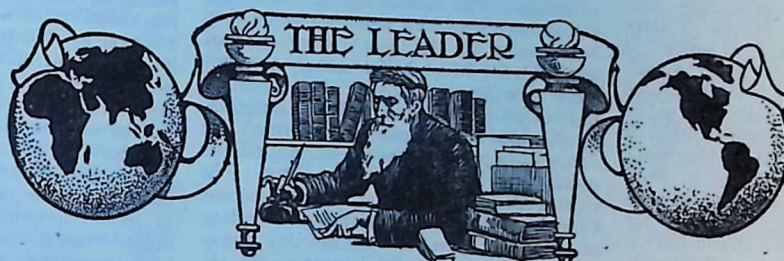


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The Saviour's prayer is far from realised when federation is used as a cloak to cover existing disunity.



"Christianity contemplates the completion of one great family gathered out of all families, having 'one Lord, one faith, one baptism,' one Spirit, one inheritance, and 'one God and Father of all.'"

"A UNITED AUSTRALASIAN FREE CHURCH."

Mr. F. C. Spurr, of the Baptist Church, Collins-st., Melbourne, has an article in the last issue of the *Southern Cross* on the subject of the union of the churches. In this he makes a plea for "A United Australasian Free Church." From what he says, we gather that he suggests this as a suitable name for those churches that may at any time agree to be federated. For it must be understood at the outset, that Mr. Spurr's proposal is not in any true sense a unity of churches, but a federation, in which the various bodies should retain their distinctive peculiarities. It is quite true that he does not speak of this proposal as a federation. On the contrary, he rather seems to place it before us as a united organisation. And in regard to this, one cannot help feeling that much of the talk about unity which prevails in the present day, does not go beyond this. It is therefore well to understand that federation is not unity, and that federation merely, is not any adequate realisation of the Saviour's prayer for unity. For federation is a name that may cover a very considerable amount of disunity. As an example of federation without unity, we may take the Austrian Empire, with its different races and tongues, and its bitter racial animosities. To speak of unity in this connection is only to make a burlesque of the word.

Federation not unity.

The Saviour's prayer for unity is far from realised when federation is used as a cloak to cover existing disunity. Indeed, we venture to assert that in the realm of religion, federation can only be regarded as a makeshift, which would, in the end, make confusion worse confounded. In the political world federation is an expression of the will of the majority, which the minority have to accept and recognise whether they agree with it or not. They are bound

to it by laws which they cannot escape, and which they dare not break. In religious federation, there cannot be any such compulsion. It is an expediency into which several parties have entered of their own free will, and of their own free will they may leave it. And, as in religious matters, conscience and principle are constantly asserting themselves, a federation cannot last long in which these are liable to be outraged. We should therefore regard any federation of churches as only adding a new sect to the long list already in existence.

Inconsistent.

In Mr. Spurr's proposed federation, for we cannot recognise it as expressive of unity, he makes it quite clear that even if the sacerdotal bodies were willing to enter into it, the non-sacerdotal organisations would not be agreeable to their doing so, unless they waived their pretensions in regard to the "validity of orders." Now while we agree that the absurd claims of the Romish and Anglican Churches in regard to the ordination of their "clergy" are a barrier to union, or even federation, we do not see how Mr. Spurr can legitimately object to it. He is so liberal in other things that it is only an extension of his liberality to make room in his scheme for the toleration of the people who believe in episcopal ordination. And this is the fault that we have to find with these schemes for union. The men who propound them seem to be under the delusion that they are at liberty to originate a basis of union. To accept this or reject that without any reference to divine authority. Episcopal and non-episcopal churches cannot unite, says Mr. Spurr, but immersionist and non-immersionist churches may. "The Baptists," he says, "are generally supposed to remain outside all negotiations on account of their attitude towards baptism." The writer, he continues, has no authority to speak for his brethren, but speaking for himself he declares with the greatest candor that he

can see no obstacle in the way of union, so far as the Baptist Church is concerned." It is just here that Mr. Spurr is inconsistent. He cannot allow "episcopal orders," which, by necessary inference, are unscriptural, but he can allow the violation of an express principle of unity, namely, the "one baptism" which the Holy Spirit has included in the essentials of unity.

Destructive of freedom.

It is satisfactory to note, however, that Mr. Spurr does not speak on behalf of the Baptist body as a whole. He expresses his own opinions, and probably represents only a very small minority of his Baptist brethren. Even supposing a majority agreed with his views, and entered into the kind of union he proposes, it is quite certain that the minority would not surrender the distinct principle for which they stand, and would continue to fly the Baptist flag as before. Undoubtedly, the union of immersionists and non-immersionists is only possible, by the practical surrender of the principle of immersion. By such a union believers in immersion as the only valid baptism, would lose their freedom of utterance on this question. We have only to look at the experience of our own preachers to prove that an exposition of New Testament teaching on the subject of baptism is the one thing our pseudo-baptist friends cannot tolerate. Every mission conducted by our evangelists in which the terms of pardon are set forth in apostolic language, and the place which immersion occupies in those terms, is the occasion of bitter controversy and misrepresentation. If baptism was an unimportant subject and filled no prominent place in New Testament teaching, it would be wrong to put it to the front in the question of union, but seeing that it fills a large place in apostolic teaching, is associated with the remission of sins, and is placed side by side with the "one Lord," and "one faith" in the elements of doctrinal unity, it is imperative that we should do nothing in regard to it

that would have even the appearance of surrender.

Churches of Christ not included.

