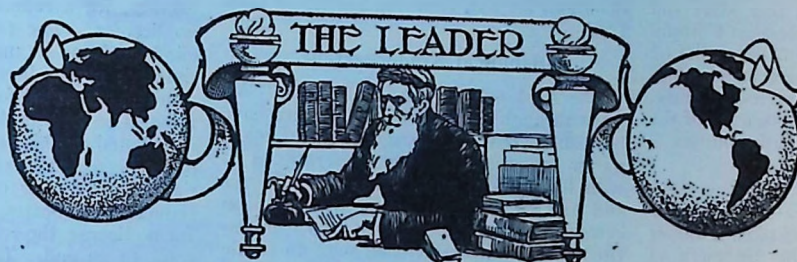


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"Never before in the history of the world had a human being treading the earth and speaking with a man's voice, dared to say, 'All authority is given to me in heaven and upon earth.'"



The proclamation of this tremendous fact was followed by a command, obedience to which has changed the history of the world.

OUR MARCHING ORDERS.

It is of importance that old and familiar passages of Scripture should not be neglected, especially if those passages have to do with the fundamentals of the Christian faith. For, after all, it may turn out that they are only familiar to the few and not to the many. Well known and much used by one generation, they may be partially neglected by another. The fathers of our movement delighted to dwell on such passages as were related to first principles, while we of the present day only scarcely touch upon them. It is possible that this arises from a desire on our part to fall into line with our religious neighbors, and to avoid subjects which, if faithfully dealt with, might lead to controversy. Carried too far, this policy will lead to ultimate extinction. It would mean that we have no special message for the people, and a people with no special or distinctive message has ceased to have any good reason for a separate existence. It will be necessary, therefore, for us to continue to give prominence to those truths which we regard as fundamental, and which with many of our religious neighbors, have, to a large extent, lost their New Testament meaning, in favor of one having its origin in human tradition.

The great commission.

For this reason we must continue to emphasise the importance of the great commission given by Christ to his apostles, and set forth in the words, "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world" (Matt. 28: 19, 20). This is one of the familiar texts of the Restoration Movement, and must continue to be familiar until its full purpose is served. It has been properly termed the "Marching Orders" of the Christian soldier. As such it assumes a

place of paramount importance. Moreover, the circumstances under which the command was given invest it with supreme dignity. The words came from the lips of the Master just before his ascension, and were preceded by other words of awful majesty. "Never before in the history of the world had a human being treading the earth and speaking with a man's voice, dared to say, 'All authority is given to me in heaven and upon earth.'" The proclamation of this tremendous fact was followed by a command, obedience to which has changed the history of the world. Professor Swete referring to this great event, says, "The Lord begins by reciting the fact of his possession of universal authority, in order to supply the strongest possible incentive to a world-wide and age-long mission. It is as if he had said: 'Nothing in earth or in heaven can prevent you from carrying out my purpose. No authority which you may require in the prosecution of your task can be wanting to you henceforth. You have an open field and the largest powers, for you go in the name of one whose word is law in both worlds. Go in the strength of this knowledge, and work.'" A command, therefore, given under such circumstances must be supremely important in every one of its details; one that we dare not tamper with ourselves, or fail to remonstrate with others if they shall seek to qualify or distort any of its provisions.

Tampering with the commission.

It is satisfactory to note that in regard to the initial word of the commission, "Go," the religious world has realised its obligation; late in the day, perhaps, and not as fully as it ought, nevertheless with a growing sense of the imperativeness of the need. In this we cannot claim to be distinctive. Here, others have led the way, and their zeal has inspired us. We regret, however, to find some of our religious neighbors, more particularly our Methodist friends, endeavoring to pervert the meaning

of the succeeding words of the commission in order to bolster up an institution that has no warrant in the teaching of the New Testament. Thus, Mr. Madsen, in his fourth paper on "Infant Baptism," says, "If we are to construe the baptising commission with due regard to what it says, and with strict respect to the order of its great words, we find that it does not mention belief at all, but literally commands teaching to follow baptism. Now an infant may be baptised and subsequently taught, which is agreeable to the order of the commission . . ." It is difficult to think that any intelligent person could honestly believe that the above is a fair interpretation of the words of the commission. It, however, affords an example of how far Scripture can be perverted in the interests of preconceived ideas.

A question of order.

The disciples were to "Go and make disciples of all the nations, baptising . . . teaching . . ." Here then is the order of these "great words," (1) Go, (2) make disciples, (3) baptising, (4) teaching. Mr. Madsen ignores the second of these as he could not make his point without doing so. The sense in which "making disciples" is to be understood is given by Mark, "Go ye into all the world and preach the gospel to the whole creation, he that believeth and is baptised," etc. Mr. Madsen's rendering of the great commission would mean that Jews and heathens were first to be baptised, and then having the gospel preached to them, should believe. Mr. Madsen's ideal is found just before and during the middle ages when barbarians were baptised by force and claimed as converts to Christianity. It was a case of giving the Christian name without any reality behind it.

Mark's testimony.

The commission in Mark's gospel being fatal to Mr. Madsen's theory, he attempts to get rid of it by saying, "The whole passage in Mark's Gospel is, if not utterly spur-

ious, at least very doubtful." The latter part of Mark's Gospel, however, is not so easily got rid of. It is true that verses 9 to 20 in the last chapter are not found in the two earliest Greek MSS., and for that reason mainly the doubt has been raised as to whether they were really written by Mark. This, however, is not regarded by scholars as destroying the value of this portion of Scripture. The historical correctness of its representations is not called in question. If it should be finally proved that Mark did not write this section, the verses still would remain as valuable evidence of the belief of the apostolic church. It is rather a curious taste that slights the last verses in Mark, and stands by the doubtful testimony of the Fathers of the second and third centuries.

A valuable document.

In going outside the New Testament for evidence, Mr. Madsen overlooked a rather valuable document, which has the merit of being much nearer the time of the apostles than the references selected by him. We refer to the "*Didaché*, or Teaching of the Twelve." It is the most important post-apostolic document in our possession. The first part of it was evidently employed as a sort of text book for the instruction of candidates for baptism, and there is not a single word or hint about infant baptism in it. In fact it precludes the idea, for like the commission it makes instruction precede baptism. In chapter 7 it says, "And concerning baptism, baptise thus: Having first gone over all these instructions, baptise into the name of the Father, and of the Son, and of the Holy Spirit, in living water."

What is involved?

The commission contains the "marching orders" of the Christian church. It demands faithful and loyal obedience, and its details must not be tampered with or explained away. It involves preaching the gospel to all mankind as a preliminary to belief, and belief as a preliminary to baptism, to be followed by further teaching in regard to the things commanded by Jesus. This is in harmony with all that follows in apostolic teaching, and would never be disputed save for the fact that a merely church institution has been allowed to come into conflict with an apostolic ordinance.

Editorial Notes.

Colleges and Contributions.

R. A. Long has just given £5000 for the endowment of Bethany College, West Virginia. This is the second £5000 he has donated. Some time ago he promised £5000 for every £20,000 raised. In addition to the £50,000 endowment already raised, E. W. Oglesbay, of Wheeling, and M. M. Cochrane, of Unionstown, have given

£30,000 for buildings and a farm to inaugurate an agricultural department in connection with the same College, which opened its 71st year with an enrolment of students 25 per cent. greater than in any former year. This is the College that was established by Alexander Campbell. Transylvania University has also secured the £58,000 for which it has been striving of late, and of this amount £6000 was given by R. A. Long. When shall we hear of such donations for our deserving College at Glen Iris?

Diabolical Kindergartens.

The *Look-out*, of Cincinnati, says, "We learn through an exchange that there have been discovered in Chicago twenty kindergarten saloons. These places were fixed up with little chairs and tables, hobby horses and toys of different kinds, where saloon keepers fed the little children who were invited within with sweetened wine to create taste for drinks." Our contemporary well remarks, "Such fiendish ingenuity as this is almost beyond our comprehension, but it reminds us that if we wish to compete with the infamous liquor traffic, which works early and late, in all weathers, at all times, and in all places, we must be ever alert, watchful, wary and untiring." For our part we have almost ceased to be surprised at anything the promoters of the drink business will do to protect their vested interests, but this movement is so diabolical as to arouse the righteous indignation of the most apathetic. There appears to be a peculiarly degrading selfishness about the whole traffic that will stop short at nothing to attain its fiendish ends. When will Christians arise in their might and sweep it from the land?

Baptists and Disciples of Christ.

At Rialto, in California, the Christians and Baptist Churches after much Conference have united as "The Church of Christ" in that place. It was decided that representatives of the general and missionary organisations of the Baptists and Disciples of Christ should have equal privileges of presenting their claims to the united congregation, and of calling for offerings for same, and it was also resolved that representatives should be sent to the annual gatherings of each body. We are inclined to think that union between these two bodies of immersionists is more likely to be effected by the independent action of local churches in any neighborhood than by the discussions of committees appointed at annual conferences to represent all the churches. Each locality and congregation has its own peculiar environment, and, as with the existing congregational polity, no conference action is necessarily binding on the various churches, it appears likely that if union is to be brought about it will be by individual churches taking action at first. In Canada several congregations have already thus united.

National Prohibition for New Zealand.

At the general elections to be held in New Zealand on the 7th of next month, electors will again be asked to vote on the drink question, but in two respects the vote this time will be on different lines from any formerly recorded. At this poll there is to be a straight-out contest between the advocates and opponents of drink. Previously the elector had three options: he could vote for a continuance of the present number of licenses, for a reduction of licenses, or for no licenses. The reduction option is now eliminated and he must vote either for continuance or no license. At last election some 80,000 voted for reduction, and it now remains to be seen how their votes will be distributed on this occasion. The advocates of no license at last election had a substantial majority over continuance, and if the reduction advocates of that poll now vote for no license, the reign of King Bung must come to an end. The other amendment is that the elector will now vote not only for local option, but for the whole Dominion. Should no license be carried in any electorate, by the requisite three-fifths majority, licenses will no longer be granted them, and should three-fifths of the electors of the Dominion vote no-license, the whole country must also go "dry." The one defect in the law is that two advocates for drink have as much voting power as three opponents. If 150 vote for no license and 101 vote for continuance, the votes of the great majority have absolutely no weight. In every other matter in this democratic country the rule is by the majority, but on this vital question minority rule prevails. To us this appears grossly unjust. But even with this iniquitous handicap, it is to be hoped that in many electorates the curse will be voted out even if the friends of sobriety should fail to exclude it from the whole Dominion. The drink forces are working hard, and with immense financial resources behind them are sparing no effort to avert defeat. If the religious people of New Zealand only vote solidly, their victory is assured, but will they?

Repent of past years; turn your back on the old life; put the promising, pardoning God to the proof, and you shall know by blessed experience that it is possible to pass from death unto life.—W. L. Watkinson.

Let a man be at home in his own heart, and cease from his restless chase of, and search after, outward things. If he is thus at home while on earth, he will surely come to see what there is to do at home.—J. Tauber.

If easy times are departed, it is that the difficult times may make us more in earnest, that they may teach us not to depend upon ourselves. If easy belief is impossible, it is that we may learn what belief is and in whom it is to be placed.—F. D. Maurice.



The Bible Indestructible.

By Philip Mauro (Counsellor-at-Law).

"The Word of God which Liveth," 1 Peter 1: 23.

The Bible manifests the possession of inherent and imperishable life, in that it survives all the attempts that have been made to destroy it.

The Bible is the only book in the world that is truly hated. The hatred it arouses is bitter, persistent, murderous. From generation to generation this hatred has been kept alive. There is doubtless a supernatural explanation for this continuous display of hostility towards the Word of God, for that Word has a supernatural enemy who has personally experienced its power. (Matt. 4: 1-10.)

But the natural explanation of this hatred is that the Bible differs notably from other books in that it gives no flattering picture of man and his world, but just the reverse. The Bible does not say that man is a noble being, ever aspiring towards the attainment of exalted ideals. It does not describe the career of men as "progress," as a brave and successful struggle against the evils of their environment; but, quite the contrary, declares it to be a career of disobedience and departure from God, a preference for darkness rather than for light, "because their deeds are evil."

Man as he is.

The Bible does not represent man as having come, without any fault of his own, into adverse circumstances, and as being engaged in gradually overcoming these by the development and exercise of his inherent powers. It does not applaud his achievements and extol his wonderful civilisation. Quite the contrary. It records how God saw that the wickedness of man was great in the earth (nothing else of man is described as "great"), and that every imagination of the thoughts of his heart was only evil continually. (Gen. 6: 5.) Man's condition by nature is described as "dead in trespasses and sins," "children of disobedience; among also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath" (Eph. 2: 1-3).

The Bible has nothing to say in praise of man, or of his natural endowments. On the contrary, it derides his wisdom as "foolishness with God." It declares that God has made foolish the wisdom of this age (1 Cor. 1: 20); that the natural man is incap-

able of receiving the things of the Spirit of God (1 Cor. 2: 14); and that if any man thinks that he knows anything, he knows nothing yet as he ought to know (1 Cor. 8: 2).

Such is the character of man, and such is the result, as Scripture foretells it, of all his schemes of betterment, education, development, self-culture, civilisation, and character-building. And because of this the Bible is heartily detested. Men have sought nothing more earnestly than they have sought to destroy this appallingly accurate portrait of themselves and their doings. How astonishing it is that any intelligent person should suppose that man drew this picture of himself, and predicted this as the outcome of all his own efforts! No wonder the Bible is hated, and for the simple and sufficient reason that it declares the truth about man and his world. The Lord Jesus set forth clearly both the fact and its explanation when he said to his unbelieving brethren, "The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil" (John 7: 7).

Claims authority.

