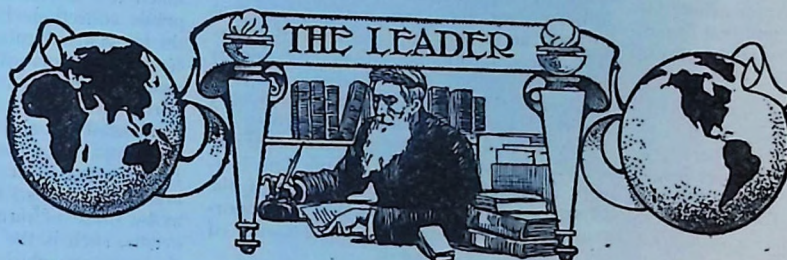


# The Australian CHRISTIAN

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In negotiations for unity, the idea of "conceding" should not be the prominent one, for where the truth is concerned we can concede nothing.



To unite on the truth, because it is the truth, should be the guiding principle when the question of union is being considered.

## A PROPOSED UNION.

It is a matter for profound thankfulness that the spirit of unity is making itself manifest throughout the entire Protestant world. In most cases it has made itself evident by expressions which have only declared that unity is desirable, but in others it has found expression in practical realisation. As might have been expected, the first victories for union have been won in denominations which were divided on minor points, such as the different branches of Presbyterians and the different branches of Methodists. After these, we should look for attempts at union among those churches which do not recognise the Episcopal idea of the Romish and Anglican Churches. The non-episcopal churches again, it might be thought, would seek the point of least resistance, and so non-immersionists would look for union with non-immersionists; and also immersionists with immersionists. Roughly speaking, this has been the line which has been followed. As far as Australia is concerned, a considerable attempt has been made to bring about union with the first mentioned parties, but it cannot be said that any serious effort has been made in regard to the latter. And it is with the latter that we are concerned just now.

### Baptists and Churches of Christ.

The Baptists and the Churches of Christ represent the two largest bodies of immersionists in Australia, and therefore their union on a solid basis would be a great gain to the cause of truth. Their witness to the New Testament principle of immersion is weakened by their present division, and it is needless to say that their testimony would be materially strengthened if they were united. In most cases, however, it would seem as if they stood aloof from each other, the Baptists fraternising more with the non-immersionist churches than with the Churches of Christ. The Baptist Churches in Victoria, for example, preferring to make overtures to the Congregationalists

rather than to their fellow immersionists. In S.A., however, the Baptists are more friendly with our churches, although this is somewhat difficult to understand, seeing that the Baptists there are weak on the question of immersion, and in many of their churches admit the unimmersed to membership. But, though friendly to each other, we are not aware that they have representatively discussed the question of union. Just lately, however, individual churches have approached each other with a view to union. The churches referred to are the Baptist Church and the Church of Christ at Port Pirie, S.A. The progress of the negotiations for union are set forth in another column, and its details we now propose to consider.

### Proposed union.

In considering the proposed basis of union, we wish to do so in the friendliest spirit, and in that spirit point out anything that appears to us to be defective as a basis of union. In the first place, let us say that we rejoice in the desire for union manifested by our Baptist friends at Port Pirie, and it is our earnest prayer that a union may be consummated that will be *unity* in the truest sense of the word. We think it well to observe just here, that in negotiations for unity, the idea of "conceding" should not be the prominent one, for where the truth is concerned we can concede nothing. To unite on the truth, because it is the truth, should be the guiding principle when the question of union is being considered. In view of this we would have preferred that our Baptist friends had agreed to an "immersed membership," and the breaking of bread each first day, not as concessions, but as divine requirements. In regard to the name of the united church, it is suggested that it be known as "Christian Church." If this is adopted, it will be the result of concessions on both sides, the one giving up the name "Church of Christ," and the other giving up the name "Baptist Church." We do not know that any serious objection can

be urged against the name "Christian Church," save that it is a name not used in Scripture, while there are others that are used, and, moreover, its use would add to the existing confusion in regard to names.

### A dilemma.

The paragraph that reads, "The respective Conferences of the churches have been asked to determine by Conference the relationship of the united church to them and to determine the financial matters, viz., Home and Foreign Mission offerings of the church" is somewhat strange. If the united church adopts a name different to that recognised by both Conferences, it cannot well belong to either. Apparently the united church is willing to belong to both Conferences, or to either of them as may be determined. There is an apparent want of backbone here. Either of three lines is possible. The united church may be (1) An independent church, with a new name; (2) or it may be one of the Churches of Christ affiliated with the Conference; (3) or it may be a Baptist Church affiliated with the Union, but it cannot be all three.

We would recommend our friends to reconsider the question of name. Having gone so far, go the whole way, and accept the name Church of Christ and become identified with the Churches of Christ in their evangelistic work, but don't call into existence a hybrid.

## BIBLE SCHOOLS TO THE FRONT.

The history of the Sunday School, or Bible School, as we are beginning to call it, is most instructive. It is instructive as a study in development. The contrast between the original idea, as set forth by Robert Raikes, the founder of Sunday Schools, and the well-equipped Sunday School of modern times, is simply marvellous. To Robert Raikes belongs the credit of giving to the church the splendid idea



that the child was an asset worth giving some attention to. In more modern times we have seen the wisdom of giving more than some attention to the religious education of children. We have decided that the haphazard style is not good enough, and that only the best we can give will meet the requirements of the case. We have only to look at the literature which has been published regarding the work of the Sunday School, to see at once that the teaching function is recognised as something demanding effective training, and that organisation of the best kind is receiving careful consideration.

### *The best training ground.*

In America, more than anywhere else, perhaps, has the work of the Sunday School received the best attention. Amongst our own churches in that land, the best work in recent years has been done in connection with the Sunday School. The late Herbert Moninger will live in the history of the churches as one who gave new life to the movement. He saw that the great need of the schools was more effective teaching and organised his now famous Training for Service classes. It is now recognised that the Sunday School is the best training ground for our young men and women for future usefulness in the church. The *Christian Standard*, after referring to the Bible School as once being "a weakly institution, barely tolerated," goes on to say that "it has come in a generation to be the most powerful arm of the service." It realises, however, that much more remains to be done. "Yet with all that it has accomplished," it says, "the teaching service is not complete in the Bible School. Slowly the church is awakening to the fact that training is sorely needed to provide suitable preparation for the eldership and the diaconate, and that special training is imperative to fit the membership to play its full part in the extension of the work. Doubtless this all had a place in the 'Apostles' doctrine,' for the membership was qualified for this mission. It should not be overlooked now, and we cannot begin too soon to restore it to its original place."

There are not wanting signs that in the churches of Australasia the importance of more effective Sunday School work is being realised. In New South Wales, for example, an earnest attempt is being made to secure the services of a Sunday School evangelist, and if the necessary funds can be obtained, the experiment will be tried. If the right sort of man can be obtained, and the schools heartily co-operate, the best results ought to follow. Our schools in many places require to be organised and brought as much as possible up to date. It is to be hoped that in this respect the training of teachers for more effective service will not be lost sight of. The success of our school work very largely depends upon this.

## Editorial Notes.

### Missionary Progress.

By American reports we learn that the missionary organisations of the brethren in that country continue to prosper. The income of the Christian Women's Board of Missions for the year just closed was £65,000, an increase over last year of £2800. The Foreign Christian Missionary Society received £75,800, an increase of £3655, while the American Christian Missionary Society, the National Benevolent Association, and the Church Extension Fund all made substantial gain. Home and Foreign Missions are the great work of the Church of God, and where and in proportion as these are advanced, the blessing of the Lord will rest upon it.

### J. W. McGarvey.

A prince has fallen in Israel. After a very brief illness, J. W. McGarvey, of Lexington, Kentucky, died on Oct. 6, of neuralgia of the heart, aged 82 years. No name among the American brotherhood was so familiar in Australia as that of J. W. McGarvey. Many of our preachers under his teaching at the College of the Bible have been moulded for their life work, and thus indirectly he is influencing thousands in Australia to-day. In addition to the many hundreds of preachers whose lives have been largely directed by his personal instruction, thousands of others have been helped by his writings. President McGarvey was a voluminous writer as well as preacher and educationalist, and some of his works rank high among religious literature, while his commentary on the book of Acts is one of the most valued in our libraries. He was a firm and reverent believer in the Bible as the Word of God, and in his later years devoted much of his time to the antagonisms of higher or destructive criticism. He came to his grave "in a full age, like a shock of corn cometh in its season."

### "The Curse of Respectability."

Mr. Erwin, a Presbyterian clergyman, raised a storm in the "General Assembly" at Wellington, N.Z., last week by his declaration that the church he is a member of was "suffering from the curse of respectability," and he declared that it could never hope to bring labor into the church while it cost so much to be a member. He went so far as to specify certain Presbyterian Churches in Wellington, Christchurch and Dunedin, "to which poor men could not afford to belong." The ministers of these churches indignantly repudiated these charges, and for a while matters were evidently pretty lively. We know nothing of the churches in question, but on general grounds are prepared to believe that there

are churches too aristocratic for poor men to feel at home in them. The laboring man who is not a member is not likely to be attracted to a church where the pew rent system makes him feel an intruder, or where he has to occupy a "free" seat near the door. It is not long since the Labor premier of one of our States, himself a Methodist, publicly criticised his own denomination for charging pew rents, and called upon them to abandon this class distinction. Not much less objectionable is the practice of public collections by which the sheep and the goats are regularly and carefully milked for the support of the pastor. Let pew rents be abolished and the churches supported by the voluntary offerings of their own members, and two of the obstacles to the sympathy of the public will be removed. But is it not a fact that as a rule churches are well attended by the working classes, as by those of means and leisure? At all events, such is the experience of the churches among which this paper circulates. While it is true that many laboring men have no time for church or religion, it is equally true that proportionately as many others neglect their attendance at divine service. The fact is that the principal objection of men to the church is that the teaching of Christ demands a standard of life they are not prepared to adopt. Now as old "men love darkness rather than light" and for the same reason.

### Compromise and Failure.

We have noticed from our American exchanges that there is a tendency on the part of a few brethren to tone down the distinctive features of the plea which has been so consistently presented for the last one hundred years. In their earnest desire for union, they are prepared to minimise some of the principles for which the fathers contended. In the minds of these good brethren, there is a degree of impatience at the rate of progress being made, and with a view to its acceleration they are willing to modify or even dispense with teachings and practices formerly regarded as indispensable. In two or three churches, for example, a kind of half-way house has been erected for the accommodation of the pious unimmersed, and they are received as "associate members." Just what the privileges of this membership are is not very clear, but there is evidently some sort of recognition of church relationship. Of course the advocates of this innovation are so few as to have no numerical significance in such a large movement, but straws may sometimes indicate the course of the stream. We must expect that in a brotherhood of a million and a half, drawn from all religious bodies, there will be those who for the sake of popularity are prepared to make unwarranted concessions, but we are persuaded the great bulk of the American brotherhood has no sympathy with such retrogressive ideas. As a matter of fact, the rate of progress made by those known simply as disciples of Christ is more rapid than that of



any other religious body. So far from their uncompromising advocacy of New Testament teaching and practice hindering their growth, we are persuaded that it has had the opposite effect. It is by the clear, bold, faithful presentations of their plea that they have won the respect and gained the support of so large a host. To abandon this position and adopt a policy of unscriptural concession would be to weaken their influence and retard their progress. It is well for brethren in Australia, as well as in America, to realise that our strength is in our faithful adherence to the truth. By this we have gained the ground we already occupy, and have nothing to gain but everything to lose by a change of policy. Compromises between New Testament teaching and modern thought or custom is necessarily weakening. In some of the States our Baptist brethren have admitted the unbaptised into membership, but it has not proven a source of strength. The Churches of Christ in those States with their uncompromising attitude on the question of membership are making greater progress. While we must cultivate the spirit of unity toward all who love the Saviour, we cannot sacrifice convictions of truth. Truth and love are both essential to any union on the New Testament lines, and we may not dispense with the former any more than the latter. Our true, and at the same time most successful, policy, is to "contend earnestly for the faith once for all delivered to the saints," that "speaking the truth in love we may grow up in all things into him who is the Head."

It is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to God, and not to be troubled by the judgment of men.—*Isabella Fitz Mayo.*

There is a plan working in our lives; and if we keep our hearts quiet and our eyes open, it all works together; and, if we don't, it all fights together, and goes on fighting till it comes right, somehow, somewhere.—*Annie Keary.*

### The Tree.

Upon a hill there stands a tree  
With golden fruit abounding.  
From far and near one may it see  
In all the land surrounding.  
And some come early, others late,  
To seek the precious treasure;  
With eager zeal the boughs they shake,  
And gather without measure.

But still the riches never fail,  
That tree is never bare;  
However much one takes away,  
Yet fruit is always there.  
What is this tree of wondrous fame?  
Its place—where can it be?  
Who hath beheld? Who guessed its name?  
The BIBLE is the tree.

—Translated from the German by T.H.W.



J. W. McGARVEY.

## President J. W. McGarvey Gone Home.

*From the Christian-Evangelist.*

A dispatch received on the 7th inst. from J. T. McGarvey, of Detroit, Mich., U.S.A., says: "Father died suddenly Friday night; funeral Monday." This means that our venerable, widely-known and greatly beloved Bro. J. W. McGarvey, for many years President of the Bible College at Lexington, Ky., U.S.A., has passed from his earthly labors to his heavenly reward. He was in his eighty-third year, and hence had lived far beyond the ordinary period of human life. The change could not have been unexpected to him, or to his friends. His

contributions to the *Christian Standard*, to which he has been a contributor for many years, have shown recently a consciousness of the approaching dissolution. His "Reveries of an Old Man" have been very tender, very beautiful, and breathed the sentiments of one who knew he was approaching the limit of his earthly life and felt no fear.

