see the members of the C.E. Society take part in the meetings during the day. This evening the Young People's Society celebrated their 9th anniversary. The chapel was neatly decorated. The President, C. A. Quick, occupied the chair, and in his usual happy manner conducted the meeting. Something like nine societies were represented, and three sent greetings. The secretary, Bro. Frank Lewis, reported commencing the year with 28 active and 5 associate members. There were 6 committees doing active work, and collected for Foreign Missions, £1/17/6. There is also a Junior Society conducted by Sister Mrs. Quick, which is only about four weeks in existence. There is already something like a membership of 20. Bro. Way, from Brunswick, gave a very rousing Endeavor address. A good programme of solos, duets, anthems, and choruses were rendered, and a happy time was spent.—T.M.

Notes and News.

The following is the story of a remarkable conversion through a stolen Bible.—From the Guatemala Mission comes a striking story of conversion. The man had been a Romanist for many years, and had not even known that there was such a book as the Bible. "Some years ago he

came into one of our services with the intention of making sport of it. On his way out he stole a Bible that was on the seat near him, took it home, commenced to read it, and the more he read the more he became interested. He had never before seen or heard of such a wonderful Book. After reading the Bible for a few days at home, he decided to come to the services, and see whether we talked about that Book, as he felt that he would like to know more about it. The Spirit of God soon touched his heart, and after the reading of the Bible for a short time, and attending the services where its life-giving truths are preached, he saw the error of Romanism, and of his own accord left that church never more to return."

We are not left without frank reminders from time to time, says the London *Christian*, that the Church of Rome has in no way repented of the horrors of inquisition. The *Irish Catholic*, in an article in connection with the five hundredth anniversary of the foundation of St. Andrew's University, refers to Laurence of Lindores, who held the office of "inquisitor haeretice pravitatis," as having "faithfully discharged the duties in the case of James Resby, whom he sent to the stake." Would that those who think it desirable to bring about harmonious working between the Roman and Evangelical churches would open their eyes to the actual facts of the case! Rome still regards the doings of the Inquisition as praiseworthy.

The "million movement"—to win a million new converts to Christ in Korea—instituted in the autumn of 1909, has, says the *Bible in the World*, inspired the Korean Christians with ardent zeal to propagate their faith. In no previous year has so much personal effort been made to bring a knowledge of Jesus Christ into every home in the land. Of the special farthing edition of St. Mark in Korean, the Society has issued over 600,000 copies; more than 500,000 have been bought by Korean Christians and distributed among their heathen neighbors, and these Gospels would be read, at a very low estimate, by considerably over a million people. Besides this, the Korean Christians contributed 250,000 yen (£25,000) to the movement, and pledged themselves to spend over 70,000 days in preaching. It is too early as yet to note an increase in church membership; but there can be no doubt about the increase in attendance at public worship and in the number of inquirers.

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In the Realm of the Bible School.

EZRA'S JOURNEY TO JERUSALEM.

Sunday School Lesson for November 19,
Ezra 8: 15-36.

A. R. MAIN, B.A.

A few weeks ago we dealt with the first return of the Jews from captivity. By the permission of Cyrus, Zerubbabel was able to go to Jerusalem and rebuild the temple. This first return was in 536 B.C., and the temple was rebuilt by 516 B.C. But the new-found zeal of the people seems to have been short-lived. They were bitterly opposed by the nations around, so that the walls of the city were not rebuilt. Under their poverty and hardships, they became first disappointed, then negligent. Their original zeal for God's service and worship declined. The leaders specially became less eager for purity and separateness—they became more broad-minded, they would say,—so that by their intermarriage with the heathen, the land was again threatened with the abominations of idolatry.

Seventy-eight years after the first return, Ezra was permitted by Artaxerxes to lead back a second company of Jews. The reader of the book of Ezra should note the chronology. Between chapters 6 and 7 there is an interval of between fifty and sixty years. During that time the deliverance of the Jews as recorded in our lesson on Esther, took place. Now Ahasuerus is dead, and Artaxerxes his son reigns in his stead.

Ezra the Scribe.

In Ezra 7: 6 we have this interesting verse: "This Ezra . . . was a ready scribe in the Law of Moses, which Jehovah, the God of Israel, had given." "Ezra," says Dummelow, "belonged to the class of literary men, who, being acquainted with the art of writing, had, in the time when the nation was independent, furnished its statesmen with its secretaries (2 Sam. 8: 17; 1 Kings 4: 3; 2 Kings 18: 18), but now that its political life had ceased, were students of the Law, which they copied and interpreted (cf. Neh. 8: 7)."

We are told in verse 10 of ch. 7 of Ezra's devotion to God and his aim in life. The verse explains his purpose in the return of our lesson. "Ezra had set his heart to seek the Law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." That is the right kind of a man to undertake a work of reform. He himself sought the word of God. He not only sought to know it, so that he could expound it; but he sought to do it. Then with this experimental knowledge of the word, and with his life of obedience behind his message, he taught others. The phrase "Set his heart," indicates the grit of the man. He had in Jerusalem, as we shall see later, a hard task; but, meanwhile, we seem to have the assurance that he would succeed. Men who set their hearts to do the things Ezra did, are not the men who fail.

Ezra made a request of King Artaxerxes (7: 6). What this was, we are not explicitly told, but we

may gather what it was from the letter which the king gave to Ezra. The whole letter (given in ch. 7, verses 12 to 26), should be carefully read. It shows remarkable confidence in the man to whom it was given. It reveals the king's motive in allowing the return. G. C. Morgan refers to the overruling of God, his working in different ways upon different men. "The coming of Ezra to Jerusalem was the result of the touch of God upon two men entirely differing from each other. Ezra was moved with strong desire to help his people in Jerusalem; and Artaxerxes, who evidently had some clear consciousness of the power of God, was moved with fear lest there should be a manifestation of wrath against the realm of the king and his sons (7: 23). Thus by the creation of opposite emotions in the hearts of two men, He brought them into such co-operation with each other, as forwarded His purpose, by the bringing of Ezra to Jerusalem." Thus was Artaxerxes led to permit the departure of about seventeen hundred, carrying with them treasure in value about a million sterling (some make it about equal to a quarter of a million).

Ezra's gratitude.

All who read the letter of Artaxerxes will be struck by the sudden outburst of praise which immediately follows it: "Blessed be Jehovah, the God of our fathers, who hath put such a thing as this in the king's heart, to beautify the house of Jehovah, which is in Jerusalem; and hath extended lovingkindness unto me before the king, and his counsellors, and before all the king's mighty princes." The spontaneity of this is charming, and shows the spirit of the man. Ezra lived in the spirit of thankfulness. See, e.g., 7: 6, 9; 8: 18, 22, 31, etc. Over and over we read of the hand of God, or the "good hand." Ezra was quick to discern the divine leading; distrustful of self; full of faith in God; not unmindful of the goodness of Jehovah. His faith and his gratitude are worthy of note and imitation. The words of another great traveller, a man of godly fear, may appropriately be given here. Henry M. Stanley wrote: "On all my expeditions, prayer made me stronger, morally and mentally, than any of my non-praying companions. It did not blind my eyes, or dull my mind, or close my ears; but, on the contrary, it gave me confidence. It did more: it gave me joy, and pride, in my work, and lifted me hopefully over the one thousand five hundred miles of forest tracks, eager to face the world's perils and fatigues. . . . Civilised society rejoices in the protection afforded to it by strong-armed law. Those in whom faith in God is strong feel the same sense of security in the deepest wilds."

Ezra ashamed.

It seemed a rash thing for a little company of 1700 men to go without protection a long journey of nine hundred miles, in great part through desert country, carrying a great treasure. They had to brave the dangers of Arab robbers and the hostility of unfriendly nations. They could have asked for and received an armed escort from

the king, as did Nehemiah in somewhat similar circumstances (Neh. 2: 9). But Ezra deliberately refrained from doing so. It would be foolish to blame either Ezra or Nehemiah. It is not necessary to suppose that either was wrong. Each acted as he (doubtless quite correctly) considered right in his particular circumstances. We generally agree that faith and works go together; that our dependence on God is not nullified by our making what prudent plans we can. We may, or must, as Cromwell put it, "trust in God, and keep our powder dry."