It is a most impressive fact that, in all the visible universe, there is nothing that assumes authority over man, or that imposes laws upon him, *except the Bible*. Once thoroughly rid of that troublesome Book, man will be finally rid of all authority, and will have arrived at that state of lawlessness predicted in the New Testament prophecies, wherein society will be ready to accept the leadership of that "lawless one," whose coming is to be after the working of Satan, with all power, and signs, and wonders of falsehood, and with all deceit of unrighteousness in them that perish, because they received not a love of the truth that they might be saved (2 Thess. 2: 7-10, Gr.).

This is perhaps the main purpose of the persistent attempts in our day, mostly in the name of scholarship and liberal theology, to break down the authority of Scripture; and we may see with our own eyes that the measure of success of this great apostasy is just what the Bible has foretold.

Other books arouse no hatred. There may be books which men dislike, and such they simply let alone. But the Bible is, and

always has been, hated to the death. It is the one book that has been pursued from century to century, as men pursue a mortal foe. At first its destruction has been sought by violence. All human powers, political and ecclesiastical, have combined to put it out of existence. Death has been the penalty for possessing or reading a copy; and such copies as were found have been turned over to the public executioner to be treated as was the Incarnate Word. No expedient that human ingenuity could devise, or human cruelty put into effect, has been omitted in the desperate attempt to put this detested Book out of existence. But the concentrated power of man utterly failed in the attempt. Why?

But, violence having failed to rid man of the Bible, other means have been resorted to, in the persistent effort to accomplish that object. To this end the intellect and learning of man have been enlisted. The Book has been assailed from every side by men of the highest intelligence, culture, and scholarship. Since the art of printing has been developed, there has been in progress a continuous war of books. Many books against the Book—man's books against God's Book. Its authority has been denied, its veracity and even its morality have been impugned, its claims upon the consciences of men have been ridiculed; but all to no purpose, except to bring out more conspicuously the fact that the "Word of God is living," and with an indestructible life.

Vain boasting.

A little less than a century and a half ago a book made its appearance which attracted wide attention, particularly in the upper circles of intellect and culture. It was vauntingly entitled "The Age of Reason," and its author, Thomas Paine, was probably without superior in intelligence among his contemporaries. So confident was the author of this book that his reasonings proved the untrustworthiness of Scripture, and destroyed its claim upon the consciences of men as the revelation of the Living God, that he predicted that in fifty years the Bible would be practically out of print. But nearly three fifty years have passed since this boast was uttered. The boaster and his book have passed away; and their very names are well-nigh forgotten. But the Word of God has maintained its place, and not by human power. They who believe and cherish it are a feeble folk. Not many wise, not many mighty, not many high-born are among them. They have no might of their own to stand against the enemies of the Bible. The situation resembles a scene recorded in 1 Kings 20: 27, where the Israelites went out against the Syrians, and we read that "the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country."

But notwithstanding such great odds, the victory is certain. The enemies of the Bible have indeed filled the country. Yet they

shall all pass away; but the Word of the Lord shall not pass away.

Again, in more recent times, a book of man was put forth, and was hailed as a work which would quickly destroy the credibility of Scripture, and put an end to its authority and influence. This was Charles Darwin's "Descent of Man," a book whose influence has been greater, doubtless, than any other that has made its appearance during a century past. The main feature of this work was that it set forth an explanation of the origin of living beings, including man, radically different from that of Genesis; and propounded a theory of propagation of living species directly contrary to the great and immutable law declared nine times over in the first chapter of the Bible in the words "after his kind."

"Anti-Genesis."

The delight which Darwin's book caused among the enemies of the Bible, and the spirit in which its appearance was welcomed, are well illustrated by the title bestowed upon it by the eminent naturalist Hæckel, who called it the "Anti-Genesis," declaring that by a single stroke Darwin had annihilated the dogma of Creation. But it was not because of its supposed contribution to truth that Darwin's book was so widely and cordially received, and his utterly improved hypothesis so readily accepted as an "assured result of Science." Its vogue was largely due to the fact that it struck at the very foundation of Scripture. It is useless to pretend that Darwin's theory might be true, and the Bible nevertheless entitled to respect. The Lord Jesus said to a learned man of his day, "If I have told you earthly things, and ye believed not, how shall ye believe if I tell you heavenly things?" (John 3: 12). If the Bible does not give us a truthful account of the events of the six days recorded in its first chapter, it is not to be trusted as to any of its statements.

But we have now the record of about half a century since the publication of Darwin's book; and though the great movements of unbelief and apostasy are swiftly running their predicted course, there never was a time when the absolute and divine accuracy of Scripture, from beginning to end, was more firmly grasped and tenaciously held by those who know it best, and never a time since "Science" began to be looked to as an authority and instructor of men, when there was less "scientific" basis for the prevalent questioning of the statements of the Bible.

There can be, of course, no real conflict between the Bible and any true discovery of Science. Such conflicts as have been supposed to exist arose from hasty and incorrect conclusions, whose chief value in the eyes of many lay in the fact that they contradicted the Bible. As Science has been compelled, however reluctantly, to correct her blunders, or to acknowledge that supposedly demonstrated conclusions were at best but unproved conjectures, the "conflicts" have died out; so that, at the present

time, the assured teachings of "Science" afford no weapons against the statements of the Bible. On the contrary, the investigations of men, in fields of geology, physics, and palæontology, have brought into view much information recorded ages ago in the Bible, facts which, at the time the latter was written, were not in the knowledge of man. As we have already said, there is not a single assertion of the Bible that is in conflict with any demonstrated fact of Science. All the investigations of all the searchers, in all the various fields of search, have not availed to produce evidence sufficient in character and amount to convict Scripture of a single false statement.

But it is time to bring to a close our re-

marks under this heading, though they might be greatly extended.

We have called attention to the strange fact that, of all the millions of books that have existed, the Bible is the only one that has excited deep and persistent hatred—the only book which men have sought to get rid of, and that by every conceivable means. We have further called attention to the still stranger fact that, in this attempt to destroy the Bible, the powers of State, of religion, and of learning have all been enlisted, and that, nevertheless, the number of copies of the Bible goes on steadily increasing. How can these facts be explained except by the statement that "the Word of God is living," and that the source of its life is beyond the reach of man—in the very Being of the Living God?



By Thos. Hagger.

Read at the Richmond-Tweed Rivers District Conference.

Concluded.

3. That we must consider methods. And it will not necessarily follow that the methods adopted by the workers a generation ago will be at all effective now. Methods may vary every year, but principles are eternal. There are some old methods that we should use more, and there are new ones which we should adopt.

(1) There should be more regular gospel meetings. There are quite a number of places on these rivers where the ancient gospel should be preached week after week. It may be that the audiences will often not amount to a dozen, but the Lord preached to one individual by the well at Sychar, and thus began a great revival. If our Lord did not despise the small audience, neither should we. In chapels and halls, and farmhouses and barns, the gospel should be preached, whenever a few are willing to gather to hear them.

(2) More Sunday Schools should be organised and maintained. A large percentage of those who are Christians became such while they were young, and as a result of Bible School work. There are places in this district where children are running wild on the Lord's day, because there is no Sunday School to which they can go and learn of Jesus.

(3) Missions should be held. Having had some little experience in conducting special evangelistic missions, I want to say that they constitute a splendid method of gospel propagation, and one that brings much success. The mistakes we often

make, are to hold them when the churches are not ready, to stop them just when success seems assured, and to fail to give them the right of way.

(4) The circulation of literature needs to be undertaken. In every reading room our papers ought to be found; in every public library our books should be placed; every member should distribute tracts and pamphlets as opportunity affords. Our Queensland brethren have just wisely posted 350 copies of "Our Position," one to each Protestant preacher in that State. A few pence spent in this way will bring pounds of results in gospel spreading. It would be good, if during this year, some carefully selected tracts, or one of our small booklets, were posted to every family in the Richmond-Tweed District.

(5) Open air work should be done. On street corners, at holiday resorts, and wherever a hearing can be obtained, the message should be preached. And Christians should never be ashamed of thus standing up for the Master.

(6) Newspapers should be used. Many of them are willing to open their columns to reports of sermons delivered, and if this is seized, the truth will thus get before many that we cannot reach with the voice. It may mean that a little money will need to be spent in newspaper advertising to secure such reports, but that would be money well spent.

(7) But I must not over-look individual soul-seeking. This was the reason of much

pioneer success; in those days every disciple went out to try to make others into disciples. But to-day many Christians who enjoy their religion to an extent, seem satisfied that they are on the road to heaven, but do little or nothing to bring others into the same enjoyment. They are

Living for self, for self alone, for self and none beside;

Just as if Jesus never lived, as if he had never died.

But such a life, being selfish, is not a true Christian life. I would recommend that every disciple in the district seek to win another soul to Christ during the year, and if that is done, we shall see our numbers doubled for the year's work. A young man was dying, and he was asked, "Are you afraid to die?" "No, I am not afraid, but I am not ready." "What do you mean?" "Here I am, thirty years of age. I have been a Christian two years. I have not won a soul to Christ. I am going to judgment empty-handed." How many of us are going to the Master empty-handed?

Must I go, and empty-handed?

Must I meet my Saviour so?

Not one soul with which to greet him?

Must I empty-handed go?

All workers.

4. What this will all mean—(1) It will mean more brethren who can and will preach as occasion arises. Such brethren can accomplish much for the cause we love, and we must depend on such largely for continued progress. It will be a sad day for the Restoration Movement if ever we have to solely depend upon supported preachers. The trouble is that so many, who have ability, will not take the requisite amount of time to properly prepare themselves for the work, or will not devote the necessary amount of time to their addresses to make them interesting and effective. Among the British brethren young men frequently leave their daily occupations and spend three or six months in study under Bro. L. Oliver, and then go back to their avocations, devoting all their spare time to the Lord's work. It may mean rising an hour earlier in the morning, it may mean staying home to study while others follow the crowd in its mad rush for amusements, but it is worth it to be able to do effective work for the Lord.

(2) It will mean more evangelists in the field. Every town of any size ought to have an evangelist residing therein, working in the district of which the town is the centre. Special missions will not be of much use unless followed up by settled preachers of the Pentecostal gospel.

(3) It will mean more equipment. And what do I mean by equipment? Chapels erected in a number of places, every evangelist with some means of getting about, Sunday School rooms which are up to date, provision for people singing in gospel meetings, a small mission tent owned by the district for use in holding special missions.

(4) It will mean more and larger giving. When forward and aggressive work is urged, the cry is frequently heard, "Where is the money coming from?" And sometimes complaints are made that we are asked to give too much. I would suggest that the money is coming from the pockets and banking accounts of the brethren, and that it is impossible to do too much for the Saviour for his lost world.

There are a number of brethren who give little or nothing to the Lord's cause, and almost all of us can give more than we are giving. Surely not less than one-tenth of our income should be devoted to the Lord. Too often we forget the word which says, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." And that is why so many of us live such pinched Christian lives. Open your hearts and pocket-books, brethren, and consecrate the cash that is necessary to send the cause ahead rapidly. I am satisfied that the brotherhood on these rivers are not yet giving to the utmost.

Livingstone was lost in the depths of dark Africa. Bennett, the owner of the *New York Herald*, sent for one of the paper's correspondents—H. M. Stanley—and said to him, "Find Livingstone." "How much money do you place at my disposal?" said Stanley. "Fifty-thousand dollars, or a larger sum. Never mind about the money; find Livingstone." And Stanley went, and Livingstone was found. So Jesus says to his disciples, "Find the lost world," and then we begin to talk about

how much it will cost us, and declare we can't do it, or that we are asked to do too much. Brethren, shall we go forward and find the lost in this district, not minding the cost it is to us, just so long as the work is done?

More consecration.

(5) It will mean more consecration. Neither the men to do the work, or the money to support it can be found without this. Oh, that the spirit of that beautiful hymn would take possession of each one of us—

Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments, and my days,
Let them flow in ceaseless praise.

Take my voice and let me sing
Always, only, for my King;
Take my lips and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold;
Take my intellect, and use
Every power as thou shalt choose.

And such consecration will open the door for effective gospel work, and a mighty influence will be exerted on the world.

(6) And above all, it will mean more prayer. S. D. Gordon has said, "The greatest of all things we can do is to pray." No effort at gospel spreading can be good, to say nothing of best, without prayer. We need more prayer in the assemblies of the



Richmond-Tweed Rivers District Conference Executive Committee, 1910-11, and District Evangelists.

Back Row—Bros. Luke Patch, J. G. Snow, Thos. Hagger, Mark Patch, C. T. G. Rose.
Front Row—Bros. E. A. Parker, J. P. F. Walker, F. R. Furlonger, L. H. Robinson.
In Front—W. A. Strongman.

An Adventure.

By Alan Price.

saints; more prayer in the family circle; more prayer in the quiet of our own rooms; more prayer as a habit while engaged in other matters, turning all that we do into petitions to our Father. We want the whole brotherhood praying in order to spread the gospel. We should all seek to be as those described by Frances Ridley Havergal—

There are noble Christian workers,
The men of faith and power,
The overcoming wrestlers
Of many a midnight hour;
Prevailing princes with their God,
Who will not be denied;
Who bring down showers of blessing
To swell the rising tide.
The Prince of Darkness quailth
At their triumphant way,
Their fervent prayer availeth
To sap his subtle sway.

And now my task is finished; I trust that the reading of this paper, and the discussion that will follow, will have the effect of arousing us all to do greater things, and to do them quickly. May we each realise that

I must let my voice be heard,
Ere the sun goes down;
I must speak the loving word,
Ere the sun goes down;
Every cry of pity heeding
For the injured interceding,
To the light the lost one leading,
Ere the sun goes down.—Amen.

"Every Day Adventists."

1 Cor. 11:26. "Till He Come."

By Chas. Hale.

Hallo! Still they come! What! another denomination? Oh, no; not a denomination at all, but a body of Christians perpetuating the Lord's Supper every first day of the week, thus "showing forth the Lord's death till he come," and are desirous of proclaiming the whole council of God, and to live in readiness for his second appearing, as adventists every day. This brings before the mind of the writer

"A great truth emphasised."