It is as a teacher of the Bible and in training young men for the ministry that he has, perhaps, done his greatest work. He won the love and confidence of all who



studied the Bible under him, and left the impress of his character upon them. His views of the Bible were very conservative, and on many questions which modern Biblical scholarship has raised he was at variance with the more advanced or radical school of critics. Perhaps his opposition to some of their destructive theories led him, at times, to adopt extremely conservative views; but no one could call in question his loyalty to the Scriptures and to his convictions of truth, nor his faith in the Lord Jesus Christ, on whom he confidently relied for salvation.

The editor of this paper has known Bro. McGarvey since the beginning of his own work as a minister and editor, and our relations of personal friendship have never been marred by any differences of opinion which have existed between us in the realm of opinion and expediency. Often we have regretted, as many of his friends have, a certain censoriousness of style in his writings which has seemed at variance with his kind heart and lovable disposition; but those who know him best have not doubted that this harshness of criticism grew out of his zeal for the Bible and for the truth as it is in Jesus.

His has been a long and exceedingly useful life. He has filled a large place in our history. He has given himself unstintedly to the advocacy of New Testament Christianity as he has conceived it, and sought to practise what he taught. In his passing away there is fulfilled the saying of Job: "Thou shalt come to thy grave in a full age, like a shock of corn cometh in its season."

President J. W. McGarvey has passed from our sight to be with Christ and to learn more directly from him the great lessons for which his soul hungered. He fell asleep in Jesus on Friday night, October 6, a few minutes after ten o'clock, in his own home in Fayette Park, Lexington, Kentucky. He was sick only for a little while, and it is a comfort to his family and many friends that his sufferings were not long. His sudden death was due to neuralgia of the heart.

His wife was away from home at Martinsville, Indiana, where she had gone, only two days before his death, for the improvement of her own health. His daughter, Miss Sarah McGarvey, and other loving friends, were at his bed-side during the last hours of his illness. He had ridden with his daughter, Mrs. J. A. Stucky, in an automobile about the city on Friday morning and had enjoyed the outing.

During the closing hours of his life in the body he quoted many of the Psalms of David, and sang again the hymns he loved. His surviving children are J. T. McGarvey, of Detroit, Michigan; Robert McGarvey, of Dallas, Texas; Bird McGarvey, of Kansas City, Mo.; Mrs. J. A. Stucky, Mrs. William Higginbotham, and Miss Sarah McGarvey, of Lexington, Ky.

Bro. John W. McGarvey was born on a farm near Hopkinsville, Ky., March 1, 1829. His father was born in Ireland and migrated to America and settled at Hopkinsville, where he died in 1833. In his youth he moved to Southern Illinois. He entered the freshman class of Bethany College in 1847, and it was while he was a student at Bethany that he was led to confess his faith in Christ and was baptised by Professor Pendleton in April, 1848. As soon as he was converted he determined to devote his life to the preaching of the gospel. He graduated in July, 1850, as one of the honor men, delivering the Greek speech. While at College his family had moved to Fayette, Mo., to which place he returned after leaving college and taught a male school for ten months. He was ordained to the ministry in September, 1851, and preached for the church at Fayette and at Dover, and extensively over the State of Missouri. On March 23, 1853, near Fayette, Mo., he married Miss O. A. Hix, who survives him.

In 1862, President McGarvey was called to minister to the historic Main-st. church, of Lexington, Kentucky, now the Central Christian Church congregation, succeeding Dr. W. H. Hopson. When the Broadway Church was founded in Lexington, President McGarvey became its minister. He was called to a professorship in the Bible College of the Transylvania University, and upon the death of Robert Graham, became its honored president.

He was a versatile author. Among his published volumes are a "Commentary on Acts," "Commentaries on Matthew and Mark," "Lands of the Bible," two books on the "Evidences of Christianity," "The Text and Canon," "Credibility and Inspiration of the Scriptures," "Authorship of Deuteronomy," and "Jesus and Jonah."

He was a prominent and leading writer, also, for the "Apostolic Times," and "The Christian Standard," and an occasional contributor to the "Christian-Evangelist."

In his decease a good and great man, a veritable cedar of Lebanon has fallen. It is remarkable that his work continued almost as long as his life in the flesh.

No doubt that he shall be promoted to greater service in the spirit world. No journey on earth was ever anticipated with as much eagerness by him as was his presence of his Lord. With the prophetic spirit of the old and the apostolic vision of the new dispensation, a biblical man through and through, he wrote and spoke in the interest of the faith.

Those who knew him best loved him best. In his ease nearness, not distance, lent enchantment. The inner circle of his life, the frank, but gentle personality; the affectionate friendship, the cheerful mien, the merry laugh, the twinkling eye, the sympathetic voice, the welcomeness to his home and his fellowship—all these qualities and more like them, endeared him to those who knew him best.

The burial services were held in the Central Christian Church on Monday, Oct. 9, at three o'clock. His body lay in state in the church from morning until the hour of the funeral and many who loved him well looked for the last time upon his noble face in the flesh. Among those participating in the religious exercises were J. S. Shouse, Mark Collis, B. C. Deweese, H. J. Langer and I. J. Spencer.

His body was laid to rest in the beautiful Lexington Cemetery, but the good he has done will live always.

## A Tribute to His Memory.

Dear Bro. Dunn,—

My heart is profoundly moved by the news received from the United States, that Bro. McGarvey has gone to his heavenly home. I well remember the last time I saw him—last May, shortly before our departure for Australia. I was visiting the College of the Bible, and at Bro. McGarvey's request, gave a brief talk to the students. In his words of introduction, he spoke kindly of my work at Muncie, Ind., and in his inimitable way, referred to the exchange of preachers between Australia and America. He loved the Australian brotherhood, and his influence will be felt here no less than in America, to a degree that no man can measure.

To me personally, the loss is keenly felt. I have enjoyed the hospitality of his Kentucky home, and have had the great privilege of entertaining him in our home in Muncie on the occasion of the ordination of our elders and deacons. Always, his presence was a benediction. His kindly smile and quaint stories, his abounding faith in God's Word, and his deep interest in the young men who graduated in his classes, bound us closely to him. I know it is wrong to glory in men; but is it wrong for me to say that I shall always recall with solemn pleasure the fact that on the occasion of my own ordination to the ministry of the Church of Christ, his hands were laid on my head? and the tender prayer he offered seemed to bring heaven nearer, and seemed to deepen my faith in the solemn mission of preaching the Word.

Many of our people in America did not appreciate Bro. McGarvey's true disposition and worth. He was so unflinching in his devotion to duty, and so merciless in his criticisms of those who sought to displace, as he considered, the Word of God, with the traditions of men, that many only came in contact with the soldier spirit of Bro. McGarvey, and never felt his intensely human interest in his brethren, and in all mankind.

No student of his will ever forget his love for the Word. I well remember one morning in chapel, when he was reading to us from the New Testament, a passage descriptive of the glories of the future, his voice broke, the tears coursed down his



cheeks, and he closed the book, unable to proceed. The impression was spiritually dramatic. I saw that morning a love for the Word of God, amounting to a passion, never demonstrated by any devotees of the destructive criticism known to me. During the latter part of his ministry in Lexington, Ky., Bro. McGarvey was a member of, and an elder in the congregation, and I shall always remember his helpful talks at the communion table, and his annual sermon, for on the occasion of his birthday anniversary he would ask with a smile for the privilege

of celebrating it by addressing the congregation. It was always granted, and the house would be crowded. His favorite theme was the Resurrection. It was a reality to him, and became a reality to us, as in Scriptural terms, with simple speech he told us the "old, old story." Thank God for such great teachers. And may he raise up to the dear old College of the Bible at Lexington, Kentucky, one who can worthily wear the mantle of service bequeathed by this good servant of Christ Jesus, John W. McGarvey.—W. H. Allen.

hairs and kindly wrinkled face are worthy of more honour than to spend the evening time in frets and fears and moroseness.

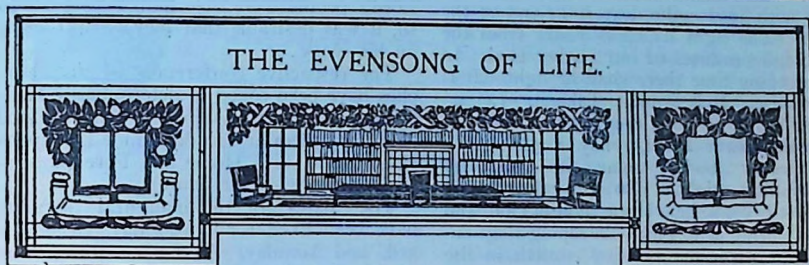
Do you wish to know the secret of joy in old age? Here it is—Keep young, and sweet, and hopeful. Still love, and keep looking forward. Live in the future, not in the past. Dr. Alex. Maclaren, the great English preacher, who recently passed away, was one of the youngest of old men. He would often go long walks with his young men, and he was the most active, sunniest member of the company. His mind constantly fed on helpful and invigorating food; his hands had a congenial task; he companioned with the young; he kept growing, and so in the evening time there was light, because his soul was young. Listen to blind George Mathieson:

"There is a life that remains ever young  
All through the day, all through the day,  
Singing at evening the song it has sung  
All through the length of the day.  
Love is the glory that never grows old,  
Telling the story a hundred times told,  
Keeping it light where the shadows have rolled,  
All through the length of the day."

#### Jays.

Old age has its dangers, but they are or should be really insignificant to the joys of the evening time. When Napoleon in his many European wars was hard pressed, he did not command the raw boys to be brought forward; he did not ask for the inexperienced men who were fighting their first battle. No, he called for the Old Guard, men who had been with him through thick and thin, men—many of them—whose hair was grey, men who had lived long. They were his chief support when the battle was fiercest and most anxious. Why did Napoleon rely so much on the Old Guard? Because they were men of experience and ripeness, with a history behind them. A life well spent in worship to God and service to men ripens with a rare mellowness as year passes year.

What inspirations have come from aged people, and what mighty works have been done. I well remember two dear old souls who wended their way to church whenever the weather permitted in a little country town of Victoria, Australia. Their name was Church—Mr. and Mrs. Church—how appropriate. I will tell you it was an inspiration to all to see those old saints in their accustomed place at the morning service. It is a beautiful tradition which has gathered around the last days of John the Beloved. He was an old man, nearly one hundred years. The dark days of Patmos were forgotten. John was again with his faithful people at Ephesus. At the morning meeting he would mount the pulpit with a tottering step, and as the tears trickled down his dear, worn face, would talk as a father to his people: My little children, love one another. That was all, and those simple words coming from such a heart were worth far more than thousands of the world's greatest sermons. Think of Mil-



By A. J. Saunders.

"And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: but it shall be one day which is known to Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light."—Zechariah 14: 6, 7.

Perhaps you have seen that beautiful and suggestive picture of the aged man with bent form, silvery hair, tottering gait, leading by the hand a bright, curly-haired, little boy. Much has been written and spoken about the boy; his possibilities, our attitude towards him: "A little child shall lead them." But I wish especially at this time to look at the other person in the picture—the dear old grandfather, who represents the eventime of life.

"Old age is like the evening grey,  
Closing around the traveller's way,  
Who faint and weary seeks the road  
Which leads him to a safe abode."

Everyone is impressed with the glory of the eventime. Early spring nature paints with beautiful and striking colors, but the autumn brings the fruit. Is there a more beautiful sight than a field of golden grain waving in the breeze? With trees which lose their leaves in winter the prettiest tints of color are seen in the autumn of their life. It would seem as though nature had reached her perfection in the even-time. So should it be with men—at eventime there shall be light.

#### Dangers.

Let us look for a moment at the dangers of the evening time. In the mid-day of life one is so engaged in many activities that burdens seem light, difficulties vanish, and one has little time to think of the sombres of life. But the time comes, and it seems to hasten its coming, when the dull, grey

days are experienced, and time is afforded for rest, meditation, and prayer. The mere fact of being old, and growing older is to many people a burden. We all know of people who positively refuse to be called old. But why? Old age is a glory; old age may be the crown of life; old age can be the stock-taking time; old age should be a benediction. Do not, I pray of you, lament the fact that you are growing older every day. There are compensations. As Cowper wrote so sweetly—old age claims our reverence:

"Youth has a sprightliness and fire to boast,  
That in the valley of decline are lost;  
And virtue with peculiar charms appears,  
Crown'd with the garland of life's blooming years.  
Yet age, by long experience well informed,  
Well read, well temper'd, with religion warm'd;  
That fire abated which impels rash youth,  
Proud of his speed, to overshoot the truth,  
As time improves the grape's authentic juice,  
Mellows and makes the speech more fit for use,  
And claims a rev'rence in its short'ning day,  
That 'tis an honor and a joy to pay."

When an earnest, active person feels that his work is done; that he is an encumberer; that he is not wanted; then is old age dangerous. Byron says that solitariness is the worst danger of old age:

"What is the worst of woes that wait on age?  
What stamps the wrinkles deeper on the brow?  
To view each loved one blotted from life's page,  
And be alone on earth as I am now."