In Ezra's case, we cannot fail to admire the reason of his refraining to ask for an escort of soldiers. He says, "I was ashamed to ask of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good; but his power and his wrath are against all them that forsake him" (verse 22). Ezra felt that the king would believe that an escort was incompatible with these statements; he thought that Artaxerxes would think less of God's people and of God. "Whatever faith in God the king might have gained through Ezra's word, would have been lost had Ezra failed to put his own faith to the test. Ezra himself knew that to have had the protection of soldiers on the journey would not have been inconsistent with his trust in God, but he preferred to run the risk of going unprotected rather than do what would have been dishonoring to God in the eyes of the king."

It is a great lesson that Ezra teaches here, that faith must be lived out, and that even in legitimate things we must regard the effect of our conduct on others.

Tarbell says: "Ezra's religion was real. He could have had no comfort from the presence of a guard, greatly though it might be needed; it would have been to him a constant reminder of his disloyalty to God. [Rather, of the king's belief in his disloyalty.] He had boasted of what great things the Lord would do for his followers; he was ashamed then to turn around and ask the king, to whom he had made his assertions, for human protection."

"Ezra's position, that religion must stand the test of life, should be that of all Christians."

"Each fretful line upon their brow,
Dug by the plow of care,
Is treason to their pledge of faith
And satire on their prayer,

rightly asserts Frederick Lawrence Knowles. What is one's trust in God worth if it cannot free him from anxiety? Thought for the morrow one must have, but not anxious thought, taught Christ."

Ezra went on depending on the protection of God, and "the good hand" of God guided him safely to Jerusalem. His attitude is well indicated in the words which General Gordon wrote when he started on his journey from Cairo to Khartoum: "I go up alone, with an Infinite Almighty God to direct and guide me; and I am so called to trust in him as to fear nothing, and, indeed, to feel sure of success."

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Bro. and Sister Filmer.

These two devoted workers reached Australia by the last island steamer, and will visit the churches, and also recuperate and stay in Australia till the Federal Conference. We bid them a welcome back to Australia, and know they will receive a good reception wherever they go.

Things as they Are on Aoba.

On October 15 we intend holding a baptismal service, when about 15 will be immersed. Last Lord's day, at a place called Lolowologkasa, there were five signified their acceptance of Jesus. One of these is a brother of one of our teachers. It is not long since I saw him, on two occasions, coming from the Frenchman's store with a bottle of grog—absynthe or gin. When he saw me he got out of sight as soon as possible. Now, when I mention grog, he usually smiles. He saw me one day, and said, "No more grog now; I finish along him." The school has not been established at the village, though in the next village there is a flourishing church, and its influence has been the cause of these decisions. We are to open a new chapel at a place called Alan in a few days, and the teacher tells me that there are several there who are intending to tell me they desire baptism on that day.

Just recently we have had some trouble over a young girl of about 16 years of age who refused to go and live with the man who had bought her, about nine years ago, when she was 7 years old. He had, and has, two other wives. She came from the village I mentioned above, where there was a flourishing church, and did not want to live with the man, who did not want any of our teaching. She ran away and lived with friends for a while, but was forcibly taken back to his village several times. After some time she came to us to work in the house, hoping that we would have power to help her, which is a difficult matter, because all but the Christians recognise that as so much property she has been bought, and until the man accepts the payment back, he can take her if he can catch her. She worked in the house a week, and the village where the man lived planned to come and take her by force. The one who bought her and another came first and loitered about, saying that they wanted to take her, and if I gave her to any of our boys they would kill that boy. Of course I laughed at the suggestion. Her mother was amongst them to help her go, for after having received the pig in payment, they are duty bound to do all in their power to get the girl to return. She talked and

talked to her, but the girl said she would not go. But they talked to our Christian chief here, and pretended they wanted to talk to her, and perhaps come to a decision as to whether they would give up the chase and accept the pig back again. So the chief asked her to come down from the house (though had I known, I should have advised her not to go, for I knew they would lay hands on her), and though she took little Edwin for safety, they immediately grabbed her. They sang out to me, and I went and told them to let her go, and held her. Then all appeared from the bush with

found out where she was and threatened to burn the sinews of her legs (an old custom) so that she could not run away. One morning at day-break they came to the house where she was sleeping, and called out the man and his wife. He went and spoke to them and told them that they had come for her, but while they were waiting outside, the bird had flown. She scaled the wall and climbed out near the roof and ran away. Of course they went empty-handed. She then vacated that residence, and went to live with some friends near. But soon they heard of her whereabouts, and after school one Friday night, they waited for her, and as soon as she reached the house they laid hands on her, and she of course was taken again. As it happened, the man-of-war came just before them, the same day. But they came and took her before I sent the message to them. I told the Commissioner the case, and he said that if the girl persistently refused him, the only thing was for the father to give back what he paid; but now the girl was gone again, and it rested with her whether she could get away again. However, that Lord's day I was to go to the chapel at the father's village, and he sent word for the man to come along and bring the girl, so that they could talk together. The individual did not know that I was to be there, or he may not have gone. Though we all said that he could have her if he would leave his other wives and get married properly, he refused to do so. After the meeting was over, we went to a "Sera" or dancing ground, where they met to talk, and waited for him and his male friend to come. The girl's father came, and the mother herself and others, and we asked of the father, Where is Hawataetae? "Oh, he is behind." But we waited till the father became anxious, and said to his wife, who was nearest the road, Where is he? and she said "Gone." He was afraid to face us all, and so went off. He was a little afraid of what he did in apprehending her after the Commissioner's word, for though I sent him no word, he had heard of it.

So she was free again, and only yesterday was it settled. She stayed at her father's a week and then came here, and although they were after her again on Friday night, we heard of their hiding, and told the girl to hide in the kitchen under the table. However, on Saturday they accepted the pig, with two others as interest, and it is now finished. But it was a sorry time for us and the girl, but she will now make a good wife for a Christian. Her name is Weena-lolo-aru (Way-weena-lolo-aru), meaning flower on the art tree.

—F. J. Purdy, Aoba, South Seas.



A South Sea boy climbing a cocoa-nut palm. Australia sends Christmas gifts and money for benevolent work to help these boys, as well as the needy in India, China, and Japan, as a result of the offerings on this Sunday (Nov. 5). Let all schools take a liberal offering on Children's Day.

clubs and bows and arrows and guns, and there was a lot of talk. However, I held on, and she on to baby, and they dragged her. I told them they had no business to come on our ground and take her, but they persisted, and at last she went and I took the baby. Mrs. Purdy was terrified for Edwin's sake, and Mrs. McKenzie was finding consolation in tears. However, I whispered to her, "Co mulenai taliku"—you come back again—and sure enough the next morning she appeared. I told her to hide for a few days, but they soon



New Zealand.

NELSON.—The anniversary services of the Bible School were held last Lord's day. A large number of friends gathered at the opening meeting held in the afternoon. F. V. Knapp, the supt., addressed a few words of welcome, and the secretary, Howard Ames, presented a report of the year's work. It showed the advantages of having suitable class-rooms. The Bible Class, under Bro. Verco, now numbered 35. The infant department has been provided with cosy armchairs. This class has at present a membership of 34. Birthday chairs are used, also a sand table and blackboard. Reference was made to the good services by Bro. Phillips. The school roll at the end of September stood at 147 scholars, with a staff of 13 teachers. At the annual Wellington Sunday School Union exam, 15 candidates sat; every one qualified for a certificate, while five gained prizes. The good services by Bro. S. P. Lang in training the scholars in the singing at the anniversary gatherings, were much appreciated. The prospects of the school have never been brighter. Sister Lang, cradle roll supt., in her report stated that that department of the Bible School work was commenced 1st June, and up to the present 35 names were on the roll. A good deal of visiting had been done, and birthday cards had been distributed. Bro. Verco gave a helpful talk to the children, after which he presented the prizes. In the evening the children again assembled and rendered some of their special songs. The building was packed to the doors. Bro. Verco preached a powerful sermon on the subject, "What is your Life?" The audience listened with rapt attention. The children attractively rendered their special anniversary pieces under the able leadership of Bro. Lang.—E.M.J., Oct. 17.