It will be noticed that Mr. Spurr in his proposed union, has no place for the Churches of Christ. In this he only contemplates the union of Presbyterians, Methodists, Congregationalists and Baptists. As in Australasia, the Churches of Christ figure quite as largely as the Baptists, they may certainly be regarded as worthy of some consideration in the question of union. It may be, however, that Mr. Spurr considered that the kind of union he contemplated would find no favor with them. If so, he was quite right. The question of unity is not a new one with them. For a long while they proclaimed the necessity of it, while others rather rejoiced and gloried in division. They, however, while pleading for unity, demanded that unity should have a divine basis. They did not, and do not, recognise the right of any society or number of societies to be the framers of a constitution of a united or any other church. The only constitution they recognise is the New Testament. The Christian Church is a divine institution, and therefore it must have a divine constitution. As has been truly said, "Christianity contemplates the completion of one great family gathered out of all families, having 'one Lord, one faith, one baptism,' one Spirit, one inheritance, and 'one God and Father of all.'" The unity here contemplated may be slow in coming, but it will not be helped by compromise or surrender. Some one has said that in this matter we must not "force the pace." The danger in the present day is to force things, and have an appearance of unity without the reality.

Editorial Notes.

Church Extension Fund in S.A.

On Lord's day, Dec. 3rd, every church in South Australia is asked to take up an offering for the Church Extension Fund. Already this fund has enabled churches to erect five buildings, and a special effort is now being made to provide sufficient money to erect another, at Semaphore. Isolated brethren throughout the State are also invited to assist. Money given thus is loaned to churches, and on being repaid is loaned out again and again. There is no limit to duration of its work, and in its continual service it appears to approach the solution of the problem of perpetual motion. If any church has not prepared to take up the offering on the 3rd of December, it may be taken later, but it should not be omitted. The offerings from churches and isolated members should be sent promptly to J. Manning, Ware Chambers, King-William-st., Adelaide.

Can Christians Unite?

For over one hundred years Churches of Christ have pleaded for the union of Christians by a return to the teachings of the New Testament. At one time they stood alone, and their voice was as that of one crying in the wilderness. Of late years a remarkable change has come over the religious world, and now among all denominations no theme is more popular than that of union. The fathers of our movement would have cause for rejoicing could they hear to-day the frequent expressions of sentiment for which half a century ago they were strongly antagonistic. But the battle has not yet been won. While the desirability of union is now generally affirmed, the denominations are all at sea as to the basis upon which it may be brought about. The most general idea is that of compromise. Churches differing and desirous of uniting are mutually expected to sacrifice something in order to the attainment of the object in view. In the friendly conference each endeavors to yield as little and to persuade the other to yield as much as possible. And, finally, the union, if attained at all, is only brought about by the surrender of things held dear on both sides. But is not this an entirely wrong conception of the proper method of procedure? Instead of comparing the diverging doctrines and practices, in order to removing or altering some of the less important, would it not be better to begin *de novo* by endeavoring to ascertain what the New Testament teaches? It must be self-evident that if all Christians taught and practised just what the apostles taught and practised as Christianity, they would all be teaching and doing the same, and would consequently all be one. This, of course, involves the abandonment of all doctrines and usages as part of Christian teaching and life that are not found expressly and clearly set forth in the divinely given rule of faith and practice. It will be seen at once that denominational standards and names would have to be abandoned, and these are the great barriers to union. If the New Testament is adopted as the only standard and the name of Christ the only name for his disciples to wear, the way is at once clear to prepare for union. We are persuaded that an unbiased examination of the principles of Apostolic Christianity apart from any modern accretions or substitutions, would pave the way for the union of the children of God, and that without this no union can be either desirable or permanent.

What Can We Give Up?

When discussing the question of union with our denominational friends, we are often met with the question, "What are you prepared to give up for union?" They are ready to discuss the question on the give and take principle. The difficulty from our standpoint is that we have already given up all that we can. Our friends overlook the fact that the movement with which this

paper is identified is in its very essence entirely distinct from any denomination in existence in being unsectarian. It is emphatically a union movement both in its genesis and history. Its promoters of a hundred years ago resolved to plead for the union of all believers in Christ, and in order to this they were prepared to give up anything and everything of a sectarian character. They believed that as all Protestants accept the Word of God, they would, by taking it as their only guide to the exclusion of all human creeds, occupy common ground upon which all could unite. They therefore abandoned all confessions, creeds, or symbols of human origin, and from that time commenced to "give up for the sake of union" everything, no matter how dear, not found in their inspired guide. It was not long before they found they must "give up" sectarian appellations, as these were unscriptural and hindered union. Then it was discovered that the divine volume they were accepting contained not a word about the baptism of infants. It was a great wrench to give up a practice in which they had been educated, and which was precious to their hearts. About the same time it was found that the baptism of the New Testament was a "burial" and sprinkling had to be reluctantly "given up." It was hard, but they had resolved to adopt common ground, and it was readily seen that both sprinkling and infant baptism were matters of controversy, while the immersion of believers was not only Scriptural, but at the same time incontrovertible and unsectarian. Everyone knows and admits that immersion is baptism, and that a believer is a fit subject for the ordinance; so here again was a union basis. It was also learned that the baptised believers of the New Testament times "came together on the first day of the week to break bread," and that whatever controversy might range about monthly, quarterly, or annual communion, the weekly observance of the Lord's Supper was certainly Scriptural. Accordingly, they "gave up" the controversial and accepted the common ground. Finding, further, that all the New Testament disciples were called priests and that there was no distinction made in those days between "clergy" and "laity," but that every Christian was to minister before the Lord according to his ability and opportunity, they "gave up" clerical names and titles, realising that "one was their Master, even Christ, and all they were brethren." And so they decided to have no Reverends, Right Reverends, or Very Right Reverends, dismissing these, together with Popes, Cardinals, Archbishops, and Lord Bishops. In short, they "gave up" in their plea for union everything not found in the New Testament, as far as they knew, and they stand pledged as a people to-day to abandon as tests of fellowship everything not taught in clear language in the Book. Hence when asked, "What are you prepared to give up?" we can only point to what we have already given up and prom-

ise to give up still more if it can be shown that it is not most assuredly taught by the apostles.

Giving Up Too Much.

