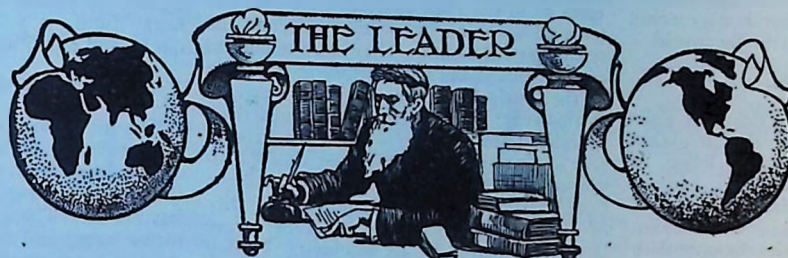


# The Australian CHRISTIAN

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"And ye shall be my witnesses both in Judea and all Samaria, and unto the uttermost parts of the earth."



With all its faults, the church is still witnessing for Christ in the noblest departments of human activity, and witnessing in a manner unapproached by any other organization in the world.

## THE WITNESSING OF THE CHURCH.

Among the recorded utterances of Jesus to his disciples just prior to his ascension, not the least important are the words he addressed to them when he said, "And ye shall be my witnesses both in Judea and all Samaria, and unto the uttermost parts of the earth." In these words Jesus declared what the mission of the church, which was shortly to be established, should be. It was to bear witness to the great truths taught by its Founder. It was for this purpose that our Lord had chosen certain men to be his apostles, that having been his close companions during his earthly ministry, they should be able to bear testimony to the life he lived, the things he taught, and the great facts of his death and resurrection. And not only that they bear witness of these things in public utterances, but also that their lives should give abundant evidence that they had caught the spirit of the Master. How these first disciples of our Lord discharged their trust is a matter of history. They came to the world with a new message, and inspired by the Divine Spirit, formed a new society, the bond of unity of which, was the unselfish love exemplified in the life and teaching of Jesus Christ.

### *The triumph of Christianity.*

When this new society was formed, the Roman Empire had reached its climax, and Christianity is spoken of by Gibbon, the historian, as "a pure and humble religion which gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from persecution, and finally erected the triumphant banner of the cross in the palace of the Cæsars." This society, which we call the church, affords a striking example of the supremacy of spiritual forces over existing materialism. Without legislative enactment it touched existing institutions founded on pagan superstition, until they crumbled in the dust. It preached a new gospel, the foundation principles of

which were the Fatherhood of God and the brotherhood of man. A new era had dawned upon the earth. The followers of Jesus had borne witness concerning him, and in doing so had brought untold blessings to mankind. And here it may be noted that in the earliest days of the church, its witnessing was more faithful than in succeeding ages, and consequently productive of better and happier results.

### *Christianity and the church.*

The witnessing of the church has not been uniformly faithful; had it been so, it would not be necessary now to make a distinction between the two terms, Christianity and the church. Christianity in its reality stands for the religion of Jesus as set forth by himself and his accredited apostles. The church, on the other hand, is the earthly representative of Christianity, and as such, frequently falls short of its duty in that respect. Indeed, the history of the church is marred by much false-witness bearing. It has frequently been disloyal to the teaching of Jesus, and has manifested a spirit at variance with that love which is the very essence of Christianity. When Christianity conquered the paganism of Europe, those engaged in the conflict did not come out of it scathless. The church, the historian informs us, in its struggle for the purity of Christianity, "suffered a rather serious infection from the spirit of the times. Particularly was this seen in an elaboration of religious forms, and a magically sacramental virtue attached to them as media between God and man." The evidences of this are still to be seen in many of the churches of the present day.

### *A variable witness.*

There was a time in the history of the church when its value as a witness to Christ was almost a negligible quantity. When, as Augustine says, its enemies "praised Christ while they disparaged Christianity." In every age, indeed, all sorts and conditions of men have rendered homage to Christ, but not always to his professed followers. And

this simply means that the perfect Christ has imperfect followers. But while it is true that the witnessing of the church has at times been extremely faulty, the fact remains that it has been the world's greatest agency in the promotion of righteousness. It has been so, because behind it, there has been the power of the risen Christ. The enemies of the cross are quick to criticize and find fault, but they themselves can show no system to equal it in merit. In the realm of philanthropy alone, they have little of which they can boast. As a recent speaker said, "I never heard of a Tom Paine's Shelter for the Aged, or a Bradford's Home for the Infirm, or Blatchford's Orphanage. The names with which we are familiar are George Muller, Quaker, Spurgeon, Stephenson and Barnardo." It may be that the church has not done all that it might have done in the way of social reform, but it is nevertheless true that what has been done, has been done mainly through its influence. In reply to the charge of the churches' aloofness from public life, Mr. E. Cornwall Jones, in a lecture on "Social and Religious Problems," said, "Make a mental list of the men who sacrifice themselves to the cause of civic progress, and you will find that the balance is on the side of those connected with churches or trained by our churches. As a matter of fact, our civic progress has been hindered most by irreligious public men." This deliverance will be endorsed by Christian workers all over the world.

### *The church unrivalled.*

If just now we are dwelling upon the witnessing of the church in regard to social problems, it is because that under this head it has been unjustly criticised, and fair consideration has not been given to the work it has done in this direction. The intrusion of the church into political affairs would be resented by capitalist and laborer alike. Its main work is to make its influence felt upon the individual, that the individual in turn may help to lighten society. It must



bear witness to truth, justice, and mercy. It must preach the doctrine of the brotherhood of man as exemplified in the life and teaching of Jesus. It must not only preach, but also practise. Doubtless, the church has not risen to the full height of its power in this direction. But there are signs of improvement. It is gradually getting back to the apostolic ideal. With all its faults, the church is still witnessing for Christ in the noblest departments of human activity, and witnessing in a manner unapproached by any other organisation in the world.

#### What the church is doing.

"The churches," says Principal Fairbairn, "represent perhaps the mightiest mass of devoted labor, of noble living, of ungrudging service to our kind, ever at any moment seen in the history of man. I put it to every fair-minded person as a simple problem: Imagine all the churches with their agencies and institutions suddenly destroyed; can you conceive the result for our order, for our society and age? Think—would not the myriad-branched stream of charity be almost completely dried up at its source? Would not the ministries of mercy, of healing, of gentleness, of readiness to rescue the fallen, and cure the diseased, be suddenly brought to an end? Would not the inspiration that lifts many a life out of the dust be extinguished, and some of the fairest and most beautiful phases of human character be utterly blighted and blurred?" There is only one answer to these questions. The highest philosophy of man may find expression in such phrases as "the survival of the fittest," but the Christian doctrine sounds a higher note when it says, "Bear ye one another's burdens, and so fulfil the law of Christ." In this, at any rate, the church continues to be a witness for Christ, even unto the uttermost parts of the earth.

## Editorial Notes.

#### Maine Still Prohibition.

It appears that, after all, Maine has not amended her constitution by repealing prohibition of drink. The majority was exceedingly narrow, but it was a majority for right, notwithstanding the enormous outlay of money by those financially interested in altering the constitution. There has probably never been a more determined fight than that waged by the brewers and others connected with the demoralising trade in this contest, in which the concentrated forces of drink in the United States were represented. That they have not succeeded will be a cause of rejoicing. That they so nearly succeeded will lead the friends of home and sobriety to renewed efforts and the realisation that "eternal vigilance is the price of liberty."

#### Calvinism Dying.

The *Independent* of New York gives the following as illustrating the change of sentiment towards a once mighty theological system:—"A graduating class of seventeen theological students appeared before the Presbytery of Toronto for license to preach. They agreed that they could not subscribe literally to the Confession of Faith, mainly on account of crudity of statement as to the Pope as Antichrist, the doctrine of salvation by election only, and the meaning of the oath. They were willing to give a general, but not a detailed acceptance of the Confession. The chairman's answer to this was: 'Gentlemen, if you subscribed literally, I think I may say that the Presbytery of Toronto would not want you.' Calvinism once ruled the Presbyterian and the Congregational Churches, and the majority of the Baptists, while other bodies were largely influenced by its teaching. To-day its influence is gone, and even where, as in the Presbyterian Church, its dogmas are still subscribed to, it is not in many cases taken seriously. The *Independent*, in commenting on the Toronto case, asks: 'Why not let the Confession go, and trust to the present faith of the church?' and J. W. McGarvey, in the *Christian Standard*, amends the question by asking, 'Why not let the Confession go, and trust to the Scriptures as the rule of faith and practice? You have to come back to this when creeds are gone, so why not begin with it?'"

#### Wills and Annuities.

Some Christians have sufficient means to live upon, but not to give largely to the work of the Lord. It might be well for such to consider the advisability of making provision in their wills for the money to be used after their decease in the support of the cause they love. Indeed, it would be well for all in arranging for the disposal of their property after they have done with it, to remember the claims of the work with which they are associated. Our Home and Foreign Missions, our College of the Bible, our Church Extension Funds, and other departments of Christian activity deserve our consideration in this connection. Money wisely bequeathed will go on working for the cause of righteousness when the testator's personal work is done, and so being dead, he will still be speaking. In America some of our best work is being done with bequests, and as the cause grows in Australia we should be able to look for substantial aid from this source. Let our readers in arranging for the disposal of property, while considering the claims of relatives and others, not overlook the claims of the church with which they are identified, and the opportunity now afforded them of helping to advance its interests when they shall have gone hence. Another arrangement largely availed of in America is one by which a man may obtain an annuity by handing over a sum to an organisation and receiving five, six, or seven per cent., as the

case may be, during his life, the capital becoming the property of the society, church, or committee to whom given. The annuitants have thus the privilege of seeing their money put to good service during their lives, and at the same time they are at no pecuniary loss. A large proportion of the income of the Home and Foreign Boards in the United States is thus derived. The Australasian brotherhood is rapidly growing, and with a present membership of about 25,000, we should reasonably expect in the near future a substantial help from bequests and annuities.

#### The Day of Opportunity.

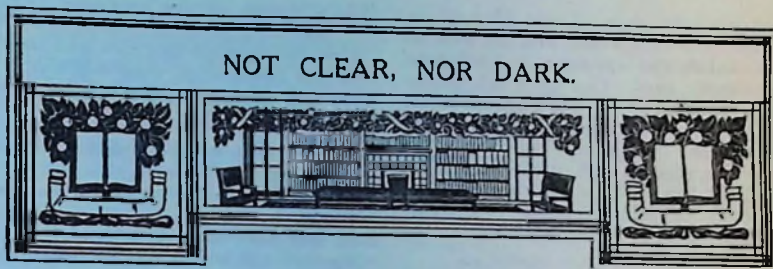
The future success in Australia rests with those religious bodies that are aggressively alive to-day. It is now evident that a continually increasing stream of immigration has set in. The genial climate, and immense area, and tremendous resources of Australia are attracting attention as never before. Canada, with all its advantages, chief of which to the English emigrant is its nearness as compared with Australia, cannot continue to successfully compete with our country. Every vessel approaching our shores is crowded with men and women, who will make their homes here, and thousands of would-be emigrants are already unable to find room in steamers. But this difficulty will be overcome in time, and our population will rapidly advance. What provision are we as churches making to cope with this increasing demand upon our evangelism? As the immigrants arrive among strangers, and face new conditions and methods they are more impressionable than at a later time, and a kindly word, a real interest in their spiritual and temporal welfare will meet with a ready response. Would it not be possible in some instances at least, for our agents to meet the vessels on arrival and give such advice and information as should be helpful to them? If arrangements could be made for the dissemination of suitable literature at Fremantle with addresses of churches and brethren who could supply them with information on arrival at Adelaide, Melbourne, or Sydney, this could be read and digested by the immigrants while continuing their voyage, and in many cases would be of valuable assistance. Anxious to learn all about the country to which they are coming, such literature would be especially welcome and appropriate. Then, too, we need to increase the number of churches, and especially to be awake to the wisdom of occupying new fields. New agricultural areas are continually being opened and new townships being formed in which churches pleading for the simple Christianity of Christ and the apostles should have a footing. If we are to become a strong religious force in Australasia; if we are to have a share in directing the Christian thought of the Commonwealth and Dominion in the future we must do more now. And if we are to push on the work in India and other foreign countries we must materially strengthen our home forces. It is only



by becoming a strong people here that we can hope to do much there. From every standpoint, therefore, it is essential that we increase our evangelistic zeal. A Baptist minister in conversation recently, stated his conviction that the disciples of Christ are the most fervently evangelistic people in Australia. This may be true, and probably is, but we have only just begun to realise the importance of the work in hand, and unless we are prepared to make greater sacrifices, contribute more funds, provide more preachers, and do more individual work in the winning of souls now, our work must be largely a failure. In the history of Australasia with its immense future, certainties, and tremendous possibilities, now is the accepted time, now is the day of salvation for the cause we plead. A hundredweight of earnest effort now is worth a ton in fifty or perhaps ten years' time, and £10 now may be worth £50 then. This is emphatically the day of our opportunity.