This of course leads to moroseness, and the bleakest winter days of old age are those when one sits down and morosely frets over the passing of life's work days. O my brother; sister, shake off this evil spirit. Let not your sun go down behind a cloud. You have lived too long; you have worked too hard; and accomplished too much; your grey



ton—old and blind—yet he wrote "Paradise Lost and Paradise Regained." See W. E. Gladstone, the grand old man, ruling the House of Commons at the age of 84. Did you ever hear of Sarah Hosmer, that dear old Christian lady, whose heart ached for the millions of India? She was not in the limelight. She was only a poor, hard-working woman, but she made her life and work count for a good deal. She lived by her needle. Five missionaries already were at work in India, sent out by her money, yet at the age of 60 she said, "O, if I could send out but one more I could die happy." With her needle and thread—stitch after stitch, she worked day and night, until another—the sixth missionary was speeding toward India.

These are some of the joys of the evening time. How delightful to sit out on the lawn in the cool of a summer evening. The day has been long, and hot and trying, but good work was done. The evening time is full of rest, happy memories, and quiet joy. So should it be with the earnest Christian. The heat and labor of the day have been trying; there was hard fighting and loads to lift; the day seemed too long, but now it is evening time. God's hush has stilled the turmoil of the day. And at evening time there shall be light.

"The tallest lilies droop at eventide,  
The sweetest roses fall from off the stem;  
The rarest things on earth cannot abide,  
And we, too, are passing away like them;  
We are growing old.

We had our dreams, those rosy dreams of youth;  
They faded, and 'twas well. This afterpine  
Hath brought us fuller hopes; and yet, forsooth,  
We drop a tear now in this latter time  
To think we're old.

We smile at those poor fancies of the past—  
A saddened smile, almost akin to pain;  
Those high desires, those purposes so vast,  
Ah, our poor hearts. They cannot come again.  
We're growing old.

We move along, and scatter as we pace  
Soft graces, tender hopes on every hand;  
At last, with grey-streaked hair and hollow face,  
We step across the boundary of the land,  
Where none are old."

#### Young people.

Just a word in conclusion. Young man, young woman, listen to me—Respect, love, honor the aged. What hard things we sometimes say—the old man, the old woman, fossils that ought to go on the shelf, behind the times, too slow to catch worms. Ah, for shame. The very life we have, the grand opportunities which we enjoy, the legacies of the past are ours because of them. We owe what we can never repay to those who have piloted the way for us. The Chinese see many things to admire in our western countries, but this they hate, and can never understand—the disrespect of our children and young people. In China they reverence old age; grey hairs and a bent form and wrinkled face are marks of honor.

They worship their ancestors. I make a plea for the respect of old age.

On the other hand you whose sun is going down, keep ever young; wear a smile; live in the present looking toward the future. O, do not let sourness, moroseness, a grumbling, dissatisfied spirit eat like a canker into your soul in the evening time. No, it must not be. Take this sweet message with you this morning: In the evening time there shall be light. The light which issues from a life well lived, and work well done. The light which always accompanies happy and helpful companionships. The light which comes from constant fellowship with Jesus—the dearest Friend of the aged. The light which is yours from the rich, full promises of our Father God. In the evening time there shall be light. It is a promise. It is yours. Take it. Let no one rob you of your evening joy. May it ease the heavy heart, may it strengthen the weary body, may it light up the fading sight. Go on, dear soul, the best is yet to be. Hope thou in God, and he will bring it to pass. Weeping may endure for a night, but joy cometh in the morning. Earth has no sorrow which heaven cannot heal. "The Lord bless thee and keep thee. The Lord make his face to shine upon thee. The Lord lift up his countenance upon thee, and give thee peace." At evening time there shall be light.

"There is no sadness in life's eventide,  
When God is there: his hand doth gently guide  
The weary pilgrims on their homeward way—  
Toward the land of everlasting day.

Life stretches out before thee—not behind;  
Look on—not backward; so thy soul shall find  
Green pastures in old age—a pleasant place,  
Bright with the shining of thy Father's face."

#### Union of Baptists and Churches of Christ at Port Pirie, S.A.

For some months past individual members of both of the above churches have been discussing the idea of a union between them. No definite steps were taken in the matter until the last week in October, when it was unanimously resolved by both congregations that union was desirable, and that steps be taken to bring it about.

The following were then appointed to draw up a working basis of union:—Bren. R. Taylor, Wm. Clark, J. Lawrie, E. A. Marshall and W. E. Hamp, from the Baptists, and W. Morrow, T. Pillar, H. Arnold, H. E. Mudge, and W. C. Beiler, representing the Church of Christ, who have since met, conferred together, and definite decisions have been arrived at.

The Baptist brethren have shown by the things they have conceded to that they are willing to sacrifice in order to bring about the desired union, and because of that union was possible.

The name of the united church is not definitely decided, but the suggestion is that it be called "Christian Church."

The qualifications for membership are as follows:—That the church be composed of believers in the Lord Jesus Christ, who have been immersed, or in other words, baptised believers.

The ordinance of the Lord's Supper to be a central feature of the morning service every Lord's day. No encouragement to be given to the unimmersed to sit at the Lord's table. The idea is not to invite or debar.

The matter of offerings will be left with the united church to determine. If the Lord's people were able and willing to do so, it was desirable that they should carry on his work.

The respective conferences of the churches have been asked to determine by Conference the relationship of the united church to them and to determine the financial matters, viz., Home and Foreign Mission offerings of the church.

The dates for the inaugural services have been fixed for Lord's day, December 3rd, and Monday, December 4th. The morning service will be held in the Baptist chapel, and the afternoon and evening in the local town hall.

H. J. Horsell, President of S.A. Conference of Churches of Christ, and E. W. Smith, President of S.A. Baptist Union, have been invited to attend and take part in the services.—W. C. Beiler, Sec. of Committee.

#### Acknowledgments.

##### FOREIGN MISSION FUND.

Victoria.—Church, Swanston-st., per Miss E. Kemp, 15/-; per Miss Huntsman, 41/15/3. South Australia.—Bro. and Sister, for four colporteurs and native teachers, Australian Station, India, £25; F.M. Band, Grote-st., for Miss Tonkin's orphans, £5.

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## A Splendid Church Extension Proposition.

By W. J. Taylor.

The Church Extension Building Fund is to the Australian brotherhood a somewhat new method of building church houses. Even in America it is not of great age, for it has only been working for 22 years, but in that time has accomplished a tremendous amount of work. It has aided in the erection of over 1250 buildings; it has a permanent fund of over 750,000 dollars, and it has made loans of about 1,500,000 dollars. All this has been accomplished with a loss of only 563 dollars.



W. J. Taylor.

In South Australia the fund is in operation. Four buildings have already been erected by its aid, all of which have added greatly to the success of the cause in the State. Probably three of these buildings would not have been erected, but for the aid the churches received, and at least two of the causes would not be now in existence, or if existing, it would have been under severe handicaps that would have spelt failure. This article is to present to the brethren of South Australia the claims of what has been decided upon to be the next building enterprise of Church Extension in this State. But I want you to recognise the advantages and splendid possibilities of the idea of Church Extension.

It is a splendid idea because of the sense of security it gives to ambitious churches. The mission church might be able to build, but fearing to attempt it, needs the assurance of Church Extension to say practically, "Go in, be not afraid. We'll see that your undertaking proves a success." Encouraged and assured by this means it begins to climb the rough and rocky mountain of a building enterprise, and upon reaching the tableland of permanent success, with debts all paid, and money in the treasury, finds that what was needed was not so much assistance as assurance, not so much help as encouragement, not so much security as a sense of security. If we had possessed this means, many small struggling missions of the past which have died, would have become self-supporting churches, which in time would have assisted in building other houses, and have helped to maintain the work.

But the majority of churches require more than the sense of security. Actual help is what they need, the denial of which foreshadows them to gradual decline, and ultimate extinction. It is almost as well to try and grow a kernel without a shell, as a church without a building. As well ask a man pained from head to foot, to arise and do a day's work, as a discouraged homeless church to push forward the kingdom of God. As well set a horse to pull without harness, as a congregation to work without ample facilities. In these days of organised Bible Schools it is impossible to do satisfactory work without a build-

ing suited to the work. We cannot hope to accommodate the various departments without a building designed for it. Some are satisfied to do as our fathers did, but many of those fathers have caught a vision of greater things, and have changed their methods of work. The church must provide for the auxiliary which gives it a large proportion of its members.

For the sake of the community the Church Extension should strike home to our hearts. The building it helps to erect stands in the community as an expression to the world that religion is the most important thing there. It is an advertisement, that the church is a permanent institution; it tells that the people who erect it are filled with the desire to do good. We believe that the plea meets the needs of men, but it has to be backed up with energy and enterprise, sand and spirit, push and progress. If you want your candle to shine, you put it in a candlestick, not under a bushel. If you want the divine plea to be seen and read of men you must present it in a suitable building, not in a dancing hall, or a lodge-room. It must have visible expression if it is to conquer. It must have a power house if it is to be an electric battery, to charge and fill all around with warm, earnest, trobbing life. Hence the importance of Church Extension as its house-builder. To deny church extension generous aid, is to deny the divine plea the earthly habitation, and a home it must have to win.

Church Extension is the accompaniment of Home Missions, either of which without the other is to some extent inoperative. It is one of the great wings with which our movement is to soar throughout the world. The way of salvation is present; Christ lifted up draws all men unto him, the house of God built up will go far to hold all men.

Semaphore, which is the next Church Extension building proposition in South Australia, is one of the large residential suburbs of the city of Port Adelaide. We have no church nearer than Queenstown, which is about three miles distant, and has sufficient work to cope with the population around it, much less the people of Semaphore district. There are a number of districts which are reached from Semaphore as a centre: Exeter, Glanville, Largs, Sandwell, Birkenhead, Kew, etc. These all lie between the Port, river and the sea, and are not affected to any large extent by churches on the Port side of the river. It is estimated that in these districts there is a population of 10,000 to 12,000. It is also a favorite seaside resort, and for that reason needs a church house. In former years we have not had a place of worship for the summer visitors, and we have lost large numbers of members who have come to reside in the district. I can safely say that at the present time there is at least 40 or 50 who have either gone to other churches and become attached to them, or have drifted back into the world. Semaphore is going to make great advances during the next few years. It is impossible to find a vacant house in the neighborhood, and buildings are being erected in rapid succession. The deep drainage is being laid, which also means extra popularity for the suburb as a residential locality of Port Adelaide, and as a seaside resort. Because of it being the residential part of Port Adelaide, it is different to most seaside resorts, being more permanent than those towns which depend

on summer patronage, and the popularity of being favorite seaside resorts.

A church was established in Semaphore by W. C. Brooker, and the brethren living here about two years ago. S. G. Griffith last year held a mission which met with great success, after which an evangelist was stationed there. The present membership stands at 98. Gospel services have been conducted just over a year, during which time over 50 persons have been added to the church by faith and obedience. Meetings are held regularly by the evangelist, and the attendance is good. The people are readily taking hold of the plea. The Bible School is growing. This small church last year raised about £400, including a special effort to purchase a building site, which is free from debt, and is situated in an ideal locality. The church now meets in the town hall, which has been the only place procurable on the Lord's day. The hall is large, and an undesirable place in which to conduct our services. Its associations do not tend to reverence, and retard the work to a great extent. We are unable to arrange the week-night services as could be desirable, but many of the homes are open for prayer meetings and training classes. Most of our membership is young people, who require more work, which cannot be started until we have a building.

Brethren, if Church Extension ever had a good proposition it is certainly to be found in Semaphore. We need a church home, and have been promised it. The work is retarded for the lack of it, the church needs the help to erect a building which will give evidence of permanency, and will help bring the gospel before the people of a large, progressive, and needy community.

Money invested in the Church Extension work brings in large and enduring returns. It returns over and over again. This is illustrated in what £1,200 will accomplish when it is given to the Lord to be used in this way. The first year it will house a homeless church, and at the end of the year £80 principal and £12 interest at 1 per cent. will have been returned. The second year there will be a similar amount returned from the borrowing church. At the end of five years there would be back in the fund about £450, which would help to erect another building, or at the end of ten years there would be about £900 of principal and interest returned, and another house could be erected. This is based on the estimate that not more than the required amount is returned each year, which is that four of the 60 equal quarterly instalments is paid. The probabilities are that in a few years a mission church which would have been meeting in a hired hall, would have a house of its own, the money that would have been given away as rent has been made to pay for its own house, and the church because it has its own house has become self-supporting, and has become able to support other causes, or even to establish a mission, which in time again is able to follow in the mother church's footsteps. So the work will extend and prosper, and the country in which we live will have been won for Christ, helped by the splendid idea of Church Extension.

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## In the Realm of the Bible School.

### NEHEMIAH AND HIS ENEMIES.

Sunday School Lesson for December 10,

Nehemiah 6.

A. R. MAIN, B.A.

We resume our study of the opposition which the devout and patriotic Nehemiah had to meet in his work of rebuilding the walls of Jerusalem, and of the manner in which he was enabled to overcome all hindrances.