DUNEDIN.—On Monday, Tuesday and Wednesday evenings, lectures were delivered by F. L. Hadfield, the subjects being "Southern Rhodesia and its Peoples," "The Story of the Bulawayo Mission," and "Our Response to the Macedonian Cry from the Native Reserve of Southern Rhodesia." On Thursday evening a Foreign Mission rally took place. J. Inglis Wright presided, and besides the missionary, other speakers were—R. Gebbie and C. F. McDonald. In response to an appeal made for assistance in establishing the new mission station at Belingive (Ingome) nearly £50 was given or promised.—L.C.J.S., Oct. 23.

Tasmania.

HOBART.—We have just celebrated our 40th anniversary in connection with our Bible School, which proved a great success. It was a magnificent sight to see 160 scholars and teachers seated together on the platform. The singing of the hymns by the children was splendid. At the distribution of prizes on the Sunday afternoon two new features were introduced; these were in the giving of illuminated text cards to the babies enrolled on the cradle roll, also the presentation of the Robert Raikes diplomas to the members of the class which gained the most points in the contest for the quarterly banner and for the best average attendance and enrolment. We were favored with a very interesting address in the afternoon by Mr. Alex. Jamieson, M.A., from Boston, U.S.A., now Australian National Secretary of the Y.M.C.A. In the evening Bro. Geo. Manifold

preached on the theme, "A Wonderful Tree," at the conclusion of which one of the scholars from the Bible School made the good confession. During the year several others made the good confession, which shows that the school is one of the best harvest fields for the church. On the following Wednesday evening we held the annual tea and public meeting, at which 160 scholars and teachers sat down to tea. At the public meeting presided over by the supt., Bro. J. H. Cleary, a very good programme of recitations, songs and instrumental pieces was given. The annual report was read by the secretary and showed that the school had a very successful year. The chapel is now taxed to its utmost capacity, and the continued growth must soon warrant a new building or extensive alterations.—H. C. Rodd, jr.

Queensland.

ALBION.—On October 22 the writer exhorted the church and addressed the Bible School. Eight scholars indicated their belief in Christ, and were urged to yield obedience. Bro. Enchelmaier and the teachers are doing good work. It would be well if preaching brethren paid more attention to the cause here.—A. W. Jinks, Organising Sec.

MA MA CREEK.—The work is going along steadily, and God is graciously blessing the efforts put forth in his name. A young sister who came forward at the Endeavor meeting, was baptised on Lord's day. We are pleased to report that Sister Clowe, who has been residing at Laidley, and isolated from us, has come in our midst. The Dorcas Society is making splendid headway. There are not many of the sisters in the society, I am sorry to say; I think there are others that could help, if they only made an effort. The sisters that are in the society are workers, not talkers. God bless our sisters in their noble work for the Master.—T. Jones.

South Australia.

QUEENSTOWN.—Lord's day, Oct. 22, splendid meetings all day. At the meeting for worship Bro. Flitcroft presided and Bro. Brooker exhorted the church. Our evangelist, Bro. Brooker, gave a fine address to the Young Men's Bible Class. At the gospel service we were greatly cheered by seeing a young man decide for Christ. Recently the individual communion cups have been instituted. The officers presented the church with the service.—A.C.

CASINO.—Bro. S. G. Goddard, of Newcastle, exhorted here last Lord's day morning, speaking on "The Church and the Weaker Brother." His handling of the Bible School in the afternoon was unique, and made a lasting impression on the young souls there. At night he preached to an attentive audience on "Christ at Bethesda." At Bro. John Hamper, made the good confession. The young man was immersed yesterday morning in the waters of the Richmond, by Bro. Rose, Bro. immersed the same afternoon. On Thursday evening we were delighted to have Bro. Mudford preach the gospel here. His subject was "The Mistakes of a Great Man." Things in general continue to be fairly healthy here. We have reason to be of good courage.—W. E. Rankin.

BERRI.—The hall we have been meeting in has been let, so now we are without a home. Next Sunday we expect to proclaim the gospel on the banks of the Murray. We hope to get permission from the Government to have the use of the school, now in course of erection, but until it is completed, we are homeless. Bro. Ewers hopes to visit us shortly, and we are anxiously looking forward to his visit.—R. Edwards.

KADINA.—The tent mission conducted by our Bro. Griffith is the greatest religious movement that has ever come to Kadina. Last week our average attendance for the week-night meetings was 210. Friday night Bro. Griffith gave the finest exposition of Christian baptism that Kadina people have ever heard. We had a fine congregation of earnest listeners. To-night we had the largest meeting since the mission started. The tent was crowded out. Again it was necessary to take down the sides of the tent and get the long forms from the chapel opposite to seat the people. And even then we could not seat them all. Fine sermon on "Can a Man be Saved and Know It?" We praise the Lord that 52 have made the good confession to date. Of this number three have been over seventy years of age. We ask the prayers of all the churches for the success of this glorious mission.—E. G. Warren, Oct. 29.

PROSPECT.—Several more members have recently been received by letter from North Adelaide. At a recent church business meeting, Bro. Thompson was added to the diaconate. The Sunday School picnic was held at Ridge Park, Glen Osmond, on October 26; there was a large gathering, and a very pleasant day was spent.—A. M. Ludbrook, Oct. 30.

WALLAROO.—Our long-looked-for preacher in the person of Bro. Warhurst has arrived. It was with increased thankfulness this morning that we met around the Lord's table with our brother, who spoke words of helpful encouragement. We are looking forward to the tent mission early next month, and ask for the united prayers of the brotherhood. Bro. Warhurst conducted a gospel service to-night and spoke on the subject, "A Question of Wages." Splendid interest, and fairly good attendance at this our first and somewhat hurriedly arranged meeting, 49 being present. We commence this week to prepare the way.—E. J. Killmiev.

NORWOOD.—Very unpleasant day. Hot winds and dust affected attendance this morning. T. J. Gore gave the address at the morning meeting, and was at his best, speaking on "Steadfastness"—a splendid exhortation. At the evening service P. A. Dickson gave the gospel message, his theme being "Faith." One sister received into fellowship, formerly immersed.—G.H.J.

GLENELG.—The work is progressing satisfactorily. On Sunday last A. P. Wilson preached in the absence of the writer at Henley Beach. Our brother, who is leaving here to work under the Home Missionary Committee of Tasmania, has our best wishes. On Monday the orchestra and choir of the Royal Institute for the Blind gave an enjoyable concert, under the direction of the evangelist, who is honorary instructor to the Institute. The performers were entertained at supper by the Young People's classes. On Wednesday we entertained the children of the Bible School with a biograph display. All departments of work are in a very healthy condition, and we are waiting the Lord's own time for visible results. We are pleased to have back among us Bro. Inverarity, after a trip to Scotland, and Mr. and Mrs. Burford, after a visit to W.A.—E.W.P.

UNLEY.—Saturday was a splendid day, and the Sunday School picnic passed off very happily and successfully. Four special tram cars conveyed the scholars and teachers to and from the grounds at Kensington Gardens, a pretty spot at the foot of the hills. Tennis, sports, and games were provided for the children, who also thoroughly enjoyed the lunch and tea prepared by the ladies, who had a busy day. Unley was reached about half-past six, all voting the outing a great success. At the close of Bro. Gore's address last evening one young girl made the good confession.—P.S.M., Oct. 30.

HINDMARSH.—Oct. 25, the quarterly business meeting of the church took place. T. H. Brooker presided over a good attendance. The reports from the various organisations were very satisfactory. The treasurer, J. Brooker, reported having paid off the balance of loans amounting to £30, on the Kindergarten room, and that the finances were in a satisfactory state. The pastor, I. A. Paternoster, reported four additions, and one transfer. Bro. A. Glastonbury was appointed for a period of six months to the position of church visitor, to look up the wayward, correspond with the isolated brethren, and visit the sick. We are preparing for the Sunday School anniversary and week mission in connection with the Sunday School, A. G. Saunders being the missionary, from Nov. 5 to 12.—J. W. Snook.

GROTE-ST.—At the close of the mission service on Monday evening, Oct. 23, the officers of the church, Sunday School teachers, and C.E. members, assembled together to bid farewell to Bro. P. Warhurst, who is leaving to take up the work at Wallaroo, under the H.M. Committee, and also to wish Bro. Walden many happy returns of the day, he having attained his 50th birthday. Bro. Warhurst was presented with a number of books from the members of the C.E. Society. The officers of the church handed to Bro. Walden a box of fine South Australian fruit, and also a book, and the choir presented him with a birthday cake. Both of these brethren suitably responded.—W.J.M., Oct. 25.