### Prize-Fighting, Up-to-date Barbarism Shall the Fight be Stopped?

This is the subject of leading articles in English papers recently to hand. In the interim the cable has, says the *Australian Christian World*, carried the important information that, as far as England is concerned, Johnson will not fight, and does not the question apply equally to Australia? The Old Land has dealt very definitely with practically the identical proposal that now confronts this fair Southern Land. In both cases, the American negro champion is the chief actor. Ousted by British public opinion, which has always stood for "fair play," and prohibited by the law of the land, Johnson is proceeding to Australia here to engage in a brutal "sport." The promoters are out to make a Roman holiday. What care they? Yet it is in our power to prevent this degrading pastime—promoted by ill-getters of gain—and involving in the present instance the much vexed color question. The *London Christian World* refers to the rising tide of protest in England. The Archbishop of Canterbury, Dr. Randall Davidson, in support of Mr. F. B. Meyer's contentions, wrote to the Home Secretary. Action was taken—with what result the world now knows. The promoter of the match publicly stated that the contest would most certainly take place on October 2, but it did not. Why? Because of the force of public opinion which regarded the projected "glove fight" as a "revival of contests which we had hoped had gone the way of cock-fighting and other relics of barbarism." Will the voice of the Primate and the heads of the religious communities here be heard in protest? Will the Premier of New South Wales, in which State the Johnson-McVea "scientific contest" is announced to take place, bring the law of the land into operation? Or will Australians stand idly by and permit the fair name of our Commonwealth to be besmirched in the eyes of the waiting world?



[Extracts from a sermon delivered by Sir W. Robertson Nicoll, Editor of the *British Weekly*.]

Without attempting to preach a sermon I shall base my remarks on a passage in the prophecies of Zechariah 14: 6, 7: "And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

The text was suggested to me by a poem in the *Christian Year*, perhaps the finest poem Mr. Keble ever wrote. It is based on the grand words, "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." By this verse was suggested to Mr. Keble a train of thought delineating the loftiest tone of a prophet's mind, Jewish or Christian:

That is the heart for thoughtful seer,  
Waiting in trance nor dark nor clear:  
Th' appalling Future as it nearer draws,  
His spirit calmed the storm to meet,  
Feeling the rock beneath his feet,  
And tracing through the cloud the eternal Cause.  
That is the heart for watchman true,  
Waiting to see what God will do,  
As on the Church the gathering twilight falls:  
No more he strains his wistful eye,  
If chance the golden hours be nigh,  
By youthful hope seen beaming round her walls.  
Forced from his shadowy paradise,  
His thoughts to heaven the steadier rise,  
There seek his answer while the world reproves,  
Contented in his darkling round,  
If only he be faithful found,  
When from the East the eternal morning moves.

For the Christian, the day in which we live is not clear and it is not dark. Some would have us believe that it is very dark. A deep shadow of depression overcomes them, in which they think that the lights of the church are beginning to burn dim, and can no longer conquer the chill and sadness of the space around. Not many, perhaps, would say that the day is very bright or clear. At the present moment there is no body of Christians triumphing in their visible success, but there are signs of hope. There is light enough to keep the heart from failing, dark enough to make the spirit sink sometimes in perplexity and in fear for what is coming upon the earth.

For our comfort we read that this day of ours is one day, which is known to the

Lord, not day, nor night. That is, the Lord is with us in this dim time of our struggle, and he is more concerned about the future of the church, which is his new creation, than any of us can be. For every one on whom the care of the church has fallen, in however slight a degree, this is an inestimable comfort. He knows and he cares.

#### One who knows.

What is involved in the promise, "I will be with you always," who shall say? Shall we say, with a great modern preacher, that a heart is beating for us; that in the centre of things there is anxiety, there is prayer, there is even passion. In all their afflictions he was afflicted. If we are overcome by the depression of the crowd, if we are benumbed with a sense of the insignificance of our gifts and powers, if we are in extreme need because of our loneliness, what are we to do? Surely our comfort and our strength and our fire are to be found in this, that he knows all—knows every minute of this day of ours which is not day, nor night, desires with desire the victory of the kingdom, and will never leave us to fight alone against the confident powers of darkness. He who loved the world so well that he gave his only begotten to die for it, will not suffer the defeat of his intention. The urgency of God's love is behind us in all we do, and if we yield ourselves to it, and if we continually give ourselves to prayer, who knows how suddenly the darkness may scatter and the daylight return? Has he not helped us hitherto beyond all our hope? He has kept his word, and the day of the church is one day known to the Lord, from the day that our Lord's feet for the last time stood on Mount Olivet, and the day in which the Sign of the Son of Man shall appear in heaven. So we are not to be too anxious even about the church. We are to be like St. Paul, who fell back on the Living Love that had died to call it into being.

Once more, it shall come to pass that at evening time there shall be light. Our direct concern for the Church of Christ will soon end, and it will end in light and peace. Now, said the Apostle, is our salvation nearer than when we first believed. St. Paul sailed over a rough sea, knowing little of blue sky or calm water. But he knew that he and his were not drifting before the tempest. His vessel was directed. The unseen Captain was on board; the close would be in the haven so long desired, and every day that haven was nearer, every day some part of the rough way had been ac-



accomplished for ever. Come what might, certain victories had been won and were secure, and the end was not to be a wreck on an unknown coast. God has a safe harbor for his troubled people, and while the waves toss we travel. We must somehow possess our past and our future in this way. We are on a voyage the days of which are numbered, the days of which are growing fewer. There will be light at evening time whatever may befall us in the day.

If my bark sink, 'tis to another sea.

And when we reach the shore we shall look back and recall our voyage—its storms, its sunshine, but, above all, its Captain; recall

The terrible, shamefast, frightened, whispered, sweet,

Heart-shattering secret of His way with us.

And so for the church at evening time it shall be light. The divine redeeming purpose will be accomplished, and then the building will be seen most worthy, and integral, and fair, the perfected intention of redeeming love. We know that the history of the church has been a history of forward marches and of reluctant retreats, of success and repulse, of flood-tides and ebb-tides. But her Lord has rebuked her dark and faithless forebodings at eventide. If the church has sometimes seemed to die, the death has been followed by a resurrection:

Wild, wild wind, wilt thou never cease thy sighing?

Dark, dark night, wilt thou never wear away?

Cold, cold church, in thy death-sleep lying.

Thy Lent is past, thy Passion here, but not thy Easter-day!

Peace, faint heart, though the night be dark and sighing.

Rest, fair corpse, where thy Lord Himself hath lain,

Weep, dear Lord, above thy bride low lying.

Thy tears shall wake her frozen limbs to life and health again.

Let us throw our thoughts forward, and be sure that at eventide there shall be light, that the end shall be an end of glory. "Then cometh the end, when he shall have delivered up the kingdom to him who is God and Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him; it is manifest that he is expected, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

struction God gave it a Christ. The danger is a real one, for he would not sacrifice his best for a myth.

The third thought in connection with the tower—Christ was addressing the world—the unrepentant in particular. What about his special message to his own. "The angel of the Lord encampeth about them that fear him and delivereth them." "The very hairs of your head are all numbered." And then, the sparrows don't fall without the Master's knowledge. They do fall ultimately, but not until those little fluttering wings have fulfilled the purposes of their Creator.

"All things work together for good to those that love God." They work good, slowly, surely, invisibly, unknown, not for the perfect, nor the sinless, but for the weak, the imperfect and the erring whose qualification is love.

### "Something Beyond."

On her coins Spain had inscribed a picture of the Pillars of Hercules, with this superscription, "Ne Plus Ultra," meaning, "Nothing Beyond." For beyond these pillars the Old World fancied there rolled only a broad, desolate, and shoreless sea. When Columbus discovered the New World, however, Spain removed one of the words from the superscription, so that it read, "Plus Ultra," "Something Beyond."

So in every human life there is something beyond. Man never arrives. A larger work awaits him for which his present task is only the preparation. But the way into larger work is not by dreamland, nor by fixing the eye up a point miles ahead, but by the careful conscientious doing of each day's little duties. The word that one hears most frequently in the business world to-day is the word "efficiency." The Bible calls it faithfulness, and promises the man that trades with his talents that he will be advanced in the work of the kingdom.

There is always something beyond. When life is monotonous and wearing and appears to be utterly aimless, a barren stretch of futile years, remember that there is something beyond. God prepares the soul slowly. Joseph passed through humiliating experiences before he reached the throne. So did Moses. So did Christ. For all, for you, there is a "Plus Ultra"—something beyond.—R. P. Anderson.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it then with a continuous series of such thoughts as these; for instance, that when a man can live, there he can live well.—M. Antonious.

Happy and brave and strong shall we be—able to endure all things and to do all things—if we believe that every day, every hour, every moment of our life is in his hands.—Dr. Van Dyke.



### The Tower in Siloam.

By Alan Price.

We know the Pool of Siloam—one of the reservoirs of Jerusalem, to which Christ sent the blind man to bathe his eyes—it speaks of faith, obedience and bold confession.

But what about the Tower? What is its lesson? It fell upon eighteen men and killed them. It must have wounded others. It sent pain and desolation into many a home. Surely the hand of God was behind it. The leading of Providence brought these eighteen men to that particular spot, at that particular time, when the tower crumbled under some sudden shock. They must have been sinners, the worst of men. Some we knew to be bad, and those we did not, were all the worse, because they veiled their badness in plausible words and works of charity.

So reasoned the Jews in the market place, as with bated breath they discussed the awful calamity, and as they talked, they thanked God they were not as these men.

But what says the Nazarene, the strange teacher from Galilee? "Do you think they were sinners above all men that dwelt in Jerusalem. I tell you No; but except you repent you shall all similarly perish."

The path of life has many towers in Siloam; I have been under the shadow; I have seen them fall; I have felt some of the falling stones. Am I better because the tower has never struck me? Am I worse because I have felt a stone?

The first lesson of the tower is—Pass no sweeping condemnation or commendation on yourself or on your fellow men because trouble has or has not come upon you or them. Man is born to it, as the sparks fly upward. Happy is the man that learns patience from trouble and experience and hope from patience.

The second lesson from the tower is the ever presence of destruction for the unrepentant. It is a solemn thought behind the glad gospel. To save the world from de-



## Queensland Letter.

By A. W. Jinks.

A careful reader of some of the church reports which appear in the CHRISTIAN would get impressed with the idea that some secretaries or correspondents estimate an evangelist's work by the number of confessions obtained. Is that a fair way of estimating? "No visible results!" is the cry of some, but the possibility of the invisible is not noted. Divine tangibility is good, but human is misleading. An evangelist might get 100 persons to confess Christ, but who can tell what led up to those confessions? Did the confessions result in answer to prayer? Did God compel certain persons to confess Christ so that those who prayed for "success" might have an indication of his approval of the evangelist? Brothers and sisters, we shall need to be careful lest we pray one way and preach another. It is true that God gives the increase, but not in the sense of forcing people to decide in answer to prayer. God gives the word which, if faithfully preached and honestly received and obeyed, brings forth eternal life. Prayer is powerful, but it does not make God love humanity any the more. There might not be many visible results, but think of Andrew bringing Peter to Christ. Sometimes one convert will lead scores of persons to Christ. Should we be disappointed and discouraged if only one person is converted? Do we know the value of a soul? What is the universe worth? A soul is worth more. What is the value of the vast solar system? It is of infinitely less value than the soul, and yet we grumble and look dejected if very few persons turn unto Christ, the express image of the Father. There is a grave danger of "counting heads," and not thanking God for the power of the gospel. We need to have shining faces, as the Chinese version of Ps. 34: 5 puts it, and not faces and hearts marred and torn by unnecessary disappointment. A careful study of Isaiah 6 would repay us.

The Disciples of Christ in this State are getting ready for evangelistic missions. To speak night after night for several weeks requires more strength, grace, and grit than most persons imagine, but when sympathy is manifested, and the right spirit is in the Christians, the vastness of the work can be grappled with. God wants us to be energetic, prayerful, and faithful. He will reward us for faithfulness. Our work will be put to the test not by the number of confessions got, but by the faithful proclamation of the Word. We should try to get every person to accept Christ, but beyond pleading with them to respond to God's love we cannot go. We cannot force people to accept Christ. God has made increase possible, but Christ cannot add people to the church until there is a glad reception of the word, and loving obedience. Paul, who was filled with the Spirit, preached faithfully, but had varying success. In some places a few believed, and in other many

responded to God's love in Christ. In this State we are expecting a great ingathering of souls and money. We are not merely aspiring after success, but desire to see God glorified. A preacher might get many confessions, but might take all the credit to himself. He might idolise eloquence, cherish self-importance, or delight in his ability, and so have very little, if any, of God in his work. Fervency is necessary, but it does not necessarily follow that fervency is an evidence of the Spirit's power. We need to realise that God does not necessarily judge as we do, and so we are determined to plead with people to accept Christ, and, in spite of results, still have faith in the power of the gospel to change the life. Are we prepared to "strive together" for the faith of the gospel? If we be divided we shall fail to do what God expects of us.

The writer has just concluded a short mission at Bundamba, with one young man making the good confession, two disciples



Chapel, North Perth, W.A.

being restored to fellowship, and the Bundamba and Ipswich churches put into correspondence with a young preacher. The Disciples at Bundamba and Ipswich are hopeful of the work under a stationed preacher, and are bending their energies in that direction. The Bundamba building needs renovating, and money sent for that purpose would not be wasted. The Disciples there hospitably and courteously treated the writer. Considering counter attractions and inclement weather the meetings kept up, and the interest was fairly well maintained. The first three nights were wet, but the last three were fine, and then came the visible results, but what the invisible were, God knows, and time will tell.

Everyone must have some solitary spot where he can be alone with his God. Every teacher must have a schoolroom. There Jesus comes to us to teach us to pray.

## The Bible in State Schools.

By Hon. J. S. McGowan, Premier of N.S.W.