When considering what we can "give up for the sake of union," we have to be careful not to "give up" that which is clearly taught in the Word of God. It is possible in our earnest desire for union to purchase it too dearly. We might, for example, in order to unite with our Methodist friends, be prepared to give up or practically set aside the divinely given names in favor of that which they wear. But this would be to adopt a *sectarian* or divisive name in order to *unite*! and would be a repudiation of our very plea. Again, we might, as some of our Baptist brethren have done, accept the unbaptised into the churches. This would be union, certainly, but would it be New Testament union? Beyond doubt, as admitted on all hands, the churches founded by the apostles were composed of baptised persons, and of baptised ones only. Moreover, the Apostle Paul in exhorting the Christians to "keep the unity of the Spirit" expressly places the "one baptism" along with the "one Lord and one faith" as planks in the platform of union. To advocate a union which dispenses with the "one baptism" is to plead for an unscriptural union. Before we could unite with the unbaptised in church fellowship we must turn our backs upon our plea for union on the New Testament lines and be prepared to dispense with Eph. 4: 5. We

gladly acknowledge the Christian character of many who are unbaptised, but cannot consistently with our plea receive them into the church, for we advocate a common ground which all can accept without compromise. Baptised believers are admitted by all to be Scripturally members of the church. It is certain unbaptised were not members of the New Testament churches, and whether they should be now, is at the very least a matter of controversy. But we want in order to union to occupy undebatable ground, and so, again, we "give up" the controversial for the certain rather than abandon the certain for the doubtful. We may be charged with being uncharitable, but true "charity rejoiceth in the truth," and "the wisdom that comes from above is first pure, then peaceable." We can be charitable with our own affairs, but have no right in our charity to tamper with the Scriptural basis of union, or be a party to virtually dispensing with a divine ordinance in order to union. Apart, however, from clearly revealed truth, it is possible that there may be local church usages to which we have become accustomed, that might be laid aside, if by so doing the interests of union with other believers could be advanced. When this is the case, there should be no hesitancy, and above all, we must cultivate the spirit of Christian unity and ever have receptive minds prepared to weigh the arguments of those who, conscientiously differing with us, may think they are led by the Word of God.

Calvary? Was it simply to transfer a debt from one to another? No! When he ascended up on high, he as truly embodied in himself the new creation, "which after God is created in righteousness and holiness" (Eph. 4: 24), as he had embodied "the old man which is corrupt according to the deceitful lusts" (verse 22) when he was "made sin for us."

It was that we should "put off the old man," and "put on the new." It was "that we might be made the righteousness of God in him." It was "that we being dead to sin should live unto righteousness," so that sin in any shape or form should be inoperative in the believer's life, and no new liabilities be incurred. In Christ we are seated "in the heavenly places far above all" (Eph. 1: 20, 21), while here on earth we are to prove our "upward calling in Christ Jesus," in the midst of common duties and ordinary relationships of life.

The subjective side.

And, listen, "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1: 3). Oh, beloved reader, is sin operative, or a working factor in your life, so that almost automatically and spontaneously the sinful words and deeds spring forth? Do you sigh and groan out, "The good that I would I do not, but the evil which I would not, that I do"? Is it to such a salvation that Jesus said, "It is finished," and sealed with his most precious blood? Does his salvation leave you as it found you, and in danger of again sinking in the miry clay? Let the Scriptures we have quoted give the answer—conscience—the transformed lives of men and women.

The righteousness of Christ is imputed that it may be imparted and translated into life-principle, life-action. And this brings us to the subjective side of salvation—what Christ does in us as his subjects.

A story is told of a man who had kept on the wrong side of the church door, asking another as he came out, "Is the sermon done?" "No, it has to be done," was the reply. So is it with our salvation subjectively. Christ's work is finished, as far as he, the divine unit, is concerned. But it has "got to be done" in us as individual Christians, in co-operation with him.

Weymouth's rendering of Phil. 2: 12, 13 is very helpful on this subject. "Labor earnestly with fear and trembling to make sure of your own salvation, for it is God himself whose power created within you the desire to do his gracious will, and brings about the accomplishment of the desire." This plainly shows that there is no such thing as automatic, mechanical, passive or fictitious salvation. Neither is salvation by proxy. Each must have personal dealings with his God. There must be on the one hand, "Thus saith the Lord, and on the other, 'The word of the Lord came to me.' Let these two words stand out in your life and mine, 'Lord—me.' And may all that they



CO-WORKERS WITH GOD.

By Gertrude Cockerell.

It is most important that we should grasp with mind, heart, and will, the two-fold aspect of salvation; the objective, or what Christ did for us on Mount Calvary, and the subjective, or what Christ does in and for and through us as his subjects.

If we dwell exclusively or unduly upon the objective side of salvation, we have an historical Christ, an abstraction, and our relation with him, as such, means a profession of Christianity, in which the vital element is more or less lacking.

Again, if we dwell exclusively or unduly on the subjective side of salvation, we miss the Person of him who declared, "Without me ye can do nothing." Hence we have erratic, or ill-balanced, disappointed and disappointing, self-righteous, shall I say—

Christians? God knows. Let us see to it that we hold truth in right proportion.

And now for a brief season to confine attention to the objective side of salvation—what Christ did for us on Calvary. "Made sin for us who knew no sin" (2 Cor. 5: 21). "His own self bare our sins in his own body on the tree" (1 Peter 2: 24). "Our old man was crucified with him" (Rom. 6: 6). He is here the scapegoat: the representative man of the old creation. "If one died for all, then were all dead" (2 Cor. 5: 14).

We had not the wherewithal to pay the price of sin. And when it comes to settlement, each has to confess himself a bankrupt. Have you received your discharge? And why did Christ thus suffer and die on

include of infinite love and power on the one hand, and of privilege and responsibility for salvation or service for the Master on the other, be ours by—

1. A prayerful study of God's Word to find out what salvation really is.

2. Active, intelligent, whole-hearted surrender to God, to have that salvation wrought, for the purpose of outworking.

Be strong in the Lord.

And now a few words to you, defeated soul. It is written, "Thus saith the Lord, Sin shall not have dominion over you." "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6: 11). But the enemy will not beat a retreat over a fictitious reckoning. It must indeed be the reckoning of faith. Starting from Calvary as our basis, we have there seen Christ for us, we there with him as regards position.