#### The wiles of the enemy.

Sanballat and his allies had failed to stop the work either by laughter and ridicule, or by profession of warfare. They now try fraud and guile. The wall was built, only the gates were not set up. There was no time to lose if the work was to be stopped. Sanballat and Geshem accordingly devised a scheme whereby Nehemiah would be enticed out of the city. In his absence, or at his death (for they sought to do him mischief), the other Jews would be discouraged and incompetent. But how get the leader away? They meditated, and got the very thing. "Come," said they, "let us meet together in one of the villages of the plain of Ono" (6: 2). They pretend now to desire reconciliation. They wish a friendly talk over differences. It really was not fitting that they should distrust and fight against each other. In a friendly conference peace might be found; surely a compromise could be arrived at.

Nehemiah's reply was a splendid one, not less so because, as it seems to me, it contained a trace of irony. For him it was indeed to be the plain of "O no," for he would not come! He pleaded the greatness of the work, and that in language which reminded the enemies of the very ground of their opposition and complaint. The work must not cease because of a desire for unity. Compromise is out of the question, when the attainment of it jeopardises the safety of Zion. The words in which Nehemiah replied furnish a splendid working motto for all now who are being tempted to leave their duty by any allurements of the enemy: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

#### A malicious slander.

Four times messengers come seeking for a conference, and failed. A fifth time Sanballat sent his servant bearing a letter, in which it was stated that it was reported that the Jews were fortifying Jerusalem, because they sought to rebel; and that Nehemiah himself sought to be king, hence his zeal in building. This letter Sanballat left open (v. 5), in order that the accusations made might be known. It was most skilfully worded. The report was widespread "among the nations." It is not merely among the mean and inconsequential people that the rumor had spread; but "Gashmu saith it"; and Gashmu (the Geshem of v. 2) was a great man and a leader. His word was weighty, and well worth consider-

ing. If the rumour were not stopped, then the report of Nehemiah's treason would reach the king of Persia—and the letter closed with a polite hint that Sanballat and Co. would see that it was so reported. Would Nehemiah not like a friendly conference now? The scheming, slanderous wretches!

There have been many good men who have withstood mockery and open attack in their work for God, who yet have given up on a charge that they were all the time working for their own advancement and glory. When the purity of one's motives in a work is called in question, it seems at first as if the surest way to refute the danger would be to resign. We can thus make it clear that the report is not true. Yes; but the work stops. Nehemiah did a braver, stronger thing—he kept on doing his work. He knew they lied. He knew that God was aware of the rightness of his motives. Any weakling can resign; it takes a strong man to go on doing his duty in the midst of misrepresentation. Gashmu reports it! They say—what say they? Let them say! "There are no such things done as thou sayest, but thou feignest them out of thine own heart" (v. 8).

Yet the letter caused much alarm. The danger was real. The usual resource was made to prayer. See again the charming ejaculatory prayer inserted in the midst of the narrative: "But now, O God, strengthen thou my hands" (6: 9).

#### A "prophet" hired.

Sanballat and Tobiah hired Shemaiah, apparently a priest who claimed to be a prophet also. This man urged Nehemiah on grounds of personal safety to seek refuge in the temple. Shemaiah could make such a course appear reasonable. Nehemiah need not think such a course cowardly. In safeguarding his own life, he is regarding the welfare of the people. If Nehemiah be killed, where will the building be then? The governor saw enough of the plan. He perceived the guile of Sanballat. He knew that such an action as suggested would be used by the very men who recommended it to his utter discredit. So he indignantly replied: "Should such a man as I flee?" That is not pride—it is self-respect. W. L. Watkinson says, "Nehemiah was building the wall about Jerusalem, but his self-respect was a grander wall about himself." "Such a man as I"—commissioned by God to do this work? Nehemiah saw that God had not spoken by this false prophet.

I wonder how many of us would have been caught by this dodge. The opposition seems to be more skilfully conducted as we go on. Here a reputedly holy man of God urges a course of conduct. He claims to be sent from God. But no messenger from God contradicts God's own Word. Nehemiah could not so surely know that this man came from God, as he did know that God wanted him to build the walls of Zion. So he wisely went on building. We think of another Old Testament character who failed where Nehemiah stood. In 1 Kings 13 is the story of

God's prophet plainly given God's word (vv. 8, 9), who was seduced by a lying prophet, claiming to give a later revelation of God's will (vv. 16, 17), and God punished him for it. Read, too, Gal. 1: 6-9, where Paul warns the Christians against receiving, even from the mouth of an angel from heaven, a message contrary to that which he gave to them. The principle is the same all through. God gives us the plain revelation of his will. He cannot contradict himself. Let us be established in the faith. All the passages cited are worthy of attention on the part of those who to-day are having revelations of the Spirit which somehow contradict what the Spirit said nine-teen hundred years ago.

#### Internal troubles.

The church of God needs to fear internal foes more than external opposition. I presume Nehemiah was an enemy within. In chapter 5 we have the story of a great difficulty which Nehemiah had to face. In their time of need, when all the Jews should have stood together as brethren, united against a common foe, the richer men oppressed their poorer kinsmen. Many were in deep distress, and their own people took advantage of their need by lending money at exorbitant rates of interest. With his usual courage, Nehemiah grappled with this problem. "I consulted with myself, and contended with nobles and rulers" (5: 7). He added his own example to words of instruction, and the evil was overcome. I think this was a more serious danger than all the machinations of Sanballat. To have Zion's walls built would be of little use, if the people of Zion were themselves divided.

In chapter 6, we have another lamentable fact revealed. Some of the Jews went over to the enemy (vv. 17-19). Some of the nobles found greater joy in the fellowship of unbelievers of high social position than in that of humble worshippers of the true God. It was not the last time in history that this was experienced, or that matrimonial alliances hindered the work of God. But think of what it meant to Nehemiah. His people, who once wrought diligently for God, who presented a united front to the enemies of the Lord, to basely desert, and for the sake of material gain to go over to the enemy! That is perhaps the hardest thing we have to endure. Many who once stood with us, who fought the Lord's battles, whom we loved as brethren, have gone out from us. May we have grace, as Nehemiah had, to go on building Zion's walls, and bring the work to which God has appointed us to a completion. May we be faithful, despite the assaults of foes, and the weaknesses of friends.





To speak of missions as if they were a hole and corner affair is to reveal an unparalleled provincialism.



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### The Triumphs of the Gospel at Daltonganj.

We baptised in our river a Bangali man of about 40 years of age. He was educated in a mission school in Calcutta, but learned the way of the Lord more perfectly since coming to Daltonganj about two years ago. He is a prospector for minerals and precious stones, for which our district is celebrated. He has now found the Pearl of great price—the uncorrupted primitive faith. This makes our tenth baptism.

We have two orphan lads, one a Brahmin of 18 years of age, and the other a Mohammedan of 12 years of age, taking shelter under our roof.

A little orphan girl of about 3 years of age came to us a few weeks ago, but she had been neglected and was reduced to a skeleton, and suffering badly. Mrs. Pittman did all that could possibly be done for her, but after three days she died. Coffins are unknown in this part of the country, so we wrapped the little body in a clean cloth and laid it in a grave in our garden. The heathen people will not touch a corpse for fear of ceremonial defilement. Even the men who dug the grave had to go away and bathe and wash their clothes, and one had his head shaved.

We have sent the young evangelist, Benjamin Sahay, to the Jubbalpore Bible College for further training. We had not the facilities here, but there he will be greatly helped and come back to us well equipped for his life work.

Our medical work continues to develop. Scores of people come for treatment. The evening school is well attended. Our Sunday evening services are often well attended with heathen men and boys. We have good times in the bazaar and always sell a good number of Gospels. Since our arrival we have sold 2200 copies. Surely there will be a harvest from such a sowing of the life-giving Word.

Five weeks ago, a young man, an orphan referred to above, about 18 years of age, came to our hungalow and asked us to give him instruction. His relations had treated him so badly that he had left his native village, and although he is a Brahmin, the highest caste, yet he has been earning his living by serving a Mohammedan. The Mussalman, however, had not treated him very kindly, and hearing that Christian people care for orphan lads, and feeling a desire for more secular education, he came to us. We took him in, gave him one of our rooms, supplied him with clean clothing and with Indian food which he cooked himself, and arranged for his instruction not merely in secular things, but in the highest and best. He behaved well, and made excel-

lent progress, and quickly grasped the elements of Christian truth. After five weeks' instruction he asked for baptism, and seemed so intelligent and earnest that we could not refuse him. So we baptised him in the river, and the following Lord's day received him into the fellowship of the little church. The conversion of a Brahmin is a rare thing, and this young man's baptism has made quite a stir in the town. The Brahmins of his village threaten that if they meet him alone they will give him a bad time, and as they have committed acts of violence, even murders in the past, we feel that we must be careful of him, and keep him near us as much as possible. In order, however, to train him for future usefulness we shall probably have to send him to a Christian school at a distance, and it may be just as well

himself a bright young man of the highest and proudest caste. It is a prophecy of the ultimate victory of the gospel in this great district over all castes and all forms of idolatry.—G. P. Pittman, Daltonganj, India.

### Bro. Watson Arrives in India.

Just a few lines to let you know that we landed safe and sound here this morning and hope to proceed in about two days' time by steamer to Bombay. We have had a very smooth passage indeed, and not very hot. We are both well, and have benefited by the voyage, especially little Nancy; she is as happy as a little sand boy from morning to night. We had just a few passengers aboard, but they were very kind and sociable.

I had opportunities of personal talks on Christianity, which I was very glad to take; some were very interested in the truths laid before them. We had two services last Lord's day—Church of England in the morning, and in the evening I took the service. A nice number came along. We had aboard 8 missionaries to India. It was delightful to talk with them and compare notes. We look forward to the work with joy, being assured that we are in the path of his will for us. Pray for us that we may be strong in faith and power that his word may run and be glorified in the salvation of souls. There will no doubt be difficulties hard to bear, but he will make us to be overcomers. Now I must close this with love to the brethren of Australia.—H. Watson, en route to Baramati, India.



Baptisms at Daltonganj, India.

Paul Singh is officiating. The converts are Emmanuel and his wife. In the foreground are Prachu Sahay (with the umbrella), and behind him his brother Benjamin, both of whom are supported by the church at Glenelg, S.A.

to put a few hundred miles between him and his caste people. As his heathen name was hard to pronounce, we have given him the name of Andrew, and we trust that like Simon Peter's brother, he will lead others to the Saviour. In this connection it is worth recording that on the day of his baptism he persuaded a Hindoo man whom he met to buy a Hindi Gospel. Andrew is of course only a babe in Christ, but he is receiving daily teaching in divine truth, and we ask for the prayers of the brotherhood that he may grow to the stature of a man in Christ Jesus. The Lord has thus shown his power in drawing to

### Missionary Post Cards.

The Foreign Missionary Committee have issued a set of 12 different post cards, as follows: Mr. and Mrs. Strutton, in both ordinary and native costume; Mr. and Mrs. Watson; Mr. and Mrs. Filmer; Mr. and Mrs. F. G. Goodwin; Mr. and Mrs. Davey; Mr. Jamie, the Chinese Evangelist; Miss Tonkin; Miss Thompson; Miss Tilley; the Chinese building in Melbourne, and Miss Tonkin's adopted girls. The set will increase missionary knowledge, and will stimulate those who possess them. Mission Bands, C.E. Societies, Bible Classes, and individuals everywhere, will be glad to have these cards. They can be had for 3½d. the set of a dozen, or 4½d. post free, from T. B. Fischer, Chesterville-rd., Cheltenham, Vic.

We are saved to save others; our hearts are lighted that we may light others.—*Peterhead.*





## West Australia.

**NORTHAM.**—Since my last report Bro. Cecil has continued to preach the gospel here to good audiences, until October 29th, when he farewelled to a large congregation. His four months' labor has been much appreciated. We are carrying on the work with the local brethren for the present. Sister Murray Little, of Lake-st. church, was a visitor on October 29th. Our morning meetings for breaking of bread are keeping up splendidly.—J. Platt.

**\*NORTH PERTH.**—On Wednesday, Nov. 1, the church held a social evening in the chapel to bid farewell to our Bro. Pollard, who is leaving us for a while to take up the work at Claremont, and to welcome Bro. R. W. Ewers, who is taking up the work in North Perth. During the evening we were favored with a solo by Sister Mrs. A. T. Eaton, from Lake-st., and several other solos were rendered by members of the church, the choir also rendered several items. Brethren Rhodes and Buckingham expressed our hearty thanks and appreciation to Bro. Pollard for his past services, and also tendered to Bro. Ewers a hearty welcome to labor with us. Bro. Rhodes then presented Bro. Pollard with a few books as a token of esteem from the church, after which we all partook of refreshments provided by the sisters, and a most enjoyable evening was brought to a close by the singing of a hymn.—E.H.E.

## Tasmania.

**KELLEVIE.**—Visited Kellevie in the interests of H.M. work. Spent five days here and had four services, one of which was held at Coppington. If only an evangelist could be stationed here a fine cause could be developed. Although the weather was wet and rainy, about 60 people were present, who listened attentively. A gospel mission with an evangelist to follow would establish a good church here. The brethren at Kellevie received the writer very warmly.—A. P. Wilson.