As the New South Wales system of Bible reading in State Schools is attracting much attention in New Zealand, Victoria, and also America, the following is interesting as well as authoritative:—

During his visit to England, the Hon. James McGowan, Labor Premier of New South Wales, explained his views in *The Treasury*, a magazine published in London. Asked to tell something about the education system of New South Wales, he says:—

"It is rather a long story about the working of the Education system, if we begin at the beginning, and it really began in the sixties, when the watchwords of the party of popular education were 'free, compulsory and secular.' They were not irreligious, nor hostile to religion when they said 'secular,' but they had not found an answer to the argument of those who said it was not the business of the State to teach any particular form of religion. But they held strongly that it was the duty of the State to make the most of its citizens; that education was a valuable national asset, and ignorance a national danger. It was the ideas of the old Chartist that perhaps inspired our early leaders in educational matters. All our schools are free. It was not so at first; we charged a fee of threepence, allowing exemptions to those parents who were unable to afford it. But this method ultimately had to give way to sounder policy, and in our elementary schools free education is law, and every child has the right to be taught the religion of his parents, if the religious body to which the parent belongs will claim the right—and it works. Teachers of religion in our schools need not always be clergymen; if they are accredited by their church, that is enough for us. When their day comes round, the particular children whom they have to teach are taken to class rooms by themselves. If the teachers do not turn up at the time expected, then the child goes on with the ordinary secular teaching, whatever that may be. So you see, if the children do not get religious teaching you cannot blame the State, you must blame the churches; they are free to come in and give it."

"And do they give it?" asked the interviewer.

"Yes, they do; they do their best to deal with difficulties which you here may find it hard to understand. There are great districts in New South Wales that are very sparsely populated. Why, we have one parish called Wentworth, that is nearly as large as England. Consider the physical difficulties in a case like that. In the towns it is naturally much easier for the religious bodies to do their work; it is not so easy in the districts where the people live miles apart. It is really pretty to see, as you may sometimes in the summer, parties of children going on ponies five or six mile journeys to school; but if you will realise that picture, you will realise also some of our difficulties. But the State must do its duty by its citizens. If it does, then it has a claim on them for duties in return."

The following is a copy of the New South Wales Act:—

Clauses 7, 17 and 18 provide:

Clause 7.—The school teacher in school hours gives selected Bible lessons from a book provided



for the purpose, but is not allowed to give sectarian teaching.

Clause 17.—Any minister of religion is entitled in school hours, on days to be arranged with the school committees, to give children of his own denomination, separated from others, an hour's religious instruction.

Clause 18.—Any parent may withdraw his child from all religious teaching if he objects to such religious instruction being given.

### Correspondence.

#### A CHAPEL FOR WARRAGUL TO BE BUILT IN FIVE DAYS.

Warragul is a town of about 2000, is situated on the Gippsland line, and is about 60 miles from Melbourne. The cause has been established here for many years, but laboring under great disadvantages, very little progress has been made. Of recent years a deeper interest has been manifest. The membership is 32. They have raised about £60 and have purchased a fine central site for a chapel building. Bro. A. Graham, whose name is well known in connection with his generalship of the "One Day Chapel," at Preston, has kindly consented to lead us in a similar effort to provide Warragul with a church home. We purpose erecting a building, including vestry, 51 x 24, to seat 200 people, at a total cost of £300. Providing £50 can be raised, a permanent loan of £250 can be secured.

Knowing all the conditions, and being anxious to see the work placed on a good basis, I beg to ask the brethren in Victoria to kindly help us bring the undertaking to a successful issue. A band of about 16 tradesmen will be engaged for one week, and we hope in this time to complete the work. The distance from Melbourne makes it impracticable to take a large body of men and repeat the one day effort at Preston. We would esteem it a favor if brethren who feel disposed to help us will kindly forward cash or promises to the writer as early as possible. A little help now will give the brethren at Warragul a church home. The following have already promised:—Bro. Cother, £2/10/-; Bro. Crichton, £1; A Bro., £2. With confidence of a ready response,—Yours in His service, Thos. Bagley, 178 Kerford-rd., Albert Park, Melbourne.

A correspondent wishes to have short expositions on 1 John 3: 9, and 1 Peter 4: 1. In answer we give the following, taken from the "Querists' Drawer," and Dr. A. J. Mason's comment on 1 Peter.

"Born of God—Do not commit sin. John 3: 9 reads: 'Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.'"

Are we to understand this in an absolute or modified sense? If in an absolute sense, then a man cannot fall from grace. How do you reconcile this Scripture with other passages that read: "If we say we have no sin, we deceive ourselves, and the truth is not in us?"

Many persons are anxious to have a full explanation of this (to them) difficult passage.

We have several times pointed out that the word *commit* does not fully express the sense of the original, nor do we know how to express it

except by circumlocution. Macknight translates, "does not *work* sin;" and this is perhaps better, as the original word denotes working at a trade or calling. Anderson, we notice, agrees with Macknight in this translation. Sin is not the trade or vocation of the Christian—it is not that at which he works. His *calling* is righteousness, not sin. But in a trade or calling, we may sometimes do bungling work. So with the Christian. He has accepted righteousness as his calling—he works at that. His work may be imperfect; and sometimes he may be drawn away momentarily from it; yet the aim of his life is righteousness, and can be nothing else if he is a child of God. He may, therefore, sin sometimes, and still his *work*—his *calling*—is righteousness. Hence, the same apostle says, "If we say we have no sin, we deceive ourselves." And, "If any man sin, we have an advocate with the Father."

"For he that hath suffered in the flesh . . ."—Rather, *that he that hath suffered to the flesh is at rest from sin*. This is the "view" which we are to take. The thought is probably derived from Rom. 6: 7. The death of the body puts a stop (at any rate, for the redeemed) to any further possibility of sin. Welcome, death! A slight difficulty is caused by the implied fact that Christ, too, in dying "ceased from sin." But the Greek word for "hath ceased" literally means *hath been caused to rest*, St. Peter using expressly (for the only time in the New Testament) that part of the verb which does not mean a voluntary cessation from what one was doing before, but a pause imposed from without. And that Christ looked upon his death as a boon of rest from sin (it does not say from *sinning*) is not only a true and impressive thought, but is fully justified by Rom. 6: 10, "He died unto sin," and even by his cry, "It is finished." Whatever harshness there is in the thought is much softened by the fact that St. Peter names it as the view *we* are to take, not *directly* as the view *he* took; so that it admits of some adjustment when applied to him.

1 Peter 4: 1

#### R. J. Campbell and the Congregational Union.

R. J. Campbell, of the City Temple, London, has for some time been absent from the meetings of the Congregational Union. He attended the recent meetings, however, when a rather remarkable incident took place. Mr. Campbell's greatest critic has been Dr. Forsyth, and the incident referred to was the reconciliation of these two men. Mr. Campbell closed his address with these words of personal testimony:—"Jesus Christ is the central fact of my spiritual life. I worship him; he is the centre of my life; I trust my sinful soul to him for ever. We cannot dispense with the argument from experience; we cannot over-value this experience; it is presumptive proof of the reliability of its historical basis. The human heart does cry out for a personality touched with the feeling of our infirmities."

Dr. Forsyth followed with another address, the concluding part of which is thus given by the *Christian World*:—

A most dramatic scene followed. Dr. Forsyth, after a pause, said, "You are all aware that as

between Paul and Barnabas, so between Campbell and myself and others, there has been, in Scriptural language, 'sharp contention.' At this there was a laugh. Dr. Forsyth, in tones of rebuke, said, 'Now, gentlemen, that is the wrong spirit; I desire to say that it is at an end.' The audience burst into wildly enthusiastic and long-continued cheering. A thrill of intense emotion ran through the meeting. It was a never-to-be-forgotten moment that will leave an ineffaceable memory in all who experienced it. Resuming, Dr. Forsyth said, "So far as the principles of that contention are concerned, that is at an end. Mr. Campbell does not believe exactly as I do. I do not believe exactly as Mr. Campbell does. But I trust that both he and you will allow me to say this—that when I heard him using two sentences, 'I worship the Lord Jesus Christ,' and 'I trust my sinful soul to him for ever,' I felt that no man can speak like that without the Spirit of God. Nay, I will not be content with anything so vague—I will say without the Holy Spirit of the Lord Jesus Christ himself. To my mind, those words mean—I ought to have known perhaps before—those words falling upon my ears made me realise that they could not come except from one who believed in the real Deity of our Lord Jesus Christ and the great doctrines of fundamental Christendom. I desire to express my profound satisfaction and pleasure that Mr. Campbell is beside us upon this platform, and I will add that upon subsequent occasions, whether in Union Conferences or elsewhere, we shall hope to have the benefit of Mr. Campbell's spiritual insight and his luminous intuition in the discussion of our various subjects."

When, amid further cheers, Dr. Forsyth left the pulpit, Principal Griffith-Jones voiced the general feeling that they should forego further discussion of the subject and close at once with the Doxology. This was sung with intense fervor.

#### Modern Archaeology.

At the Congregational Union meetings, Professor W. H. Bennett, one of the ablest of living Hebrew and Old Testament scholars, in outlining the discoveries of modern Biblical Archaeology said:—

It was not too much to say that before the Ancient East, as it had been said, rose from the dead, the history of Israel was like a few disconnected portions of a dissected puzzle, of which the remainder had been lost. Now they were continually recovering more and more of the lost pieces, and they saw more and more clearly what the whole picture was like. They were now able to place the varying sections of the Bible in an orderly sequence, which exhibited the process, movement, and progress of divine revelation. They could form some idea of what the words were intended to mean by the inspired prophet or psalmist by whom they were first spoken, and what they would mean to those who heard them. They could thus separate their permanent message, that which was true for us to-day, from that which only concerned a hygone generation of ancient time, and was only true for them. It was a blessed gift of the Holy Spirit to our generation, and from many who had received this gift with reverent sympathy and an open mind, they



received the grateful testimony that it had made the Bible a new book to them; it had enabled them to read and appreciate portions that seemed dull and meaningless; it had awakened interest where none was felt before; it had removed countless difficulties which harassed and perplexed inquirers; it had given new force and value to what was already treasured.

## Church Extension Building Fund.

In South Australia the first Lord's day in December is Church Extension Day, when an appeal will be made to every church within the State for an offering to the Building Fund.

What the Fund Has Done.

It has provided buildings for Mile End, Maylands, Broken Hill, Broken Hill (Railway Town) and Croydon.

A Pressing Need and Another Opportunity.

The church at the Semaphore needs a building immediately. The land has been bought. The estimated cost for the building is about £1200. Towards this, £750 has been promised in gifts and loans. The greater part of the balance of £450 must be in sight before the Committee can undertake the responsibility of supplying this urgent need. The brethren are asked to provide this on Church Extension Day.

Advantageous and Encouraging Features.

The cumulative, reproductive and beneficial nature of the fund could be shown by numerous illustrations. I give just one, namely:—Mile End. In 1908, £1005 was loaned. At the last Conference balance, £238 had been repaid. This means:

1. A suitable building being assured from the commencement; the brethren were encouraged to form themselves in a church.
2. The interest being only nominal, the church is moved to contribute liberally, knowing the money is constantly going to wipe out the debt.
3. The church's repayments become a permanent gift for a building. Were there no loan to be repaid, probably the money would not be given at all.
4. The £238 repaid is lent again to help to give another church a building.
5. The church which commenced with 43 members now numbers 152.
6. Without the loan it could never have done what it has been enabled to do.
7. Each church helped ultimately pays for its own building.

Many other towns are open for the preaching of the gospel, and in order to enter upon solid and permanent work buildings are needed.

Only 18 churches out of 33 took up a collection last year. The Committee are looking for at least £150 in gifts this year from the annual collection. If each church responds, this should easily be done.—Jas. Manning, Treasurer.

## N.S.W. Bible School Notes.

Another church has decided to assist the Committee in its work by a regular subsidy. Mosman has notified that from the 1st of December they will contribute 2/6 per week. North Sydney and Mosman are doing this voluntarily. Who will join them? Apparently the brethren are not drained dry yet.

On November 28 a great Bible Schools' Rally will be held in the City Temple. Good musical items are being arranged. The Enmore quartette party will be there, and others. The speeches will be bright and interesting. The Temple should be crowded. It is expected that the results of the State examinations will be made known at this meeting.

The schools' visitor's report showed that the schools visited were in a satisfactory condition.

The support of the Cot in the Alexandra Hospital for Children is a practical expression of sympathy for the little sufferers. Photographs of the cot are being prepared, and will be supplied on application to Bro. W. A. Smith, secretary, "Glen Iris," Garrong-rd., Belmore.

Arrangements are well forward for the offering on December 3. The churches are talking of it. Brethren addressing the churches during November will remember that the members are interested in Bible Schools, and addresses on that phase of church work will advance their own popularity.

It is hoped that every member in N.S.W. will participate in the offering. While not desirous of drawing comparisons, or robbing the H.M. offering, the Committee would point out that the Bible School is the most reproductive Home Mission field, and has been neglected too long.

Correspondence is to hand showing that satisfactory progress has been made in the matter of securing the organising secretary. Effort is being made to secure the best available man qualified for the position. Due recognition is being given to the fact that the future of Bible Schools' work in Australia to a very large extent hinges on his appointment.

The examination candidates number less this year than for many years past, but we consider the quality is there this year. The questions set showed evidence of careful study, and were splendidly graded, and provided a fine test of the candidates.—F. T. Saunders.

## Opening of the North Perth Chapel.

The opening of the new North Perth chapel took place on Sunday, Sept. 10, under most auspicious circumstances. At all the meetings our seating accommodation was fully occupied. We had the pleasure of having our Bro. Scambler, who had just arrived from America, with us. He gave a fine address at the morning meeting, and in the afternoon a very interesting address to the Bible School and friends. In the evening Bro. Scambler gave a very fine gospel address.