GROTE-ST.—The services in connection with the Walden-Thomas mission were continued during the week. The interest and attendance was most encouraging. Bro. Walden's addresses are greatly appreciated. To-day, 29th Oct., good meetings at both services, despite the trying weather. Sister McClean and her daughter from Lygon-st., and Bro. and Sister Chatham, from Enmore, were present with us. Seven who had been baptised during the week were welcomed into the church. Bro. Walden gave a very fine exhortation from 1 Cor. 15: 58. At 2.45 we had a men's service, about 70 to 80 being present. Bro. Walden gave a stirring address on "Wanted: a Man." The evening service was the finest we have had during the mission. The attendance was large. The choir rendered several beautiful selections, and Bro. Walden's text was, "He said to his Father." This day was observed as "father's day," and red flowers were worn. At the close of the service 7 made the good confession: total to date, 28. During the week another of our members has been summoned home—after a long and trying illness—our Sister Mrs. George Klee-man. We extend our sympathies to those of the family who are bereaved. We still ask for a continuance of your prayers on the mission.—W.J.M., Oct. 29.

PORT PIRIE.—We are sorry to report having to lose two very helpful and valuable members—Bro. and Sister Peckham—who are removing from the town, to reside at Balaklava. On Tuesday evening last we tendered them a farewell social, when we had good attendance. Bro. Morrow presided. Several brethren spoke on different branches of work of the church. Bren. H. Arnold and Pillar spoke words of farewell on behalf of the church officers, Bro. A. Garnett on behalf of the Sunday School, Bro. Chas. McDonald on behalf of the choir, Sister Pearl Palmer on behalf of the J.C.E., and also presented Violet Peckham with a small token of appreciation. Bro. Morrow spoke on behalf of the church at large. Bro. Beiler also spoke of the sterling quality of our departing members, and also presented them each with a Bible. Bro. Peckham responded on behalf of himself and his wife. Several of the members of our C.E. Society visited the Australian C.E. Convention, held in Adelaide recently, and all had a very enjoyable and helpful time.—H.W.O.

BALAKLAVA.—Anniversary services to-day were a great success. Despite the boisterous weather, we had splendid attendances. Bro. Wiltshire, from Stirling East, exhorted the church in the morning, and preached the gospel this even-

ing in a very acceptable manner. This morning the right hand of fellowship was extended to Sister Hancock from Lochiel church, and to Bro. and Sister Peckham from Port Pirie church. We held anniversary tea meeting on Wednesday, November 1.—A.W.P.

HENLEY BEACH.—The interest is keeping up well. We are thankful to the brethren who are helping in the morning and evening on Lord's day. The J.C.E. Society held their annual picnic at Belair on Saturday, Oct. 28. It was a fine day, and an enjoyable time was spent amongst the hills. The Senior or Y.P.S.C.E., held their annual business meeting last Monday, when the secretary, Miss M. Lawrie, was re-elected, and Miss H. Lawrie was elected treasurer, Bro. J. W. Cosh vice-president, and three committees—Look-out, Missionary, and Prayer Meeting.—M. T. Noble, Oct. 29.

SEMAPHORE.—In spite of bad weather, meetings were good to-day. H. J. Horsell exhorted the church. A. Cain, of Queenstown, presided. To-night, after an address on "The Authority of Christ," a man and a woman responded to the invitation. Sister Thurgood's class for women in the Bible School is proving a great success, a fine interest being aroused already.—W. J. Taylor, Oct. 29.

Victoria.

BRIGHTON.—The church is still moving steadily on, the Lord's day services being well attended. Our Sunday School is a fine institution. We have quite a number of visitors at the Kindergarten School, all of whom are delighted with the methods. The Girls' Mission Band has charge of Children's Day Exercises, and on Nov. 13 celebrate their second anniversary.

HORSHAM.—Good work is being done here. At the conclusion of an address given by Bro. J. A. Millar on Lord's day, Oct. 22, a man and his wife made the good confession, and were baptised during the week. There are others who are seeking the truth, and we look forward to a great ingathering in the near future. We are also pleased to have with us for a time Bro. E. W. Gray, of Port Fairy, who has formed a choir, which has greatly helped to make the meetings bright and attractive. Our chapel is too small for our present requirements, and we hope to extend our building before long.—A. E. Gallop.

MORELAND.—Opening of chapel services conducted on October 29. Prayer meetings at 7.30 a.m., and 10 a.m. Meeting for worship at 11 a.m. 150 present. Bro. F. G. Dunn very acceptably addressed the church, and commended the brethren and exhorted them to press on. At 3 p.m. the building was crowded. The scholars contributed special items of singing in a very praiseworthy manner. Bro. J. E. Allan spoke powerfully on "The Ladder of Success." At 7 p.m., Bro. F. M. Ludbrook took the gospel service, and addressed about 270 people. At the conclusion two young ladies from the Bible School confessed Christ. Great prospects for the future. Public demonstration on Monday. Building comfortably filled. Bro. R. Lyall took the chair, and added much to the success of the meeting. Our chairman set a very good example by placing a big brick in our building; treasurer smiling. Bren. A. R. Main, J. E. Allan and W. H. Allen addressed the meeting on matters explanatory of the Church of Christ. All addresses were of a very high order, and thoroughly enjoyed. Special singing by Sister Mrs. Roy Thompson and local talent was much appreciated. We look forward to the tent mission with a determination to achieve great things.—J.H.

NORTH RICHMOND.—Last Lord's day, the 21st anniversary of the church was held. Amongst our visitors were Sisters A. Meek and R. Foster, from Geelong, and Bro. Marrows, who exhorted the church. Fine attendance at the evening meeting. Bro. Davis preached the gospel address.—C. A. Anderson.

EMERALD.—We regret to say that Bro. and Sister Parker have been called upon to part with

their infant child, three months old. We laid his remains to rest in the Nangana Cemetery on the 26th inst. May God comfort the bereaved family in their loss. Fine meetings to-day.—W. Bolduan.

MELBOURNE (Swanston-st.).—Last Lord's day our services were very impressive. All were sad because of the passing away during the week of Sister E. Davies, who had been so long a member with us. In the morning reference was made to our sister, and the congregation sang "Asleep in Jesus." Bro. Allen delivered an address on the memorial institution of the Lord's Supper. Bro. and Sister Fred, Jones, of Unley, S.A., were present. In the evening Bro. C. M. Gordon took part in the meeting, and gave a short address on the life and work of Sister Davies. Bro. Allen also delivered an address in memorial of Sister Davies. There was a very large attendance, and all testified to the affection and esteem in which Sister Davies was held for her personal character and devoted work.

CARLTON (Lygon-st.).—The 46th anniversary of the Sunday School was celebrated last Lord's day. The chapel interior was tastefully decorated with lilies, and at all meetings there were large attendances, including many visitors, amongst whom were Sister Thompson, from the Tabernacle, Dunedin; Sister Ward, Warrnambool; Sister Hodgson, Enmore, N.S.W.; also Sister Cleary, Hobart. Dinner and tea were provided, and fully availed of, no fewer than 176 remaining to tea. Bro. Reg. Enniss presided, and made touching reference to the deaths of Sister Davies and Bro. Mantell. In the morning C. M. Gordon's address upon "The Young People's Book," was greatly appreciated. Four were received into fellowship—two by baptism and two by letter. In the afternoon there was special singing by the children, under the leadership of Bro. Nat Haddow. A solo, "Oh, Song Divine," by J. Simpson and an interesting address illustrating by means of a reel of cotton, the power and force of habit, and the only way to become free from its entangling coils. W. C. Thurgood read the Scripture lesson. At night the chapel was crowded, the gallery and the whole of the extended platform being occupied by many members of the Century Bible Class and the scholars. A glorious climax to a happy day was reached when no less than eleven from the Bible School—six girls and five boys—confessed Jesus as their Saviour after Bro. Horace Kingsbury's discourse upon "Our Children for Christ." A sad circumstance of the day was the painfully sudden death of Sister Trivett, senr., who was present in the morning, and just after reaching home took ill and was called to rest.—J.McC.