FILE THE AUSTRALIAN CHRISTIAN, Oct. 19. Read it, everybody. We have read it. Well, read it again. This leading article in the "A.C." on our Lord's return is worthy of more than a passing attention, and is characteristic of a noble Christian spirit in giving honor to whom honor is due. We are grateful to the writer of that article for reminding us that we are in danger of "neglecting the great truth which Mrs. Besant so emphasised. Yes! to fully enjoy the thought of the second advent of Christ, we need the ardent faith of the early Christians, who were living every day hoping for his return, which attitude would constitute them as every day adventists. We latter day saints might occupy the same position, without going to extremes in naming the

day of his return, and surely the signs of the times would lead us to believe that he is at the very door, and only needs just to step in. Humanly speaking, the Lord is tarrying, and doubts are entertained as to his return, which is only in keeping with his own question regarding it (Luke 18:8). And the Apostle Peter has a word to say on this point. Read 2 Peter 3:4, viz., "Where is the sign of his coming?" This very doubting question Peter tells us, is a sign in itself of Christ's near approach. Because some religions have gone to an unreasonable attitude, we as a people need not be "mum" regarding the second advent. Like Peter of old, we are rightly dogmatic as to the essentials for pardon of sin, and so we should be on any revealed Scripture; and right here another choice reading in the CHRISTIAN of the same date fits in, entitled:

Dogmatic preaching.

This editorial note might be spoken of as a "tit bit," or *multum in parvo*, and is really itself dogmatism in the right place. A faithful preacher must be emphatic, dogmatic, and not erratic. Nothing short of pronounced and clean cut preaching like Peter's, is going to do permanent good. Let everybody, especially preachers and teachers, of the Church of Christ read that editorial note on "Dogmatic Preaching," and mark well this quotation, viz., "What the world needs to-day is not sentimental essays, nor even sermons on political and social problems, but the great soul stirring truths and doctrines of the gospel of Christ." How true! And in conjunction with the gospel of God's grace, is not the doctrine of Christ's return of vital importance. If so, let us speak it out, and include it every time, lest we forget how important it is. It does not seem to satisfy the soul that Christ died for him and rose again. Oh, no; the consummation of the Christian's bliss is, "Come, Lord Jesus; I want to see you, and be like you, and live for ever in your blessed company. Nothing short of this can satisfy me."

The second advent of Christ is the kernel of the Christian's joy to-day, and was the centre and circumference of the early Christians' hope, and we as a people pleading for apostolic teaching will do well in being to the forefront on this sublime doctrine. Let us emphasise this truth; our literature might justly be impregnated with it. The gospel is not complete without it, for it goes hand in hand with first principles. The promise of Christ's return is an incentive to holy living, and to holy joy in believing.

Then let us, by the grace of God, strive to be working as if we were going to live for ever, and living as if we were (going to be caught up with the Lord to-morrow), this will make us true every day adventists. We will then be able to sing—

Oh, that will be glory for me,
When by his grace I shall look on his face
Oh, that will be glory—glory for me.

Some little time ago, I tried my hand at fiction and endeavored thereby to drive home religious fact. I now record a fact, the religious significance of which will be best understood from the perspective of time. My business takes me much on wheels, in all conditions of weather, and often in the darkness. As a consequence, my experiences have been many and would fill a book.

A few weeks ago, on a moonlight evening, I was caught in a thunderstorm, the light failed, and the road was strange. Seeing what appeared to be the light of a dwelling across a wheat paddock, I put the nose-bags over the horses' heads, tied the reins to the fence, and made for the light. After proceeding over a quarter of a mile through the growing wheat, I was on uneven ground, suddenly everything dropped from beneath me. I fell through space, my legs plumb beneath me. Time stopped as I hung in the air, wondering what I should strike at the bottom. Then came a shock, confusion, and an awakening. I came to myself with legs outstretched—one of them useless. To get up was impossible, to lie down agony. The dim light of the moon, breaking through the storm, revealed precipitous clay cliffs fifteen feet high, in front of and behind me. I shouted for help; I prayed; I waited. I scratched away the earth at the foot of the cliff against which I lay, to give more comfort and better shelter from the rain. In the semi-darkness I knew not which way any exit could be found. There was more shelter below; daylight would make all plain. Drip, drip, the cliffs are becoming wetter. What if that over me should collapse? What if the storm should increase and the gully should become a rushing torrent?

The clouds, however, broke, from time to time, the moon shone; it turned cold. I clapped my hands for warmth; I nibbled a few biscuits I happened to have; I counted the minutes and wished for the day.

At five the day began to dawn. I must make a supreme effort, or possibly die of exposure, for who could find me in that lonely place? I did not know that the light I had seen was only timber burning off, but the crowing of cocks assured me that there was help within a mile.

Reaching out in the growing light, I grasped a broken stick, and tried to make a splint, but to no purpose. Looking down the gully, I could see, about forty yards from me, a sloping bank, which, with time and patience, I might negotiate. Turning painfully round with my back in the mud and legs behind me, I began the tedious journey. Resting the broken leg on the sound one, I pressed my working or left heel into the ground, then pushing with leg and arms, I moved three inches, then three more. Two hours' work saw me near the foot of the slope, and then the real work commenced. Several false moves had to be retraced, roots of trees had to be crossed in agony, the slope had to be dug out with a pen-knife. At last my head emerged into the sunshine, and I could see a house just half a mile off. Still, more work must be done; I must climb the rest of the bank, get through the netted fence somehow, slide out into the green wheat from which I could get both drink and nourishment, and where my signal

of distress could be seen. This I accomplished after five and a half hours' labor in all, my elbows and arms by that time almost refusing to move. I carried with me a broken bough for a pole on to which I tied my shirt as a signal of distress.

Turning my body and my eyes in the direction from which I had started the night before, I could see the horses quietly feeding at the road-side, and then, O blessed sight, a horse and trap drove up. It stopped. The driver, a lady, got down, examined my horses and tied them once again to the fence. I waved, I shouted, I signalled. Alas! She got up and drove away.

In a few minutes another trap came up; stopped and disappeared.

And now as I peered through the trees near the house, in the opposite direction, I saw a vehicle apparently driving away. No, it was making somewhere in my direction, and I might be able to attract attention. It stopped at a gap in the trees. Once again I shouted and gesticulated frantically, waving my signal of distress. At last I saw some one riding from the house; he stopped beside the trap. He saw me. I was found. Thank God!

My good Samaritan happened to be the first lady who had passed. She had reported at the house that a man either hurt or mad was among the wheat. The road was unusually busy on account of the funeral of a neighbor who had died in the private hospital. I now lie in the same hospital, having spent five long weeks on my back. Another week will, I hope, see me up and learning once again the art of walking.

What is the reason of all this? We had started our Sunday School, and arranged for gospel meetings. Truly, God's ways are not ours. We shall know them better when the mists have rolled away.

Foreign Mission Notes.

NEW ZEALAND.

Bro. Anderson's August Report from Bulawayo.

We are glad to report that during August we have had the joy of gathering fruit for the Master. Two native young men, a Batonga from North-west Rhodesia, and a Matabele, were added to the church by confession and baptism.

On the second week in the month two very promising young colored men who have been regular in their attendance for over 12 months at the Young Men's and Women's Bible Class, stepped out for Christ. They, too, have been baptised and received into church fellowship.

Several months ago we had to withdraw from a "colored" brother on account of sin. In the early part of August he came to us, confessing his sin and asking forgiveness. Since then he has shown by his life that he is truly repentant. We have received him into fellowship again.

A young Nyassaland brother who has been a member of the Forest Vale church for some years was transferred to the town church, so that during August we have had four baptisms, one brother restored to church fellowship, and one brother received from another church.

One more month's work for Jesus,
How sweet the work has been,
To tell the story, to show the glory,
When Christ's flock enter in!

And the Lord added to them day by day those that were being saved.—Acts 2: 47.

The Native Sunday School is growing in numbers and also in interest. Seven new names have been added to the roll.

Sister Zidumba is now busy training the children to sing so as to be able to take part at our anniversary tea meeting next month.

The gospel meeting is still drawing large crowds on Lord's day afternoons. Our gospel preachers are proving to be earnest, and they seem to realise their responsibility.

The spirit of prayer is deepening amongst us, so that with a deepened spiritual life, we shall be able to do exploits for God; our hope for the future is bright.

The Night School attendance has shown a considerable improvement during the past four weeks, and the Day School attendance has been very steady.

We have had fairly good congregations at the Good Templar's Hall, on Lord's day evenings; here also the gospel is proving to be the power of God unto salvation to everyone that believeth.

At last we have been able to get the back room finished and painted; it is a wonderful improvement, and quite a treat to teach in a proper class room.

We are now busy painting the outside of the main building, and expect to finish it in about two weeks' time.

Peace be to the brethren, and love combined with faith, from God the Father and the Lord Jesus Christ. May grace be with all who love the Lord.—Thomas Anderson.

NEW SOUTH WALES.

The monthly Committee meeting was largely attended, and the presence of Bro. and Sister F. G. Filmer, and Bro. and Sister F. G. Goodwin was inspiring.

A satisfactory report, in the sense of progress, was received from the Chinese Church, Sydney. There is an urgent need of more teachers for the mission work among the Chinese, and those able to help are invited to do so.

The verbal reports of Bro. and Sister Filmer, of the work on Pentecost were cordially received. Bro. Filmer made a plea for a training institution for the native teachers on the Islands. This proposition aroused general interest, many questions being asked. That it is much needed is apparent.

Bro. and Sister Goodwin also addressed the meeting, speaking of their hopes in the work.

C.E. Societies who have been in the habit of supplying dolls at Christmas for Pentecost will please note that dolls are unsatisfactory there, and it has been decided to provide dress material instead. This will enable the girls on the island to be taught to make their own clothes. The Endeavorers by giving the value of the dolls in cash for this purpose will be rendering a distinct service.

Bible School secretaries are reminded to forward Children's Day offerings promptly to Bro. Walden.—F. T. Saunders.

The Society of Christian Endeavor.

LESSONS FROM NEHEMIAH: XI.

Topic for November 20.

Daily Readings.

God's covenant with Abraham. Gen. 15: 7-21.
God's covenant with man. Ps. 89: 1-3, 26-28.
A man's covenant with God. Gen. 28: 16-22.
The covenant promised. Jer. 31: 31, 34.
The covenant ratified. Heb. 8: 6-13.
A broken covenant. Ezek. 17: 11-21.

Topic—Lessons from Nehemiah: A Glorious Covenant. Neh. 9: 38; 10: 28-39.

Define God's part of the O.T. covenant.

Define man's part.

"This cup is the new covenant in my blood." Explain.

Prayer.

"Strive; yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would now, perchance, disdain,
Will come when your toil is over,
And pay you for all your pain.

"Wait, yet I do not tell you
The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

"Pray; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray."—Anon.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

Churches—Kyneton, £1/10/-; Taradale, £2; Cheltenham, collected by Mrs. Stayner, £2/6/1; St. Arnaud, £2; Lygon-st., collected by Mrs. Holloway, £1/5/11; Terang, 9/-; Mrs. J. Campbell, North Melbourne, 10/6.

Also the following amounts per Sisters H.M. rally fund:—Mr. and Mrs. Anderson, Moreland, 5/-; Mrs. Murray, South Yarra, 2/6; Mrs. Brown, Prahran, 2/-; Mrs. Larsen, Collingwood, 10/-; Mrs. Somerville, Surrey Hills, 2/6; Mrs. Roy Thompson, £1; Miss Ida Lowe, Preston, 5/-; C. H. Shirt, and F. G. Dunn, £1 each; three sisters, Mildura, 7/6, making total per Sisters' rally to date, £157/3/6.

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In the Realm of the Bible School.

NEHEMIAH'S PRAYER.

Sunday School Lesson for November 26,
Nehemiah 1.

A. R. MAIN, B.A.

We are now transported to Shushan, or Susa, one of the capitals of the Persian Empire, to see a man who, under God's guidance, was permitted to be a leader in the third return of the Jews from captivity to Jerusalem. The events of this lesson took place about twelve or thirteen years after those considered last week.

Nehemiah.

The character of Nehemiah is a very attractive one. He stands as the very type of a patriot. He was wise, shrewd, and deeply religious. G. H. Box says: "He appears as a gifted and accomplished man of action, well versed in the ways of the world, and well equipped to meet difficult situations. The combination of strength and gracefulness, the generosity, fervent patriotism, and religious zeal of the man contributed to form a personality of striking force and power." Charles Reade styled him "Faithful courtier, yet true patriot; child of luxury, yet patient of hardship; inventive builder, impromptu general, astute politician, high-spirited gentleman, inspired orator, resolute reformer, born leader of men, yet humble before God." Some have spoken of Nehemiah as evidently a little conceited. Box, *e.g.*, remarks, "Even his limitations reveal a certain strength (*e.g.*, his naive prayer), 'Remember unto me, O my God, for good all that I have done for this people.'" It is too much to suggest that there is conceit or self-righteousness here; the passage could as easily suggest that Nehemiah had no mock humility.

Nehemiah was one of the men who had not availed themselves of the permissive decree to return home. We are apt to imagine that all the godly and pious would be sure to seek Jerusalem at once; but our lessons shows that this was not the case. Here was a man in a strange land, fearing God, and loving his country. It may, of course, be said, as an offset to this, that when Nehemiah's piety and patriotism got to the proper pitch, he too returned to Palestine.

At the court of Artaxerxes, Nehemiah held the very responsible position of cup-bearer. He was not simply a kind of butler, though he may have had some of the duties of that office. He apparently stood high in the esteem of the king. Herodotus speaks of the office at the court of Cambyses, king of Persia, as "an honor of no small account." While Nehemiah was acting in this capacity, his brother Hanani (*cf.* 7: 2) came with others from Judah and reported the sad condition of the returned Jews. These were in great affliction and reproach. "The city walls were broken down and the gates were burnt with fire. The reforms instituted by Ezra had apparently not so far brought peace and prosperity; indeed, the enmity which some of these reforms stirred up was probably part of the reasons for the af-

liction and distress. The unwelcome news much affected Nehemiah: he wept; he fasted; he prayed; he determined to go.