On Tuesday, Sept. 12, we held our opening tea in the new North Perth Town Hall, which proved to be the largest tea meeting yet held in the district, about 400 sitting down to tea. The public meeting, which proved to be too large for our new chapel, was also held in the hall. Bro. Blake-more, Conference President, occupied the chair, and the subject discussed on was "The New Testament Church." Bro. Blake-more, Scambler and Banks spoke on the subject. We were indeed very fortunate in having such able brethren to lay the claims of primitive Christianity before this large audience, who listened with rapt attention to the splendid addresses delivered by these brethren. Several anthems were rendered by the combined choir of North Perth and Lake-st., under the baton of Bro. Paul, and Bro. H. Wright favored us with a fine solo. We have to thank all these brethren and sisters from sister churches who so kindly helped to make our opening services such a great success, and above all, our heavenly Father who has so blessed our labors in the past and to him we look for the increase in the future.

The erection of the North Perth chapel is a practical illustration of the great usefulness of the Church Building Extension Fund, as we are indebted to them for the great assistance they have given us, and which enabled us to bring our efforts to provide a chapel of our own to such a successful issue. The claim of this fund on the

brotherhood is one which should not be overlooked. There are many other churches requiring buildings of their own.—E.H.E.

## New Zealand Foreign Mission.

Bro. Anderson's September Report.

All phases of our work for the Lord here have been carried steadily on during September. Church meetings have been well attended. The average weekly attendance is 62.

Lord's day afternoon gospel meetings are just as crowded as they have been for several months past. A deep interest is being taken in the gospel message.

Additions.—Three native young men decided for Christ during the month. They have been baptised and received into church fellowship.

Lord's day evening gospel meetings in the Main street chapel have a special attraction for many. All who attend seem interested in the word spoken.

Native Sunday School.—Two new scholars have had their names added to the roll. We have now 17 native children attending.

Colored Children's Sunday School.—The classes in this school, which meets in the Good Templar's Hall, have all been rearranged. I have been successful in getting seven out of our "colored" brethren to become teachers. The attendance already shows an improvement, and everything at this school looks bright for the future.

Day and Night Schools.—Are now closed for one week. During the past term the attendance has been very steady at both schools.

Cottage meetings for the colored people, held on the Wednesday evening, still draw an interesting number together. They all seem anxious to know all they can about the Word of God.

Tea Meeting.—Our anniversary tea meeting will be held on the 25th inst. We are all busy making arrangements for this great event. All here send Christian greetings.—Thomas. Anderson.

## The Society of Christian Endeavor.

### GOD IN NATURE.

Topic for November 27.

Daily Readings.

The Source of all Light. 1 John 1: 5-7.  
The Creation of Light. Gen. 1: 1-5.  
Sun, Moon, and Stars. Gen. 1: 14-18.  
The Star of Bethlehem. Matt. 2: 9-12.  
The Light of the World. Isa. 60: 1-3, 19-22.  
The Light Everlasting. John 12: 35-47.  
Topic—God in Nature: The Lights of the Firmament. Psa. 8: 3-5; 19: 1-6; Job 38: 31-33.  
What lessons may we draw from nature?  
God dwells in nature; the Artist in his picture.  
Discuss.  
In what sense was Christ the Light of the World?





## In the Realm of the Bible School.

### BUILDING THE WALLS OF ZION.

Sunday School Lesson for December 3. "Nehemiah Rebuilds the Wall of Jerusalem," Neh. 4.

A. R. MAN, B.A.

Nehemiah followed up his prayer to God by an interview with King Artaxerxes. The Persian monarch was graciously pleased to listen to his cup-bearer's plea and sanction his return to Jerusalem. Nehemiah was appointed the Tirshatha or governor, of Judea (8: 9; 10: 1). The king granted him a certain leave of absence, royal letters, and an escort of soldiers; and also furnished him with letters for Asaph, the keeper of the forests, commanding that he be granted sufficient supplies of timber for his work. It is interesting to see Nehemiah gratefully accepting that retinue which Ezra refused lest it would seem to show distrust in God (Ezra 8: 22). With equal faith in God, Nehemiah accepted the escort; "his position and his wealth and his retinue were among the powers through which he could attain success."

Having come to the city, Nehemiah spent three days in examining the situation. He carefully inspected the wall, and planned his work. He said nothing (2: 16), but saw everything. Then when he knew the needs, and had definite plans in mind, he consulted the priests, the nobles and the rulers. These had the good sense to approve Nehemiah's advice; "Let us arise and build," said they, and "they strengthened their hands for the good work."

As we study for two weeks the fortunes of Nehemiah and his fellow-workers, many lessons of practical interest to us will suggest themselves. We reflect that it has been our wont to declare that our work as a people is to rebuild the walls of Zion, which, because of neglect and unfaithfulness, have been sadly broken down. We can hardly fail to be struck by the fact that in our work we shall be opposed by ungodly men, as Nehemiah was. Different ways of hindering the good work will be adopted. These will largely be the methods employed against Nehemiah; it should be ours to meet them as he did. The things which gave Nehemiah the victory will cause us to overcome. Our two lessons might well be styled, "Hindrances to Work, and How to Overcome Them."

#### Resolution and perseverance.

One of the most important lessons from Nehemiah is that of perseverance. This man started with a definite object—to rebuild Zion's walls—and he stuck to it. It was a case of "this one thing I do." He let nothing cause the work to cease. In six months the walls were rebuilt. Definite, steady, persevering work is what we need. "Resolve," said Franklin, "to perform what you ought, and perform without fail what you resolve." A word of Queen Victoria's is noteworthy, and applicable to our work for God: "Never mention to me the word 'trouble.' Only

tell me how the thing is to be done, to be done rightly, and I will do it if I can."

In this connection it has to be noted that, while Nehemiah as leader deserves due credit, other men were faithful and persevering too. A leader must have somebody to lead. Nehemiah could not build the walls alone. There was an army of faithful workers. All were "fellow helpers." When we get a host of God's people joining heartily in service, much good is sure to be done. Oh, that it could truly be said of us to-day as was recorded of these men of old—not of the leaders only, but of the humblest workmen, "The people had a mind to work." Is it any wonder that Nehemiah could say, "So we built the wall"?

Nehemiah gives us a fine example of division of labor. Chapter 3 tells us of the forty-four working parties organised. Every one had a definite part of the work to do. Organisation helps. Many a man who does nothing because he is not specially asked to do anything will work well at a task definitely apportioned to him. Thus all were stirred to do their best. There is not enmity where there is holy rivalry. As Pelouhet says: "True emulation is to do better than we have done; to seek, not to get beyond others, but to rise to the best possible for us; and to be inspired to this by seeing what others have done."

#### Before our own door.

In chapter 3, which teaches this great lesson of a planned division of labor, there is another interesting thing. We are told that "above the horse gate repaired the priests, every one over against his own house" (3: 28). Was not that a fine thing? Our mission is to the ends of the world, but surely it begins very near home.

No one can hope to work for God without opposition. He who is unopposed is not doing God's work. Ezra was opposed in his building the temple. As soon as Nehemiah's mission to Jerusalem became known, some were grieved exceedingly, "for that there was come a man to seek the welfare of the children of Israel" (2: 10). Joseph Hall says, "There cannot be a greater vexation to wicked hearts, than to see the spiritual Jerusalem in any likelihood of prosperity. Evil spirits and men need no other torment than their own despite."

The chief opponents of God's people were the Sanballat the Horonite; Tobiah, the servant, the Ammonite; and Geshem, the Arabian. These had with them a mixed multitude of Ammonites, Samaritans, Arabians, and Ashdodites.

#### Hindrances overcome.

Our lesson deals with some of the hindrances to Nehemiah's work. We shall see more next week.

First, the enemies tried ridicule. Nehemiah says, "They laughed us to scorn" (2: 19). The enemies, too, insinuated that the walls were being rebuilt in order to fortify Jerusalem and aid a rebellion against the king. The keenest wits made the faithful builders their butt. Sanballat laughed;

"They are in a tremendous hurry; 'Will they make an end in a day?' Tobiah added a gibe: Their hurriedly built wall will be speedily broken down; a fox will walk on it, and it will collapse! Now, many a man has been laughed out of the service of God. It is hard to endure the jeers of our fellows. Suppose we are assailed as Nehemiah, what shall we do? We find the answer in our lesson. There was no cutting retort; no empty boasting in human strength. See 2: 20, 'Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build.' There we have both dignity and faith. Read, too, 4: 4, 5. Here we have a good instance of Nehemiah's ejaculatory prayer. His persistent means of overcoming hindrances was prayer to God.

When Sanballat and Company were not able to effect their purpose by laughter, they presented a sterner aspect. Mirth was turned to rage, "They conspired all of them together to come and fight against Jerusalem" (4: 8).

The approved method of meeting this difficulty is given in the next verse: "We made our prayer unto our God, and set a watch against them day and night, because of them." Here is a fine illustration of the divine injunction: "Watch and pray." It is the best way to meet opposition. "The true dependence is that which looks up to heaven, and at the same time lifts up the hands, ready for activity."

Nehemiah took time for prayer. This busy man was always praying. He was able to do more work thus. Spooner gives a nice illustration, "On the walls of a church in Italy is a picture full of meaning. A peasant is in the field at the hour of prayer, and falls upon his knees. In order that he may not be a loser by time spent at devotion, an angel is going on with the ploughing for him. The moral is excellent: prayer hinders no man. Time spent in the worship of God is not wasted, somehow the work speeds all the better."

But Nehemiah watched as well as prayed. And "watch" is as divine a command as "pray" is. We do not want watching alone or praying alone. Let either be by itself, and the walls of Zion do not rapidly grow.

Nehemiah made ready to fight, if fighting were necessary. Of his servants, half stood at arms, and half wrought in the work (4: 16). Many wrought with one hand, and grasped a weapon in the other. Those who needed both hands in building had their swords girded by their sides.

In connection with this incident, I always think of the two injunctions in Jude's letter to the Christians. We should fight for the faith (v. 3), and we must build ourselves up in our most holy faith (verse 20). Fighting and building go on together. We must be ready for either.

Note that Nehemiah did not go out looking for a fight. He was not anxious to fight, though he was ready. Had he gone out from Jerusalem to skirmish, Sanballat's object would have been attained—the work of building would have stopped. Let us never stop building. Yet, on the other hand, we can see how good it was for Nehemiah to be ready to fight. Had he trembled, or made no preparation for battle, Sanballat and his allies would have been very bold and annoying. But the very readiness of Nehemiah for war ensured peace.





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tions to  
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### Famine at Baramati.

Rain has fallen in most of the districts in India, but we regret very much to have to report that the Baramati district is suffering very much from want of rain. Grain is about 100 per cent. dearer than when Bro. and Sister Strutton returned home in June last. Crops are failing on every hand, and famine conditions prevail. The weather is fearful, owing to lack of rain, and crowds of people are asking for work. In view of the urgent need, the Foreign Missionary Committee have sent money to Bro. Strutton to enable him to start some relief work for some of the needy. Let us pray God to send the rain, and also to bless the benevolence which will be extended to the famine stricken men and women. Let us also not forget our missionaries in the trying experiences through which they are passing.



### A Native Teacher's Sermon.

The following copy of an address by a native of the South Sea Islands will give readers a good idea of the pidgin English in which the teachers preach. The word spoken has a solemn message for us also.

"They could not cast him out"—Luke 9: 40.

The evil spirit out of the boy. Which way these disciples can't cast him out evil spirit? For Jesus been give them power before along this thing, along Matt. 10: 1. He been send them out, and give them power over wicked spirit. They walk about plenty, and by and bye they come along Jesus. Their heart he glad too much. They say: "Master, even the devils are subject to us!"

Now, one fellow boy, he come along then, for cast him out evil spirit, Matt. 17: 14. You think they take him along Jesus? Oh! no, I think they say, "Oh, we savey this thing very good—we strong along cast him out evil spirit—we win him plenty men all same before." So they tell him

that evil spirit he must clear out along that boy, but evil spirit no leave him—no, he tear him that boy all same before; he spoil him too much. Then they all shamed they can't cast him out.

Ah! you no savey Christian man, all same? (like this). You no been see him Christian man where before he win him plenty man for Jesus, and cast him out devil? By and bye that man might he little bit cold, might he too busy along this ground, and now he no win him man for Master—he lost him power, he can't cast him out. Oh! I see plenty man like that.

Yes, and I been see him church all same. Where first time, that church he little fellow—might they make him alongwood, and altogether man belong him he strong too much for Jesus, and they win plenty man. By and bye they make him big fellow church; everything very good—good fellow window, good fellow seat, and plenty people they come because he big fellow church. And now that minister he find him very hard to win him man for Master—everything little bit cold. And by and bye sometimes they make mistake—they try and win man another way.

They make him big fellow sing (choir); they make him big fellow altar, and too much candles.

Minister he wear him too much something, and altogether man he look along that thing, he like him little bit—but now he can't see Jesus, and no much room for Jesus along that church—(all same before, no room for him in the inn). By and bye he must go outside, and might God say, "Behold your house is left unto you desolate!" No, they can't cast him out. And one time along Malaita, I see women where make bite him, and one Christian man he fright—he think God he can't save him woman—can't cast him out; he no pray, he go along witch-doctor to heal him that woman. Yes, he all same these men—"he can't cast him out."

### BUT WHICH WAY THEY CAN'T CAST HIM OUT?

I no want to give you word belong me. We read along verse 32 where Jesus praying along night before. "They were heavy with sleep" and Jesus been say, "This kind cometh not out save by prayer and fasting." That's which way they can't cast him out—they heavy with sleep. *Sleepy Christians.*

But plenty man he say, "which way?" We must sleep,—we very tired,—we get too much business—too much walk about—too much work—by and bye we tired—we must sleep—we no got time for prayer." Oh, friends, that true along plenty of us—we too much hurry up, not got time for prayer along our life. *God forgive us.*

So we go on—we work, and work, and work, and no pray—no time for prayer.