SOUTH YARRA.—On Lord's day, 22nd, we had the pleasure of receiving into fellowship one of our young Sunday School scholars, W. Smith, who made the good confession at Bendigo, his uncle, A. W. Connor, preaching, and was immersed by Bro. Quick on the 15th. Sorrow has entered the home of Sister Miss McKay. She was called upon to part with her brother, who passed away somewhat suddenly in the country. On the 26th a number of members and friends met together to welcome home Bro. D. A. Lewis, from his trip to the Old Land. C. A. Quick was in the chair. A number of visitors from sister churches were present. Bro. J. Pittman, on behalf of the H.M. Committee, welcomed Bro. Lewis, and Bro. T. M. Davis, on behalf of the East Suburban Co-operation, also welcomed our brother home. Bro. Lewis suitably responded, stating that he was glad to be home again. The church is publishing a paper called *Joyful Tidings*, which is issued monthly.—T.M.

CHELTENHAM.—Our Girls' Calisthenics Club gave a closing private exhibition on Wednesday to the pleasure of invited guests. Bro. R. W. Tuck, as chairman, presented a bouquet of flowers to Miss Bell, the instructress, and Miss M. Amess on behalf of the club, presented Mrs. R. W. Tuck, as pianiste, with a beautiful brush and comb. Good meetings on Sunday. One received in and one baptised.

Continued on page 730.

Richmond-Tweed Rivers District Second Annual Conference.

Amid rain and mud, the second annual Conference of the Churches in the Richmond-Tweed Rivers District, N.S.W., was held in Lismore, on Wednesday, Oct. 18. The attendance was remarkably good in such weather, the morning session being more largely attended than that of last year. The other sessions were not so large as the corresponding ones a year previous. Unity and enthusiasm were manifest, and the testimony from the brethren from the different parts of the district was that we had a really blessed time.

The morning devotional service was led by Bro. G. B. Wells, of Bangalow, at which a fine talk, based on the words of John the Baptist, "He must increase, but I must decrease," was delivered by Bro. J. I. Mudford of Brisbane. The President, Bro. F. R. Furlonger, took the chair at 11 a.m., and business was proceeded with. Letters of greeting were read from N.S.W. Home Missionary Committee, the N.S.W. students at the College of the Bible, Bro. Hermann, of Nundah, Q. Bro. C. R. Furlonger, Singleton, and Bro. and Sister F. T. Saunders North Sydney. Telegrams were received from Bro. A. E. Illingworth and Bro. J. S. Garden, Maclean. The President then extended a welcome to the visitors from a distance—Bros. J. I. Mudford and H. G. Blackie, of Brisbane, and Bro. S. G. Goddard, of Hamilton. These brethren responded and conveyed to the Conference verbal greetings from brethren and churches in their districts.

In the afternoon a brief devotional service was conducted by Bro. F. W. V. Stratford, of Lismore, after which the President delivered his address, which was an earnest exhortation to courage in view of the great work that confronted us. The Executive Committee's report was read by the Secretary, Bro. E. A. Parker, which showed that two evangelists were now sustained (Bro. C. T. G. Rose and W. A. Strongman), that a horse and sulky had been purchased for Bro. Strongman, that there are five churches in the district, with 438 members, that six Bible Schools are being conducted, with 244 scholars and 21 teachers. The report also expressed thanks to the N.S.W. Home Missionary Committee for the subsidy of 25/- per week, and other help; to Bren. J. G. Snow and W. E. Rankin, for the loan of horses, etc., to the evangelists. The departure of Bro. Delzoppo from Lismore, and his consequent retirement from the treasurer'ship, was referred to. Appreciation of the liberality of many of the brethren in the district was also expressed. The report concluded with an ascription of praise to God, and the expressed hope that more will be done for him in the new year. The Acting Treasurer presented the balance sheet, which showed that, including a balance of £10/6/10 in hand on Nov. 2, 1910, the income for 11 months had amounted to £193/11/0/2. The balance at the bank on Sept. 30 was £12/15/11. It was pointed out that the balance had since been used.

The election of officers for the ensuing year resulted as follows:—

President—Bro. E. A. Parker.
Vice-Presidents—Bros. L. H. Robinson and G. B. Wells.
Secretary—Bro. Thos. Hagger.
Treasurer—Bro. F. R. Furlonger.
Executive Committee—The officers and Bros. M. Patch, W. E. Rankin, and F. B. Withers.
Sunday School Committee—Bros. C. T. G. Rose, W. A. Strongman, F. W. V. Stratford, E. A. Parker, and J. G. Snow.
Auditors—Bros. J. Witherspoon and F. B. Withers.

The following resolutions were carried unanimously:—

1. That this Conference places on record its appreciation of the Christly labors of those brethren who have gone out from Lismore to preach the gospel and address the churches in the district at a sacrifice of time and comfort, and often of

money, and trusts that they will continue their self-denying efforts.

2. That this Conference desires to express its great pleasure at the splendid work being done by the College of the Bible, Melbourne, and prays God's richest blessing upon the Faculty, Board of Management, and students.

The district evangelists then presented verbal reports of the work in their respective fields. During the six months of their labors they have been largely engaged in getting scattered forces together, clearing the ground, and sowing the good seed; but the harvest seems to be near, as in the last few weeks there have been two additions by faith and baptism at Bangalow, and last Sunday there were two confessions at Casino.

A paper was read by Bro. Hagger on "How Can We Best Spread the Gospel?"

After the usual votes of thanks, and the reading and confirming of the minutes of the day's proceedings, the Conference adjourned.

Some of the sisters had been working hard during the day preparing a knife and fork tea. At about 5.30 the delegates and others, to the number of about 130, sat down to an excellent repast, consisting of poultry, ham, salads, trilles, jellies, ice cream, etc. The testimony was that it was the best church tea that those present had ever sat down to, and some said it was worth 2/6 per head. At the night meeting the President made special reference to the work of the sisters, and heartily applause greeted his remarks.

At 7.15, in the Tabernacle, Bro. H. B. Robbins led a bright song service, which got us all into a good spirit for the missionary meeting. At 7.35 the President announced the opening hymn, when there was a good attendance, in spite of the rain falling outside. Bro. E. C. Savill, conductor of the Lismore choir, arranged the musical items for the evening, which consisted of anthems by the choir, quartettes by Sisters K. Furlonger and P. C. Savill, and Messrs. E. C. and C. L. Savill. Addresses were delivered as follows:—

Bro. W. A. Strongman, "What Are We Doing, and How?" Bro. Thos. Hagger, "What We Should Do, and Why." Bro. C. T. G. Rose, "Gospel Work in Apostolic Times." Bro. J. I. Mudford, "Our Twofold Mission." Bro. H. G. Blackie, "Shadows."

During the evening an appeal was made for the district fund, the response in cash and promises being £80/17/9.

The President-Elect having been introduced to the meeting, closed the meeting.—T.H.

S.A. Home Mission Notes.

Our motto: "Forward."
Our aim: "700 souls for Christ and £2000 for Home Missions."

This should not be unattainable, seeing that last year the figures were 575 baptisms and £1749.

But we can and must do better this year, as we have more churches, more schools, more preachers, more members, and consequently more workers.

S. G. Griffith is now in a tent mission at Kadina, and from reports to hand it promises to be one of the most, if not the most successful he has held in the State.

Wallaroo comes next, and Bro. P. Warhurst, of the Grote-st. church, has been engaged for twelve months. He will commence his work at Wallaroo on Nov. 1, and be with Bro. Griffith through his mission there.

The Committee has decided, subject to their consent, that the preachers now engaged shall continue in their various fields. H. R. Taylor at Maylands, W. J. Taylor at Semaphore, R. Harkness at Butler and Tumby Bay, Theo. Edwards at Narracoorte, and D. A. Ewers at Mile End.

The work at Kadina will be subsidised for three months longer, and the question of continued subsidies and the amounts for Goolwa, Croydon and Cottonville, are under consideration.

Henley Beach and Prospect fields are applying for preachers, and the Committee is trying to arrange for preachers acceptable to these places.

The Committee decided to continue paying Bro. Thurgood's salary to his widow for three months from the time of death. The Henley Beach church continues its subsidy of 35/- per week towards this.

Bro. G. Black, from Glen Iris College, is expected to begin his work at Strathalbyn at the beginning of December.