A man of prayer.

We perforce, in a lesson like this, notice the prayerful spirit of the great reformer. About the first thing Nehemiah thought of was to seek divine guidance. He did with his troubles as Hezekiah before him did—spread them before the Lord. No one ever did a great work for God who neglected the help which comes from prayer. Men who appreciate the magnitude of the task of reform are likely to be those who realise human weakness. We may be sure that Nehemiah before this was a man of prayer. No one unused to the exercise could have presented such a beautiful petition. Its syllables tell of one who was wont to come into God's presence. We have in the next chapter another indication of Nehemiah's prayerful spirit. After he had made this preliminary prayer for guidance in his anticipated interview with the king, he approached the monarch. Artaxerxes saw the sadness of the countenance of his cup-bearer, and enquired the reason. Apparently it was not a very safe thing to look sad in the presence of the king of Persia. He seems to have had the views which Shakespeare attributes to Cesar: men who thought much and seldom smiled must meditate treasonous plots. Now see the little sentence Nehemiah puts in his narrative: "So I prayed to the God of heaven" (2: 4). Between the question of the king, "For what dost thou make request?" and his reply, Nehemiah prayed. It was a short petition for help and guidance. That ejaculatory prayer is worthy of imitation. We notice it here as indicative of the disposition of the man. We may be sure whenever he felt in doubt, whenever the outlook was gloomy, that before taking a step he first "prayed to the God of heaven."

A model prayer.

As we study the petition, we can see in it the elements which a true and acceptable prayer should have. Tarbell's Teachers' Guide indicates that we have in it reverence, unselfishness, trust, submission, penitence, gratitude. We may dwell on a few points.

The suitable address of the prayer is to be noted, "O Jehovah, the God of heaven" (v. 5). Of this Maclaren says: "That commencement is no mere proper invocation, conventionally regarded as the right way of beginning, but it expresses the petitioner's effort to lay hold on God's character as the ground of his hope of answer. The terms employed remarkably blend what Nehemiah had learned from the Persian religion and what from a better source. He calls upon Jehovah, the great name which was the special possession of Israel. He also uses the characteristic Persian designation of 'the God of heaven,' and identifies the bearer of that name, not with the god to whom it was originally applied, but with Israel's Jehovah. He takes the crown from the head of the false deity, and lays it at the feet of the God of his fathers." The reference to God

as great and terrible, yet merciful, and to him as the God who keeps covenant, is beautifully in harmony with the prayer which follows.

The strong entreaty of the prayer is noteworthy. Here we have earnest, persevering supplication. See how it begins and ends with "I beseech thee" (verses 5 and 11). There are some prayers which are no prayers.

The confession of unworthiness and of sin (vv. 6 and 7) is fine. Nehemiah acknowledges that the sad condition of the people is no more than a just retribution for their sins. We see, too, how he identifies himself in this with the people: "If we have sinned." He who comes before the infinitely just and holy God must come conscious of his own shortcomings.

"Four things which are not in thy treasury, I lay before thee, Lord, with this petition: My nothingness, my wants, My sins and my contrition."

See, too, the ground of Nehemiah's appeal (verses 8 and 9). He pleads the promises. It is beautiful to see the way in which Nehemiah here made use of the very scourgings of God as a reason for expecting his blessing. "The fact that God had fulfilled his word of threatening was a proof that he would fulfil his word of promise. So that their very condition of suffering was an argument for believing God would help them."

We are impressed by the definiteness of the prayer. He asks specifically that he may find "favor in the sight of this man," *i.e.*, king Artaxerxes, whom he determined to interview on the matter.

It would be a serious omission to ignore the unselfishness of the whole prayer. Nehemiah had a good position, comfortable, money-making. He might have regarded his own material prosperity and kept silence on others' needs. To pray and act on the prayer was to give up ease and luxury for toil or discomfort; but the man did not hesitate.

Lastly, the means of answer has to be looked at. Nehemiah prays to God to bless him in his undertaking. It was, as Morgan says, a "definite petition for aid in order to effort." The answer to the prayer came through the instrumentality of the man who prayed. The following chapters show this. This feature of Nehemiah's prayer is illustrated in the Saviour's words to his disciples in Luke 10. Those who were soon to be sent forth as laborers were instructed to pray that laborers might be sent. The men who pray are the men to go. Effectual prayers are only presented by men who are willing to act as well as pray.



Not how much of my money will I give to God; but, How much of God's money will I keep for myself.



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News from Near and Far.

A few Children's Day receipts are already to hand, and show an increase.

Bro. and Sister F. G. Filmer are now in Australia. Bro. Filmer will visit the churches during part of November and December, and March and April.

South Australia is setting a great pace. Well, it is inspiring for even us far-away folk to learn of the victories that are being won for the Master in the other States. Our offering to date is above last year. We hope to come out at the end of the year with a substantial increase.—W. B. Blakemore, Sec., W.A. Committee.

"Sit no longer idly by
Whilst the heedless millions die.
Lift the blood-stained banner high,
And take the field for Jesus."

Miss Edith Terrell is lying very ill in the hospital at Belgaum, India. She left our mission recently to prepare for her coming marriage, when this sickness overtook her. Everything is being done for her restoration. Pray for her.

Miss Allan is still at the Hills, studying for her examination. Our health is excellent. We are now getting good rains, but in many parts of India there is fear of famine.—G. P. Pittman, Daltonganj, India.

Koishikawa—The Little Stone River.—Our church is reviving again. Another decision. Five baptisms for month. One man said to me, "I have been studying the Bible for ten years. I am happy now. I cannot forget the grace of God. A son of a Buddhist priest brought up in a temple said to me recently, "To take out of Christianity the hope of a kingdom of God beyond the grave would rob it of its power over earth's struggling men and women who, with this hope in view, can bear up under the trials of to-day."—P. A. Davey, Tokyo, Japan.

Our rains came very late this year, but have been pretty general over the country, and there will only be famine relief works in one or two parts of the country. It poured incessantly here for days, and we could not get out to visit much.—Mary Thompson, Harda, C.P., India.

We had with us Miss Mary Rioch and her friend, Mrs. Kuhns. They leave here for Java. It is a great privilege to meet these missionaries and world-workers from time to time.—W. B. Blakemore, W.A.

The course of study for missionary candidates at the College of the Bible, Glen Iris, has been decided on as follows:—

First year.—Old Testament History; New Testament History; Missions and Comparative Religion; English I. Second year.—Old Testament History; New Testament History; Apologetics;

Church History and Christian Doctrine; English II.

The need of workers on the field was never so great. The Macedonian calls were never so numerous and so urgent. The force could be doubled to the great advantage of the work. Who will say, "Here am I; send me, send me?"

"Let none of us be among those who will be ashamed before the Lord at his coming, on account of indifference to his last expressed wish, his last emphatic command ere he ascended on high."—J. Hudson Taylor.

Dr. Drummond, of Harda, India, where Miss Thompson labors, writes that in the month of August he treated 975 out-patients. The total attendance at the dispensary was 2079. One day two women brought a child for treatment. They said, "Oh, please give medicine that this child may soon recover. We have been three days getting here with it." A man came the other day from a town 150 miles distant. He said that I had saved the life of a friend of his, and he wanted to bring another friend here for treatment.

Re Famine prospects here. Things are more serious than ever; at last bazaar grain was about 100 per cent. dearer than when we arrived (June 1), and people are feeling the stress keenly here. We could do with special funds, if you could manage to send them, as the people are begging for work. Even if the rain were to come in volumes now, it would not avert really hard times, though it might save an actual famine.—H. H. Strutton, Baramati, India.

In answer to the above call, and in view of the seriousness of the famine, the Federal Executive are sending funds to Bro. Strutton for famine relief works.

I am thankful to God for the privilege of laboring with the Committee in the service of our adorable Lord. I feel assured of your warm sympathy and earnest prayer. For the information of the brotherhood I may say that I have labored amongst the Zulus of Africa, and am returning to that work directly. As he has decidedly closed that door for the moment, and opened this one, and called us through your Committee to enter, so we do gladly in the strength of his blessed Spirit. I sincerely trust that our associations may be congenial to ourselves, a glory to God, and a blessing to the Islanders. We would come to them in fulness of the blessing of the gospel of Christ. With greetings and Christian love to the brotherhood.—A. Theo. Waters.

A great report comes from the work in the Philippine Islands for the month of June. Sermons, 688; hearers, 13,376; baptisms, 40; houses visited 264; tracts distributed, 2726; Sunday School attendance, 1458; marriages, 1; funerals, 6. The workers feel greatly encouraged.

Mito—The Water Gate.—Mito is a promising outstation of Tokyo. Evangelist Hasegawa has a good class of enquirers which meets weekly. He has now a thoroughly organised C.E. Society. The Bible School is growing. He has been touring the unevangelised towns and villages of his native province. He calls at courthouses, police stations, ward offices, schools, temples, and wherever he can find or make opportunities, preaches the gospel. It is very desirable that such work as this should be greatly extended. It will take men and money. Let not the King's business be hindered for lack of supplies. "They that sow bountifully shall reap also bountifully."—P. A. Davey, Tokyo, Japan.

G. P. Pittman reports the baptism of a Brahmin at Daltonganj. The fine report concerning this will be inserted at the first opportunity.

Bro. and Sister Gordon Goodwin left for the Islands on November 1, after a very happy stay in New Zealand. On their trip they met Bro. Manifold in Hobart. Bro. Harward, Binney and Batt at the Bluff, N.Z.; Bro. Hadfield and Wright and others at Dunedin; Bro. McCrackett and others at Christchurch; Bro. Saunders and Sister Mansill and friends at Wellington. At Sydney they were kindly entertained by Bro. and Sister Keam, and were delighted to visit the churches and address meetings.

Andrew Murray says that it is one thing for a minister to be an advocate and supporter of missions. It is another and very different thing for him to understand that missions are the chief end of the church, and, therefore, the chief end for which his congregation exists.

The new church in Bolenge, Africa, is in course of erection. The walls are now nine feet high. The window frames are all in and the timbers and sheet iron for the roof have arrived.

Prayer for the Missionaries.

Lucy Rider Meyer.

Lord, bless the missionaries in far-away lands, as they labor for thee. Are they staggering under heavy burdens? Lord, be thou their burden-bearer. Teach them the wonderful secret of such supreme trust in thee, such a recognition of the Father's love and care, as shall shift all burdens and relieve from all anxiety. Are they lonely and isolated? Give them a vivid sense of thy presence. If any are sick or in danger, be thou to them a strong tower of refuge and defence. Grant them the desire of their hearts in bringing many souls to the blessed light. And, O Lord of the harvest, multiply their numbers. Send forth more laborers into thy harvest.—Psa. 61: 3; Matt. 9: 38.

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CHARTERS TOWERS.—Our S.S. anniversary services were held on Sunday, October 15. In the afternoon, at 2.30, special singing and recitations were nicely rendered by the choir. W. O'Brien gave a gospel address, and there was special singing. On Thursday evening the services were concluded, when we again had a full and good programme, including a Scripture drill, a handsome Bible being awarded for best answers in written and oral examinations. This was a new feature here, and we hope it proved instructive and edifying both to competitors and hearers. The secretary gave a brief report of the year's work, emphasising the need for workers in the work of training the young. We have great pleasure in reporting the addition of one to our number. On Sunday, October 22, Mr John Coward, brother to our elder, Bro Wm. Coward, was restored to fellowship.

West Australia.

PERTH.—We had a splendid service at Lake-st. last evening. It was a special women's service with singing by a women's choir. Bro. Blakemore gave a very fine address on "Mother and Motherhood." Our meetings are growing in attendance and interest, and all departments of the church work are in good order. There have been six added by faith and obedience during the month, and others we believe are near the point of decision. Our Bible School is one of the best in the State, and has a fine staff of workers. We hope to soon make a start with the alterations to the building to provide the extra accommodation. The members have responded readily to the financial call. Our school picnic was held at Crawley Park, on October 23, and favored with fine weather, proved very successful. We had a delightful visit during the month from Mrs. Kuhn and Miss Rioch. Miss May Holloway, of Lygon-st. church, returned home after a stay of eight months in Perth. Her kind assistance to the choir was much appreciated. Miss Ruby Stafford left for the Eastern States to get married. Mrs. McGregor, president of the Dorcas Class, will leave on Nov. 7, with her family, on a lengthy visit to South Australia. We very much regret her departure, but hope to see her back again with us some day. Bro. Blakemore is very busy and is doing a fine work.—D.M.W., Oct. 30.

FREMANTLE.—One person was immersed into Christ on October 22, and three on October 29. The Sunday night gospel service, the Wednesday night prayer and praise meeting, and the Young Men's Literary Society, are in the hands of Bro. Lucraft, who is whole-hearted in his service for Christ. The Women's Mission Band, under the presidency of Sister Pallot, senr., is amply justifying its name by its splendid work. On Oct. 16, under the auspices of the Young Men's Society, Bro. Blakemore, of Perth, delivered a lecture on "Life in the Southern States of America," which was much enjoyed. Our Band of Hope opened its present session on October 19, by the Subiaco Church of Christ Band of Hope providing the programme. Everything seems to indicate a healthy church life.—Jas. Leach.