Now as we obey the promptings of the Holy Spirit, given to such (Acts 5: 32), in unison with the written Word, the Scriptures of truth, we shall be brought into living union with our risen Lord, and know him and be known of him in his death and resurrection.

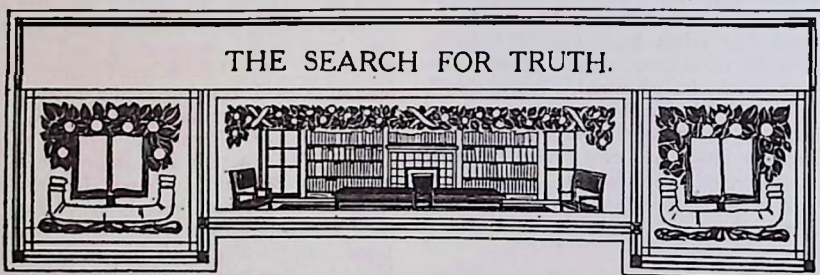
Thus joined to the Lord, and one Spirit (1 Cor. 6: 17), we are free to serve and usable, and he can fulfil through us his purposes of love and mercy with regard to a sin-stricken, suffering world. If God calls us to be co-workers together with himself in salvation and in his service, shall any hold back on account of sin, weakness, inefficiency? Rather let us rise up, "strong in the Lord," and in the power of his might, to be his representatives in our own corner of this earth, he "working in us both to will and to do of his good pleasure," while we manifest that will and that doing in lives that bear the unmistakable impress of the Christ.

tion of his declaration that he found in him no fault at all, he would have become a believer, along with the centurion. His questions would not have led to more perplexity but to more light.

To-day it would be hard to find a man or woman who would refuse to say with Pilate "I find in him no fault at all"; and yet on every hand are to be found those who go no further. With a faultless Teacher they refuse to hear his word; with a faultless Example they refuse to imitate him; with a faultless Leader, they refuse to follow him. They are not, therefore, true, but are "children of disobedience."

"Everyone that is of the truth heareth my voice." Jesus was willing to stake all on that. If men honestly set about being true in the things which they know, doing the truth which is at hand, he will trust to them to accept his teaching in regard to the things which they do not know. Walking in the light which falls upon earthly things, they will believe his revelation of heavenly things.—*The Advance*.

THE SEARCH FOR TRUTH.



The quest for truth is often regarded as an intellectual undertaking. But it is as much a matter of personal conduct as philosophic pursuit. Jesus, in that critical hour of his trial, said to Pilate, "Everyone that is of the truth heareth my voice." Pilate replied with a question—"What is truth?" Because of this reply the Roman governor has often been spoken of pitifully as asking a pathetic question which has at once allured, taunted, baffled the human mind in all ages. But the answer to his question lay within reach of his finger tips. For "truth is the quality or state of being true"; and the Roman governor could have answered his question by being true. He had no sooner asked it, than he went to the Jews and said: "I find in him no fault at all." Therefore truth required that he should set him free. By so doing Pilate would have been true to his convictions, true to the facts in the case, true to justice, true to the imperious principle of right; and this would have been truth. Truth is never anything more than this or less than this; it never has any other existence. It is not in itself a body or a substance, a something which can be let down from heaven in blocks or parcels, but it is always a quality of conduct or action, a conformity to the right relation of things.

It is therefore always at hand; for we are evermore called upon to act. Not a moment of conscious existence passes without some action or attitude of mind or heart to-

ward God or man. To be right and do right toward God and man is truth. Had Pilate treated Jesus as innocent, when he declared him innocent, that would have been truth. To scourge him and crucify him as if guilty was falsehood, the infamous and awful lie of his life. In thus refusing to do the righteous thing which looked him in the face, which laid its hand on his shoulder and claimed recognition in this momentous issue, Pilate sinned against all truth. It was useless for him to ask, "What is truth?" when setting the heel of his tyranny on the first truth he met.

Refusing the truth.

For the same reason the same question is uselessly asked by multitudes of men and women who read and think and go from philosopher to philosopher, and from school to school. They have refused to be true, to do the things which they knew to be right, and have gotten into the falsehood of life. They may think themselves of an enquiring mind, and may be puffed up with pride of doubt and scepticism, and yet only be the restless victims of the injury which they have done their moral and spiritual nature in refusing to be true. This is the starting point of heresies and antagonisms to Christianity.

Had Pilate refused to surrender Jesus to his enemies, he would have been the hero of the ages; and had he gone on in the direc-

Queensland Letter.

By A. W. Jinks.

To visit a church with a view to organising is not a waste of time, but often prepares the way for a stirring mission. We need missions which will stir up an interest in divine truth. If we get people interested in the whole truth, results generally follow. We should bend our energies in that direction, and not think of whether or no our worldly concerns will be affected. We have the plea of the New Testament, and that is the greatest plea. What need is there of being afraid of declaring the truth, especially in this State, which, in population, is making marked headway? To organise is responsible and valuable work, and not much good will be done until more emphasis and prominence are given to that kind of work. To hold a tent or any other mission without preparation is destructive of success. We might decry organisation, but God is the Author of law and order. God has given us the truth to preach, but as for methods of holding missions our own judgment must be called into play. Of course, we are to work for the glorifying of God.

In connection with the evangelisation of this State we are face to face with a financial problem. At the time of writing only £60 is in hand for State work. That is a shocking state of affairs when one remembers that among our membership we have several men whose incomes are large and banking accounts substantial. If every disciple gave only 10/- a year, more than £500 would be raised for State work. It is useless declaring that that small sum cannot be given when a good deal more than that sum is being spent on newspapers, books, and luxuries. Unfortunately, many pro-

Lessing Christians are robbing God, and yet they are wondering why rapid headway is not being made in State work. Some disciples have not yet given anything to State work, but they can bank money and delight in their worldly possessions. The time is come when judgment must begin at the house of God. How are we using our wealth? Brothers and sisters, I am not dictating to you, but in the name of God and truth, "do something" for the evangelisation of this State!