What? you think you more strong than Jesus? Jesus, he got plenty time along mountain to pray along night—and he very tired too, he very busy,

he walk about and preach, and heal him plenty man.

Oh! he very tired. But he must get time for prayer. What? You think you more strong than Son of God—you not need prayer?

Oh! friends, that's which way we can't cast him out evil spirit, and win him man for Jesus because we heavy with sleep."

### Farewell Message from F. G. and M. J. Goodwin.

This is the day of my farewell to Australia, and although I am sorry to say "Good-bye" to my many friends, yet I am sincerely glad at the prospect of shortly being able to commence the life of a missionary. From the time of leaving the College to our farewell last night, friends have treated us royally, and to all such friends I am deeply grateful.

We thank God and the brotherhood for the privilege of Foreign Mission service, realising that in sending us out, the church has bound itself to hold the ropes while we go down into heathendom. We leave here at noon to-day and arrive at Pentecost on November 25. We are greatly ignorant of what is before us, but we trust by the grace of God to be worthy of the confidence placed in us.—F. G. and M. J. Goodwin, Sydney, Nov. 1.

### Baptisms in Japan.

I am glad to report four baptisms in our Kersikawa church, and two in Hachioji. Workers rejoicing. Pray for us. Bro. W. T. Fern is now in Japan, from Melbourne. He called when we were away.—Regards to all.—P. A. Davey.

### Suppose.

Suppose I were to see a blind man unknowingly approach the brink of a high precipice, and that I were to sit by without concern or any effort to warn or save him from certain death, would I not be as guilty of his death in God's sight as though I had murdered him outright? The death of the body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my neglect of the countless millions of heathen who die without God?

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## New Zealand.

**NELSON.**—Lord's day, Oct. 29, meetings were splendidly attended. Bro. Verco preached a fine sermon at the evening meeting on "Dives and Lazarus," and with the aid of a blackboard diagram, very clearly defined his subject. Bible School—a splendid report was read on the afternoon's work, etc.; a further record was established, there being 140 present, and six of the classes had perfect attendance. The school is now aiming to reach 200 scholars.—E.M.J., Nov. 2.

**AUCKLAND** (Ponsonby-rd.).—Fifty of our scholars entered for the recent examination held by the Auckland Sunday School Union, 37 securing certificates and 5 prizes. There were four schools representing the Churches of Christ at the presentation gathering, and his Worship the Mayor said, "I think I shall have to join the Church of Christ, after hearing so much about it to-night." Our enthusiastic secretary, Bro. E. A. Perkins, is, with his sister wife, leaving to-day for a trip to Sydney. We pray that he may return restored in health.—F.D., Oct. 30.

**OAMARU.**—A most successful season in connection with the Boys' Club was brought to a close last Friday by an entertainment. After a few remarks by Bro. Mathieson, President of the Club, a number of pleasing items were rendered. During the evening medals were presented. To-day we had with us Bro. Gebbie, of the Tabernacle, Dunedin, and he addressed the church morning and evening, when there were good congregations.—F.G.R., Oct. 29.

**AUCKLAND.**—A very enjoyable concert, promoted by the Sisters' Conference Executive, was given last Friday night, at the Costly Home for the aged poor. Beside the performers—who all happened to be members of our local churches, and who showed a very creditable amount of talent—a number of sisters were present, who took advantage of an interval in the programme to go amongst the inmates and pass round packets of sweets, etc. The outing was so pleasant to those who took part that they, as well as the old folk hope that we may soon have another similar gathering.—F.D., Nov. 5.

## Queensland.

**BUNDAMBA.**—Quite an enjoyable day was spent in our church last Lord's day, it being Children's Day. Bro. McKie exhorted the church on mission work. In the afternoon the story of Sarubai was given. The juveniles rendered their pieces well. The offering was £1/8/2. At the close of the service Bro. Cockroft gave the prizes to the children, and at night he preached to a good audience. The day will long be remembered in this place.—Geo. Green, Nov. 7.

**TOOWOOMBA.**—We have been going steadily forward. During the last month we started a new school on the Middle Ridge, under the direction of Bro. Shirman, with 12 scholars, another at Harleton, at the opposite end of the town, under Bro. Crane, with 9 scholars. We have four branch schools now, with a membership of 75 scholars, and 14 teachers. The little ones living in the outskirts are now able to come more regularly, while we have found work for many willing workers. We have a total number of 140 scholars and 27 teachers now on the roll. We are making

preparations for our Scripture exam., and our anniversary which we hope to hold in the New Year.—M.W.B.

## South Australia.

**TUMBY BAY.**—To-day the writer journeyed by motor to Butler. There was a good meeting, and at the close of the address two young ladies came forward and made the good confession.—R.H. Nov. 5.

**NORTH ADELAIDE.**—Children's Day was observed here on November 5, and all the exercises in connection with "Sarubai, the Hindoo Girl," were very creditably rendered, and the collection totalled £2/13/4.—V.B.T., Nov. 6.

**MALLALA.**—The anniversary services in connection with the Sunday School, held on Oct. 22, were a marked success. Bro. Griffith spoke at each service. On Wednesday, the 25th, a public tea was held, which was largely attended, followed by a public meeting and farewell to Bro. and Sister Griffiths, who have been five years with us. Helpful addresses were also delivered by Bro. Day, of Balaklava, and Bro. Wilson, of Owen. Bro. Griffiths leaves for Mildura with the good wishes of the church. The Sunday School children rendered special singing in a creditable manner throughout the services. Bro. and Sister Cuttriss arrived here from N.Z., on Nov. 2. The church met the same evening, and extended a warm welcome to them. We are expecting great things from Bro. Cuttriss in the future. Bro. Cuttriss addressed the church this morning, and the Sunday School this afternoon, and delivered a fine sermon to-night on the "Supreme Question of Life." We were pleased to have Bro. and Sister D. Wilson, from Norwood, with us this morning. Sisters Worden, senr., and Olsen, have been laid aside with sickness for some time. We pray that they may have a speedy recovery from their illness, and again have fellowship with us.—A. W. Harris, Nov. 5.

**WALLAROO.**—We continued gospel services in the Workers' Workers' hall again to-day, when Bro. Warhurst preached the gospel. Good meeting and a splendid interest, there being 50 present. Bro. Warhurst is busy canvassing the town and in other ways preparing for the gospel mission, which is to commence on the 29th. We ask for the continual prayers of the brethren for the success of this mission. We are badly in need of a quantity of Sankey's hymnals, and would be glad if some good brother or brethren would make a donation of about £2 worth of books. This assistance would be very acceptable.—E.J.K.

**GOOLWA.**—Good meetings last Lord's day. At the morning meeting we had the joy of receiving into fellowship the three young women who had been obedient to their Lord the previous week. We are glad to welcome again in our midst our Sister M. Graham, who has been away on a long holiday at Broken Hill. On Tuesday evening, Oct. 31, a farewell social was tendered our Sister R. Grundy and family, who are leaving here to reside at Murray Bridge. Words of farewell were spoken by Bro. Ross Graham, the writer, and several friends. Bro. Frank Grundy was made the recipient of a nicely bound copy of the Bible from the church and C.E. A short programme of recitations, solos and duets was carried out under the direction of Bro. R. Graham. Our sister and family leave here on Monday next. Good meetings to-day.—J.T.T., Nov. 5.

**UNLEY.**—F. G. Filmer from Pentecost kindly spoke to the scholars at Sunday School this afternoon, and in the evening preached to a large audience on the words of Christ, that if he be lifted up he would draw all men unto him. Mr. Filmer showed the great drawing power the story of the crucified Jesus had among the heathen. A young lady and three girls from the Sunday School responded to the invitation. These scholars and others have been for some time desirous of confessing Christ.—P.S.M., Nov. 12.

**NORWOOD.**—On Thursday evening, in connection with the Bible School anniversary, Roots' Cantata, "The Choicest Gift," was rendered by the scholars and friends with success. The soloists, Misses G. Medlyn and E. Bristow, and Messrs. S. Touchell and A. Chew, acquitted themselves splendidly. The organist, Mr. H. H. Sando, and pianist, Miss M. Gilbert, added greatly to the enjoyment of the evening. To-day the services were continued, special singing being a prominent feature in the meetings. P. A. Dickson gave the morning address. In the afternoon Pastor Fleming (Baptist) addressed a large gathering of parents and friends. In the evening the evangelist gave the gospel message. The theme—"The Calling of Samuel." The building was filled; largest congregation for some time. The supt. of the school, Bro. G. D. Wright, conducted singing at all the services, and by request from all sides the cantata will be repeated next Lord's day afternoon.—G.H.J., Nov. 12.

**GROTE-ST.**—On Monday evening, Nov. 6, we held a thanksgiving and recognition night in connection with the closing of the Walden-Thomas mission. Opportunity was taken to welcome the new converts, so that they would feel at home amongst the members and get to know each other better. Several short addresses were given by the brethren in appreciation of Bro. Walden's work during the mission. We hope and pray that these new converts will grow stronger each day, in the grace and knowledge of our Saviour. Bro. Fischer, on behalf of the church, presented Bro. Walden with a purse of sovereigns. Bro. Walden gave a very stirring message in reply to the new converts, and members of the church. To-day, good meetings. 13 received into membership—8 by confession, and 5 by letters from other churches. Bro. Thomas addressed the church. This evening a good congregation, Bro. Thomas preaching. At the close, 3 confessions. Bro. Thomas will be absent for the next two Sundays, he being away on a holiday.—W.J.M., Nov. 12.

**HINDMARSH.**—On Nov. 5 the S.S. anniversary services were commenced, A. G. Saunders speaking all day. Special singing was rendered by the scholars, under G. E. Duncan. There was a large attendance at all the services. The meetings were continued all the week, when A. G. Saunders gave splendid addresses each night. The cantata, "David the Shepherd Boy," was to have been given on Thursday, but was postponed on account of the death of F. Milton, who passed away during the week, after a long illness. He held the position of S.S. secretary for over 20 years, and was an ideal secretary, nothing being too much trouble for him to do, and his death is a distinct loss to the school and church, who deeply sympathise with the family in their sad loss. On Sunday, Nov. 12, A. G. Saunders again spoke at the morning and evening service. In the afternoon the cantata, "David the Shepherd Boy" was rendered by the choir and S.S. scholars, under the leadership of G. E. Duncan. There was an overflowing attendance at all the services.—J. W. Snook.

**KADINA.**—Our tent mission closed to-night. We had the greatest gathering that ever met to hear the gospel preached in Kadina. Between 1000 and 1500 heard a fine address by our Bro. Griffith. He has just won the hearts of the people here by his straight-out gospel talk. There was a general expression of regret that the mission closed to-night. Had it been possible to continue, many more would have been added. There were 11 welcomed into fellowship this morning. The total number of decisions was 84, of whom



all but 14 have been baptised, and certainly nearly, if not all of these, will soon follow. We expect not less than 80 additions to the church as a result of the mission. The church has received a wonderful uplift. It is in a better condition to go ahead than ever before, and will now be self-supporting. The one thing that troubles us is the thought that our building, which was none too large before the mission, will now be too small. We soon expect to face the necessity of enlarging. Bro. Griffith expects to start the Wallaroo mission next Lord's day, and as this is a new and hard field, we bespeak for him daily prayer. God has wonderfully blessed his labor in Kadina, and we are confident that he will be used abundantly in the preaching of the grand old gospel in Wallaroo.—E. G. Warren, Nov. 12.

**MAYLANDS.**—Good meetings to-day. Bro. Hawkes exhorted at the morning service. Bro. Taylor conducted the gospel service, and a young woman from the Bible School confessed her faith. Efforts are being made to secure a piece of land adjoining the church, which will be required for Sunday School and other purposes.—R.L.A., Nov. 12.

**WALLAROO.**—We are glad to report good meeting this morning, and again to-night. Bro. Warhurst preached the gospel to a fairly good and very attentive audience. Our mission commences next Lord's day, Nov. 19, and we look forward with hope for the future of the cause in this place.—E. J. Killmier.

**PROSPECT.**—Fine meeting last night, fine address by Bro. Thorpe, of Unley, and five confessions, three of them from the S.S.—A.M.L.

**SEMAPHORE.**—Meetings were held in the Masonic Hall to-day. Bro. Collins, of Norwood, presided this morning. We had Bro. Franklyn with us at night. The writer preached on "Following Christ" at night, when three made the good confession.—W.J.T., Nov. 12.

**QUEENSTOWN.**—Lord's day, Nov. 12, good meetings all day. Bro. Brooker presided in the morning at the meeting for worship. We had with us Bro. Filmer, who exhorted the church. Our brother graphically described some of the phases of the work at Pentecost.—A.C.

**HENLEY BEACH.**—On Wednesday, Nov. 8, we gave Bro. and Sister D. Pike a farewell social. Bro. Pike, since his arrival from China, has helped the church here; he made himself dear to us. Two confessed their faith in Christ as the result of his preaching. Last Sunday he ably exhorted the church. In the evening we had Bro. Ira Paternoster, who preached the gospel. To-day Bro. Ewers addressed the church, and in the evening Bro. Paternoster conducted the gospel services.—M.S.N.