NORTH PERTH.—During the past two months we have had the continued services of Bro. Pollard at our gospel meetings, the attend-

ance at which is much improved since we have been meeting in our new chapel. During the month we have been cheered up by the confession of two young ladies from the Bible Class, and we are anxiously looking forward to others stepping over the line who, we feel sure, are almost persuaded. Bro Pollard finished his labors with us on Sunday, October 29, to take up the work at Claremont, and we trust that his faithful labors for the Master may show much fruit in bringing many souls to Christ. We desire here to express our thanks to Bro. Pollard, who has so faithfully labored with us for some months past. Our Bro. R. W. Ewers has kindly consented to take up the work at North Perth for the next three months, and we pray that our heavenly Father's blessing may rest upon his work here. On Monday, Oct. 23, we held our S.S. picnic at Nedlands Park, about 60 scholars and teachers and a large number of friends attending. The weather was perfect, and we spent a most enjoyable day. Our school has been increasing in numbers for the past few months, and we are looking forward to a rich harvest from this portion of the Master's vineyard.—E.H.E.

Tasmania.

WESTERN CREEK & CAVESIDE.—Since our last report, there has been one more confession, and our young brother has since been immersed. There is a growing interest here. Our prayers are that it shall continue. Bro. J. Byard and W. Gillam are fighting hard for the truth. Another gospel meeting was held at Sister Pearn's on Sunday night, when there were about thirty present. We are looking forward to our Bro. Wilson paying us a visit.—C.P.

New Zealand.

DUNEDIN.—T. H. Mathieson, of Oamaru, who leaves shortly for U.S.A., exhorted at Roslyn yesterday morning, and in the evening he preached a farewell sermon in the Tabernacle. As yet we have not been able to secure the services of an assistant evangelist, so that gospel meetings might be commenced at Roslyn. On Friday afternoon and evening a sale of work of the Roslyn Bible School was held in the Roslyn Oddfellows' Hall. The sale was for missionary purposes, and was opened by T. H. Mathieson. R. Gebbie went to Palmerston South to conduct a No-License meeting on Thursday evening, and exchanged with T. H. Mathieson at Oamaru yesterday.—L.C.J.S., Oct. 29.

NELSON.—The Bible School anniversary was further celebrated on the Wednesday evening, when the church was packed to its utmost capacity. The scholars, assisted by the choir, again rendered their special singing, and besides this a number of recitations, dialogues, etc., were also given, all those taking part acquitting themselves very nicely. The final event connected with the anniversary was the tea, on the Friday following, after which the Band of Hope met and some of the pieces were repeated. Lord's day, Oct. 22, good meetings throughout the day. Bro. Verco preached a good sermon on the "Two Ways," illustrated by diagram. Bible School going ahead splendidly.—E.M.J., Oct. 25.

PRESTON.—Good meeting in the morning. Bro. Siver addressed the church. In the afternoon the Bible Class had a visit from the Presbyterian Bible Class. It was also "egg day" with the scholars for the College of the Bible. In the evening Bro. Hall preached to an attentive audience. On October 21, a number of members and friends from the district paid a visit to the College of the Bible, where they were made very welcome and spent a most enjoyable time.—G.A.D.

LANCEFIELD.—A happy time was spent on Sunday afternoon, Nov. 5, when the children of the Sunday School rendered the Children's Day exercises. The chapel had been tastefully decorated and the children well trained for their parts. We were glad to see a good number of parents and friends present. At the conclusion of the exercises a presentation of an umbrella was made on behalf of the teachers and scholars to Miss Lockwood, who with the assistance of others, had trained the children. The offering amounted to £1/6/6. In the evening Bro. A. Fischer gave a splendid address, and we had some special singing by the children, which was much enjoyed.

KYNETON CIRCUIT.—Our numbers are slowly increasing. On Lord's day, Oct. 29, the youngest son of Bro. and Sister Jas. McClure confessed Christ at Drummond, and last Lord's day a young lady confessed Christ at Kyneton. We are encouraged by these results.—J.R.C.

CARLTON (Lygon-st.).—Very fine attendances at all the services on Lord's day. Two received by letter, one being from the Baptists. Bro. H. Kingsbury spoke morning and evening. The subject at night was, "What We Plead For." One confession. The demonstration in connection with the school anniversary was continued on Thursday night last, and proved to be one of the most successful we have ever had. The chapel was again crowded. Bro. R. Ennis, the supt., was the chairman for the evening. The programme was a varied one, and every item was excellently rendered. A request was made to repeat the programme, which will again be given on Monday evening, the 13th of this month. A collection will be taken up, and the proceeds used for the purpose of sending toys to the children of India at Christmas. Much credit is due to Mrs. W. Dickens, who was untiring in her efforts in training many of those who took part. During the evening a presentation was made to her by Bro. Kingsbury on behalf of the school, as a mark of appreciation. The Century Bible Class had an attendance of 128 on Sunday afternoon.—J.M.C.

DANDENONG.—On Friday, Nov. 3, a social was held in the chapel to welcome Bro. Larsen, who has agreed to labor as evangelist with the church here. There was a good attendance at the morning meeting to-day, Nov. 5, when Bro. Larsen acceptably exhorted the church, and there was a good attendance at the evening meeting, when he gave an earnest address on "What think ye of Christ?" The Sunday School picnic was held at Mordialloc on Nov. 7.—J.P.

GEELONG.—Since last report two Sundays have passed. On the first Harold Knott, M.A., again was present with us, when we had fine meetings. At the conclusion of the evening service Bro. Knott immersed the young man who made the good confession the Sunday previous. Last Sunday C. M. Gordon was present with us, also Bro. and Sister Seedsman from Surrey Hills, Bro. Seedsman being at one time secretary of the church here and supt. of the Sunday School in Hope-st. Bro. Percy Mann was received into fellowship. There was an exceptionally large congregation present on Sunday evening, when C. M. Gordon gave a very fine address on "What must I do to be saved?" The church here is grateful to Harold Knott and C. M. Gordon for coming down and taking the services while Gifford Gordon has been indisposed. We are pleased to say that he is now fast recovering his voice and health, and we hope to have him with us again next Sunday.—E.B.

BRUNSWICK.—Last Tuesday week the choir rendered a successful concert to a good audience. Bro. Way presided. Bro. Barnden wielded the baton, Sister Miss Annie Barnden was accompanist, and Bro. H. Gilmour secretary. Bro. J. Whelan exhorted this morning, Bro. Way being at Fitzroy. One received in on immersion, Bro. Way's gospel address was "Transition." One confession.—W.T., Oct. 29.

WARRNAMBOOL.—Pleased to report good increase in our attendances. On November 5, twenty broke bread, and 50 at the gospel service. Bro. Swain was the preacher.—R.F.P., Nov. 6.

COLAC.—Good meetings on Lord's day, Nov. 5. The lad who, on last Lord's day confessed his faith in Jesus, was baptised last night. We were pleased to see two, a young lady who has been attending lately, and Norman Keynon, a lad from the school, step out at the close of Bro. Chandler's address.—J. G. Lacy.

MELBOURNE (Swanston-st.).—Good meeting last Lord's day morning. Bro. Hilder and Bro. Jones from Enmore, N.S.W., were present, also Sister Roberts from Subiaco, W.A. One was received into membership by letter, Sister Mrs. Anton. In the afternoon the school rendered the service for Children's Day, "Sarubai," and had a very interesting time. Offering, £2/10/. In the evening Bro. Allen delivered a splendid address on "The Authority of Christ." Good attention and interest.

SWAN HILL.—The district has raised the £50 required to claim another like amount towards the building fund mentioned previously. We have reduced the debt by £100. Much sympathy has been expressed here for Bro. Alan Price, who some weeks ago in his new district met with a painful and distressing experience.—W.G.O.

CHELTHENHAM.—Good meetings on Sunday. One received in. Visitors: Bro. and Sister Pearl, Collingwood; Bro. Simcock, Sister Lark, Emerald, and Bro. Shiels, Adelaide. Our school reports new scholars almost every week. It has been found necessary to form additional classes. During the week Mr. Thomas Burton, a member of about 20 years ago, who latterly has lived in Gippsland, was called home.—T.B.F., Nov. 6.

POLKEMMET.—Three confessions here on Sunday, Oct. 28—two young men and one young lady. They were baptised on the 3rd Nov., and received into the church on Sunday, Nov. 5, by Bro. Millar.—W. Oliver, Nov. 6.

New South Wales.

MEREWETHER.—On Oct. 22, we had a visit from Bro. G. Burns, late of Petersham. He conducted the gospel service, and delivered an impressive address. Bro. More exhorted the church in an able manner last Lord's day morning. In the evening the gospel was ably presented by R. Gordon. The work goes steadily on, and we hope shortly to reap from the seed sown.—S.L., Oct. 30.

PETERSHAM.—Sister Griffiths, after a long illness, passed away on Thursday, Oct. 26. She was one of our oldest members, and loved by all. Much sympathy is felt for her loved ones who have been bereaved. Good meeting this morning. Bro. Collins addressed the church. We had Bro. Filmer with us, and our sympathy goes out to him in his sad bereavement. We also learn that Bro. Tindall, one of our elders, has just lost his mother. Our sympathy goes out to him also. Bro. Gordon Goodwin and his wife addressed the children of the Lord's day School and friends this afternoon. We were pleased to hear their future plans for work in the New Hebrides. One young sister from the Lord's day School was baptised to-night. Good meeting.—T.L., Oct. 29.

MANNING RIVER.—Last Thursday Bro. G. Burns was welcomed at a church social in Taree. Members were present from all parts of the district, and a good gathering of friends. Apologies were tendered for the local Presbyterian minister and the adjutant of the Salvation Army. Mr. Kelynack, Methodist minister, gave a hearty and friendly address. Bren. Collins and Edwards

welcomed the evangelist on behalf of the church and Bible School. Bro. Burns made a good impression by cheerfully exhorting the brethren to cultivate three virtues: "Praise, prayer, and pegging away." At the close a bountiful supply of tea, coffee, etc., was handed round and enjoyed. On Sunday the new preacher officiated at Wingham and Taree, being greeted by full houses and close attention. His gifts as a soloist were much appreciated.—H. Edwards.

ERSKINEVILLE.—Sunday, 29th Oct., Bro. J. Fox gave us a splendid address at the evening service. Bro. Clydesdale preached the gospel, and at the close of a stirring address we had the joy of hearing two young ladies confess the name of Jesus. All departments of work are flourishing and the work is progressing as well as can be expected in our old building. We are looking and praying for the time when our new building will be completed, which we hope will be very soon now. Brethren, pray for us.—G. Morton.

BELMORE.—Bible School anniversary to-day. The building was beautifully decorated with flags, bunting and greenery. A good number of parents and friends assembled to hear the children render some special choruses, and also to hear Bro. Browne's address. Our Children's Day offering so far will exceed last year's by 10/-, and there is still some more boxes to come in. Belmore is proud of the fact that with every special offering this year we have greatly improved on last year's and exceeded our allotment, whenever such has been set. We are now looking forward to a splendid offering on December 3, for the Bible School Committee. Our £100 campaign is progressing, total promises to date being £71/14/6. Only one response to our appeal in these columns so far, 2/6 from a sister of Enmore. Many thanks. Brethren, please help us. Only 24 days to raise that £28/5/6 necessary to secure the £27/10/- conditionally promised. Must we lose it. Answer No, by sending your donation to-day to A. A. Barratt, Kent-st., Belmore.

NORTH SYDNEY.—We are pleased to be able to report an awakened interest in the meetings. On Sunday last we had the pleasure of meeting with some who had been laid aside by illness, also a sister who had not been meeting with us for some considerable time was restored. Amongst our visitors were Bro. and Sister Symington, of Hornsby, and Bro. and Sister Webber, from Bellingen River. Bro. Saunders gave a stirring address on "New Testament Church Financing." At the gospel service Bro. Saunders gave a splendid address on "The Conversion of a Righteous Man."—W.J.M.

PETERSHAM.—A memorial service was held to our late Sister Griffith, who after 35 years in the Master's service, was called home to rest on Oct. 26. Bro. Illingworth was the preacher. He spoke of our sister's faithfulness and service. Much sympathy is felt for the family. Good meeting.—T.L., Nov. 5.

ROOKWOOD.—Good meetings the order of the day. This morning our visitors were Sisters Hansen and Saxby, from Enmore and Taree respectively, and Sister Welch, also Bro. Franklyn, City Temple, who exhorted with a plain sensible talk on "Prayer." Interest in meetings is well sustained, though no additions, but the seed is being sown, and that faithfully. The fruit must be manifest later. This afternoon the Bible School rendered the Children's Day exercises to an appreciative audience, but we are sorry to say it was not a large one. The effort was worthy of a crowded house. One of our visitors described the singing as second to none—a compliment to those who took part, also to their instructor. We used the boxes, which, with the usual collection, will benefit the F.M. fund to the extent of £2/6/6. At the gospel service we were pleased to have repeated two of the songs, viz., "Little Rain-drops" and "Loyal Soldiers." Bro. Williams' discourse was on the great commission, and showed careful preparation.—M.A., Nov. 5.

MOSMAN.—The Bible School celebrated Children's Day on Sunday, and rendered the service of song entitled, "Crusaders for Christ." Our thanks are due to Bro. Rich for training the

scholars. The "lighthouse" offering boxes distributed by the F.M. Committee, were of an attractive design, and the scholars almost doubled their offering of last year, £6/10/9 being received so far. Bro. Oldeld exhorted the church at the morning meeting, and Bro. and Sister F. Lang, of Fitzroy Tabernacle, were amongst the visitors present. Bro. W. Lang preached the good tidings at the gospel service.—S.G., Nov. 6.

South Australia.

HUNDRED OF MANTUNG.—The brethren in this district are thankful to the editor of the CHRISTIAN for having published the letter sent in some time back. We rejoice to know that, through the publication of that letter, another member of the church has been sought out, namely, Sister Mrs. G. H. Haywood, late of Victoria. The brethren, though scattered, have been earnestly contending for the faith, and have decided to commence meetings for breaking bread. It is our desire to organise gospel meetings. The great hindrance is that there is no place in which to hold these meetings. About 50 people have signified their willingness to attend. This is a grand opportunity for the church to possess the field before others come. We have ascertained that for £80 a suitable hall could be erected, the walls being built of galvanised iron, and have offered to erect same. We have decided to conduct open-air meetings during the summer months. We ask the prayers of the brotherhood upon the work in this district.—L. J. Curtis.