The financial statement prepared for the Committee meeting Thursday night, showed receipts as follows, from August 16 to October 10: Balance, £52/19/3. Subsidies from Assisted Churches, £66/6/8. Donations: Norwood church, £1; Miss Smith's Class, Queenstown, 16/-; Unley Church, 5/-; Maylands Berean Society, £2/10/4. Conference Cash Collection, £30/4/6. Conference promises, since redeemed, £91/9/6. York Mission Thankoffering, £1/10/-. Sisters' Conference, £121. Sale of Conference Programmes, £5/6/8. Gross proceeds, Conference Picnic, £7/14/7. Balance from Conference Tea, £8/4/11. Total, £395/5/5. Expenditure: Conference Expenses, including cost of halls, picnic, advertising, printing, etc., £68 16/5. Preachers' Salaries, £207/10/-. Travelling Expenses, £2/14/4. Tent Expenditure, £47/6/-. Council of Churches, £1/15/-. Church Extension Fund, postage, and printing, £4/9/6. Total Expenditure, £289/12/9. Credit balance, £105/12/8. Meeting adjourned till Thursday, Oct. 26.

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November 12.

WORLD'S TEMPERANCE SUNDAY.

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

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"Francella" Hornby-St., E. Prahran, Aug. 21, '10.
Dear Sir,—I have much pleasure in testifying to the wonderful healing properties of your ointment. I had a very bad leg, various ulcers, which for years I went to many doctors. At last I gave up all hope, when a friend of my daughter's asked her to persuade me to try your ointment, which I did, and six bottles cured me, and remain so.—Yours respectfully, Mrs. EVANS FRANCIS.

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From the Field—Continued.

COLAC.—On Lord's day, the 29th inst., Bro. Chandler preached the gospel to a large congregation; his sermon was one of power. At the close, one young lad from the school confessed his faith in Christ. We are looking forward to our church anniversary, to be held on Nov. 12, and tea on the 15th, which should be a great success. We expect Bro. Connor and Bro. Swain here for the occasion, and hope to have a good time together. The Lord's day School and Bible Class was one of the largest we have ever had. It was the superintendent's birthday, and he put one penny per year in the birthday box, amounting to 44 pennies. May the Lord bless him.

STAWELL.—On Thursday evening last the gentleman previously reported was baptised, as also was a young girl who, at the close of the address that night, had made the good confession. The mother of this young girl also came out and will be baptised later. Good meetings yesterday, Bro. R. C. Foreman, of Cheltenham, being with us.—A.P.A.B., Oct. 30.

BALLARAT.—Death has called away the wife of Bro. Sheriff, of Bulawayo, who has been a long sufferer. Her funeral was conducted by Bro. E. Stanley Tape on Tuesday last, and our sympathy goes out to our brother in the far-off land. This morning we received into fellowship a young man who confessed Christ last Lord's day and was baptised during the week. To-night the monthly young people's service was splendidly attended. Bro. E. Stanley Tape's discourse on "The Service of Heroism" being listened to by an attentive audience. Our Charity Sunday offering was 19/3/3, and school, 14/8.—B., Oct. 29.

ASCOT VALE.—On Thursday evening, Oct. 26, a most enjoyable members' social was held in the new schoolroom, which was very tastefully decorated by the sisters. W. A. Kenn presided, and in his opening remarks referred to the departure of Bro. Rothery and the engagement of Bro. H. E. Knott, from America, who will commence his work in this district on Lord's day, Nov. 5. Excellent addresses were given by Bro. T. McCallum, W. Rothery, and H. E. Knott, interspersed with selections by the choir, solos, and other items, which were well rendered and much appreciated. During the proceedings our chairman, on behalf of the members, presented to Bro. Rothery several books, as a mark of love and esteem. Our brother very feelingly replied and expressed his delight at the good feeling that had been manifested towards him during his six months' sojourn in our midst. Since last report we have received four additions by letter.—J.Y.P., Oct. 30.

New South Wales.

TYALGUM.—Threatening weather on Sunday evening decreased the attendance at the gospel service. A fine devotional spirit was evident at the meeting round the Lord's table. We are joining with the rest of the New South Wales brotherhood in prayers to God for more decisions for Christ. November 8 has been named as a day for intercession. Interest in our building project is growing. We acknowledge with thanks gifts from the following: S.D., 10/-; L.R., 4/-; Sister Cottey, 1/-; Bro. Stratford, 6/-; Sister A. M. Wotherspoon, 4/-; John 16: 23, 3/6; Bro. C. Furlonger, 5/-; Church at Bungawalbyn, £2. 187 gifts of 1/- each still needed. To-day is mail day. Send a gift to-day, then. If you can't send 1/-, send as much as you can to W. A. Strongman.

BANGALOW.—Last Thursday evening a splendid meeting assembled to hear Bro. H. G. Blackie, of Brisbane. Warm meeting around the table on Sunday morning. One addition to the family of disciples—a son of Bro. J. G. Snow.

WAGGA.—We are pleased to acknowledge donations to building fund: Sister Stearman, senr., £2; Sister Mrs. Caunt, 5/9. This makes a total of £11/8/-. Brethren, send along your mite and help us secure the land we have in sight.—A.B.

PADDINGTON.—The meetings to-day, Oct. 29, were good. Bro. J. Crawford delivered an excellent exhortation in the morning. Our Bible School showed a large increase in attendance. Evening meeting, one of the best we have had for some time. Our sisters are busy with the A.P.O.S. Fair, and will send in about 130 of goods.—A.E.I.

HAMILTON.—200 at our gospel meeting to-night, it being a special L.O.L. invitation service. Bro. More was the speaker. The exhortation was given by Bro. J. Fraser, senr. Our children in the Bible School are working hard for the "Children's Day Exercises." Sister Esther Lasbury, late of Enmore, has been appointed additional building fund collector.

NORTH SYDNEY.—On Wednesday, Oct. 25, at the meeting of the C.E. Society, a very large number were present. A good programme of instrumental and vocal items was arranged. The topic before the meeting was "The Cry of the Oppressed," which was dealt with in a splendid manner in a paper read before the meeting, after which Bro. Filmer gave an interesting and instructive talk on the work at Pentecost Island. The opportunity was also taken to bid farewell to Sister Gladys Henderson, who left for Wellington, N.Z. Our sister had rendered valuable assistance in the Bible School, teaching the infant class, and a token of appreciation and esteem from the teachers and friends was given in the form of a Bible. On Sunday last Bro. W. Lang gave a splendid and much appreciated address at the morning meeting. At the gospel meeting we were pleased to have Bro. Goodwin with us, who gave a very interesting and instructive address on Foreign Mission work. It was with regret that we heard of Bro. Filmer's loss of his mother, and our hearts unite in sympathy with him in his sorrow.—W.J.M.

MOSMAN.—Splendid meetings to-day. We had the pleasure of fellowship at the breaking of bread with Bro. and Sister T. J. Cook, of Bendigo; Sister Cadman, Preston; Bro. and Sister William Verco, Adelaide; and Sister Whiting, Balaklava, S.A. A. G. Saunders gave us splendid discourses morning and evening. He will spend the month of November in South Australia, holding a mission at Hindmarsh church, and also seeing his home folk previous to leaving again for further study in U.S.A. The Bible Class conducted by Bro. Saunders, and the Bible School which had a record attendance to-day, will miss him greatly when he leaves us; his blackboard talks have especially been appreciated by the whole school. We had the honor of a visit at the C.E. meeting on Friday night, from Bro. and Sister Filmer, just returned from the New Hebrides, and Bro. and Sister Goodwin, about to leave for Pentecost Island. Their inspiring addresses were greatly appreciated.—S.G.

ENMORE.—Good meetings at Enmore yesterday. Bro. Goodwin addressed the church in the morning, and Bro. F. T. Saunders proclaimed the gospel at night. Amongst the visitors were: Bro. J. Francis, from Goulburn; Victor Cox, from Carlengford; A. Tewkesbury, from Wangaratta; Bro. and Sister Laing, from North Fitzroy; Sister A. Saxby, from Chatham.—E.J.H.

Here & There.

E. C. Savill addressed a good meeting at Keerong, N.S.W., on Lord's day morning, Oct. 22.

The Kindergarten lectures by Miss Vial were brought to a close on Tuesday evening, Oct. 31.

The appeal from Tyalgum is urgent because the need is urgent. There isn't a church building in the town yet.