**PORT PRIRIE.**—Last Sunday, Nov. 5, we had with us Bro. Day, from Balaklava, who spoke to us both morning and evening. At the close of the evening address Bro. Day took the confession of a lad from the Bible School. He was baptised on Thursday evening, also a young lady, who recently confessed Christ. This morning we had Bro. Taylor, from the Baptist Church, who addressed the meeting. For some time past serious considerations and negotiations have been proceeding between ourselves and the Baptist brethren with a view to union between the two local churches, and present indications point to an early and satisfactory consummation.—H.W.O.

## New South Wales.

**BROKEN HILL.**—The church here purpose holding special meetings from December 10 to 14 to celebrate their coming of age, it being 21 years on December 14 since the church was formed in Broken Hill. The objects of the commemoration are—1st, to deepen the spiritual life of the members; 2nd, to more widely diffuse the knowledge of the purposes and principles of the Church of Christ; 3rd, to assist the finances of the church by birthday gifts from the brethren. The suggestion is that each shall give a coin, according to their

ability, for each year the Lord has spared their lives. In regard to the first two objects, we request the prayers of the churches, and in regard to the last, we ask that they will couple with their prayers a tangible proof of their earnestness, in the shape of a birthday gift. As we have received a loan of over £600 from the S.A. Building Fund, it is a heavy burden on our church members, who are simply a wage earning community. All donations sent will be thankfully acknowledged by R. J. House.

**INVERELL.**—Children's Day came off successfully; the children sang very well. There was a fair audience, and the collections will amount to £4. We were preparing for the advent of Bro. Cust, but we are very sorry to hear the doctor has ordered him six weeks' rest. We trust that he will soon get well again, and be among us to take up the work that is waiting for him. Our meetings are being better attended of late. We cannot report any confessions. The Word is being faithfully preached by Bro. Waters, and many seem to be nearly persuaded.—H. Cook.

**HURSTVILLE.**—The church here is indebted to Bro. Wilkins, who has been taking the evening services for the month of October, and has put in some good work. Bro. Clarke, from S.A., is to take up the work for some time from next Lord's day evening, Nov. 5, and we pray that the work may be blessed. The annual examination was held on Oct. 21, several of the scholars entering, and we are now eagerly awaiting the results. The children are practising for Children's Day and anniversary, which is being held on Nov. 12. Meetings have not been two well attended lately, owing to several of the members being ill, but we trust they will soon be well enough to meet with us around the Lord's table.—E.J.W., Nov. 3.

**WAGGA.**—Good meetings last Lord's day. We were pleased to have with us a visitor from South Richmond, Vic, Sister Mrs. Lyons. Contributions to Building Fund, per penny boxes, £1/5/9. Brethren, we are waiting for your donations. No matter how small, they will be thankfully acknowledged. We are desirous of securing a piece of ground in a central position in Newtown, and have been asked to make an offer. Will you help us to do so?—A.B.

**RANGALOW.**—On October 29, good services, both morning and evening. Our own Bro. G. B. Wells doing the speaking. His services are greatly appreciated in this part.

**TYALGUM.**—The Tweed River evangelist has conducted encouraging meetings at Doon Doon and at Palm Vale. These places are "way back," and rarely have a religious service. Tyalgum meetings are still big. Doctrinal subjects are being discussed. Five more gifts to the urgently needed building fund have arrived. We are grateful to A Sister, Sydney, 20/-; Bro. and Sister Flanders, 5/-; Some Endeavorers and Disciples at Kaniva, £3; Some Brethren at Brisbane, £1/1/-; Church at Eel Creek, £1. The fund is not nearly closed yet. Send a gift, and help us close it.—W. A. Strongman, Tyalgum.

**HAMILTON.**—This morning Bro. T. Fraser exhorted the church on, "Thought and Vision." This afternoon, and also at night, the Bible School rendered the Children's Day exercises to a very interested audience. Over £2 was collected by the children. Bro. J. Wright, in the absence of our evangelist, presided over the evening service. Mr. Stowe kindly prepared the children in the service of song entitled "Crusaders for Christ." Our building fund is now £41/14/9. We thank the following: Bro. Lancy, 1/6; J. H. Morrison, Horsham, Vic, 10/-; Sister Cram, 5/-; Collected by Sister G. Steele, 17/9. Bro. H. M. Rofe, of Hornsby, has sent £10 to the Church Extension Fund, with instructions to lend same to Hamilton free of interest. Wanted—20 other brethren to do likewise.—S.G.G., Nov. 12.

**PADDINGTON.**—We are sorry to have to report a great loss through the death of our Sister Rowles, wife of our esteemed deacon, W. R. Rowles, who was laid to rest in Waverley Cemetery, yesterday afternoon, Bro. Illingworth officiating. We were pleased to have Bro. G. H. Browne

from Belmore with us this morning, whose address was much appreciated. Bro. Illingworth conducted the gospel service at night, in which he made kind reference to our departed sister, and spoke words of comfort and consolation to the bereaved family. Two sons, one daughter, and a friend of our Bro. Rowles made the good confession. We thank Sister Walker, of Petersham, for her help in singing the solo, "Looking this Way."—A. W. Shearston.

**NORTH SYDNEY.**—At the morning meeting on Sunday last we were pleased to see a good attendance. Bro. Kingston, commended by letter from City Temple, received the right hand of fellowship. Bro. Watt gave a splendid address. At the gospel meeting Bro. Saunders gave a splendid address on the theme, "The Conversion of Lydia."—W.J.M.

**CANLEY VALE.**—We were pleased to have with us, since last report, Bro. Jacklyn, of Tasmania. Saturday night, Nov. 11, our children celebrated Children's Day. A threatening, dark night, made the audience rather thin, but still the children raised £2/10/-, with still another box to come.—A.W., Nov. 12.

**MEREWETHER.**—Bro. J. Fraser, senr., exhorted the church at the meeting for worship last Lord's day. There was a fair attendance in the evening, when Bro. Lewburn proclaimed the gospel message. Special meetings were held on Wednesday last, Nov. 8, which was observed as a day of prayer. The attendances were small, but the prayers offered were offered in faith, and we look for a blessing.—S.L., Nov. 13.

## Victoria.

**CARLTON (Lygon-st.).**—Large meetings all day. Bro. E. J. Hilder, from Enmore, N.S.W., and Sister Hunt, of Croydon, met with us at the breaking of bread. We were also pleased to have with us for the first time Bro. W. H. Allen, who gave a very helpful exhortation. We had the joy of receiving 12 into fellowship, 11 being from the Bible School, and 1 by letter. On the 6th inst. Bro. E. Stanley Tape, of Ballarat, gave a very interesting talk to the Century Bible Class upon "London by Night." The week-night prayer meeting was one of the largest we have had, there being 180 present. The Sunday School repeated its programme to another large audience. The collection for Xmas toys for the children of India realised over £5. Bro. H. Kingsbury spoke as usual on Sunday night, giving a splendid discourse upon "The Culpable Person."—J.M.C.

**HAWTHORN.**—Since the advent of Bro. A. C. Rankine, the cause here has taken on a new lease of life. All the institutions in connection with the church are flourishing, and we are beginning to realise that in having Bro. Rankine we have the right man—one who is going to make Hawthorn more widely known than ever. Last week saw the first-fruit in one confession, but we also had the sorrow of losing one of our members in the person of Sister Harder. We had an in memoriam service to-night, when our house was filled with an eager and attentive audience which listened to an interesting sermon.—T.H.P.

**FOOTSCRAY.**—On Wednesday evening, Nov. 8, the church united with the local Baptists and held a prayer and praise service in the Baptist chapel. Splendid gathering, a large number being present. The meeting was suggested by Mr. Goble, the Baptist preacher, who, with the writer, assisted by Mr. R. Farrer, assistant Baptist preacher, conducted the service. It was a season of great inspiration. Earnest prayer for Christian Union were offered by members of both churches. The writer delivered the address, making reference to the plea we present for Christian unity. At the close of the meeting it was unanimously decided, on a show of hands, to hold a similar meeting in the near future. It was good to be there. I close my labors with the church here on Nov. 26.—J. E. Allan.

Continued on page 762.



## Sisters' Department.

## VICTORIAN.

Owing to the death of our Sister Mrs. E. Davies, the usual monthly Executive meeting adjourned till 17th inst.

Mrs. Chown briefly conducted devotions, and Mr. Craigie conveyed the sympathy of the Home Missionary Committee. He urged the sisters to try and obtain the money to make up £200 from the Home Missionary Rally. Mr. McLellan wrote, thanking sisters for their effort. To date there have been 102 additions by Home missionaries' efforts.

Next Executive meeting will be held on December 1; Mrs. Forbes will lead devotions.

## Kindergarten.

The series of lectures arranged by the Committee for the training of Bible School teachers in Kindergarten principles, was brought to a close on Tuesday evening, October 31. The attendance at these lectures has not been what the Committee desired. Our teachers are not yet fully seized by the importance of this system. We hope they will come to see its value in the near future. Bible School teaching, like everything else, to be successful, must keep up with the times.

Those who came were repaid for any self-sacrifice they may have been called upon to make by the knowledge they obtained of the art of teaching. Some of them are putting that knowledge into practice. Another Kindergarten has been established. This time it is South Melbourne that has taken a forward step. Our Sisters Mills and their helpers have some 50 little ones to care for on Lord's day afternoons. The Committee will gladly help this and every school that will take up this work. At the close of Tuesday's lecture, a vote of thanks was accorded Miss Vial and our Bro. Sharp for their valuable assistance during the past four months.—C. Jerrens, Sec.

## Hospital Visitation. October.

Mrs. Morris has paid three visits to Queen Victoria Hospital, Austin Hospital, one visit, and Children's Hospital, two visits. 80 books and magazines distributed; also fruit, flowers and home comforts.

Miss Petchey: Alfred Hospital five visits, and Melbourne Hospital five visits. Distributed 60 magazines and children's papers.

Mrs. Thurgood: Homeopathic Hospital, five visits. Melbourne Hospital, one visit. Women's Hospital, one visit. Distributed 40 books and illustrated papers.

Members of the following churches visited:—Lygon-st., Newmarket, Footscray, Brighton, Berwick, Geelong, Collingwood, and Richmond.

Our thanks are due to Sisters Chown and Mitchell for magazines.—C. E. Thurgood, Supt.

## Doreas.

The General Doreas met on October 19, 11 sisters attending. Ten garments completed, three little dresses received from Sister Zelius, and two garments and one quilt sent to needy cases.—A. Downs, Supt.

## Prayer Meeting.

The Box Hill sisters were pleased to receive a visit from the Prayer Meeting Committee. Sister Mrs. Trinnick was in the chair. Mrs. Nightingale engaged in prayer. The chapter read was Psalm 111, Sister Trinnick commenting upon it. Sister Mrs. Baker read a paper on "Fellowship." Sister Mrs. Sharp gave a reading, "Use what you have." Sisters engaged in short prayers. We were glad to hear Sister Trinnick say that above everything, the meeting was for prayer.

Sister Nightingale thanked the Committee for their visit. Hymns, closing prayer and Benediction brought a profitable meeting to a close. Afterwards sisters engaged in a chat and a cup of tea.—A. Smith, Sec.

## SOUTH AUSTRALIA.

President's motto for the year: "Whatsoever thy hand findeth to do, do it with thy might."

The Executive met on November 2. The President, Mrs. E. W. Pittman, led the devotional exercises.

Sunday School additions: Grote-st., 3; Hindmarsh, 1; total, 4.

## Obituary Notices (Mrs Dumbrell).

On October 16, Sister Pearl Caldicott, of the Grote-st. church received the home call; also Sister Kleeman, of the Grote-st. church.

## Roll-call of Churches.

Croydon, 2; Semaphore, 2; Maylands, 2; Mile End, 3; Prospect, 2; North Adelaide, 3; Queenstown, 5; York, 1; Henley Beach, 1; Unley and Cottonville, 5; Hindmarsh, 4; Norwood, 5; Glenelg, 4; Grote-st., 11.

Roll-call of Delegates.—Thirty-one responded. Collection, 16/5.

Mrs. C. L. Thurgood thanked the Executive and the sisters of all the churches for their loving sympathy and kindness shown to her during her sad bereavement. Our sister spoke very helpful words to encourage us in our work, concluding with these words:—

Wanted, Marys and Marthas to sit at his feet.  
Wanted, the Magdalenes first him to greet.  
Wanted, the Doreas, the widows to know.  
Wanted, Priscillas, his Word clear to show.  
Wanted, are Phobes the helpers to be.  
Wanted, are Lois' for the Timothys we see.  
Wanted, are women for every sphere,  
As missionaries, and workers for him everywhere.  
Good women, dear women, you are the ones,  
Ever in service till in glory he comes.

## Doreas Committee.

In presenting our monthly report, we can truly say all societies have done well.

The Committee visited Hindmarsh on October 25. The sisters have had a busy year in helping to clothe God's poor and needy ones.—E. Cant, Supt.

## Hospital Committee

Has to report that the work of visitation has been carried out on behalf of my Committee. I thank the sisters for the donation of £1, which will be used by them to comfort many a sad and weary heart. Fruit, flowers, and many comforts and a parcel of clothing to the destitute. In conclusion, I thank my co-workers for their efforts and trust that our prayers and sympathy will always be tendered to those in pain and need.

Visits as follows:—Adelaide Hospital, 38; Destitute Asylum, 12; Children's Hospital, 4; Home for Incurables, 6; Sick and Aged, 23; magazines, 345.—E. Brooker, Supt.

## Foreign Missions.

The work of this Committee has been going on steadily during the past month. We have not been able to distribute as many mite boxes as we could wish, as so many needed repairing. New ones have been procured, and we hope now to be able to supply all the churches needing them. We have received a number of leaflets from Bro. T. B. Fischer, entitled, "You wouldn't miss a penny," and hope they will be freely distributed by the sister responsible for the boxes.