MILE END.—During the month of October the work here has progressed quietly with fair attendances. The book membership is 160. The average attendance at the Lord's table in the morning is about 100, and the offering about £4. The attendance is much better at night. The church has appointed C. Mathews and W. Garratt additional deacons, and has also decided to increase the subsidy to the H.M. Committee 10/- per month. During the month two formerly immersed were received, and two by faith and baptism; one of these was a convert at Bro. Walden's Grote-st. mission.—D.A.E., Oct. 31.

KADINA.—The mission is still growing in interest and has eclipsed everything before attempted by any church in Kadina. The one topic of conversation on the street is the great tent mission. Aside from the number of additions, the mission is a glorious success, in that the Church of Christ is being brought before the public in such a way as could only be done by many years of ordinary preaching. The Kadina church will always from this on strongly believe in tent missions. To date we have received 68 confessions, 51 of whom are already baptised, and more are following each night. We had the record morning meeting to begin to-day, with 150 at the Lord's table. The Bible School has received considerable additions. The numbers at the Sunday night meetings continue to grow, filling not only the tent, but all space around it. Bro. Griffith's subject to-night was, "The Apostolic Farewell." He gave a very fine sermon. He has addressed hundreds of people each week of the mission, and people come for miles around to hear his very fine addresses, some of which are heard half a mile away. The prospects are still very bright and encouraging.—E. G. Warren, Nov. 5.

GROTE-ST.—The Walden-Thomas mission concluded to-day. The week-night meetings were well attended. Good meetings to-day, weather trying. Fourteen who had been baptised were welcomed into the church, and one received by letter. Bro. Walden spoke on "Christ's Compulsion." In the afternoon the missionary's subject was "What sort of a church would this church be, if every member were just like me?" One confession. In the evening the church was crowded, and Bro. Walden's theme was "God is Love." Four confessions. Total, 46. We are grateful to our Enmore brethren for sparing Bro. Walden to labor with us in the mission. His

Continued on page 746.

Australasian Churches of Christ Directory.

VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade
 Bairnsdale, chapel
 Ballarat, cpl, Dawson-st, A. E. Pittock, 23 Hotbam-st.
 Bayswater, chapel, C. J. Martin, Bayswater-rd.
 Bendigo, Temperance hall, T. J. Cook, 156 Barnard-st.
 Bet Bet, chapel, G. A. Savill
 Berwick, chapel, J. Richardson, Narro-Warren
 Blackburn, chapel, R. G. Carter, Vermont, via Mit-
 Box Hill, A. W. Smith [cham
 Brighton, chapel, Male-st., H. Watts, Wilson-st.
 Brim, chapel, Miss E. Hovey
 Broadmeadows, chapel, J. Kingsbott.
 Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks
 Brunswick, chapel, W. J. S. Thompson, 367 Edward-
 st., East Brunswick
 Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-
 st., Hawthorn.
 Carlton, Queensberry-st. (Chinese), H. Pang, 'Bongah,'
 Drummond-st., N. Carlton.
 Carlton N., chapel, R. W. Jolly, 533 Collins-st., Melb.
 Castlemaine, chapel, F. Jermyn, P.O. Barkers Creek
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton-st., T. Towers, 36
 Cosgrove, H. Skinner [St Philip-st., Abbotsford
 Colac, chapel, John Williamson, Queen-st.
 Croydon, chapel, E. Smith
 Dandenong, chapel, R. A. Smith, Scott-st.
 Drummond, chapel, W. H. Beer
 Doncaster, chapel, Geo. Petty.
 Donolly, chapel, J. Beasy.
 Dunmunkle, chapel, W. G. Smith
 Emerald, chapel, Wm. Bolduan
 Echuca, chapel, Miss Emily Darlow, Mitchell-st.
 Fish Point, G. McMeekin
 Fitzroy, Tabernacle, Gore-st., H. Swain, Nicholson-
 st., North Carlton
 Fitzroy North, chapel, St. George's road, Jos. Collings,
 692 Canning-st., North Carlton
 Fairfield Park, chapel, Andrew McGregor
 Footscray, chapel, Mr. A. A. Ley, Donald-st., Footscray
 French Island, private house, J. Bond
 Fernhurst, chapel, Joseph Evans
 Galaguil, schoolhouse, E. Hands
 Geelong, cpl., Latrobe Ter., H. Christopher, 35 High-
 Harcourt, chapel, A. E. Garside [st., Geelong W.
 Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.
 Horsham, chapel, A. E. Gallop
 Kaniva, chapel, John Goodwin.
 Kerang, E. Bell
 Kyneton, Masonic Hall, W. G. Harman, Hutton-st.
 Lancefield, chapel, K. Gerrard, Wood View
 Lillimur, chap-l, B. J. Lawrance
 Malvern, Tradesmen's hall, L. W. Holmes
 Maryborough, chapel, R. Brown, Tuafra-st.
 Melbourne, chapel, Swanston-street, R. Lyall,
 Leveson-street, North Melbourne
 Melbourne S., chapel, Dorcas-st., R. J. McSollvin,
 14 Palmer-st. [19 Wood-st.
 Melbourne N., chapel, Chetwynd-st., W. J. Woodbridge
 Middle Park, chapel, J. S. McIntosh, 165 Mills-st.
 Miepoo, private house, J. Cork
 Murrumbena, chapel, W. C. A. Luke, Munster Av.,
 Can gie
 Mildura, chapel, Chas. A. Faulkner
 Minto, chapel, R. Langley, Kilsyth, via Croydon
 Morland, J. H. Lowry, 13 Cameron-st.
 Mystic Park, private house, D. Anderson
 Meredith, chapel, A. McKay [24 Railway-place
 Newmarket, chapel, Finsbury-street, James Hancock,
 Newstead, chapel, Miss M. Johnstone, Welshman's Reel
 Northcote, R. Chabite Hall, S. Chipperfield, Clyde-st.
 Pakenham, chapel, H. S. Ritchie, Nar Nar Goon
 Port Fairy, chapel, W. T. Sumner
 Prarban, chapel, High-st., E. Moody, 21 Perth St.
 Preston, Chapel, G. A. Dickens, Station st.
 Polkemeit chapel, H. Oliver [Somerset-st.
 Richmond N., cpl., Coppin-st., C. A. Anderson, 123
 Richmond South—
 Balmain-st, chapel, Geo. F. Nicholls, 63 Dover-st.,
 Richmond [st., Burnley
 Hunter-st Mission, O. A. Carr Green, 350 Burnley-
 Red Hill, chapel, J. Sherhan
 Runnymede, private house, Mrs. W. Dickens.
 Stawell, chapel, Sloane-st. A. P. Burdeu, Engine Sheds
 Shepparton, chapel, E. Dudley
 South Yarra, chapel, Cliff st., T. Murphy, 1 Surrey-rd.
 St. Arnaud, chapel, H. Benson, Burnside-rd.
 St. Kilda, chap l, T. M. Davis, 34 Prentice-st
 Surrey Hills, chapel, A. E. Seedsman, Albert Cres.
 Swan Hill, C. McDonald, High-st.
 Taradale, chapel, A. Clarke
 Terang, Temperance hall, W. H. Pearl
 Warrnambool, chapel, Richard Peiter, King-st.
 Wedderburn, chapel, Gabriel Duckett
 Warracknabeal, Masonic Hall, T. McFadden, En-
 Warragul, Masonic Hall, R. W. Judd [gine-st.
 Williamstown, chapel, McDonald, Dover-rd.
 Windsor, chapel, Albert-st., F. G. Lloyd, Bay View-st.,
 East Prahran
 Wilkur, H. Everett, Beyer P.O.

NEW ZEALAND

Ashburton, chpl., Wm. Olsen, William-st. [Arch Hill
 Auckland, Ponsonby-rd., E. Vickery, Gt. North-rd.,
 Auckland, Mt. Eden, L. Bailey, Burnley-Terrace
 Avondale, T. Hewitt, Manakau-rd.
 Bainham, public hall, D. Brown, Rockville
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, chapel, Durham-st., Herbert Langford,
 Dunedin— [19 London-st., Richmond, Christchurch
 Tabernacle, King-st.) J. W. Stokes, Princes-st.
 Roslyn, hall,
 Dunedin, Mornington, chapel, H. J. Naumann, 3
 Burre-st., Mornington. [Caversham
 Dupedin Sth., chapel, W. A. Palmer, 21 Baker-st.
 Dunedin, N. E. Valley, chapel, W. Lowe, 12 Bouverie-st.
 Gisborne, meeting hall, E. Grundy, Gladstone-rd.
 Gore, chapel, W. G. Ladbroke [P O Box 69
 Greymouth, Forrester's Hall, Albert-st., T. B. Dixon,
 Hampden, Orago, chapel, Joseph Bishop
 Happy Valley, private house, J. Flower.
 Hastings, Library, J. M. Miller, Havelock-rd.
 Helensville, chapel, E. Cameron
 Hoteo N., chapel, Jno. Gibbs
 Invercargill, chapel, Jno. Watt, Belgravia, Waikiki
 Kaitangata, chapel, Geo. Gray
 Kilbirnie, chp., Lyall Bay-rd., M. Vickery
 Lower Moutere, Charles Limmer
 Lower Hutt, chpl., G. Wright, Buckley st., Alicetown
 Maitura, chapel, H. Townshead
 Nelson, chapel, F. J. Phillips, 60 Hardy-st.
 N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford
 Oamaru, J. E. Ewing, Tees-st.
 Onehunga, J. Raw, Queen-st.
 Pahiata, chapel, A. Thomson, P.N. Road
 Palmerston N., Orange hall, Mr. Metzenthin, c/o
 Papakura, C. Wallis [Manson & Barr
 Papakura Valley, L. Bodle, Alfriston
 Petone, chapel, N. Battersby, Britannia-st.
 Port Albert, chapel, Wm. Pricor
 Pukekohe, public hall, Robert Begbie
 Richmond, W. Donald, Richmond-rd.
 Ross, private house, J. P. Muir
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, R. Crichton
 Stratford, Old Masonic Hall, Chas. Downey
 Takaka, meeting house, A. E. Langford, Takaka
 Tadmor, private house, Wm. Anglesey
 Tara, Mangawai, chapel, P. James
 Te Arai North, public hall, Jos. Benton
 Timaru, private house, A. E. Fairbrother
 Turua, public hall, R. W. Bagnall
 Wal-lit, meeting house, E. Griffith
 Wanganui, chapel, H. Siddall, Abbot-st., Balgownie
 Warkworth, chapel, Thos. Oakes
 Wellington, cpl., Vivian-st., J. T. Hunter, Adelaide-rd.
 Wellington Sth., chapel, A. Thomas, Barnsbury Villa,
 Crawford-rd., Kilbirnie
 Wellsford, chapel, J. Pook, Tehana

QUEENSLAND

Boonah, chapel, T. F. Stubbins [rd., Clayfield
 Brisbane, chapel, Ann-st., Leonard Gole, Liverpool
 Bundamba, chapel, George Green
 Charters Towers, chapel, E. Pepper, Bluff-rd.
 Eel Creek, chapel, James Dunnall, The Rocks
 Flagstone Creek, schoolroom, W. Bailey [Gympie
 Gympie, chapel, S. Trudgill, Harkins-st. One Mile,
 Ipswich, M. A. Boyle, Thorn-st. [via Grantham
 Ma Ma Creek, chapel, T. Chappell, Mt. Whirstone,
 Malar, Private Hou-e, W. Pates, Boole-rd., Nanango
 Mount Walker, chapel, F. Henrichsen
 Maryborough, Prot. hall, W. Stiler
 Marburg, chapel, A. Buhse, Walloon
 Rosewood, chapel, H. Berlin
 Roma, chapel, Geo. Pitman
 Rosevale, chapel, J. Christensen
 Toowoomba, chapel, Russell-st. East, W. Brooks,
 "Bogen Villa," Perth-st.
 Wallumbilla, chapel, Thos. Hembrow
 West Halden, school house, H. R. White
 Wooolin, Private House, J. H. Aderman, Wooolin,
 Zillmere, chapel, J. Bruce

NEW SOUTH WALES

Albury, hall, J. E. Black, Wyse-st. [son st.
 Auburn, chapel, C. J. Arrowsmith, "Madelon," Raw-
 Belmore, chapel, A. Barratt, "Artburleigh, Kent-st.
 Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.
 Bangalow, J. G. Snow [House, Wolfram-st. North
 Bungawalbyn, chapel, Luke Patch [Cassino
 Corowa, Chapel, W. S. Phillips, South Corowa
 Canley Vale, cpl T. A. Ferguson, "Hill Brow," St. Johns rd
 Casino, Masonic Hall, W. E. Rankin
 Dorrigo, Private House, W. Macindoe
 Emore, Tabernacle, E. J. Hilder, "Kenilworth,"
 Fletcher-st., Marrickville
 Erskineville, meeting house, Toogood-st., George
 Morton, Marrickville-rd., Marrickville [roonga
 Hornsby, chapel, E. D. Andrews, Grosvenor-rd., Wah-
 Hamilton, Mechanics Institute, S. G. Goddard, Swan-st
 Hurstville, hall, A. J. Livingston, Carysfort-st.
 Inverell, chapel, H. Cook, snr.