## New Zealand.

**AUCKLAND (Ponsonby-rd.).**—During the week a very successful Band of Hope meeting was held, and also a social to close the present session of the Mutual Improvement Society. Bro. and Sister J. C. Laing have removed to Devonport, and will unite with the little church there. Our brother is a capable, enthusiastic worker. Bro. and Sister C. Wood and family have also removed to Devonport, and are much missed by us. Bro. Grinstead gave an address this morning on "Infidelity: Its Cause and Cure." Bro. Stanley Pilkington, from Scotland, was received into fellowship. Bro. Turner is preaching for two Lord's day evenings at Pt. Chevalier, a comparatively new preaching station, which has just been taken over by the Home Mission Committee. Mr. Grinstead will, if it can be arranged, take the next two Sunday evenings.—F.D., Nov. 12.

**KAITANGATA.**—Since last writing we have had a visit from our South African missionary, Bro. F. L. Hadfield. He lectured for three nights—Oct. 20, 21 and 23—on the work in South Africa. His lectures were accompanied by some splendid photographic lantern slides being pro-

jected on a screen by a first-class optical lantern. Bro. Hadfield's collection of slides certainly made his lectures very interesting and instructive. He is a devoted laborer, and brought very vividly before his hearers some of the great difficulties and dangers connected with mission work in South Africa. He had good meetings and a collection was taken up to help in starting the new work at Ingoine, at several of the lectures. Bro. Hadfield also spoke to a good house on Sunday, 22nd. An annual church and S.S. social was held on the 25th, and a very enjoyable time spent. A number of items were well rendered by the children, in the shape of recitations, duets, songs, etc. Some selections were given by Mr. A. Jarvie on the graphophone, and were thoroughly enjoyed. Bro. J. M. Innes made an efficient chairman and made special reference to the anniversary as being the 25th (quarter century). The choir, under Bro. Mackie, sang some nice anthems.—G.A.G.

**INVERCARGILL.**—Prospects are bright at present. The church has been energised by the recent Harward-Binney Mission, followed by the F.M. lectures of Bro. Hadfield. The four weeks' mission resulted in five confessions and increased enthusiasm amongst the membership. Bro. Hadfield's lectures have undoubtedly been a distinct spiritual gain to the church, and have enlisted the interest of many in the F.M. work. The meetings were large, the rally night witnessing a crowded house, and recording liberal contributions to this worthy work.—C. A. Batt.

**NELSON.**—Nov. 5, there was a large attendance at the meeting for the breaking of bread. Visitors: Sisters Price, Duncan, Gardner; and Bren. Gardner and S. J. Mathieson. Bro. Brough exhorted. Bro. Verco journeyed to Spring Grove, it being the anniversary of their Bible School. S. J. Mathieson occupied the platform in the evening at Nelson, his subject being, "The Value of Man." There was a very large congregation. All were delighted with our brother's address. We note with pleasure the improvement in Bro. Mathieson's health.—E.M.J.

**OAMARU.**—Nov. 5 was Bro. Mathieson's last Lord's day with us before his departure for the United States. The morning service was well attended, visitors from Auckland, Ashburton, and Dunedin being among those present. Bro. Mathieson exhorted the church. The collection taken at this service was a record one. In the afternoon, being decision day, Bro. Mathieson gave an earnest address to the children. At the close two from the Junior Bible Class took their stand for Christ. At the gospel meeting the church was filled in every part, when our brother gave an address on "The Unchanging Christ." Three young men and four young women made the good confession. The members of the Orange Lodge attended this service in a body, and during the evening a collection in aid of the leper work in India was taken up. Last Thursday night a public meeting was held to bid our brother farewell. Bro. McDonald, of Dunedin, presided over a large gathering. Short speeches were given by members of different denominations in the town. Miss Simmonds, on behalf of the Bible Class, presented Bro. Mathieson with a gold sovereign case. Bro. Harward then presented him with a purse of sovereigns on behalf of the church. Bro. Mathieson feelingly replied. During the evening Bro. McDonald was presented with an illuminated address in recognition of service rendered to the church here in connection with our new

building. Bro. Binney is to conduct the services here for the next four weeks.—F.S.R., Nov. 5.

## Queensland.

**ZILLMERE.**—Our tent mission closed on Sunday, Nov. 5. Throughout the mission a splendid interest was manifested. We had a visit from a number of the Brisbane brethren during the mission, and on the evening of October 24 some 20 members journeyed out to be present; their presence was greatly appreciated. The missionary, Bro. Jinks, right loyally and lovingly presented the truth. One night was devoted to the temperance cause, Bro. Jinks speaking. During the mission three confessed Christ, and one was received by letter. The thanksgiving social held on Monday night, Nov. 6, proved enjoyable, and a fitting close to a successful mission.—W.W.

**ALBION.**—We had a splendid meeting on November 5, when Bro. Bignill extended the right hand of Christian fellowship to Bro. and Sister Jinks, who have come to live at Albion. Our Bible School is increasing in numbers, and on Nov. 12 rendered the Children's Day programme very acceptably, when a number of parents and friends were present, the offering amounted to 16/.—F. Enshelmaier.

**ROSEVALE.**—Last Sunday night Bro. Mason delivered his farewell sermon. The building was filled, and deep interest manifested throughout. The following evening we held a social to bid them farewell. The weather was very favorable, and our chapel proved far too small for the occasion. After a short devotional service, the Children's Day exercises were rendered, proving a complete success. Collection, £2/11/3. Afterwards short speeches were made, regarding Bro. Mason's work in this centre. Bro. Mason, in responding said that if he and Mrs. Mason came to Queensland, they would find their way to Rosevale. Bro. Mason has labored amongst us for a little over two years, during which time he has made many friends. As a small token of our esteem toward Bro. and Sister Mason, we presented them with a suitably inscribed solid silver tea-pot. Towards the close of the meeting refreshments were handed round. Our prayers are that God may richly bless Bro. and Sister Mason's labor. We trust we shall have two men engaged in the West Moreton circuit, when Bro. Mason visits us again.—J. Christensen.

## South Australia.

**YORK.**—The writer baptised a man on the 14th. We had the privilege of a visit from Bro. Filmer, who gave a fine address. There was a splendid attendance. Bro. Reeves, of Berri, has been meeting with us for some three weeks. We are sorry to have lost Bro. W. Jarvis, who has gone to Berri. We are indebted to E. J. Paternoster, junr., for his services from time to time, also W. J. Taylor for his address on Nov. 5.—H. J. Horsell, Nov. 19.

**QUEENSTOWN.**—Nov. 19 witnessed the S.S. anniversary celebrations. Bro. Taylor exhorted the church in the morning. In the afternoon the teachers and scholars rendered the F.M. song service, "Sarubai." Bro. Brooker preached the gospel in the evening. Splendid meetings all day. At a social gathering on Monday evening, 13th, advantage was taken to present to Sister Brooker a small token in recognition of the sacrifice she is called upon to make by reason of the services rendered to the church by Bro. Brooker. At the mid-week meeting on 15th inst., Geo. Saunders delivered to a large meeting an instructive address, "How We Obtained Our Bible."—A.C.

**NORTH CROYDON.**—Bro. Minear having resigned the secretaryship of the church, all correspondence will now be addressed to Bro. Thos. Flint, Cator-st., West Hindmarsh, S.A., the newly appointed secretary. We are having good attendances at our meetings, both morning and evening. E. J. Paternoster spoke both morning



and evening. We had Bro. Filmer with us this afternoon, when he gave an address to the Bible School and the parents about Pentecost Island. Bro. and Sister Bartlett, junr., have been called upon to part with their little one, eleven months old. Our sympathy is with them in their sad bereavement.—F. Plant.

SEMAPHORE.—Splendid meetings to-day. Bro. W. C. Brooker exhorted the church this morning. Four who were immersed during the week were received into fellowship. The writer preached at night to a good audience on "The Tabernacle, Typical of the World, the Church and Heaven."—W. J. Taylor.

GROTE-ST.—Splendid meetings to-day. This morning F. E. Thomas addressed the church, and in the evening H. N. Holmes, late Gen. Sec. of the Y.M.C.A., Wellington, N.Z., preached the gospel. At the close of the service one came forward and made the good confession. Bro. Thomas, our evangelist, is much benefited in his health since going into the country for a rest.—W.J.M., Nov. 19.

KADINA.—Our mission is now over, and the tent is ready for the mission in Wallaroo. Bro. Griffith started his mission there to-day. Thursday night at our service Mrs. Tremelling confessed Jesus. To-day four sisters and one brother were received into fellowship—three sisters by baptism, one sister by letter from Queenstown church, and a brother restored. This afternoon the writer had 54 members in his Bible Class.—E. G. Warren, Nov. 19.

UNLEY.—On Monday evening the C.E. Society tendered Miss Olive Jones a farewell social prior to her returning home to W.A., after some years' residence in Unley. The president of the Society, Mr. Gore, and the church secretary, Mr. Messent, said a few words of appreciation of Miss Jones' sterling work in the C.E. Society, the Sunday School and the church, and wished her a happy future. Songs and a recitation were rendered, and refreshments partaken of, and Mr. Gore, on behalf of the Endeavorers, made a little presentation to Miss Jones, who feelingly responded. On Wednesday evening a special meeting of church members was held, when it was agreed to accede to Mr. Gore's request to be released from his position as evangelist in three months' time, and the officers were authorised to endeavor to secure G. T. Walden, of Enmore, as Mr. Gore's successor. All are desirous that Mr. Walden will be able to accept the invitation. On Thursday evening five girls from the S.S., who recently made the good confession, were immersed, and this morning were received into membership. To-day A. G. Saunders spent the day at Unley. In the morning he gave a splendid missionary address. In the afternoon he delighted the scholars with a clever and interesting chalk talk. In the evening he preached on, "Behold the Man."—P.S.M., Nov. 19.

PROSPECT.—A very pleasant evening was spent by the Young People's Society last Wednesday, Nov. 15th, with Sister Mrs. Henshaw, at Medindie. 23 members were present. The programme consisted of readings, essays, and an address, and hymns from the C.E. Hymnal. The evening's subject was, "Lessons from Great Lives." The Society has joined the district division of the General C.E. Union. We think this is a step in the right direction. All branches of church and Sunday School work are in a promising condition.—L. Thomas.

WALLAROO.—The tent mission conducted by S. G. Griffith commenced to-day. For two years and six months we have met for worship in my house. This morning we assembled in the tent. 17 broke bread, and we had a fine message from Bro. Griffith. To-night he spoke on "The World's Chief Need." It was a powerful sermon, and a fine gathering, 150 being present. Splendid interest.—E. J. Killmier.

HINDMARSH.—Nov. 19, special services were held in memory of the late Bro. F. Milton. At 11 a.m., T. H. Brooker, supt. of the S.S., spoke and gave a brief resume of the 20 years' work of Bro. Milton as the S.S. secretary. At 6.30, I. A.

Paternoster also spoke on the same subject. Special anthems were rendered by the choir. At the conclusion of the gospel service, one young man came forward. There were good attendances at all the meetings.—J. W. Snook.

NARRACORTE.—We had Bro. Allan, of Gawler, with us last Lord's day. In the afternoon he addressed the Bible Classes. We expect to have our evangelist back next Lord's day. The meetings have been fairly well attended during his absence. Bro. Wardle has been in charge of the evening meetings. Bro. Parker and Hawk have addressed the church in the mornings.—N.J.G., Nov. 13.

GLENELG.—After the gospel address to-night one young woman made the good confession. We are hoping many more will decide ere long.—E. W. Pittman.

BALAKLAVA.—On Nov. 9 the quarterly business meeting of the church was held. The reports showed all departments of the work to be in a healthy condition and making progress. During the quarter we have received four from sister churches, and there have been two confessions. The services are well attended. The treasurer's report was satisfactory. During the quarter £108/1/5 had been raised for all purposes, and the balance in hand is £35/12/11. We are contemplating the introduction of the individual communion cups. The church will be asked to vote upon the matter on Lord's day morning, Nov. 26. The church anniversary held on Oct. 29, and the tea meeting on Nov. 1, were a great success. We had with us Bro. J. W. Wiltshire, from Stirling East, who gave us two fine sermons on the Lord's day. The sisters provided the tea. Bro. D. Gordon, of Alma, and Bro. A. H. Wilson, the evangelist at Alma and Owen, were present, and gave us earnest and helpful messages. The choir sang several anthems very nicely, under the leadership of Bro. A. Doley.

## New South Wales.

GRETA.—This is a bright little N.S.W. township lowlying amidst adjacent hills. Successful mining and agricultural development assures it a prosperous future. Its future for the Restoration movement is as big with promise as that of its industries. Last week the writer partook of the kindly hospitality of Bro. and Sister A. Jones, and assisted to set in order a church after the New Testament pattern. There are 10 disciples in this place, and with commendable zeal they are uniting to preach the old gospel. Bro. A. Jones is secretary of the new church, and Bro. Will Cox, treasurer. Greta is one of many townships in the Newcastle district lightly touched by denominational influence and untouched by the Church of Christ. The harvest indeed is wide and white; the lack is laborers.—W. D. More.

MANNING RIVER.—On November 1, Taree Bible School held a seaside picnic, which was highly successful. Bro. Burns has been preaching to increasing audiences. The country parts are mapped out into lines of regular visitation, and the people have a mind to work.—H. E.

LILYVILLE.—Mr. F. Bird, missionary from China, was with our Bible School during the week. On the Saturday following, the Bible School and the friends had an outing to La Perouse, where an enjoyable day was spent. At the Lord's day services yesterday two made the good confession. Bro. Bryant was the preacher. He gave a faithful gospel address on the subject, "Salvation."—J. Fox.