We would like it to be understood that we do not wish the boxes to take the place of the weekly contributions. Regular giving is much to be preferred to that given spasmodically, but if any cannot see their way clear to give the 1d. per week, they may be induced to take a box.

Amounts as follows:—Queenstown, 7/4; Unley, 17/2; Norwood, 10/-; Grote-st., 7/-; York, 10/-; Total, £2/11/6.—C. Norman, Supt.

## Home Missions.

The mission at Kadina reported 55 confessions, and Grote-st., 32 confessions.

Amounts as follows:—Queenstown, £2/11/1; Mile End, 10/2; Grote-st., £1/15/8.—E. Ewers, Supt.

Leader for next devotional meeting, Mrs. Wilson.

Treasurer's Report (Mrs. P. S. Messent).

November 2. Home Missions. Receipts for October, £2/14/8½; in hand, 5/5; total, £3/0/1½.

Foreign Missions. Receipts for October, £3 15/9½.

General Fund. Collection, Oct. 5, 18/10; balance in hand, £8/0/6; total, £8/19/4.

Expenditure. Tuning piano, 7/6; Hospital Committee, £1; Minute book, 3/6; AUSTRALIAN CHRISTIAN, £3; money order, 7d.; 3 receipt books, 1/6; total, £4/13/1. Balance in hand, £4/6/3.—A. E. Manning, Sec.

## Annual Offering for the College of the Bible.

## Victoria.

Ascot Vale	£2 0 0
Brighton	2 18 4
Brim	1 1 0
Bayswater	0 10 0
Berwick	5 13 6
Box Hill	1 2 9
Bet Bet	3 0 0
Brunswick	1 0 0
Blackburn	0 16 3
Clear Lake	3 3 0
Chinese Church	1 14 0
Cosgrove	2 11 6
Collingwood	1 0 0
Cheltenham	4 7 6
Colac	1 15 0
Dandenong	1 10 0
Doncaster	1 0 0
Drummond	1 7 6
Emerald	1 0 6
French Island	0 10 0
Fairfield Park	0 7 6
Footscray	2 10 6
Geelong	1 0 0
Gore-st., Fitzroy	5 11 6
Gordon	0 10 0
Hampton	1 9 6
Horsham	0 18 0
Harcourt	3 0 0
Hawthorn	22 14 6
Kyneton	0 11 0
Kaniva	4 9 3
Lygon-st.	32 6 4
Lancefield	0 13 9
Montrose	2 10 3
Meredith	1 4 9
Mildura	2 5 3
Murrumbena	1 0 0
Merbein	1 0 0
Moreland	1 13 9
North Richmond	2 4 0
North Fitzroy	18 1 3
North Melbourne	1 0 0
Newmarket	1 8 6
Prahran	3 0 0
Polkemmet	2 0 0
Preston	0 16 6
Stawell	0 12 0
South Yarra	3 18 7
Shepparton	1 0 0
South Richmond	1 4 0
Surrey Hills	1 16 6
Swanston-st.	21 9 0
South Melbourne	2 0 0
St. Arnaud	1 0 0
Terang	3 8 6
Taradale	1 15 0
Warracknabeal	0 3 0
Warragul	1 0 0
Wedderburn	1 0 6
Windsor	1 8 2

£191 16 11½

## Queensland.

Bundamba	£1 6 0
Charters Towers	3 0 0
Eel Creek	0 10 0
Gympie	1 8 0
Ipswich	0 14 3
Ma Ma Creek	0 7 0
Maryborough	0 10 0
Marburg	0 8 0
Roma	0 15 0



Wooroolin .....	£1 0 0
Zillmere .....	0 5 6

## New Zealand.

Hastings .....	£2 0 0
Port Albert .....	1 10 0

## West Australia.

Bunbury .....	£1 0 0
Brookton .....	1 1 0
Collie .....	2 4 6
Fremantle .....	0 10 6
Kalgoorlie .....	5 13 0
Perth, Lake-st. .....	2 19 6
Maida Vale .....	1 3 0
Maylands .....	0 14 11
Northam .....	1 0 0
Subiaco .....	2 5 5

## New South Wales.

Auburn .....	1 3 0
Bangalow .....	0 12 0
Belmore .....	2 1 0
Bungawalbyn .....	1 3 0
Casino .....	0 5 3
Canley Vale .....	1 0 0
Corowa .....	0 8 0
City Temple .....	3 3 0
Enmore .....	7 9 9
Hurstville .....	1 10 2
Hornsby .....	7 13 3
Hamilton .....	0 8 3
Junee .....	0 17 0
Lilyville .....	1 0 0
Mosman .....	3 10 2
Merewether .....	0 10 0
Moree .....	0 10 0
Narrabri .....	0 10 0
North Sydney .....	1 11 0
Paddington .....	3 0 0
Petersham .....	3 14 6
Rookwood .....	2 0 0
Seven Hills .....	0 10 0
Tuggerah Lakes .....	0 7 6

## South Australia.

Alma .....	£4 3 0
Balaklava .....	3 18 0
Bews .....	2 9 0
Bordertown .....	4 11 3
Glendg .....	1 4 0
Goolwa .....	1 4 0
Grote-st. .....	20 0 9
Henley Beach .....	3 12 6
Hindmarsh .....	10 3 6
Kadina .....	1 11 6
Long Plain .....	0 11 0
Mill End .....	4 0 0
Mallala .....	1 1 3
Milang .....	4 6 3
North Croydon .....	0 17 6
Narracoorte .....	1 2 0
North Adelaide .....	2 12 0
Norwood .....	14 5 0
Owen .....	2 6 6
Semaphore .....	3 2 6
Strathalbyn .....	0 16 0
Unley .....	10 12 4

## Tasmania.

Launceston .....	£1 2 0
Mole Creek .....	0 4 0
New Ground .....	1 5 6

£107 12 10

Grand Total .....

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37/6, 42/-.Adjustable Chair Lounges, 35/-, 45/-, 50/-.  
Deck Chairs, in good, strong canvas, 3/6,  
4/6, and 5/- each.We also pay special attention to the making  
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cleats, staples, sashband, and screw eyes  
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in white—3 x 6, 1/6; 4 x 8, 2/8; 6 x 8,  
4/-; 8 x 8, 5/4; 10 x 8, 6/8; 12 x 6, 8/-.  
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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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## From the Field—Continued.

**SOUTH MELBOURNE.**—Last Lord's day evening the church bade farewell to the Morton Bros., who have been laboring with us for some time, but are now returning to their home in New South Wales for a season. After the gospel address, Bro. Copeland, in a bright speech referred to the sterling work the brothers had done in the cause at South Melbourne. At the after meeting the secretary of the Bible Class presented each of the brothers with a brief bag. They leave for their home on Wednesday. We wish them God-speed. Bro. F. M. Ludbrook has consented to undertake the preaching of the gospel here for a season.—S.N., Nov. 13.

**NORTH RICHMOND.**—We had the pleasure of a visit from Bro. and Sister A. R. Main last Lord's day morning. Bro. Main exhorted the church acceptably. In the evening the Young Men's Mutual Improvement Class celebrated their anniversary. Members of the class conducted the services. Splendid interest shown throughout the entire meeting. The services were continued to-night (Monday). There were 300 people present to listen to the programme delivered by the young men.—C. A. Anderson.

**BRIGHTON.**—At our morning meeting last Lord's day, Bro. and Sister Millis and Bro. Millis junr., were received into fellowship. In the evening Bro. Pittman delivered a fine temperance address. Monday evening, the Girls' Mission Band celebrated their first anniversary. Bren. Rankine, Allen and Fischer were the speakers for the evening, and Mrs. Roy Thompson soloist. There was a number of visitors present, and a profitable time was spent. We are sad at having to report the sudden death on Monday last, of Mrs. Baldock, who recently united with us. Our sympathy goes out to Bro. Baldock and those near and dear.—P.H.L., Nov. 14.

**PRAHRAN.**—On Lord's day, Nov. 5, Bro. Pond commenced his labors with us. We had splendid meetings all through the day. Quite a number of visitors in the morning for worship and in the evening Bro. Pond gave a stirring address to a very good gathering his subject being, "Without Christianity, What?" Nov. 6, we had a welcome tea and public meeting to Bro. and Sister Pond. On account of it being a late night with shopkeepers, the meetings were smaller than we expected, but still we had a very pleasant time, and were grateful to the speakers, Bren. A. R. Main, A. C. Rankine, W. H. Allen, F. G. Dunn, and others, and also to the singers, Miss Findlayson and Mr. Hare, for their assistance. Lord's day, Nov. 12, had another good day. Splendid gospel meeting. Bro. Pond's subject was "What is Sin?" Good interest was shown. We are very hopeful for the future.—A.E.M.

**PORT FAIRY.**—On Nov. 2 Bro. J. Gray had his house destroyed by fire, only a few articles of furniture being saved. Bro. Gray was away from home at the time, arriving later in the evening only to see the ruins. Sister Gray has been indispensed since then, through shock. We rejoice to know that there was no loss of life. Bro. Gray had the house, etc., insured.—W. Sumner.

**COLAC.**—Our meeting for worship on Lord's day, 12th, our first anniversary day, was well attended. At 3 p.m., the Sunday School met, and is improving in numbers, there being 46 present. Bro. Chandler preached a chart sermon on Christian Unity, which proved intensely interesting. The thankoffering amounted to £18/19/2, and we hope to raise it to £50 after the tea meeting funds are collected. The choir sang at the opening, "Brightly Gleams," and an anthem before the sermon, "The Stars are Shining." At the close of the meeting Bro. Chandler immersed two, who confessed their faith in Jesus previously.—J.G.L.

**RICHMOND (Balmains-st.).**—Good meetings last Lord's day. In the morning Bro. Edwards exhorted the church, and in the evening our gospel service was a fine meeting, inasmuch as one young girl, a S.S. scholar, and daughter of our esteemed office-bearer, Bro. Gordon, made the

good confession. Mr. Jones preached well. Topic, "Naaman's Lesson." Good prospects. Four confessions for a month; finances good.—G.N.

**WILLIAMSTOWN.**—We are pleased to report that every department in the church is a hive of spiritual activity. All meetings are well attended, especially the mid-week meetings, which prove a treat to all who listen to the teachings of Bro. Moysey. Bro. Moysey is truly a hard worker, for since his coming amongst us, the choir has been reorganised, the C.E. Society has doubled its membership, the Sisters' Sewing Class is working for all it is worth, with every prospect of being able to purchase a new organ for the church within the next month or two. We see many strangers, who are attracted to our gospel services; this is very encouraging. We had the pleasure of listening to an address given by Bro. J. E. Allan, last Sunday, on "Business of Life." Our Children's Service in the afternoon reflects credit on the teachers, who had the handling of the little ones, for all present enjoyed the exercises of the day.

**LANCIEFIELD.**—Good meetings morning and evening. One confession—a young lady, who was baptised after the meeting. We are losing Bro. Fischer, for which we are sorry, but trust he will have better times in his mission. We are having our Sunday School picnic on Friday. Bro. Alcorn takes up the work during vacation.—Robt. Gerard, Nov. 12.

**MORELAND.**—Good meetings yesterday, Bro. Bagley speaking morning and evening. Tent was crowded at night. Two confessions. The three who previously confessed Christ were immersed. A crowded chapel witnessed the same. The tent mission continues for three or four weeks.—J.H., Nov. 13.

**SOUTH YARRA.**—On Nov. 5 F. Pittman exhorted, and we had the pleasure of receiving into fellowship, Willie and Clara Graham, who were immersed on the Thursday previous. On Tuesday, the 7th, the annual picnic of the church and Sunday School was held at Rickett's Point, six van loads of pleasure seekers wending their way to this ideal picnic resort. A very enjoyable time was spent both on land and water. Last Lord's day, F. M. Ludbrook exhorted. At 3 p.m., Children's Day was celebrated, the scholars taking their various parts very creditably. 18/10 was collected for Xmas gifts for the F.M. fields. In the evening Bro. Quick gave a rousing temperance address, at the close of which a young man made the good confession. 10/6 was collected for the Victorian Alliance.—T.M., Nov. 13.

**MIDDLE PARK.**—Splendid meetings of late at all services. We had 79 members present at the morning worship, besides several visitors. The evening gospel meeting found the building almost full, as usual. Our Bible School anniversary is arranged for Lord's day, 10th inst., Bro. W. Meekison to speak in the morning, F. M. Ludbrook in the afternoon, and J. A. Irvine in the evening. We are looking forward to great meetings, and will be delighted to welcome all friends. See Coming Events. Our school now numbers 195. Two years ago we were but 60 strong.

**CHELTENHAM.**—Visitors on Sunday: Bro. Claydon, of Geelong, and Sister Lark, of Emerald. Good services all day. The church and Bro. E. T. Penny have been honored by his name being added to the Committee of the Melbourne Benevolent Asylum.

**BALLARAT (Dawson-st.).**—Temperance Sunday had special emphasis at the hands of Bro. E. Stanley Tape. His morning exhortation was on "Civic Responsibilities," from the latter part of Gen. 9: 5. At night his subject was "Building a Battlement" (Deut. 22: 8), from which he made a splendid appeal for the overthrow of the drink fiend. Good attendance at both meetings.—B.

**STAWELL.**—On Sunday afternoon the writer spoke at the Rechabite demonstration, which was held in the Oval, there being between 200 and 300 persons present. We are glad to report quite a number of young men taking an interest in our evening meeting, and we are commencing a Young Men's Club. We are hoping for a mission in the near future.—J.C.S.