We desire to open new fields and secure more preachers, but the treasury is nearly empty. We are looking forward to a large financial response on the first Sunday in February. We are aiming to raise £250 on that day. It can be raised! Suppose every disciple gave what he or she could afford, a good deal more than that sum would be raised. God expects us to give according to our means, and not according to our meanness. If the State work shall have to be discontinued it will mean that the cause of Christ will retrograde, and become disorganised. For many years many churches had been holding their own until stagnation set in, but organising and missionising awakened interest and stimulated energy. The Executive Committee, along with the writer, are wondering what the disciples in this State are going to do. Brothers and Sisters, you can continue or discontinue State work! Give as God has prospered you, or withhold your offering and allow God's truth to be suppressed! What is it going to be?

The Disciples at Charters Towers are still keeping the flag flying! I hope to have the joy of visiting them some day. To see reports from there every now and then shows that an increasing interest is being taken in the proclamation of New Testament truth. The disciples there are up in the hot north, and, although the climate is trying, and difficulties have to be met, they are maintaining the cause nobly. I shall be glad to hear from any of them at any time.

Whatever demands the deepest courage and endurance of soul, of course must unveil most perfectly its hidden strength.—*G. W. Briggs.*

How many there are who love the juniper tree, and, like Elijah, lie under it, and bewail their inability to accomplish anything worth while for God. If you continue to say, "I can't" long enough, you will come to believe it at last. Men of God must go forward in faith. They do not see the way. Often they do not understand how they are going to get through. But they go forward, as Moses did at the Red Sea, and ward, as Moses did at the Red Sea, and God opens the way for them to victory. You cannot speak well, or pray well? God is not asking fine speeches or prayers; he is asking the thing that you can do—the stammering word, perhaps. The great Welsh revival started with the simple sentence of a young girl. Dare! God will make use of you.—*R. P. Anderson.*



Queenstown Bible School Demonstration at the S.A. Conference, showing the work done by State Evangelist, S. G. Griffith.

Tasmanian Letter.

By Geo. Manifold.

Bro. A. P. Wilson, our newly appointed Home missionary, is now in the field, having arrived in Tasmania on November 1. At Launceston, Hobart, Kelleve, and Nu-beena, he has been very favorably received. He is now visiting Geeveston and Esperance.

The brethren are reminded that the Committee, in the name of the Associated Churches, have entered into certain financial obligations. It remains for the brotherhood to steadily help in maintaining their missionary in the home field. The remembrance of "whose we are and whom we serve" will ensure an increasing amount of money, which will flow into the treasury of the Lord in a regular stream without freezing up in winter or drying up in summer.

We need at least three more men before the cause in Tasmania can make the progress it should. It is no use making spasmodic attempts to plant new churches and gain converts if they are to be left to themselves without proper training and oversight. The time has now arrived for every disciple to co-operate in this forward move. Individually we may not be enabled to do much, but unitedly we shall become a growing and a mighty power. An army united and well organised has gained great victories over vastly superior numbers when lacking unity and discipline. We must break away from a narrow, parochial spirit, and every church ought to feel that the success of the brethren in Launceston is the success of the whole brotherhood.

Again, we must learn how to concentrate. If we enter a field, we must hold on to it, and stand by the infant church till it is self-supporting. A hushman in felling a forest, does not go to one tree and give it a lick with his axe, and then to another and do the same. He sticks to one tree till he gets it down, and then attempts the same task with another, till the whole forest is felled. We must stand by Launceston and help them into a more desirable building and locality, and not relinquish our aid till it is able to care for itself. It will then be in a position, possibly in three years, to give material assistance to others.

Finally we must catch the Spirit of the Master, and know what it is to consecrate. The Church of God was born in love and sacrifice. "God so loved that he gave," and Christ so loved that he died. To every one of us is put the question, "I gave my life for thee: what hast thou given for me?" May the coming Conference in Launceston bring us together in the spirit of praise and thanksgiving for what God has wrought in and through us.

The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.—*Swift.*

Nothing but life can reveal him who is the Life, and so we cannot be impatient, but by-and-bye we are satisfied, when everything that happens to us, without or within, comes to seem to us a new token of his presence and sign of his love.—*Phillips Brooks.*

President J. W. McGarvey.

By J. E. Thomas,
President of Transylvania Club in Australasia.

Our beloved old president has gone home. I am sure that I voice the feelings of all the 20 members of the Transylvania University Club in Australasia, as well as express the sentiments of thousands of those he has taught in the dear old College of the Bible, who are now laboring for the Master throughout the world, when I say that we honored our dear old professor and loved him as few men are loved.

He has passed from earth, and we shall see him no more here. But he will always live in our memories. We shall cherish the lessons he taught us, and the hallowed influence of his Christlike example and gracious life.

He was a saintly man, a fine scholar and a Christian gentleman. I well remember my first talk with him. I was almost surprised at his unassuming, humble manner. I thought I would sink into insignificance when I met so great a man, but instead of that I felt I was talking to one who looked on me as a son. He adopted me into his large family, and we looked on him as our father as well as our professor. No young man was afraid to go to him for advice or help, and he was never too busy in his life and even in his advanced years, to care for any that came to him.

On his 75th birthday we went to his home in Fayette Park, as we did every birthday, and as president of the Australian Club I had the honor of speaking some words of greeting and goodwill. Then we chatted with him about our work and of our home land, and he told us how much he loved the Australians he had met, and of his love for the Australian brotherhood and the work there.