ROOKWOOD.—Last Lord's day morning E. Andrews exhorted the church. At the gospel service Bro. Williams gave a temperance address. In the afternoon the Bible School took part in the United Bible Schools Demonstration. A good gathering faced the speakers. We had a real good time. This morning Bro. Williams exhorted. A good attendance was present. At the gospel service we had a good meeting. We are preparing for our anniversary, Dec. 3 and 5, also Xmas Eve service.—M. Andrews, Nov. 19.

PADDINGTON.—Meetings to-day were overshadowed with sorrow. During the week the son of our beloved Sister James was killed.—Bro. John James, age 26, living at Newcastle. He was riding his bicycle and was thrown beneath a passing trap and instantly died. We sympathise very much with his wife there and the family here. Bro. John Fox was with us to speak. Three were received into fellowship. At night we had the joy of seeing three more decide publicly for Jesus.—A.E.I.

ENMORE.—Good meetings all day, Nov. 12. Miss Isabel Lyall, of Melbourne, and Bro. and Sister Jones, of Unley, S.A., were with us. At the night service Bro. Walden preached. Two men, a married lady, and one of our young lads from the Bible School made the good confession. The first three were baptised the same hour of the night. We are all grateful to those brethren who assisted at the various services during Bro. Walden's absence in Adelaide.

LILYVILLE.—Last Lord's day we held our Children's Day, which passed off successfully. We had the pleasure of the presence of Mr. J. Watriani, the king of the Loyalty Islands, who told his hearers of the troubles of his people and their desire to love and serve King Jesus, and exhorted one and all to surrender up to the Lord of life. The collection taken up for Children's Day was 5/2/6, and we still hope for more.—J.F.

MEREWETHER.—Last Lord's day we had a visit from Bro. A. Fraser, of Erskineville. He exhorted the church. In the evening Bro. More preached. After the service a young woman was baptised.—S.L., Nov. 20.

LISMORE.—As a result of the proclamation of the gospel by Bro. Hagger, nine have confessed their faith in Christ. Six were received into fellowship last Lord's day morning. Bro. Rose gave the exhortation and also preached the gospel at night. Bro. Rose is doing a quiet but very effective work for the Master in Casino. Bro. Hagger went to Casino last Lord's day. This week we are having a week's special meetings for the deepening of the spiritual life of the church and a splendid interest is manifest. On Nov. 26 we are having two weeks' mission services, and are looking forward to accomplish a good work for the kingdom of Christ here.—E.A.P.

NORTH SYDNEY.—At the morning meeting on Sunday last we were glad to see a number present who have not been meeting for some time, also visitors from Enmore. Bro. Saunders gave a stirring address, dealing with the claims of Bible School work. We are glad to see warm enthusiasm shown already in the Bible Schools offering. Some substantial contributions to this cause were received, and we trust that they be the forerunners of a large offering for Bible Schools day, Dec. 3. At the gospel service Bro. Saunders gave a good address on "What must I do to be saved?"—W.J.M.

BELMORE.—W. A. Smith exhorted the church this morning and made a strong appeal on behalf of the Bible School work. At the gospel service at the close of Bro. Browne's address, a young girl from the Bible School made the good confession. Our debt reduction fund is growing. Now amounting to £76/6/6. Received £1 from Bro. Butler, Mingindi; 10/- from church at Seven Hills, and £1/1/- from Dr. J. C. Verco. We still require £23/13/6 to secure the £27/10/- promised conditionally.

BROKEN HILL.—Mrs. Grub, wife of the evangelist, addressed the church in the morning of Oct. 29. Sunday evening, Nov. 5, E. J. Tuck preached a memorial service in remembrance of Bro. J. G. Burgess. One man came forward and confessed Christ. Sunday afternoon, Nov. 12, was set apart as decision day for the children of the Bible School. E. J. Tuck gave an address, and one young girl confessed her belief in Christ. Quite recently our choir master, Bro. H. James, was united in marriage to Sister J. Edwards. E. J. Tuck performed the ceremony.—H.E.T.

Continued on page 778.



# Victorian Bible School Union

OF CHURCHES OF CHRIST.

## Results of Annual Examination held October 23, 1911.

### DIVISION I. Under 11 years.

Entries, 120. Competed, 70.

1st prize, Annie Connor, 98, Bendigo.  
2nd prize, Edith Alice McKean, 96, Middle Park.

3rd prize, Alexandra Downs, 94, Middle Park, Reka Wigrafi, 94, North Fitzroy.

Certificates of Merit.—Frank E. Brigden, Brighton; Geo. Peters, Brunswick; Frank A. Daws, Walter Daws, Alice Holloway, Gertie Clegg, Dorothy Lawson, Moreland; Elsie Potter, Ballarat; Alan Cook, Bendigo; Lizzie Woodbridge, North Melbourne; Silas Harding, Windsor; Mary Miller, Taradale; Albt. Collings, Northcote; Ralph Redman, Blackburn; May Payne, North Fitzroy; Emily Hall, Wm. Smith, Arthur Hughes, Neil Ryan, South Yarra; Clarice Judd, Cheltenham; Eileen Tait, Alice Martin, Syd. Johnstone, Eileen L. Metters, Annie Keating, Alec. D. McIntosh, Middle Park; Keith Cameron, Windsor; Eleanor W. Morris, Brighton.

Certificates.—L. Maynard, Brighton; Albt. E. Peters, Brunswick; Gladys Hayward, Swanston-st.; also Alf. Kingsford, Albt. Pittcock, Ballarat; Rose Cowe, Berwick; Ethel Marshall, Alice Jullian, North Richmond; Irene V. McClusky, Elsie Dudley, Chas. Drew, Shepparton; Chas. Dyer, Northcote; Irene Pang, North Fitzroy; Eric Parker, Prahran; Edie Howard, Cheltenham; Myrtle E. Wood, Ethel Mill, South Melbourne; Lucy I. Barling, Alma Williams, Ascot Vale; Wm. B. Mill, Thos. Hall, Roy Birchall, Jessie O'Neil, Middle Park.

Report of Division I.—The 70 papers submitted were on the whole good. The first prize was easily first, and but for the omission of one word would have gained 100 marks. The next paper was a good second. The papers following were very hard to judge, and after careful marking we felt it right to award two third prizes. Out of the 70 competitors only 15 failed to gain certificates, whilst of the remaining 55, 29 gained merits. The questions were good, although we believe they could easily have been more difficult for this division, as the children showed a good grasp of the elementary truths of the doctrine of Christ. It was a pleasure to examine the papers. —T. B. Fischer.

### DIVISION II. 11 and 12 years.

Entries, 129. Competed, 81.

1st prize, Elsie Pitts, 90, Ballarat.  
2nd prize, Sydney Ford, 80, Ballarat.  
3rd prize, Marjell Watson, 87, Hawthorn.  
4th prize, Daisy O'Neil, 85, Middle Park.

Certificates of Merit.—Lizzie Fort, Middle Pk.; Doris Sampson, Lygon-st.; Eva Cordy, Taradale; Myrtle Cook, Bendigo.

Certificates.—Isabel Scurry, Daisy Irvine, Middle Park; Rola Woff, Cheltenham; Francisca Lyons, North Carlton; Millicent E. Woodbridge, Dorothy Gibson, North Melbourne; Wilson Cook, Baden Hands, Millie Southwick, Bendigo; Edith Brodie, Thelma Salfinger, N. Richmond; Emily F. Dencaister, Elsie Benson, Ballarat; Ernest Peters, Dorothy Tardiff, Brunswick; Adela Taylor, Moreland; Henry Janman, Preston; Leslie Hatty, Newmarket; Rosa Symonds, Maryborough; Phyllis Sharp, Chas. Morris, Brighton; Gracie Flood, Ascot Vale.

Report on Division 2.—The answers of the prize and certificate winners of this division evidence clear perception of the subjects dealt with, and are, on the whole, very creditable productions. The answers are, for the most part, given clearly and concisely. There is, however, in many cases, an absence of Scripture quotation in proof of answers given. I would suggest that it would

be well to get scholars to memorize passages dealt with.—J. C. Ferdinand Pittman.

### DIVISION III. 13 and 14 years.

Entries, 117. Competed, 65.

1st prize, Jessie Gibson, 97, Nth. Melbourne.  
2nd prize, Bertha Berrill, 96, Footscray.  
3rd prize, Gordon Andrews, 95, Castlemaine.  
4th prize, Edna M. Lunn, 94, Bet Bet; Olive Mand Cobbin, 94, Ascot Vale.

Certificates of Merit.—Lucy A. Mills, Winnie McAllister, Clarence F. Pittman, Dorothy C. Ludbrook, Brighton; Rose Kearston, Ivy Hatty, Newmarket; Sylvia Nott, Percy R. Rees, Violet Blackaby, Hawthorn; May Wilson, Robert Smith, Castlemaine; Cliff. Way, Brunswick; Reg. Hayward, Winnie Lyall, Swanston-st.; Doris Turner, May Banner, Eva Hands, Dorothy Cook, Bendigo; Sarah Jensen, Carrie Brodie, North Richmond; Edith M. Benson, Alf. Cooper, Louie Lawson, Ballarat; Frank Funston, Berwick; Jessie Gole, North Fitzroy; Annie Cordy, Effie Clarke, Taradale; Wm. Waterman, Edwin Amery, Northcote; Myrtle Mathieson, Prahran; Irene Young, South Melbourne; Ione Millikin, South Yarra; Nellie Testro, Ascot Vale; Ruth Bryce, Samuel Organ, Cheltenham; Tottie Wells, R. Taylor, Middle Park; Wilfred Baker, Fitzroy Tabernacle.

Certificates.—Ivy Crowther, Brunswick; May Youla, Bendigo; Joyce Langley, Ethel Langley, Dorothy Franks, North Carlton; Victor Harding, Alfd. Argent, Windsor; Eva McAlpine, Taradale; Miriam Cook, South Richmond; Horace Aelfield, Northcote; Violet Warner, North Fitzroy; Violet Vann, South Melbourne; Jessie Pearson, Ascot Vale; Charlotte Hall, Middle Park; Wm. Rupert Tippet, Lygon-st.

Report on Division 3.—Taken as a whole, the papers are very good. Nearly all the scholars seem to have been confused somewhat in questions 6 and 7, and I really think that those questions should have been simplified. We had some difficulty in arriving at a decision with reference to the prize papers, especially the first two. I have given No. 270 first prize, with 97 marks, and No. 179 second prize, with 96 marks. One or two good papers lost points in little mistakes, probably carelessly made, i.e., The Holy Spirit would reprove the world of "unrighteousness," and Jesus established the church at Pentecost on Pentecost. One or two answers were certainly comical, e.g., "The early church came together to have a good time, that is to eat and drink to excess." Another was, "They came together not to worship God, but idols."—A. C. Rankine.

### DIVISION IV. 15 and 16 years.

Entries, 90. Competed, 54.

1st prize, Jessie Allambay, 94, Lygon-st.  
2nd prize, Arthur McKean, 90, Middle Park.  
3rd prize, Ivy Martin, 87, Middle Park.  
4th prize, Doris Bryce, 85, Cheltenham.

Certificates of Merit.—Gladys Somerville, Bendigo; Nellie Bayliss, Brunswick; Bessie E. Kyme, Ruby Hambridge, Newmarket; Leslie Searle, Sth. Yarra; Flo. Donaldson, Ruby Whitfield, Gordon Ogle, Lygon-st.; Elsie Monk, Cheltenham; Annie Peters, Ascot Vale; Miss F. Brown, Hawthorn.

Jas. W. Burns, Williamstown; Jessie Middleton, North Fitzroy; Winnie Alderson, Bet Bet; Stella Wallace, Taradale; May Morris, Windsor; Jack Cowe, Berwick; Violet Marshall, Mary Graham, North Richmond; Arthur Helsham, Bendigo; Harold Hayward, Swanston-st.; Flo. Holloway, Moreland; Flo. James, Gertie Evans, Maryborough; Alice Oliver, Evelyn Barrett, Newmarket; Nellie Dobie, South Yarra; Lily Cuddy,

Collingwood; Ivy Woods, Hilda Vann, South Melbourne; Lily Barker, Leslie Taylor, Martha Aghan, Middle Park; Frank Whittington, Elsie Bardwell, Hawthorn; Alma Lunn, Bet Bet.

Report on Division 4.—I have carefully examined the papers you sent me. Evidently some of the scholars have more accurate knowledge than their papers indicate, but they have been careless in reading the questions. From the perusal of these papers and a review of my own experience I would say that a little time spent in pondering over the questions and endeavoring to ascertain just what the questioner is asking for is by no means lost time.—Horace Kingsbury.

### DIVISION V. 17 and 18 years.

Entries, 38. Competed, 21.

1st prize, Myrtle Allambay, 89, Lygon-st.  
2nd prize, Venit Thompson, 87, North Fitzroy  
3rd prize, Margaret Smith, 85, South Yarra.

Certificates of Merit.—Irene Wills, Middle Pk.; Grace Hayes, Cheltenham; Myrtle Skinner, Edith Olive Skinner, Moreland; Victor Way, Brunswick; F. Wilfred Harding, Windsor.

Certificates.—Minnie Fort, Ruby Long, Middle Park; Victoria Organ, Cheltenham; Alice Kyme, Edith Alford, Nellie Crawford, Newmarket; Ruby Letts, Maryborough; Susan Wilkinson, N. Richmond; Vera McGrath, Fitzroy Tabernacle.