Lilyville, cpl. W. Dace, Bunneroug-rd., Kensington
 Lismore, tabernacle, E. C. Savill, Union-st., S. Lismore
 Marrickville, chapel, T. C. Walker, Woodbury-st., Dal-
 Marrar, chapel, F. A. Cowall [wich Hill
 Merewether, chapel, S. Laney, 23 Scott-st., Newcastle
 Merrylands, private house, J. McGregor
 Moree, chapel, G. Woolford [Avenue-rd., Mosman
 Mosman, Town Hall, A. A. Mitchell, "Braeside,"
 Mulgoa, private house, R. H. Fancourt
 Mulwala, private house, W. W. Pallot
 Mungindi, chapel, Mrs. Butler
 Narrabri West, private house, G. Carslake
 Narrgin, Rechabite Hall, P. W. Saunders
 North Sydney, chapel, Falcon-st., W. J. Modral, 24
 Colin-st. [Stratfield

Paddington, chapel, A. W. Shearston, The Avenue,
 Petersham, Tabernacle, T. Illiffe, Waratah-st., Haber-
 Rockdale, hall, W. T. Black
 Rookwood, chapel, Mark Andrews, John-st.
 Seven Hills, private house, Geo. Piper [dale
 Sydney, City Temple, I. Crawford, 131 Nelson-st. Anan-
 Sydney (Chinese), school hall, H. Louey, 51 Ann-st.
 Taree, chapel, E. J. Saxby, Taree [Surrey Hills
 Tuggerah Lakes, private house, J. H. Colmer
 Tyalgum, private house, E. Stewart
 Wagga, Masonic hall, L. Rich, "Richlands," Dbljura
 Wingham, School of Arts, H. Western

WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 2367 Miller-
 Brookton, chapel, F. Jones [st.
 Bunbury, chapel, Spencer-st., T. T. Moore
 Claremont, Town Hall
 Collie, chapel, L. J. Moignard, Robert-st.
 Donnybrook, private house, E. J. Hadlow
 East Pengelly, Private House, H. J. Vinnicombe
 Fremantle, chapel, C. A. G. Payne, P.O.
 Harvey, private house, G. P. Charman [Kalgoorlie
 Kalgoorlie, chapel, Egan-st., G. T. Booker, 126 Hare st.
 Maylands, chapel, R. Berry, Hay-st., Perth [Priory
 Maida Vale, private house, Mr. H. Berry, "The
 Midland Junction, Masonic hall, Mr. Roberts
 Narrogin, private house, P. E. Wedd
 N. Perth, hall, F. Wickens, 26 Hanover-st. [Northam
 Northam, cpl, Wellington-st., J. Platt, c/o Ezywalking,
 Subiaco, cpl., Bagot-st., J. Campbell, 235 Hensman-rd.
 Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.
 York, Oddfellows' Hall, W. H. Lawrance, Avon Terrace

SOUTH AUSTRALIA

Alma, chapel, A. Harkness [Terrace, Wayville
 Adelaide, chapel, Grote-street, W. M. Green, Park
 Aldgate Valley, chapel, A. G. Rudd, Bridgewater
 Balaklava, chapel, A. W. Patterson
 Bews, chapel, J. T. Barr
 Booleroo Centre, private house, C. C. Smith
 Border Town, chapel, E. W. Milne
 Butler, chapel, R. W. Barr, Tumbay Bay
 Croydon, L. Mieser, Grey Avenue, West Hindmarsh
 Glenelg, chapel, W. Burford, Glenelg
 Goolwa, chapel, Jas. Burger
 Hindmarsh, chapel, G. Duncan, Richard-st.
 Henley Beach, chapel, M. Noble, Lockleys
 Kadina, Tabernacle, Jas. Thomas, Christie-st.
 Lochiel, chapel, W. A. Greeshields, Nautawarra
 Long Plain, chapel, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Mile End, chapel, Jas. Manning, Ware Chambers,
 Mallala, chapel, A. W. Harris [Adelaide
 Maylands, chapel, A. L. Read, Dover-st.
 Moonta, public hall, C. W. McGregor
 Narracoorte, chapel, J. Gould [East Adelaide
 Norwood, chapel, G. H. Jenner, 46 Harrow-rd.,
 Owen, chapel, W. J. Marshman, Owen
 N. Adelaide, chapel, Kermode-st, W. Lyle, Bank of
 Adelaide, King-William-st.

Prospect, chapel L. Thomas, Victoria Av., Medindie
 Point Sturt, chapel, A. W. Pearce
 Port Germeln, J. H. Hall
 Port Pirie, chapel, A. E. Mudge, Port Pirie West
 Queenstown, chapel, R. Harris, Cross-street
 Semaphore, Town Hall, S. T. Walker, Yea-st.
 Strathalbyn, chapel, C. E. Verco, "Sunnybrea"
 Stirling E., chapel, A. G. Rudd, Bridgewater
 Unley, chapel, Park-st., P. S. Messent, Park-st.
 Wallaroo, private house, E. J. Killmiller
 Wampony, chapel, F. R. Dinning, Mundulla, via Bar-
 Willunga, chapel, D. Chenoweth [dertown
 Williamstown, chapel, W. G. Pappin
 York, chapel, Wm. Brooker, Princes-st., Croydon

TASMANIA

Circular Ponds and Mole Creek, J. Byard, Mole Crk.
 Esperance, chapel, D. Purvis, Rameana
 Geeveston, hall, F. Ashlin
 Hobart, chapel, J. Adams, Hobart
 Kellieville, W. Smith
 Launceston, Temperance hall, Peter Orr, 42 Galvin-st.
 New Ground, chapel, W. Reynolds, Boisdale, North
 Nubeena, chapel, F. E. Smith [Down
 Primrose Park, A. R. Taylor, Sulphur Creek

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Holland Blinds, to shut out the dazzling
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cleats, staples, sashband, and screw eyes
complete.

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3 x 6, 2/3; 4 x 8, 4/-; 6 x 8, 6/-; 8 x 8,
8/-; 10 x 8, 10/-; 12 x 8, 12/-.

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November 12.

**WORLD'S TEMPERANCE
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cose ulcers which for years I went to many doctors. At last I
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persuade me to try your ointment, which I did, and six bottles
cured me, and remain so.—Yours respectfully, Mrs. Evelyn
Francis.

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From the Field—Continued.

visit has been appreciated by all of us, and we pray that God's blessing may rest upon him, and that he may be spared to continue in the Master's vineyard for many years to come. A special mission thankoffering was taken up at the morning service, amounting to £13. During the week another of our members has been summoned home, our Sister Mrs. Taylor, who underwent a serious operation during the week, and never rallied. She passed away at 7 o'clock this morning, leaning upon the arm of Jesus. Our sympathies go out to those of the family and relatives who have been bereaved.—W.J.M., Nov. 5.

UNLEY.—Yesterday morning we had a fine address from Bro. Gore, and in the evening F. E. Thomas spoke well, his subject being, "Jesus at the Well." One confession, a daughter of Bro. J. Uncle, one of our elders. A special meeting of the church members has been called for Wednesday, Nov. 15, to consider a letter received from Bro. Gore, relative to his position as evangelist.—P.S.M., Nov. 6.

SEMAPHORE.—The work here is making progress, but it is being retarded by not having our own building. Meetings to-day were all good. Bro. Lawton, of Queenstown, presided this morning, when seven were received into fellowship, which included three who were baptised last Wednesday, one formerly immersed, Bro. and Sister Watt, from York, and Sister E. Homesby, of Grote-st. The Bible School had a record attendance. The gospel service was large. One, a fine young man, made the good confession. If any of the churches have members who visit this sea-side resort, or the Convalescent Home, we should be glad to be notified of such.—W.J.T.

QUEENSTOWN.—Oct. 29, extremely unpleasant weather militated against large gatherings all day. At the close of the gospel service we were greatly rejoiced to see one young man step out for Christ. At the mid-week meeting six were baptised. One young man made the good confession at that meeting, together with three from Semaphore church. A splendid meeting resulted. Nov. 5, four young men were given the right hand of Christian fellowship—one by letter from Kadina, and three by faith and baptism.

OWEN AND ALMA.—After three and a half months' work with the churches that meet at Owen and Alma, we are able to report steady up-building of the work, greatly increased interest and attendance. The cause at Alma is one of the oldest in the State; it has had many ups and downs, and severe losses of membership by removal, but at present the aspect is encouraging. Plans are brewing for further activities, and we anticipate good success yet in the cause of New Testament Christianity at this ancient landmark, which our fathers set up. The cause at Owen has resumed its earlier vigor. The Bible School work is being adjusted to its peculiar requirements. The Sunday evening meetings are now the "best we've had since the tent mission," the building being almost filled. We have recently had the joy of receiving three into fellowship, one by letter, one by confession and baptism, and one young lady from the Anglican Church was baptised on the 7th inst., and is uniting with us.—A. H. Wilson.

STIRLING EAST & ALDGATE VALLEY.—Since our last report a married man has been added by faith and obedience. The hand of death having removed from our midst our esteemed Bro. Geo. Rudd, an in memoriam service was held to-night at the chapel in Stirling. The building was crowded with people, representing every quarter of the district, an evidence of the respect and love commanded by our brother. The platform was fittingly draped, and reference was made to Mr. Rudd's life of Christian service, and throughout the service his favorite hymns were sung. The service was an impressive one. The church and district owe a great debt of gratitude to God for granting us the life of such a man. Our deep sympathy goes out toward the widow and family who are so greatly bereaved.—J.W.

MILANG.—Our Bible School took up an offering to-day towards the Children's Day fund, which amounted to £11/7. There were only the teachers and scholars present, as we did not go through the exercise this year; so they did their best in giving, thus showing their interest in F.M. work. We are sorry to hear of the serious illness of Miss Terrell, whom our Juniors have helped to support in the past. Our C.E. meetings have been bright and helpful. The meetings are held on Monday evenings every fortnight. Our Sunday morning meetings have been especially well attended of late.—S.H.G., Nov. 5.

Here & There.

E. J. Hilder, of the Enmore Tabernacle, is now on a visit to Melbourne.

Two confessions at Footscray last Sunday week, J. E. Allen preaching.

Good meetings at North Fitzroy. One confession last Sunday night week.

The Victorian Sisters' Executive will meet on Friday, Nov. 17, at Swanston-st. hall, at 3 o'clock. Important business.

The Victorian General Dorcas will meet on Thursday, the 16th inst., in the lecture hall, Swanston-st., from 10.30.

T. Bagley commences a tent mission at Moreland (next to Brunswick tram sheds, Sydney-rd.) on Sunday, November 12.

Bro. G. Cuttriss, formerly of N.Z., commenced his work with the churches at Mallala and Long Plain, S.A., last Lord's day.

A. P. Wilson, of Glenelg, S.A., left Adelaide for Tasmania last week. After visiting several of the churches he will take up the work at Launceston.

A. W. Jinks reports large meetings at Zillmere, Queensland. Three confessions to date. At the conclusion of this mission he proceeds to Ipswich.

Owing to going to press earlier and late arrival of correspondence, on account of holiday, we have been obliged to hold over some items from the field.

Latest reports from India give hopes of Miss Terrell's life being spared. Mrs. H. H. Strutton is in constant attendance, and reports improvement in her condition.

Attention is again directed to the College of the Bible demonstration, to be held in Lygon-st. chapel, on Tuesday evening, Nov. 14, at 8 o'clock. All are urged to attend.

Bro. H. Grinstead, of the Dominion-rd. church, Auckland, N.Z., has accepted an invitation to the church at Wangamui, N.Z., and will commence his labors there early in the new year.

Will New South Wales churches and isolated members please remember the day of intercession, and unite in prayer for an ingathering of souls on November 8. "Pray, brethren, pray."

The *Philippine Christian* says that "W. R. Dovey, of Australia, who has come to Manila, is proving a great help to Christian work in the city. He teaches the Advanced Morning Sunday School Class."

Owing to the removal of P. A. Dickson to Adelaide, Bro. James McGregor, who was next on the voting at last Conference, has been appointed to take his place as member of the Victorian H.M. Committee.

At Lismore, N.S.W., where Bro. T. Hagger is preaching, the school anniversary last Sunday was a great success. In the evening at the gospel meeting there was a large gathering. Six baptisms and three confessions.

We learn from the daily papers that I. A. Paternoster has resigned his work at Hindmarsh, and are informed this will take effect at end of January. This will be an opportunity for any church looking for an evangelist.

Four weeks to December 3, and Bible Schools Day in N.S.W. Be ready for a great offering to

show your appreciation of the work. Every member giving, and giving as the Lord has prospered them, will ensure success.

In another column, under the heading, "An Adventure," Alan Price gives an account of a serious accident that happened to him. It was a thrilling experience, and might easily have ended fatally. He is now getting on splendidly.

Geo. T. Walden at Grote-st., on Sunday morning, Oct. 22, said, "Brethren, I want you to come to the mission. I know many of you are present in spirit, but I have never been able to get much inspiration out of wooden seats occupied by spirits."

Don't hope for the best—get it. You can, Brethren in N.S.W. have a grand opportunity to obtain the best for their Bible School work. They have been hoping for it for years; will they move forward and get it now? Bible Schools offering in N.S.W. on December 3.

Mr. Frater, of the J. G. Paton Mission, will deliver an address on "Missionary Work in the New Hebrides," on Wednesday evening, the 22nd November, at 8 o'clock, in the lecture hall of the Christian chapel, Swanston-st., Melbourne. Visitors welcomed.

The Bible Schools' Committee in N.S.W. are asking for £350 from the churches in N.S.W. on December 3. That means each member is being asked for 1/9½. We apologise for asking for so little a sum as 1/9½ all round, but it will be sufficient, and we ask no more than our needs require.

If you wish to know what the students at Glen Iris are doing, and in what surroundings they carry on their studies, get a copy of the College Souvenir, price ninepence, post free, from any of the students. It will be obtainable at the demonstration, which is being held in the Lygon-st. chapel on November 14.

D. A. Ewers writes:—"I am directed to express in the *CHRISTIAN* the appreciation of the Conference Committee of South Australia of the life and work of our late Sister Davies, of Victoria, and to convey to the Sisters' Conference of that State and to the whole brotherhood of Victoria our sympathy with them in the death of one who has done so much for the cause of Christ."