He was a man of profound learning, and yet he had the utmost simplicity of speech and life. He loved God's Word, and for those who sought to understand and preach it, that has attracted men to him. What a host of strong, consecrated, faithful messengers of the cross there are who have sat at his feet. Thousands in America, many in Japan and China and India and Africa. Then I think of those in Thibet and Bolenge, and the Philippines, especially, who labor on the outstations of the kingdom of God. Of those of advancing years as well as of middle life and youth, who are in England and Australasia and New Zealand, and in the uttermost parts of the earth, who thank God for the sacred privilege that was theirs of learning from him. Strong men of God they are too, and their influence has been mighty for the cause of Jesus Christ. What multitudes have been won under God's blessing and by their labors for our Lord and Master.

I think too of the loved ones he has now joined in the kingdom of glory, who have while upon earth been taught of him and have used their talents and gone to their reward. What God has used John William McGarvey to do no one on earth can tabulate. We shall rejoice in heaven that God permitted him to labor so long and lovingly and well.

Professor McGarvey had a childlike faith in the things of God and of heaven. He used to tell us that when his body was laid in his little

lot in the beautiful Lexington Cemetery, he expected he would be often back looking around the dear old College of the Bible, and seeing how well the work was being continued that he loved so much in life to do.

He believed that the cloud of witnesses spoken of in Hebrews, are loved ones gone before, and that they have a knowledge of and a part in the joys of earth still. Whether that is so, I know not, but I am certain that the spirit of this great man of God abides with all who loved him as their teacher, friend and counsellor. We have been enriched by his life and are poorer for his death.

May we in our day be as faithful to God's Word and to our Lord as he was, and be counted worthy of a place beside him at last in that land where student and professor shall never more be separated, and where His children shall never grow old.

Correspondence.

LITERATURE FOR IMMIGRANTS.

Sir,—Re your "Editorial Notes" in the "Christian" of Nov. 16, under the heading of "The Day of Opportunity," I am somewhat impressed with the suggestion of disseminating suitable literature at Fremantle, with addresses of churches and brethren amongst the immigrants.

If such a movement were made, I believe it would prove prolific. At all events it would not call for a very big outlay to put it to the test. If the sum of £5 would be sufficient to give this a start, I am willing to forward this amount to you if you will mention my number in the "Here and There" column. If, on the other hand, a larger sum is required, I will donate the above towards the desired amount.—Yours for immediate action, "Seventy-Seven."

[We appreciate the above offer, and will be pleased to receive donations and to arrange for the distribution of literature.—Ed.]

BRO. BYARD'S TASMANIAN CAVES.

Some weeks ago there appeared in the CHRISTIAN a short reference to Bro. Byard's caves. I wish to state that I have visited the caves in question, and can testify to their beauty and impressive grandeur. In the same district there are many caves, but those discovered by Bro. Byard possess the marvels seen in others, and certainly vastly greater wonders.

Anyone who delights to view the unique and sublime should not fail to visit these caves. No other scenery has impressed me so deeply. Some of the compartments have an almost magical charm for those who revel in the intricate beauties of nature. On viewing these exquisite chambers, with their elaborate furniture, the stealthy and cunning process of matter for centuries we were filled with admiration and spontaneously sang, "Nearer My God, to Thee." There are corridors, vestibules, pillars, and arches, bridal chambers, dress circles, halls, pavilions, stalactes, stalagmites, figures, statuettes, pink, blue and green—in fact a gallery of nature's picturesque and majestic art. Any one going from Melbourne would proceed by the Loongana to

Launceston, and from thence by rail (50 miles) to Mole Creek.

Should any readers of the CHRISTIAN desire further information I shall be happy to afford the same, or they can write to Jas. Byard, Mole Creek, Tasmania.—W. J. Way.

The Society of Christian Endeavor.

BEARING ONE ANOTHER'S BURDENS.

Topic for December 11.

Daily Readings.

Christ sharing our burdens. Isa. 53: 4-8.
Taking the burden of Jesus. Matt. 11: 25-30.
Sharing the leader's burdens. Exod. 18: 13-27.
Helping the weak. Rom. 15: 1-6.
The true spirit of brotherhood. 1 Thess. 5: 9-15.
Bearing us and our burdens. Psalms 55: 1-6.

Topic—Bearing One Another's Burdens. Gal. 5: 2; Luke 10: 25-37.

Can I escape my burden of responsibility? (See Gal. 6: 5.)

Does Christ help us with our burdens by taking them away?

Or by strengthening our backs to bear them?

Monster C.E. Demonstration on Tuesday evening, December 12, in Swanston-st. chapel. Song service, 7.45. Speakers: Mr. W. H. Allen, and Mr. Miles, West Melbourne Baptist. Chairman, J. E. Allan, President of Union. Endeavorers, your attendance, your help and your interest is required.—C. W. Timmins, Org. Sec.

The monthly council meeting will be held at Swanston-st. lecture hall, on Monday, Dec. 4, at 8 p.m. Election of officers and other important business. Delegates please take note of date, as your presence is specially requested.

Socrates used to say that if he could get up to the highest point in Athens, he would lift up his voice and cry, "What mean ye, fellow citizens, that ye turn every stone to scrape wealth together, and take so little care of your children, to whom one day ye must relinquish it all?"

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America's Tribute to C. L. Thurgood.

Dear Sister Thurgood,—

Wednesday morning, Sept. 27th, the Disciples of Christ in Western Pennsylvania were in Annual Convention assembled at Uniontown. Bro. J. J. Morgan had just closed the devotional service in which he had carried his hearers to sublime heights when Bro. J. Walter Carpenter entered with a message of your sorrow. He asked for an opportunity to speak, and when he had delivered his message there was not a dry eye in the whole of that great audience. Many brethren led in fervent prayer that God might bless "our dear sister across the seas" in her overwhelming sorrow.

A resolution was passed that I prepare and send a letter of sympathy, expressive of our sor-

row, to you. But, dear Sister Thurgood, you know how our poor words fail us, and how inadequate our earth language is to express many things our hearts feel.

row, to you. But, dear Sister Thurgood, you know how our poor words fail us, and how inadequate our earth language is to express many things our hearts feel.