Report on Division 5.—While there was no outstanding paper, I am pleased to state that the average was good. It is gratifying to think that our young people have so well studied the "First Principles" lessons. A few candidates were weak in spelling. We find "baptism," "baptised," "disciples" (for "discipules"), "eunuch," "eunich," "eunuh," "eunch," "eunoch." It may console the scholar, who declared that the chief demerit of the Corinthians' observance of the Supper was the "glutinous" nature of the repast, to know that no marks were deducted because of the slip.—A. R. Main.

### DIVISION VI. 19 years and over.

Entries 35. Competed, 21.

1st prize, Miss F. Johnson, 92, Lygon-st.  
2nd prize, Miss Ida Swan, 91, Lygon-st.  
3rd prize, Miss Edith Styles, 89, Shepparton.

Certificates of Merit.—Elsie Gole, N. Fitzroy; Ruth Styles, Shepparton; Daisy McKay, Moreland; Gilbert McClean, Lygon-st.

Certificates.—Margaret Mackay, North Fitzroy; Chas. J. Barnden, Brunswick; T. T. Cosgriff, Albt. J. McDonald, South Melbourne; Elsie Bowey, Harold McKean, Middle Park.

Report on Division 6.—It is very obvious, from an examination of the papers in the 6th Division, that those students who provided themselves with a copy of "First Principles," and made use of it in their preparation, were wise. They had a great advantage over those who failed to do this. For some reason not easily understood, questions 6 and 9 were frequently misunderstood by the competitors. I would advise students to very deliberately study the questions before attempting to answer them. A misinterpretation of the question, of course, results in a wrong answer. The first and second prize papers are almost of equal merit; the former, however, shows a firmer grasp of the subjects studied. The prize takers are to be warmly commended for their efforts, while many others are to be congratulated.—C. M. Gordon.

### DIVISION VII. Teachers.

Entries, 13. Competed, 5.

1st prize, 87, Miss Laurel I. Redman, Blackburn.

Certificates of Merit.—Miss Daisy Jenner, Blackburn.

Certificates.—Miss Grace McKean, Middle Pk.; Mr. Len. Smith, Collingwood.

### DIVISION VIII. Teachers.

Entries, 8. Competed, 3.

1st prize, Mr. P. Bryce, 89, Cheltenham.

Certificates of Merit.—Miss Matilda Thompson; Miss Nellie Symons, Ascot Vale.



## DIVISION IX. Senior Teachers.

Entries, 15. Competed, 10.

Special prize (previous 1st prize winner), Mr. Frank Fisher, 90, Cheltenham.

1st prize, Miss Ruby Gole, 87, Nth. Fitzroy.

2nd prize, Miss Fraser, 86, Collingwood.

Certificates of Merit.—Mr. Thos. E. Batty, Bet Bet; Miss Vera Blake, South Yarra; Miss Enderby, Middle Park; Mr. Quaipe, Preston; Miss Inez Judd, Cheltenham.

Certificates.—Mrs. Cochand, Middle Park; Mr. S. Northeast, South Melbourne.

Report on Teachers' Divisions.—In the 7th Division, only one candidate has qualified for a prize. On the whole the answers were disappointing. In Divisions 8 and 9, the average was high, but again no specially brilliant paper was found. The questions which begin, "How would you teach?" or "How would you show your class?" were uniformly badly answered. Teachers ought to give more attention to such matters. Not one felt any necessity of saying whether the scholars to be shown or taught were eight years of age or eighty! Many answers were too short. The man has not yet been born who can "explain and illustrate the relationship of faith and works" in three lines. In all the divisions I have examined, it has been easy to recognise which candidates took the trouble to read "First Principles."

—A. R. Main.

J. Y. Potts, Hon. Sec., B.S.U.

## Victorian Home Missions.

By M. McLellan.

The following is a synopsis of reports received from the Home fields.

Mallice Circuit.—Bro. Uren having good meetings; preparing for a mission at Warracknabeal to be held about February next.

Kyneton District.—Bro. Combridge still preaching at Kyneton, Taradale, and Drummond. Two additions by faith and baptism.

Kaniva District.—Bren. Benn and Edwards are still co-operating in this large circuit on the S.A. border. The principal towns are Kaniva and Bordertown. Six additions by faith and baptism and one who had formerly been immersed.

Colac.—Bro. Chandler is now in his second month at Colac. Meetings greatly improved. Three additions by faith and baptism.

Shepparton and Cosgrove.—Bro. Bagley has just closed a tent mission at Shepparton, with 10 confessions, 3 restored, and 1 formerly baptised. Bro. Clipstone is having good meetings.

Stawell.—Bro. Shipway is having increased attendances every Lord's day. Four additions to the church by faith and baptism.

Warrnambool and Terang.—Bro. H. Swain has been laboring at Warrnambool during the past six weeks; meetings much improved. He is now trying to arrange for gospel meetings to be held at Terang alternately with Warrnambool.

Maryborough and Bet Bet.—The meetings are well attended; good interest manifested; one added by faith and baptism; two received by letter from Ascot Vale. Bro. Leng still located in the district.

Castlemaine.—Bro. W. Gale reports good meetings, although many members have removed from the district. Held a special Hymn Service; over 150 present. C.E. Society to be commenced very shortly.

Bro. Bagley is at present holding a tent mission at Moreland; splendid meetings; five additions to date.

Warragul.—Bro. Fitzgerald preaches here every Lord's day. Meetings improving. A new chapel to be built here shortly.

Ascot Vale.—The Committee has assisted the Ascot Vale church to secure the valuable services of Bro. H. E. Knott, who has recently returned from America. He began his services on the 1st of November, and meetings have been steadily improving.

Blackburn.—Bro. Cecil Hall succeeds Bro. Chappell at this place, Bro. Chappell having gone to Collingwood.

Middle Park.—Bro. Irvine is laboring at this place; splendid meetings, and church growing in numbers and spirituality.

The following churches are also subsidised by the Committee, viz.: Preston, Montrose and Wonga Park.

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Bad Legs, and Fresh Cuts.

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

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## From the Field—Continued.

### Victoria.

**HARCOURT.**—Our Bible School held its anniversary services on November 5 and 8. On Sunday the 5th we had with us Bro. S. Stevens, from Newmarket; Sister R. Pryor, from Ultimo, and several members from Castlemaine. Bro. Stevens gave a fine exhortation. Rechabite Hall filled afternoon and night. Bro. Stevens gave the children a good address in the afternoon, and at night a splendid gospel address. The school rendered special hymns under the leadership of Bro. A. E. Horton. On Wednesday night we had a splendid tea, and then a good programme was given before a crowded house. Our roll now shows 92 scholars.—A.E.G.

**BRUNSWICK.**—On Tuesday, Oct. 31, the C.E. Society held its fourth anniversary. Bro. Way presided. Bro. Theo. Edwards, from Nar-racoorte, S.A., gave an address. On Lord's day, Nov. 5, Bro. S. Chipperfield, from Northcote, gave the exhortation. On the 7th, the S.S. picnic was held in Ashton's paddock, Preston. On Wednesday, the 8th, the church half-yearly business meeting was held. Deacons' report showed progress. Financial position sound. New buildings further discussed and adjourned. On Sunday, 12th, Bro. Baker, from North Fitzroy, exhorted. Bro. Theo. Edwards preached. One immersion. To-day, Bro. H. Hall, from the College, gave an exhortation. The school partially carried out "Children's Day," Bro. Way addressing them. Collection devoted to children in foreign lands. Gospel preached by Bro. Way. One received in.—W.T., Nov. 19.

**PRESTON.**—Good meeting in the morning. Bro. and Sister Wright, from Merewether, New South Wales, were present. Bro. Wright addressed the church. In the evening Bro. Hall preached to the largest audience we have had for some time, and at the close one young lady made the good confession.—G.A.D.

**KYNEDON.**—Bro. Combridge held an open-air meeting a few miles out of town to-day, when two confessed Christ. A baptismal service was held in the hall this evening. Bro. Combridge gave a good address on "Baptism." Two were immersed—the young girl who came out last week and the young man who made a decision to-day.—W.G.H., Nov. 19.

**BOX HILL.**—Three additions by letter. The Bible School and C.E. are growing rapidly. The Mission Band and J.C.E. have prepared a box for Pentecost Island. Big farewell to Bro. A. Chappell, and welcome to Bro. C. Hall on Monday night. Bro. Chappell has endeared himself to all in this district.—W.H.N., Nov. 21.

**DONCASTER.**—We celebrated our 48th anniversary on the 9th inst., when a large gathering of members and friends welcomed our new evangelist, Bro. J. E. Allan. It was also the occasion of the opening of our new schoolroom. Two new class rooms have been added, and the chapel renovated inside and out, which makes things look and feel more comfortable. After partaking of the good things provided by the ladies, a good programme of solos, duets, quartettes, and anthems was gone through, and much appreciated. Bro. Allan in his address created a good impression on all, and we are looking forward to having a good time with Bro. Allan, who starts his labors here on the first Sunday in December.

**COSGROVE.**—Last Lord's day, we had the pleasure of extending a welcome to Bro. Brown, who fully obeyed the Master's commands some three weeks ago at Prahran, and we had with us Bro. G. Black, of the Bible College, who has accepted a call from Strathalbyn, S.A. He gave a farewell message at the meeting for worship, to the Lord's Day School, and also in the evening at a gospel meeting. We wish our brother every success in his work for the Master. Sister Skinner, who has been seriously ill, is now improving.—J. C. Skinner.

**CARLTON (Lygon-st.).**—At the breaking of bread we had the fellowship of Sister Clapham, sear, from Brisbane; Bro. Paterson, from Hobart; also Sister Henry, from Mosman, N.S.W. Two received into membership, one by letter, the other by obedience. Death has again visited our congregation. Sister May Connell has been called home. Bro. H. Kingsbury, in the course of his address upon "Be thou faithful unto death, and I will give thee the crown of life," feelingly made reference to our late sister; also to the death of that saintly man of God, Professor McGarvey. At night, after a very fine discourse by Bro. H. Kingsbury, there were two confessions. Good meetings all day.—J.McC.

**HAWTHORN.**—A very pretty wedding took place in the chapel on Saturday last, when Bro. W. McCoughtry was united in matrimonial bonds to Sister Nellie Parkes. The chapel was filled with guests, and the breakfast was given in the Hawthorn Town Hall. The happy couple were the recipients of a handsome lot of presents. Our meetings were good yesterday. Last night was the largest attendance since the coming of the writer. Two responded to the gospel invitation. Bro. and Sister McCallum, from Kaniva, worshipped with us in the morning, and a sister from Boulder, W.A.—A.C.R., Nov. 20.

**YANDO.**—Last Lord's day we had with us Bro. J. Hogarth, of Barker's Creek, who exhorted the church very acceptably. We gladly welcome any of the brethren who may come into the district.—S.G.L.

**GEELONG.**—A very large meeting last Sunday evening, the church being filled. G. Gordon gave a nice talk on "Giving What We Can." At the close there was one confession. After this another service was held at the Mechanics' Hall, where 900 were present. G. Gordon gave a most eloquent address on "The Man, Christ Jesus," which was listened to with great attention.—E.B.

**NORTHCOTE.**—We are still on the upgrade. On Sunday, Nov. 19, three were received into fellowship, two by letter, and one by faith and obedience. On Sunday evening Bro. Marrows gave a good address, which resulted in one confession, making 20 confessions for eight months' ministry. We are still enthusiastic over the proposed church building; it is getting within reach; we are asking the members for £50 more; it is only four months since we asked them for £100 and got it. The secretary, F. S. Brown, 27 Clarendon-st., Northcote, would be glad to receive any amounts the brethren should feel disposed to send.

**MELBOURNE (Swanston-st.).**—Good meetings last Lord's day morning. Sister Mrs. Rossell, from Petersham, N.S.W., was amongst our visitors. Bro. Allen delivered an excellent address on the subject, "Winning Power Through Service." The Bible Class was well attended; 38 present, while the total attendance at school was an improvement also. In the evening we had a splendid meeting; good attendance, and fine sermon on the subject, "The Unchangeable Record." At the close four young men and three young ladies responded to the appeal and made the good confession.

## Here & There.

December 3.—Bible Schools offering in New South Wales. Every church and every member giving to help save the children for Christ.

One confession at South Yarra last Lord's day evening, C. A. Quick preaching.

W. H. Allen is having good meetings at Swanston-st. chapel. Seven confessions last Sunday night.

The address of the new secretary of the South Richmond church is J. H. Dickinson, 542 Church-st., Richmond.

The address of the secretary of the City Temple is, W. J. Crawford, "Yanco," Arcadia-rd., Glebe Point, N.S.W.

One confession at Fairfield Park, on Nov. 5; immersion on Sunday evening, 19th; meetings increasing: Bro. Bennett preaching.

After the service on Sunday night at Geelong, Victoria, Bro. Gifford Gordon held a meeting in the Mechanics' Hall, and spoke to an audience of about 900.

The "Suggested Readings" and Quarterly Plans are now ready. Churches requiring any of these can have them free of charge by applying to the Austral.

S.A. School Conference, Dec. 6. Miss Schache, B.A., will speak on the Kindergarten. Three superintendents are dealing with the subject of "The Scholar" at this Conference.

We are sorry to hear that Bro. Comer, of Victoria, has been dangerously ill, and is in the Wangaratta Hospital. He is now recovering, but we understand is in need of monetary assistance.