The Lismore, N.S.W., Bible School anniversary will be celebrated on Nov. 5, 8 and 9. A good time is expected.

187 gifts of one pound each are still required for the proposed church building at Tyalgum, New South Wales.

A. W. Jinks' address is now "Xenophon," Bridge-st., Albion, Brisbane.

J. I. Mudford preached at Casino, N.S.W., on Thursday, Oct. 19, and at Keerong the following night. His visit was much appreciated.

Theo. Edwards, evangelist for the church at Narracoorte, S.A., is now enjoying a holiday with his relatives in Victoria.

The Shepparton Mission, conducted by H. M. Clipstone and T. Bagley, closed with 10 confessions, 3 restorations, and 1 formerly immersed.

Bro. Larsen, who has done a good work in connection with the church at Collingwood has accepted an engagement with the church at Dandenong.

All who are thinking of entering the College of the Bible next year, who have not yet applied, are asked to communicate as soon as possible with A. R. Main.

E. G. Warren writes: "The tent mission conducted by Bro. Griffith is the greatest religious movement that has ever come to Kadina. Fifty-two confessions to date."

The Committee of Arrangement for the Federal Conference will meet in the Swanston-st. chapel on Friday evening, Nov. 10, at 8 o'clock. A full attendance is requested.

The Churches of Christ Almanac for 1912 is now ready. Sample copies have been sent to the secretaries of all the churches in Australasia, who will kindly receive orders for them.

Statistics presented to the Richmond-Tweed Rivers District Conference showed 5 churches with 438 members, and 6 Bible Schools with 244 scholars and 21 teachers and officers.

The Federal Conference Arrangement Committee would be glad to hear from some Melbourne brother who would be willing to paint one or two signs as a contribution. Material will be supplied. Apply, T. B. Fischer, Cheltenham, Vic.

Bro. Geo. Rudd, of Bridgewater, S.A., who has been one of the pioneer brethren at Stirling East, died after a brief illness on Sunday evening. He has been a most useful and faithful brother, and the church is poorer for so great a loss.

W. D. Slee, of Wallaroo, S.A., we are glad to learn, has had a successful operation in regard to his eyes. He is now able to see straight and without glasses. He would be glad to give information to anyone in regard to the operation.

W. A. Tate, one of our Australian boys, who is now studying at Yale University, has gained a scholarship valued at £26. We congratulate Bro. Tate on his success. His address is, Divinity Hall, Yale University, Newham, Connecticut, U.S.A.

Thos. Hagger, Dawson-st., Lismore, is now Hon. Secretary of the Richmond-Tweed Rivers District Conference, and Bro. F. R. Furlonger, Ballina-st., Lismore, is Treasurer. Will brethren please note? Let the brethren in the district send on many liberal offerings for the work.

The members of the church at Moreland, Victoria, have erected a very fine chapel, and occupied it for the first time last Sunday. They have done this with a membership of only sixty, and intend securing the services of an evangelist when a suitable man can be found. There is a bright future before this church.

"I would give nothing for that man's religion whose very dog, and cat, are not the better for it." *Roseland Hill.* And what shall we say of the man whose child is not the better for his religion? Brethren in New South Wales, show your religion is worth something to your children on December 3 by a great offering for improving the Bible Schools' work in this State.—F.T.S.

Chapel Built in a Day.—Preparations for the erection of the building of the chapel at North Auburn, N.S.W., are now almost complete. Orders for material have been placed; and as soon as a definite forecast of time for completion of the joinery can be made, the date of erection will be fixed. Workmen who have promised to assist will be notified of a meeting for the explanation.

and organisation of the work. It is necessary for all workmen to be there.

Letters received by the last mail from Bro. Stratton reported the very serious illness of Sister Edith Terrell. The doctors were in constant attendance, and doing all that was possible, while the missionaries were earnestly praying for her recovery.

The students at Glen Iris desire to thank all those who have so kindly forwarded eggs for preserving purposes. So far over 100 dozen have been sent by various friends, some being collected by Junior Endeavorers and other societies. All these eggs will be very useful to the 50 or more students who hope to be in residence at the College next year. As the vacation commences shortly, it will be unsuitable if any more are sent, unless they arrive immediately.

The wisdom of securing land in a new place at the first sale of allotments was shown in a recent land transaction at Uki, on the south arm of the Tweed. Tyalgum is on the middle arm, and is three years younger than Uki. The R.C. people at Uki bought a site for £35 at the first sale there. They sold it a few months back for £1150. The township is only seven years old now. Have you sent a gift to Tyalgum to help the disciples there secure a site now, while land is reasonable?

Attention is drawn to the notice under Coming Events, of the College of the Bible Demonstration, to be held in Lygon-st. chapel on Tuesday evening, November 14. As the College is rapidly growing in favor, it is expected that there will be a very large attendance. A varied programme will be presented, including students' choruses, a "Congress of Religions," and presentation of certificates. A collection will be taken up for the library fund. All are invited to come.

As previously announced, the next examination on "Training for Service" will be held on Monday evening, December 4. In order that the necessary examination papers may be prepared, immediate application is necessary. Those conducting teacher-training classes are asked to communicate with A. R. Main, College of the Bible, Glen Iris. Please state number of candidates; part of book being studied (first examination is on Parts 1 to 5, second on Parts 6 to 8), and name and address of person to whom examination papers are to be sent. All interested are asked to see that such information is forwarded at once.

The late Sister E. Davies was a member of the Swanston-st. church, and on last Sunday evening an in memoriam service was held. The platform was appropriately draped, and the entire service was most impressive. The hymns were in harmony with the solemnity of the occasion, the choir rendering the anthem, "The Crossing of the Bar." C. M. Gordon, President of the Conference, and the former evangelist of the church, paid tribute to the memory of Sister Davies, and spoke of her life as being an exemplification of practical Christianity. W. H. Allen also gave a most sympathetic address, taking for his text, "The Master hath come, and calleth for thee."

If this should be read by any brother or sister in Great Britain, United States of America, Sth. Africa, New Zealand, or on our mission fields, or in any other part of the world, please let them distinctly understand that the Federal Conference to be held in Melbourne next Easter, whilst it will be an Australian event, yet will be of such a nature that visitors from all parts of the world will be welcomed, and overseas brethren and sisters are hereby lovingly invited to come to Australia and enjoy the great gatherings which will be held. Full particulars as to hospitality and arrangements will gladly be supplied by T. B. Fischer, Chesterville-rd., Cheltenham, Victoria, Australia.

Women's Interdenominational and Students' Missionary Campaign, Adelaide.—This missionary campaign takes the form of afternoon meetings in each district of Adelaide and the suburbs, uniting all the women of the churches in that district. United meetings have been held in several grouped districts centring around Unley, North Adelaide, Norwood, and Kensington Gardens. The object of the meetings is to stimulate the in-

terest of the women of all the churches, and to give them an opportunity for contact in a cause which appeals to all churches alike. Addresses are given on vital topics, such as the present crisis in non-Christian lands, an appeal to prayer, and conference, and discussion on methods of work. The hearty co-operation of all the women of all the churches is earnestly desired.

To Disciples in Queensland and Great Britain.—As Assistant-Secretary to the Queensland Conference Executive, I have been allotted the task of keeping in touch, or rather getting in touch, with isolated members. Will all such kindly give me their names and addresses straightway? The Home Mission Committee is faced with a work that is nothing less than stupendous, that of evangelising this great Northern State. Last Conference reports showed our membership to be 1388; the other day one ship alone brought 1610 immigrants! Well might we ask, "Who is sufficient for these things?" Will not every Queensland disciple have a part in our State work? We should feel grateful if brethren in Great Britain would write us re any of their members who are coming to Queensland. About half a dozen such have met with the church in Brisbane lately. We shall be glad to meet and welcome more. Write to J. Mudford, Church of Christ, Brisbane, Australia.

A PREACHER'S JUBILEE.