Bro. Thurgood was known, honored, loved, throughout the length and breadth of two continents. His preaching brethren held him in the highest esteem. Every organized movement for the bettering of our race looked upon him as a friend and supporter. The widow and orphan trusted him and often came to ask advice, and went from his presence with his blessing and the benediction of heaven resting on their heads. The young man would stop in the midst of his wild frolics to listen to his counsel and then turn from his evil companions to seek the noble things of life. The wayward, fallen girl, found in him the sympathetic friend she so much needed, which gave her hope and sufficient courage to make another trial for purity and virtue. The sick room was hallowed by his presence, and the dying listened to the muffled sound of the boatman's oar with perfect assurance when he was near. His wonderful faith in the promises of God, his intimate companionship with the Christ, his devout knowledge of the Scriptures; his mar-

vellous power in prayer, and his perfect understanding of human needs made it possible for him to comfort the sorrowing when in the presence of their own dead as but few could do. These thoughts of his life work must bring you consolation now. Bro. Thurgood walked with God, and God took him, but our loss is his gain. While we sit in sorrow beneath the shadows, he is rejoicing in the sunlight of the paradise of God.

Dear sister, you are no stranger to pain. You have comforted thousands who have been similarly bereft, and the things you said and the promises you quoted to others are now for you in this hour of your own sadness. Remember you are not sorrowing alone; Central Church is bowed with grief; the Disciple family of Western Pennsylvania is mingling its tears together, and the Churches of Christ of this nation all feel a deep sense of loss. We assure you of our sympathy and prayers. May God himself kiss away



Mr. and Mrs. C. L. Thurgood.

the tears from your eyes and so clarify your vision that you may behold that land where "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more."—Yours in sorrow—E. A. Hibler, Sec. for the Churches of Christ of W. Pennsylvania, U.S.A.

The Reveries of an Old Man.

(Part of President McGarvey's last "copy" sent to the "Standard.")

There is a song, once well known and very popular, which must often recur to the mind of every old man who has known it, whether he approves or disapproves its sentiment:—

"O would I were a boy again,
When life seemed formed of sunny years,
And all my heart then knew of pain
Was wept away in transient tears."

The lines were evidently written by an old or middle-aged man, whose life had been misspent, and had brought him into long-continued pains and had brought him into long-continued pains and tears. In looking with dim eyes back to boyhood, he forgot that his boyhood pains and boyhood, he forgot that his boyhood pains and tears were just as real and as bitter to the boy as his maturer griefs and sorrows were to the man.

As we grow old we are too much inclined to minimise both the joys and sorrows of early days, and to look upon all the experiences of youth as trifling things. We are apt to imagine that if we could live life over again, we would certainly live it more wisely. Perhaps we would, if we could begin the second time, with all the wisdom and experience that we now have; but that would not be what the song proposes; we would not be "a boy again," but an old man in a boy's clothes. We would not be for the other boys, but would miss that fellowship which is boyhood's life.

Then, again, who that has passed safely through the dangerous temptations of boyhood, and reached a worthy manhood, would be willing to once more pass through all the hazard of ruin which we can see as we look back, but could not, or did not, as we passed through it? The man who has passed through a deep stream on a rickety bridge has no desire to get back again on the other side of that bridge, unless it be a dare-devil desire to show what he can do.

No; I admire the poetry of that song, and the music to which it was sung; but I do not wish to be a boy again. I am glad that I can look back upon that period of my life as past and gone for ever, and that I have been able, through the constant help of God, to reach old age and draw near with hope to the beginning of another life in another world.

N.S.W. Foreign Mission Notes.

The Federal Committee have issued some very neat collectors' books, which are being distributed, and should be appreciated by the collectors.

The Chinese Church, Sydney, reports an average attendance of 17 teachers and 21 scholars. More teachers are required immediately. Applications will be received every Tuesday and Thursday evenings, at the basement of the City Temple.

The N.S.W. Committee decided to endorse the proposition for a training school for native teachers in the New Hebrides. This work is urgently needed, and will probably call for additional workers.

Bro. F. J. Purdy reports about 30 baptisms at Aoba, and that the work is in good shape.

The Children's Day progress report showed that receipts to date were £62/10/7, with several schools not heard from.

Bro. W. J. Williams was appointed to the vacancy in the representation on the United Mission Study Council.

It was decided to recommend the Federal Committee to take over the work among the Aborigines of the Richmond River, which has had the oversight of the Lismore church for a number of years. This is true mission work.

The C.E. Societies in the State are to be asked to co-operate in supporting Esther, a daughter of Sarubai, as a teacher at Miss Thompson's station. She is highly qualified as a teacher. We believe this work will favorably commend itself to the members of the Endeavor Societies.—E.T.S.

As roots of plants, by mysterious forces, draw in the materials of life from the earth, and throw them upwards, and themselves lying in darkness minister to the shining glory of blossom and leaf in the sunlight above; so prayers uttered here in darkness and tears, and with no seen results, shall in heaven disclose fruits whose transcendent loveliness the utmost wishes of earth did not measure.

In the Realm of the Bible School.

READING AND OBEYING THE SCRIPTURES.

Sunday School Lesson for December 17,
"Ezra Teaches the Law," Nehemiah 8.

A. R. MAIN, B.A.

Nehemiah and his fellow-workers were not content with a restoration of the walls of the city of Jerusalem. There is a surer means of defence than that provided by stone walls. There was a greater work of restoration yet to be done than that hitherto accomplished. That work was done when Ezra responded to the people's request (8: 1) and read and explained to them the law of God.

Importance of the Word.

The supreme lesson of our study is the importance of the study and proclamation of the Word of God. This is the perennial need of men. He would be the greatest restorer who would give into the hands of the people the Bible. The church itself needs the lesson. The Sunday School teacher will endeavor to encourage each scholar in the securing of a copy of the Scriptures, and a daily perusal of the same. Ezra held, as Peloubet suggests, a Bible School session, and the text-book was the Bible. Apparently the folk were willing to stand and listen to the reading and exposition of the law for about six hours. Think of that, ye who like short chapters and tabloid sermons. Ezra was not the only one who took part in the service. A noble band, whose names are handed down to everlasting remembrance, helped him in his work.