**MELBOURNE (Swanston-st.).**—Last Lord's day morning there was a good gathering of members, and our visitors included Sister Kyle, formerly Miss Agnes Lochhead, lately returned from Scotland; also Bro. Enniss, from Lygon-st., who gave an excellent exhortation. In the evening Bro. Allen preached, his subject being "The Melbourne or Jerusalem Crucifixion." Splendid attendance and attention.

## Here & There.

One confession at Preston, Vic., on Sunday night, H. E. Hall preaching.

R. Goldsworthy is now secretary of the church at Williamstown, Vic. His address is 39 John-st.

The President, J. E. Thomas, will conduct a "Round Table" at the School Conference, S.A., on December 6.

The tent mission at Kadina, S.A., conducted by S. G. Griffith, has closed with the fine record of 84 confessions.

In the list of S.A. preachers in last issue, the address of T. J. Gore was printed as Tumby Bay. It should be Unley, of course.

S.A. Sunday School annual Conference is being arranged for December 6. A programme full of interest and profit will be submitted.

In Iowa, U.S.A., the disciples have 300 preachers, 421 churches, and 62,562 members, with 45,748 scholars in the Sunday Schools.

Bro. Chipperfield having removed to another district, F. S. Brown has been appointed secretary of the Northcote church (Vic.). His address is 27 Clarendon-st.

Bible School workers and their friends in S.A. should reserve December 6 for Conference. Tea will be arranged at Grote-st., between the afternoon and evening sessions.

T. W. Smith, of Paddington, N.S.W., desires to acknowledge having received the following sums for the Hors de Rome Movement in France:—Sister E., 2/6; Bro. S., 17/6.

A tent mission was commenced at Moreland on Sunday night, conducted by T. Bagley. Large meeting, and two confessions. There is a prospect of a good mission.

From November 20 A. E. Illingworth's new address will be "Newalleta," Spit-rd., Mosman, N.S.W. Will N.S.W. members please address correspondence there in future?

D. A. Ewers goes to Berri, on the Murray river, to visit the brethren, about the end of next week, and will be there for over a week. Letters sent care of S. W. Edwards, Berri, S.A., will reach him.

During the Federal Conference next Easter, one night will be given up to a great Federal Educational Demonstration. The whole Conference promises to become one of the best which Australia has seen.

The secretary of the Wagga church writes:—"There's a cry from Wagga Wagga, Who will help us? We know there are other churches who need your assistance; we only ask you to help us secure the land; we will do the rest."

Queensland Home Missions.—H. Bade, 107-1; A. Clappell, 107-1. Please send donations to the Organising Secretary, A. W. Jinks Bridge-st., Albion, Brisbane. Every sum of money helps on the glorious work of evangelising this State.

We hear that the Church of Christ and the Baptist Church at Port Pirie, S.A., have decided to unite. The "inaugural services" of the united church are to be held on December 3 and 4, and the Presidents of the Baptist Union and the Conference of Churches of Christ are invited to be present. The basis of union will no doubt be sent us for publication.

The chapel built in a day will be erected at North Auburn, N.S.W., on December 9. Workmen will be notified by circular of date and place.



of meeting. Sydney brethren, keep this date clear, and come and see the record for church work in New South Wales broken.

P. J. Pond, who lately returned from America, has made a good beginning at Prahran, and there is promise of a good future before the church. At the welcome meeting given to him last week, there was a good attendance and quite a number of representative brethren took part in it.

December 3 is Church Extension Day in South Australia, when it is hoped that every church will take up an offering, and every member take part in it. That new chapel at Semaphore is an actual necessity, and if the brethren will contribute freely on this occasion it will soon be an actual reality.

In connection with the erection of the chapel at Warragul, 10 carpenters are required from December 11 to 16. Wages, fare, board and lodging provided. A good time is promised. Mr. Graham would prefer men who worked on the Preston building. Kindly send your name to T. Bagley, 178 Kerferd-rd., Albert Park.

In the State of Illinois, U.S.A., there are 745 Churches of Christ and 115,818 members; 641 Sunday Schools, with 80,539 scholars, and 263 C.E. Societies, with 9,764 members, while there are 89 Junior and Intermediate Societies, with 2612 members. 454 preachers are engaged in the ministry of the gospel. A net increase of 6042 members was reported for the year.

C. M. Gordon, Organising Secretary of the College of the Bible, has gone to West Australia, where he proposes to visit our churches in the interests of the College. We feel sure the brethren there will give both him and his mission a good reception. Any mails or monies sent to his usual address, The College of the Bible, Glen Iris, Melbourne, will receive prompt attention.

W. T. Fenn writes: "Since leaving Australia I have been in New Guinea, Java, Malay States, Philippines, China, Manchuria, Korea, and Japan. Was pleased to meet Mr. and Mrs. Kershner, of F.C.M.S., in Manila again; also Bro. Ware and Sister Miss Tonkin, in Shanghai, but was disappointed that Bro. Davey was absent from Tokyo during my week's stay there. Had a very pleasant time in Korea, and saw a good deal of the wonderful work being done there, already written about by Bro. Rains."

The Committee of Arrangements for the Federal Conference to be held in Melbourne next Easter, met last Friday night. There were present, Bro. F. G. Dunn in the chair, and representatives of the Home and Foreign Mission Committees, C.E., and Bible School Union, Women's Conference, Temperance Committee, and delegates from the city and suburban churches. Reports were submitted by the following Committees: Programme, Finance, Catering, Social, Hospitality, Publicity, and Musical. Some fine reports were discussed, and progress reported.

Geo. Wilson, of S.A., writes: "It has recently come to my knowledge that an idea is abroad that my throat has broken down so seriously as to make it unwise for me to continue in the work of preaching. This is not the case, and I am very thankful to be able to contradict the rumor. I certainly have been unwell for a time, but the trouble has not been one of the throat or chest. As regards those organs, I think I am stronger now than ever. I am now feeling quite well again, thanks to the heavenly Father's goodness, and the effect of a good rest. Mine was a gastric trouble which seems now to be quite gone."

W. A. Strongman writes:—"181 gifts of £1 each still needed at Tyalgum. A commendable precedent has been set by the C.E. at Kaniva, Vic. One or two members of their missionary committee wanted to send a little gift to Tyalgum building fund. One suggested they should invite the others to send a little too. The suggestion was promptly acted upon, and the result was that instead of a few shillings being sent, they got together the splendid sum of £3. Other societies are invited to follow their Kaniva brethren and sisters. Tyalgum is a worthy field. Will you mention it in your society?"

F. T. Saunders writes:—"December 3 is rapidly approaching. The day will largely determine the future progress of New South Wales Bible Schools' work. Are we to progress rapidly? Let your large offerings show your desire. Every member in New South Wales should receive a circular from the Secretary of the Bible Schools' Committee. If you have not received it ask your church secretary for it, and jog his enthusiasm over this offering. Let your enthusiasm and offering depend on no one else, however. Bible Schools' offering in New South Wales on December 3.

The South Australian preachers' meeting was held at Grote-st. on Monday morning. Semaphore and Unley reported confessions. We were delighted to have present, Mr. H. Holmes, of the Wellington, N.Z., Y.M.C.A. Mr. Holmes spoke hopefully of our work in Wellington. Particularly did he mention the splendid work of Bro. S. J. Mathieson, and the late Bro. Chas. Wilson. Continuing, he addressed the meeting on the position of the drink question in its relation to the national life of New Zealand. He paid a high tribute to the leaders in this great fight, and attributed the high position attained to their energy and suffering. The one great name is that of Tom Taylor. The programme prepared for March 25, 1912, is as follows:—Nov. 14, Union of Baptists and Disciples—Difficulties from the Baptist Standpoint, Mr. W. S. Rollings. Nov. 21, Impressions of the Work in N.S.W., A. G. Saunders. Nov. 28, Book Review, "The Master Preacher," Ira A. Paternoster. Dec. 4, The Preacher's Relationship to the Bible School Teacher, H. R. Taylor. Dec. 11, Tendencies of the Restoration Movement, D. A. Ewers. Dec. 18, The Words of Jesus—Syraic, Mr. Garthwaite. Jan. 8, American Pioneers I have Personally Known, T. J. Gore. Jan. 15, The Winning of Men, Mr. H. Wheeler, sec., Y.M.C.A. Jan. 22, Home Missions, What the Preacher Can Do, H. J. Horsell. Jan. 29, Preparing a Sermon, J. E. Thomas. Feb. 5, To be selected, A. M. Ludbrook. Feb. 12, Discussion of Paper, By-Products of Church, D. A. Ewers. Feb. 19, An Australian Hymn and Tune Book, E. W. Pittman. Feb. 26, Strength and Weakness of our Evangelistic Work, W. J. Taylor. March 4, Social Purity, W. C. Brooker. March 11, To be selected, P. A. Dickson. March 18, Prison Reform, Ira A. Paternoster. March 25, Paper, own choice, J. T. Train.

#### IN MEMORIAM.

MILL.—In loving memory of Luella Mingua Mill, who fell asleep in Jesus on Nov. 21, 1910, at Kalgoorlie, W.A.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

—Inserted by friends who loved her. Kalgoorlie, W.A.

#### MARRIAGE.

WHITING—CORT.—On the 13th Sept., at the residence of the bride's parents, by Mr. D. A. Ewers, Allen T., only son of the late Thomas and Mrs. Whiting, of "Riversdale," Balaklava, to Mildred A., only surviving daughter of W. J. and S. Cort, Omar Place, Unley Park.

#### COMING EVENTS.

NOVEMBER 19 & 21.—The South Melbourne Bible School will hold its anniversary on Lord's day, 19th. The services will be conducted in the afternoon at 3, by Bro. S. Stevens, who will address the scholars. Evening, at 7, Bro. F. M. Ludbrook. Special singing by the scholars, conducted by Bro. A. Chipperfield. Tuesday evening at 7.45, Nov. 21, a public meeting will be held. Programme will be provided by the scholars, consisting of songs, recitations, quartettes, dialogues, also a display by the Physical Culture Class. We extend a very cordial invitation to all.

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.

NOVEMBER 24 & 25.—Lygon-st. Dorcas Class. The Annual Sale of Work will be held in the Lecture Hall, on Friday and Saturday afternoons, November 24 and 25, beginning each day at 2.30 p.m.

NOVEMBER 27.—Churches of Christ Cricket Association. Grand Concert in aid of Association funds. Leading artists. Splendid programme. Tickets, 1/-. Obtainable at the door.

#### 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, Welsford, New Zealand.

Evangelist to take up the work at Wedderburn. Reply, stating conditions, to F. J. Petterd, High-st., Wedderburn.

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## Obituary.

**TRIVETT.**—Mrs. Hannah Trivett, relict of the late Richard Trivett, fell asleep in Jesus on Sunday, October 29. Her husband had predeceased her some nine years. She was a good wife and mother, a good sister and friend. She loved the Lord Jesus Christ in sincerity and truth. She worshipped in the Barkly-st. chapel in the early days, and later came to Lygon-st., where she continued in faithful attendance until the day of her death. Her sixty-eight years of life were spent quietly and usefully. On the day of her death Sister Trivett came in to the morning service at Lygon-st. chapel. She went away with strengthened faith in the Book of God. On her homeward way she spoke words of comfort to a friend who was recently bereft of a loved one. Scarcely had she entered the home of her son-in-law, David Fleck, when she suddenly became ill and expired. She knew no long weeks of suffering, neither pangs of dying. She was ready when the call came to enter upon the very far better life. Two sons and one daughter, a beloved sister and many dear friends mourn their loss, but rejoice in hope and all unite in saying, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."—H.K., Carlton, Vic.

**BURGESS.**—Bro. John George Burgess, was the son of the late W. T. Burgess, and adopted son of Mr. J. Rennie, of S.B.H. After being ill with pneumonia for about a week, he passed peacefully away on the morning of October 22. For more than four years he had suffered from hydatids in a very serious form. He had long been interested in the church work of our evangelist, Bro. E. J. Tuck, who had frequently visited him in his affliction, and having determined to acknowledge Christ before men, came out at a Sunday morning's service in the Broken Hill church, and later was baptised. For two years he has exhibited the spirit of Christ before his fellows, bearing his affliction with Christian fortitude, and though quiet, was cheerful, and of a smiling countenance. The testimony of his fellow men was, "Jack was a white man." None can truthfully say a word against him. He is the first of our mission congregation to be taken, and we shall deeply miss the encouragement of his presence. The sympathy and prayers of the church go out for the bereaved, and we would say to them what "Jack" would say, "Follow me as I followed Christ."—H. E. Tuck, Broken Hill.

**ANDREW.**—The church at Preston suffered the loss of Sister Andrew, wife of Bro. W. Andrew, one of the deacons. She was called suddenly home on the 25th of October, at the age of 26. Our sister was laid to rest in the Coburg Cemetery, where a number of friends gathered to pay their last respects to the departed one. Our late sister and her husband came from the church at Collingwood about 18 months ago. Our hearts go out in sympathy to our brother in his sad bereavement.—G.A.D.

**YATES.**—On November 1, Sister Mrs. Rachael Yates passed away at the age of 49 years, at her late residence, Lagoon Grass. It is only 5½ months since Bro. Yates was called to his reward, and so the family of eight children, the youngest of which is only nine years old, has been doubly bereaved. Sister Yates, like her late husband, was baptised years ago by the Baptist brethren, but for years past met with the church at Lismore, although never formally connected with the congregation. All but two of the children are members of the church here, and our Christian sympathy goes out to all in this sad hour. She passed away

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fully trusting in Christ, and we pray that all her family may faithfully serve the same Christ, and so be reunited in the better world.—T.H.

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