One of the best loved and most esteemed of our evangelists is Geo. T. Walden, of Enmore, N.S.W. He has been a great power in the church and has helped all the Australian brotherhood by his splendid work. He is now holding a mission at Grote-st., Adelaide, while he is on his annual holiday, and on Monday last, the 23rd of October, he reached the 50th milestone of his life. He was the recipient of a number of little tokens of love from the people who love him in Adelaide, and was entertained at some happy family gatherings. At the close of the service at night the officers and wives, choir, Sunday School workers and Endeavorers adjourned to the school hall, where John Fischer made a little presentation on behalf of the officers. A. J. Gard presented a birthday cake from the choir, and J. E. Thomas joined in the felicitations on the happy and memorable occasion. Bro. Walden was taken by surprise, and in happy words thanked all present. Refreshments were then partaken of, and a pleasant hour ended. We are sure that all the brethren in Australia unite in wishing Bro. Walden many happy returns of the day. May his bright, useful, happy life be spared for many years to labor for the Master he loves in the land he loves, and may God's richest blessing be upon him and his beloved wife and family.

ACKNOWLEDGMENTS.

Queensland Home Mission Fund.
C. W. Francis, 10/-; C. Risson, 10/-; Bro. and Sister Sherman, £1; Tannymorel Church, £1. Please send donations to the Organising Secretary, A. W. Jinks, Bridge-st., Albion, Brisbane.

WANTED.

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

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.

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English Piano, Collard and Collard, in good order; good appearance; sweet tone. Can be seen any time at 571 Canning-st., North Carlton. Will stand inspection. £17.—J. T. Tinkler.

COMING EVENTS.

NOVEMBER 5 to 12.—Robert-st. Church of Christ Sunday School anniversary and gospel mission, from Nov. 5 to 12. Evangelist, A. Geo. Saunders (one of our own boys) will preach on the following subjects:—Sunday, Nov. 5, 11 a.m., "The Permanency of God's Benediction." 2.45 p.m., Blackboard, "The Old Jerusalem Gospel." 6.30 p.m., "Who We Are and What We Are." Monday, Nov. 6, 7.45 p.m., Blackboard, "The Right Train," "The Holy Spirit." Tuesday, Nov. 7, 7.45 p.m., Blackboard, "A Wonderful Sword." "How We Received Our Bible." Chart. Wednesday, Nov. 8, 7.45 p.m., Blackboard, "The House that God Built," "Exaltation from Humility." Thursday, Nov. 9, 7.45 p.m., Cantata, "David the Shepherd Boy." Friday, Nov. 10, 7.45 p.m., Blackboard, "Bible Bread," "Jesus at the Door." Sunday, Nov. 12, 11 a.m., "When God Speaks." 2.45 p.m., Cantata, "David the Shepherd Boy." 6.30 p.m., "One in Christ." Bright singing each evening, assisted by School and Choir. Week-night meetings commence at 7.45 with song service. Bring Alexander's Hymns.

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.—The Fifth Annual Demonstration of the College of the Bible will be held in Lygon-st. chapel, on Tuesday, Nov. 14, at 8 p.m. Good students' programme. Presentation of certificates. Collection for Library Fund. All are invited.

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.

To Those Wanting a Holiday.

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HANDBOOK OF MISSIONS: by A. McLean. Post free, 1/7.
SUNRISE IN THE SUNRISE KINGDOM: by J. H. de Forest. Post free, 2/6.
IN THE SHADOW OF THE DRUM TOWER: by L. De Lany Garst. Post free, 2/6.
BOLENCE: A Story of Gospel Triumphs in the Congo: by Mrs. Eva N. Dye. Post free, 3/2.

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Obituary.

MARZOL.—Bro. Franz Josef Marzol was born at Lucerne, Switzerland, in the year 1829. During Bro. T. B. Fischer's labors in Lismore, New South Wales, he was born again. He passed away at the ripe age of 82, on October 21, and his remains were interred next day, the writer and Bro. F. R. Furlonger participating in the service at the graveside. Our departed brother was a quiet, unostentatious, but faithful follower of Jesus Christ, and has gone to the reward of such. The prayers of the church ascend for Sister Marzol, who has been left to continue the journey of life alone.—T.H.

McKAY.—It is with a keen sense of our loss we report the death of our esteemed brother and elder, J. A. McKay. He had been ailing for some time, but appeared to be improving, and on Lord's day, the 15th, presided at our meeting for worship in his usual humble, but effective style. On Saturday, the 21st, he was ploughing; towards evening he took ill, and passed away about midnight. To know him was to love him, and the more you knew of him, the more you loved him. His words were few, but always meant much. He leaves a wife and three little children, for whom we ask the prayers of the brotherhood. He will be sadly missed by the church and a large circle of friends, whom he was always ready to help in any way he could.—J.R.C. Drummond, Vic.

RICHARDS.—On October 5 our aged Sister Mrs. Priscilla Ann Richards died at the Adelaide Hospital, after a long illness. She had reached the age of 76 years, and had spent a great part of her life in the fellowship of God's people. She formerly belonged to the church at Hindmarsh, and came to Grote-st. only a little over a year ago. She attended the Dorcas Society as long as she was able, and sought in her life to do something for others as best she could. Many of the members visited her during her illness, and she was glad to have their cheer and comfort. Many of the local members were present at the graveside in the Hindmarsh Cemetery, on Oct. 6, when we laid her body away. She rejoiced in the hope of eternal life, and we know that for her to be with Christ is far better.—J.E.T.

BENSON.—Our young Sister Mabel Lillian Benson died in the Adelaide Hospital on Satur-

day, Sept. 23. She was only 16½ years old, and seemed to give promise of a bright and useful life. She was immersed at Grote-st. 15 months ago, and for some time sang in our choir. Some few months ago she removed to Broken Hill, and transferred her membership to the church there. She had come back to Grote-st. and was going to again unite with us when she became ill, and in a short time passed away. We laid her body in the West Terrace Cemetery on Sept. 25. Many of the Sunday School and choir were present to show their esteem and sympathy. We are reminded by such events that we know not when our Lord may come to take us. We need to be always ready. Our sympathies go out to the father and mother, and all those who mourn. We believe Mabel has gone to be with Jesus, and so in our sorrow we can rejoice that it is well with her.—J.E.T.

YOUNGMAN.—We have to record the death of our Bro. James Joseph Youngman, who was called home on Oct. 3. It is only six months ago since his partner in life was taken, and he never seemed to fully recover from the shock and sorrow of her death. He had been ailing for some time, and despite all that care and skill could do, he grew gradually weaker. He united with the church along with his wife during the mission conducted by J. T. Brown, over five years ago. I had many talks with him during his last long illness, and he spoke often of his wife, and of the Saviour, to whom he was going. He longed to be in that home where they would be reunited and where sorrow and separation never come. We buried him in the West Terrace Cemetery on October 5. The sympathy of the church is with the daughter, Mrs. Horseman, and her husband and all those that mourn. We know they feel that God's way is best, and that their loved one is free from all suffering, with his wife, in the Father's home.—J.E.T.

CALDICOTT.—It is with sorrow that we report the death of Miss Pearl Daisy Caldicott, the

eldest daughter of our esteemed elder, R. S. Caldicott. She sickened some few weeks ago, and it was thought she would soon recover, but she gradually became worse and grew weaker, and despite all the care and attention she received in the Adelaide Hospital, she passed away in the early morning of Oct. 17. She had reached the age of 24 years, and had for many years been a faithful follower of Jesus Christ. She was a teacher in the Kindergarten Class in our Sunday School, a member of the choir, and an active member of the C.E. Society. She was becoming increasingly useful and happy in the Master's service, and her death has been felt very keenly by the many who esteemed her, as well as by her loved ones in the family. It was my sad duty to tell her when the doctors thought her case hopeless, and she told me how she would like to have done a little more, but if it was the Father's will to take her home, she knew all would be well. She had a childlike faith in Jesus, and about an hour before the Father called her, she recited beautifully and touchingly the 23rd Psalm. Her eyes were towards the Father's house, and she knew she would dwell in his house for ever. A large company of members and friends gathered at the home to follow the body to the West Terrace Cemetery. D. A. Ewers assisted the writer at the house, where a short sermon was held, while G. T. Walden assisted at the graveside. We held a memorial service on the afternoon of Oct. 22, when there was a good attendance. We all join in sympathy with the parents and all the dear ones. We believe this dispensation of his providence will draw us all nearer to him and help us to use life even better for his service. We cherish the memory of one who sought to do what she could for Jesus Christ, and we know that she has gone to be for ever with the Lord.

We loved her well, but Jesus loved her best. Good-night.

Until the day dawn and the shadows flee away.—J.E.T.

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