T. R. Coleman, State Evangelist elect for New South Wales, and family, will leave England on Christmas Day, by the G.M.S. "Fredrick De Grosse." They are due in Sydney on Feb. 9.

The Bible Schools offering in N.S.W. is arousing enthusiasm. One church received two envelopes last Sunday, showing that members are not only willing, but eager to give for this work.

A. P. Wilson, of South Australia, has accepted an engagement with the churches in Tasmania. He is to visit all the churches, as far as possible, with a view of securing their co-operation in the work of Home Missions.

Enquiries have been made as to the names of some of the brethren whose photos. decorate the border of the Churches of Christ Almanac for 1912. The names are as follows:—

G. T. Walden, T. Bagley, T. J. Gore.

G. Manifold, W. B. Blakemore.

A. R. Main, J. I. Mudford, J. Inglis Wright.

Victorian Bible School Union.—The next meeting of the general committee will be held on Monday, Nov. 27, at 8 p.m., in the Christian chapel, Swanston-st. All delegates requested to attend.—J. Y. Potts, Hon. Sec.

Applications for missions by the new State Evangelist, N.S.W., are pouring in to the Hon. Org. Sec., A. E. Illingworth. His first effort will be a combined central campaign at the City Temple.

Chapel built in a day.—A meeting for workmen will be held in the City Temple, Sydney, on the 30th inst. All workmen who have given their names are asked to attend. Tradesmen who have not enrolled are asked to attend that meeting and give names in there.

The Federal Conference Arrangement Committee will be glad to receive suggestions for the coming Conference, as it is desired to make it the best that has so far been held. Send in your ideas or suggestions promptly, as the arrangements are now being perfected. Address correspondence to T. B. Fischer, Cheltenham, Victoria.

S.A. preachers' meeting was held on Monday at Grote-st. Glenelg and Hindmarsh reported one confession each. Bro. A. G. Saunders read a paper on "Impressions of the Work in N.S.W." He was very original in some of his remarks, which were appreciated by those present. Some of his criticisms and comparisons will help us in our future work here.

During last week most of the students left the College of the Bible for vacation. By now they all will have arrived at their various destinations all over the Commonwealth. Friends of the College desiring copies of the Souvenir may obtain them from any of the students, who have a supply with them, or from the Business Manager, "B.C. Magazine," Glen Iris. Price, ninepence, post free.

A large illustrated sheet, suitable for displaying in the porch of our chapels is being sent this week to every church in Australia in connection with the Federal Conference. It is printed by the Austral, and is quite an attractive poster.



showing views of Melbourne and some of our chapels. It will help to arouse interest in connection with the coming Federal Conference to be held next Easter in Melbourne.

Chapel built in a day.—Saturday, Dec. 9, is the date. Keep it clear and come to witness if you cannot help in the erection of this building. Work commences at 6 a.m. First train leaves Sydney at 5 a.m., the next at 6 a.m., 6.34, 7 a.m., and thence every hour up till noon. Refreshments will be provided for workmen, and others can obtain same at usual prices. Coaches will run from Auburn Station at frequent intervals from noon till 5 p.m.

T. G. Mason, from Rosewood, Q., and Bro. A. Fischer, from the College of the Bible, Melbourne, were warmly welcomed as Home Mission workers at a meeting in the City Temple, Sydney, on Nov. 16. Bro. A. Fischer, as a student of the College, made a specially good impression. His presence in N.S.W. will greatly help to increase the general interest here in the splendid institution we have established for the training of our young men.

H. Swain writes:—"It will be interesting to the brotherhood to know that the prospects for Colac are very good. The members are working enthusiastically and harmoniously, and Bro. Chandler is rapidly getting a grip of the entire community. His sermon on Sunday evening was on the subject of Christian Unity, and the two local papers devoted a column of space to its report. The anniversary services were in every way very successful, and we feel sure will give an impetus to the work in that important and growing town."

The Victorian Women's Conference Executive are arranging a visit to the Cheltenham Benevolent Asylum on Wednesday afternoon, Nov. 29. Friends are invited to meet at the Swanston-st. end of the Flinders-st. station at 1 o'clock, taking the train for Cheltenham leaving Flinders-st. at 12 minutes past 1 o'clock. On arrival at Cheltenham those not desirous of walking can proceed by cab at a charge of 6d. each. A meeting will be held at the Asylum at 3 o'clock, at which Bro. W. H. Allen will be the speaker. All interested in this good work are invited to attend.

One of our agents writes as follows: "Would it be possible for you to insert a notice in the CHRISTIAN calling attention to the fact that as the year is nearly at an end, subscribers might pay up their subscriptions now. I have had announced from the platform the notice you sent me, but it doesn't seem to make any impression. I have put notices inside the papers, but they keep putting it off, and saying 'Oh, I forgot.' And yet no one could go to a newsagent and get papers for 12 months without paying for them. There are probably other agents who have the same difficulty as myself, so a notice well underlined might rouse people up."

A little book lies on my table. It is called "In the Shadow of the Drum Tower." It is written by Laura DeLany Garst, and is published by the Foreign Christian Missionary Society. It is not a sensational book, but it goes right to the heart of the reader. It tells in a simple, at times pathetic way, of the doings of some of our missionaries in China and Japan. The chief actors in the story are Dr. and Mrs. W. E. Macklin, of Nanking. It is a book that mothers and daughters will love to read. They will, may be, shed a few tears over parts of it, as they read some of the touching chapters of the book. It is a book which reaches the heart rather than the intellect, and will refine and stimulate the reader. There are ten illustrations. The Austral has a few copies on hand and will send it on receipt of 2/6 post free.—T.B.F.

Warragul is one of the most important towns on the Gippsland line, and it is very important that we should have a strong church there. A central site has been purchased, and on Dec. 11 a band of tradesmen, under the leadership of Mr. A. Graham, will commence the erection of a chapel building 51 x 25, at a cost of £300. We need five more carpenters from Dec. 11 to 16; wages, fare, board and lodging provided. Individual members, churches, C.E. Societies, Bible

Classes, can all have a part in this good work. 50/- each will buy a window, 25/- a church seat, 12/- a table, 7/6 a platform chair. A little help from a large number will place the cause in Warragul on a good basis. In addition to previous acknowledgments, the following donations have been received:—F. F. Hall, £1/1; W. C. Craigie, £1; W. Bagley, £1. At the completion of the chapel a full balance sheet will be sent to every donor. Please write at once and state whether we can count on you for help.—T. Bagley, 178 Kerferd-rd., Albert Park, Melbourne.

At the S.A. Preachers' Association meeting held at Grote-st., on November 13, we were honored by the presence of Mr. W. S. Rollings, of the Goodwood Baptist Church, and S.A. editor of the *Southern Baptist*, who addressed the meeting re the relationship existing between the two bodies represented. In his opening remarks, Mr. Rollings complimented the churches of Christ on their evangelistic spirit, and their firm stand for New Testament principles; also the splendid idea of Federation or Brotherhood, illustrated in a Federal paper, Federal College, and the Federation of the Foreign Missionary activities. Mr. Rollings thought on the question of union between the Baptists and Churches of Christ, that clerical paraphernalia would present no difficulty, nor would the name. The chief difficulty seemed to him to be in the way of interpretation. We all feel the address of our brother will help us more fully to understand at least the position of the Baptist churches.—Ira A. Paternoster.

At the Congregational Union meetings recently held in Wales, Dr. Edwards delivered an eloquent and forcible address, in the course of which he said:—"It is not for us to discuss means and methods whereby the soul-winning services of such a church could be secured. Unity and love among the brotherhood and a passion for souls would prove wonderfully incentive. The circumstances of each church and locality differ, but the same spirit should be produced everywhere. Once let the divine idea fully possess it, and it will find ready and easy access to its activities. It should form one large comprehensive training class in which to learn the divine art. If week evenings could not be secured, why not devote a portion of the Lord's day to full consideration of this, the greatest work of all? Why in the name of common sense, not to speak of our holy religion, should the minister be expected to conduct the whole of each service on the Sabbath and in the week, while the muscles of the members of his church are steeled through complete want of spiritual exercise? In fact, he has become the beast of all burdens (I beg his pardon), the Atlas that has to carry the world of his church upon his shoulders. Oh! the number of the critics and the grumblers, and the paucity of the real workers!"

## The Society of Christian Endeavor.

### THE LORD'S PRAYER: XI.

Topic for December 4.

Daily Readings.

Saying "Amen" with understanding. 1 Cor. 14: 15-19.

The acceptance of a commission. Jer. 11: 1-5. The "Amen" of the promises. 2 Cor. 1: 17-24.

The double "Amen" of Jesus. John 6: 26-33, 47-55.

A message from the "Amen." Rev. 3: 14-22. The final "Amen." Psa. 72: 17-19; Rev. 22: 12-21.

Topic—The Lord's Prayer: The Great Amen. Matt. 6: 13; Rev. 7: 9-12; 22: 13-17.

All God's promises in Christ. "Yea" and "Amen." See 2 Cor. 1: 20; Rev. 3: 14.

What are these promises? Are they unconditional?

If not, have you fulfilled the conditions?

## COMING EVENTS.

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

DECEMBER 1 & 2.—Preston Dorcas Society Sale of Work will be held in the Bradford Hall, opposite chapel built in a day, on Friday and Saturday afternoons and evenings, beginning each day at 3 p.m.; evenings, 7-45.

## BIRTH.

EDWARDS.—On Nov. 6, at "Ensign," Alicia-st., Hampton, to Mr. and Mrs. Campbell Edwards, a daughter (Florence Jean).

## IN MEMORIAM.

SANTWYK.—In loving memory of my dear friend, Mrs. Santwyk, of North Sydney, who went home, Nov. 27, 1910. "Peace, perfect peace." —H.P.

SANTWYK.—In fond and loving memory of my dear wife and our dear mother and grandmother, Mary Ann Santwyk, who passed away at her residence, North Sydney, Nov. 27, 1910.

"Lead, kindly light."  
—Inserted by her loving husband and family.

MILL.—In fond and loving memory of our dear friend and sister, Luella Migua Mill, who died at Kalgoolie, Nov. 21, 1910.

—Inserted by the members of the Church of Christ, Kalgoolie.

## WANTED.

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

Position as General Draper, or position in Department, Manchester, Clothing and Mercery. Suit measuring a speciality. 12 years' experience. Good references. "Brother," Austral Office.

The church at Hindmarsh, S.A., is desirous of engaging the services of an evangelist. Applications should be addressed to Mr. J. W. Snook, Hindmarsh, S.A.

Applications, with references, receivable until November 30, for position of Superintending Missioner, Point McLeay Mission. Salary, £80 per annum, with residence. Particulars as to duties obtainable from W. E. Dalton, Honorary Secretary, Aborigines' Friends' Association, Adelaide, South Australia.

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## Obituary.

**MILTON.**—During the past week the church at Hindmarsh has been called upon to part with one of its officers and Bible School secretary, in the person of Bro. Fred Milton. Bro. Milton has been a member of Robert-st. for many years, and during that time made his influence felt upon the young and old. He has been a sufferer for a long while, and for the past few months has been confined to his bed. In all his suffering he has been most patient, and it all seemed to make him hold more firmly to the promises that endure. His place will be hard to fill in the church and Bible School. To Sister Milton and her two daughters we express our deepest sympathy. In Christ is realised the fact that though death has separated for a time, yet in God's good time there will be a great reunion. This hope we rightly hold out to our three sisters, and trust that in it they may find great comfort.—Ira A. Paternoster.

**GOOD.**—We regret to have to record the passing away of our esteemed Bro. Good, in his 83rd year. Our brother had been isolated for some time, but took a practical interest in the work of the church.

"Father, in thy gracious keeping,  
Leave we now thy servant sleeping."

—F.D., Ponsonby-rd., Auckland, N.Z.

**HARDER.**—The church at Hawthorn has been called upon to part with Sister Miss F. Harder, who entered into rest on Nov. 6, aged 29 years. For about 15 years our sister was an earnest member of the church, and, until the disease from which she suffered rendered her physically unfit she was regular at the services of the church. She was a bright Christian young woman. It was good to see her smile as she talked of Jesus. She longed to go to that land where there is no night, and sorrow's tears are wiped away. We laid away her mortal remains in the Box Hill Cemetery. Bro. Hunter and Billett assisted the writer at a little service in the house. We extend our loving sympathy to the family in their bereavement.—A. C. Rankine, Hawthorn, Vic.

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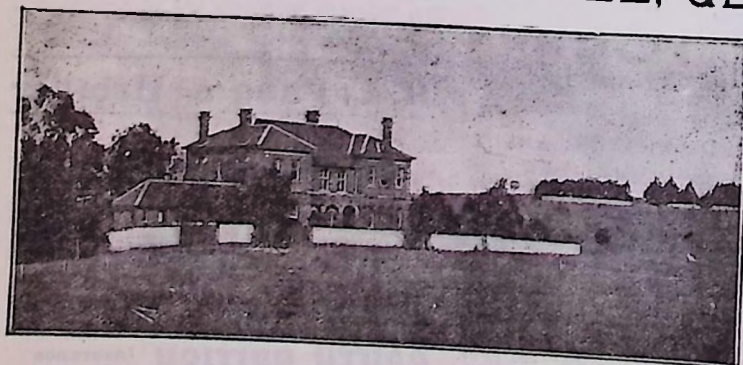
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