Just prior to the death of Mrs. J. A. Davies she, as Superintendent of the Women's Home Mission Committee, had been trying to raise the sum of £200 by means of the Women's H.M. rally. This amount has reached £160 in cash and promises. At the last meeting of the Sisters' Executive it was decided that a strong effort be made to raise the amount to £200. In this endeavor we bespeak for the sisters every help towards the attainment of their very laudable object.

Attention, S.A.—The churches in South Australia are reminded that December 3 is Church Extension Day, when every church is asked to take up an offering and every member is urged to contribute. Church buildings have been erected by the aid of the Church Extension Fund at Mile End, Broken Hill, Maylands, Railway Town, and Croydon. Now a building is urgently required at Semaphore, and if the brethren respond liberally on December 3, it will be started at once. Let everybody help.

A welcome meeting to Home Mission workers en route to their fields of labor is fixed for Thursday, Nov. 16, at 8 p.m., at the City Temple, Campbell-st., Sydney. The speakers will be Bro. T. G. Mason, of Queensland, on his way to Junee; Bro. A. Fischer, of Melbourne, College of the Bible, on his way to Auburn; Bro. H. Wilson Cust, for Inverell; and A. E. Illingworth, Organising Secretary. There will be no collection. Come and support the work of Home Missions, and give these brethren a word of cheer.

Mr. W. H. Winter related a good story at the annual business meeting of the South Australian Auxiliary of the Bible Society. "The other day," he said, "the Bishop was examining a class in the Litany. 'Now, what three things should be avoided?' asked Dr. Thomas, referring to false

doctrine, heresy, and schism.' The class looked for a long while in a state of stupor, and at last one little girl held up her hand. 'I know, sir,' she exclaimed. 'Well, my girl, what are they?' 'Bishops, priests and deacons, sir.'

Coronation Testaments.—The President of the South Australian Auxiliary of the Bible Society announced at the annual business meeting recently that a princely gift had been received during the year of copies of God's Word. The books were in the vaults of the Bible House—60,000 Coronation Testaments, to be distributed among the school children of South Australia and Broken Hill. The donors (who had expended £812 on this gift) were Mr. and Mrs. Barr Smith, Mr. Peter Wood, Mr. James Gartrell, Dr. J. C. Verco, Mr. F. H. Snow, Sir Edwin Smith, and Mr. William Charlick.

N.S.W. Church Extension Fund.—A. E. Illingworth, Honorary Organising Secretary of Home Missions, has received a definite offer of £50, provided the sum of £500 is made up in cash as gifts. Since this proposal was made, another brother has joined in with a promise of £50. So £100 is promised. Who will help us to get this capital? We shall proceed to erect the Erskineville chapel when we get the money. As every £1 that is given (or lent) to this fund comes back again to help other churches, it is money well spent. Here is a chance for our business men to step in and put us on to a good footing.

Progress in South Australia.—In 1891, there were in S.A., 2025 members of Churches of Christ, or one to every 157 inhabitants. In 1901 they had increased to 3240, or one in 112. In 1911 there are 5395, or one in 77. The population of the State from 1891 to 1901 increased 13 per cent., while the membership of our churches increased 60 per cent. From 1901 to 1911 the population increased 16 per cent. and the membership 67 per cent. During the last twenty years while the population has advanced only 30 per cent., the church membership has grown 166 per cent. The brethren of the Central State have no cause for discouragement in these figures.

Mr. Winter, a Church of England minister, made use of the following at the Bible Society's meeting in Adelaide, recently: "The Scriptures alone are the only standard of faith and human traditions are of no consequence" (It sounds nice, but not long ago this same gentleman publicly defended infant sprinkling as being Scriptural, at Balaklava, S.A.) "Pentecostal results will not come necessarily because we pray for them, but when the Church of God is with 'one accord in one place.' Then it will be possible for our prayers and Christ's prayer to be answered. Then, being one, the world will believe, and Pentecost will be in our midst again."

One hundred thousand working men supported a "peace" demonstration in the capital of the German Empire the other day. Whilst an inflammatory press was doing its best—or worst—to fan the fires of strife, the multitudes who toil and spin declared for brotherhood and peace. It was an avowed reply to the mischievous vapourings of the Pan-German papers, and was most effective for the reason that the protest was so dignified and in perfect order. The occasion was timely, also, at a time when the Morocco question is the subject of "conversations" between France and Germany. It is well to have the people on the side of peace, considering that it is they who have to bear the brunt of war.

Watch next week's CHRISTIAN for the date of erection of the North Auburn chapel. More carpenters, plumbers, and painters required. The building will be 53 feet long by 25 feet wide, and 25 feet high, including porch and vestries. When completed, it will seat 160. All of the appointments will be of the best, and will combine to produce one of the prettiest of our smaller buildings. This will be the first complete church building erected in N.S.W. The meetings for workmen and date of erection will be advertised in next week's paper. Brethren everywhere are requested to pray for the mission commencing next day under Bren. Collins and Fischer.

W. H. Allen has handed us a clipping from a Pittsburg paper, containing a short report of a discussion on baptism at a convention of Presbyterians in Pittsburg. The discussion was caused by a movement to substitute immersion for sprinkling or pouring. The discussion came to nothing, but an expression of opinion by Dr. Schaff is worth recording. The extract reads thus:—"The Rev. Dr. D. S. Schaff, of the Western Theological Seminary, chairman of the committee on bills and overtures, recommended that the words "sprinkling and pouring" be stricken from the book of discipline and the word "baptise" substituted. Dr. Schaff pointed out that the word "baptism" was from the Greek, meaning "to put under," and said that even in Germany, where the Baptists had no following and the question was not an issue, churches agree on this point."

The following is a list of addresses of evangelists in connection with our churches in S.A.:—J. E. Thomas, Park Terrace, Wayville; S. G. Griffith, 15 Alfred-st., Norwood; P. A. Dickson, Third Avenue, East Adelaide; A. G. Day, Balaklava; J. Weeks, Willunga; A. H. Wilson, Owen; E. J. Tuck, Broken Hill; R. Harkness, B.A., Tumbly Bay; E. W. Pittman, Glenelg; J. T. Train, Goolwa; I. A. Paternoster, Chief-st., Hindmarsh; E. G. Warren, Kadina; P. Warhurst, Wallaroo; A. Pascoe, Kersbrook; G. Cuttriss, Mallala; H. R. Taylor, Payneham; R. T. Bass, Milang; D. A. Ewers, Mile End; T. Edwards, Narracoorte; A. M. Ludbrook, Prospect; W. C. Brooker, Croydon; H. J. Horsell, Kilkenny; W. J. Taylor, Semaphore; J. Wiltshire, Stirling East; E. Edwards, Bordertown; T. J. Gore, M.A., Tumbly Bay; G. D. Black, Strathalbyn (after Dec. 1).

The N.S.W. sisters' monthly meeting was held in the City Temple, on October 27, Mrs. Fox presiding. Quite a large number of sisters were present, as the meeting was also a welcome home to Mrs. Filmer. Scripture lesson read by Mrs. Russell. Mrs. Clapham, visitor from Queensland, led in prayer. Other visiting sisters present were: Mrs. Bolton, Norwood; Mrs. Ashwood, Braemar, who were also warmly welcomed. The sad news of the death of Sister Davies was mentioned, and a letter of condolence was passed to be sent. The Treasurer, Mrs. Morrison, reported £13 collected from rally. Mrs. Potter reported good hospital visiting. Mrs. Russell was appointed Foreign Mission Superintendent. Mr. Collins was present for a short time, and thanked sisters for their anticipated help for the chapel built in a day. Mrs. Filmer then arrived, and was warmly received. She gave a short talk about the islands, also thanking the sisters for their very useful present, which they had so kindly given. Mrs. Waters being present, also spoke a few words. A duet was nicely rendered by Mesdames Ball and Mitchellhill. "Blest be the tie" was then sung. Afternoon tea was served, all enjoying a pleasant time together.—E. Shearston.

Farewell to Bro. and Sister Goodwin.—A largely attended meeting was held in the City Temple, Sydney to bid farewell to Bro. and Sister F. Gordon Goodwin, on Tuesday, Oct. 30. G. H. Browne, President of the F.M. Committee, presided over the gathering. Bro. R. Slater, of Erskineville, rendered the "Hallelujah Chorus" on the organ, and Sisters Miss M. Walker, and Miss L. Swinfield and Bro. J. G. Tingate sang solos. Bro. Browne officially welcomed Bro. and Sister Goodwin to the State, and farewelled them in one speech, and short speeches of farewell were made by Bro. F. Collins, Sister Mrs. J. Fox, President of Sisters' Conference, Bro. J. Stimson, President of Conference, Bro. A. E. Illingworth, Home Missions Organising Secretary, and Bro. J. Clydesdale. Bro. F. G. Filmer made an address of welcome, which nearly convulsed the meeting, and certainly inspired it, and Bro. and Sister Goodwin replied in neat and appropriate words. They were earnestly commended to God's loving oversight and care. The next morning, by the steamer "Makambo," they sailed from our sight, but not from our minds and hearts.—F.T.S.

Victorians Only.—You will remember our late H.M. Supt., Sister Davies, hoped to raise £200 by the rally for H.M. To date the sum of £161 has been received, and it was resolved by a unanimous

standing vote, at a meeting of sisters, "That we do our best to raise £30." Will those who have not yet given do so. Even a small sum will help. We feel sure nothing would be more pleasing to our sister. The following sisters will be glad to receive money:—Ascot Vale, Mrs. Potts; Brighton, Mrs. Hayden; Brunswick, Mrs. Vetch; Box Hill, Mrs. A. Smith; Carlton, Mrs. Craigie; Cheltenham, Mrs. Fischer; Collingwood, Mrs. Lewis; Doncaster, Mrs. Zelius; North Fitzroy, Mrs. Forbes; Footscray, Mrs. Sharp; Hawthorn, Mrs. Wilson; Malvern, Mrs. Holmes; Swanston-st., Miss Jerrems; North Melbourne, Mrs. Dale; St. Melbourne, Mrs. Copeland; Middle Park, Mrs. Martin; Moreland, Mrs. Paul; Northcote, Mrs. G. Morris; Newmarket, Mrs. Hatty; Prahran, Mrs. Parker; Richmond, Mrs. Chippfield; S. Richmond, Mrs. Gordon; Hunter-st., Mrs. Durbidge; St. Kilda, Mrs. Helmond; South Yarra, Mrs. Quick; Surrey Hills, Mrs. Ward; Williamstown, Mrs. Adams; Windsor, Mrs. Lindsay; or send direct to W. C. Craigie, 203 Lt. Collins-st., Melb., marking the amount "Rally Fund."—We are, yours, The Victorian Sisters' Home Mission Committee.

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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COMING EVENTS.

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.

BOOKS ON FOREIGN MISSIONS.

- MISSIONARY FIELDS AND FORCES; by W. J. Lhamon. Post free, 1/7.
- 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.
- BOLENGE: A Story of Gospel Triumphs in the Congo; by Mrs. Eva N. Dye. Post free, 3/2.

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Obituary.

STEWART.—The most aged member of the Cheltenham church passed away on Sept. 27, 1911, in the person of Mrs. Janet Sinclair Stewart, at the ripe old age of 94 years. The deceased was born at Bridge of Allan, Stirling, Scotland, and came to Victoria in 1852, or 59 years ago. Her husband died 24 years ago, and six children predeceased her. The four surviving members of the family are J. S. Stewart, Bendigo; W. H. Stewart, Clayton; Thomas and Robert Stewart, Alhambra, South Gippsland. In the early days of the Cheltenham church our sister was a regular and interested worshipper. Twenty-one years ago she met with a serious accident, and being then 73 years of age, her limbs did not knit properly after a fracture, and she was crippled for the rest of her life. She did not lack loving attention. Her son, Bro. W. H. Stewart, and loving relatives were constant in their devotion, and no one could have done more than what was done during the long 21 years, and no one could have been more grateful than "Granny Stewart," as all loved to call her. Her mind was clear to the very end, and every week regularly she had read to her the AUSTRALIAN CHRISTIAN, and though she had never met our younger preachers, yet she knew them all by their writings, and followed them closely in the pages of the CHRISTIAN. It was a treat to visit her. She had a face made sweet by grace divine, and was an inspiration to many. Bro. E. T. Penny conducted a short service at the late home at "Woodside," Clayton, and also attended to the last rites at the cemetery.—T.B.F., Cheltenham, Victoria.

GRIFFITHS.—It is with a sense of sorrow I write this report of the death of Sister Elizabeth Griffiths, one of the old members of the Peter-sham church. It took place on October 26, at her daughter's residence, at the age of 53 years. She was baptised in 1879, by Bro. J. Strang, and had been ever since a faithful and consistent member. She was a most devoted mother and zealous Christian, and she lived to see her three children become members of the church. Two of them are married, and the third one (Alice) has lovingly nursed and cared for her mother for many years. Her death was for her a happy release. She was a sufferer for years, but bore her pains with great fortitude and much patience. She died trusting in Jesus, and eagerly longing to see him face to face.

A large number of friends were present at her interment on October 28, at Rookwood. We thank God for her triumphant entrance into the larger life.—A.E.L., Paddington, N.S.W.

LARSEN.—On October 22, at the Ipswich Hospital, Bro. N. Larsen fell asleep in Jesus, at the age of 56. Our brother had been a sufferer for many years, but he endured it calmly, knowing that it would not always last. His spirit passed away, and has gone to be with Jesus, which is far better, where the pangs of suffering shall be no more known. He was a regular attendant at the Lord's table, and beloved by all. His burial took place on October 24, at Ipswich Cemetery. Our deepest sympathy goes out to Bro. Larsen and family in their hour of grief. Our prayer is that the Comforter of all hearts may be with them, and keep and sustain them to the end.—Ma Ma Creek, Queensland.

AVEYARD.—On October 1, our Sister Miss Hetty Aveyard passed away after a somewhat lengthy illness. She was a convert of the Pittman tent mission at Prospect several years ago. Our sympathy is with the bereaved ones.—A. M. Ludbrook, North Adelaide, S.A.

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