In verse 8 we have a passage full of interest to the public reader and expositor. These men of old, we are told, "read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading." This verse gives the essentials of good reading and instruction. It means much more than that the reading was characterised by good elocution; but it includes that. Peloubet says: "Not long ago I had occasion to listen to a different preacher almost every Sunday for nearly two years. And in nearly half the instances, I should think, the reading was so poor that I did not like the Scriptures as well after the reading as I did before. It reminded me of the time when I went to hear a famous English author read some of his own writings. I was, and am, a great admirer of his books; but if I had heard him read before I had read them for myself, I never would have read them. It borders on a crime and a calamity for a man to read the best book in the world in a careless manner."

It is not an easy thing to give the sense and cause the people to understand the reading. Such a result cannot be attained without careful preparation. In many cases, he who would read the Scriptures aright should have studied the passage as carefully as if he had to give an exposition of it. No one should try to give an impromptu reading of God's Word to the people. To give the sense, the reader must know the

sense. He who does not himself understand the reading cannot expound it to others. Many of us could truly use the negro's malapropism: "Bredren, having read the chaptah, I will now proceed to confound it."

"The Bible as Good Reading."

There is no book which will better repay reading than will the Bible. Senator Beveridge has tried to show this in his book entitled, "The Bible as Good Reading." "Mind your chapters." That was what Thomas Carlyle's mother used always to be telling him. She felt, good old Scotchwoman as she was, that all her son's cleverness was in vain unless it was accompanied by the fear of God. And when he was away from her, and himself teaching others, she would write: "Have you got through the Bible yet? If you have, read it again. I hope you will not weary; and may the Lord open your understanding." Another great writer, John Ruskin, has told us how much he owes to the old Bible lessons he learned by his mother's knee when a boy. Even the 119th Psalm, which he found at first so hard to learn, became at length of all the most precious to him. "If I have succeeded in any measure," wrote Ernst Moritz Arndt, whose pious and patriotic songs did as much as the sword to deliver Germany from the despotism of Napoleon, "in speaking, discoursing, and writing in German, I owe it chiefly to the habit, formed early in childhood, and kept up ever since, of diligently reading Luther's version of the Bible."

The Emperor William, of Germany, says: "I often read the Bible. I like to read it every night. A Bible lies on a table at my bedside. I find the most beautiful thoughts expressed in it. I cannot understand how it is that so many persons pay so little attention to the Holy Scriptures. Can any one read the Gospels and other portions of the Bible without feeling convinced that the words contain a simple truth established on unquestionable facts? Whenever I have to make any decision, I ask myself what the Bible would teach me to do in that particular case. The Bible is to me the fountain from which I draw light and strength. In hours of sorrow and depression I seek consolation therein."

"Take heed how ye hear."

This Scriptural injunction finds its illustration in the people who listened to Ezra. They asked Ezra to bring the book (verse 1). It is a happy omen when people really wish to have the Word. Some come to scoff and remain to pray. Many are benefited. But the grandest results are found in the case of those who long for the message.

Again, we read that "the ears of all the people were attentive unto the book of the law" (v. 3). How could good fail to be the result with such an audience? These men did not think of earthly things to the exclusion of the message of God. The sacred words were not so familiar to them as to be ignored. They are not said to have been attentive to the reader or expounder, but "unto the book." That is a fine thing. Notice, moreover, it was not a section of the audience which

was interested, while the rest whispered, or passed notes, or read a hymn-book or paper. No; "the ears of all the people were attentive." We almost envy Ezra his audience.

Two opposite effects.

We see that the people were moved in a twofold manner by the reading of the Word.

1. "All the people wept, when they heard the Word of the law" (verse 9). This was not unnatural. He who is attentive to the Word of God soon realises how far short he has come of the divine standard of conduct. The claims of the book are exceedingly insistent. It reveals the will of a perfectly righteous and holy God. One of the first results of accepting the Word is a conviction of sin. Hence the awakened sorrow of the people. The next chapter (Neh. 9) shows how the people had in mind all the past history of their nation, its disobedience and its sin, and confessed that "Thou hast dealt truly, but we have done wickedly."

2. The lesson sets forth also the awakened joy of the people. "All the people went their way . . . to make great mirth" (verse 12). This was equally natural and seemly with the former effect. The people learnt of God not merely as a righteous God, who demanded holy living, and visited disobedience with punishment, but as a God full of compassion and plenteous in mercy. We mourn for sin, but rejoice in forgiveness and restoration. In chapter 9 are two noteworthy descriptions of God. He is "the great, the mighty, and the terrible God" (verse 32). But he is "a gracious and merciful God" (verse 31), and keeps "covenant and lovingkindness" (verse 32).

The Joy which Strengthens.

Nehemiah looks round on the multitude and sees a mass of downcast faces. He is afraid of the downcastness; he thinks this will sap their strength more than will any physical want. Accordingly, it is their depression that he blames. He says, in effect: "You are undermining your physical strength by your pessimism. A strong body is not built by a sad heart. The powerful frame is created by pleasant feelings. If you desire weight to your hand, keep your heart light. If you would avoid weary feet, keep your spirit on the wing. If you would be capable of the burden, keep your soul buoyant. Your force lies in your felicity; your strength in your joy." But observe, Nehemiah qualifies the statement. He does not say that every joy will make a man strong; his words are, "The joy of the Lord is your strength." And he is quite right in this limitation. The joy which strengthens must be unselfish joy.—George Matheson.



You can do more for missions than pray AFTER you have prayed. But you cannot do more than pray UNTIL you have prayed.



Address communications to
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Work in the Philippines.

We have work amongst people speaking three different languages—Tahalog, Cagayan, and Ilocano. As I am identified with the Ilocano work I shall speak of that. There are about 800,000 Filipinos who speak Ilocano, but only about half a million reside in what is really Ilocano territory. In our part of this territory there must be over 300,000. We are working in three provinces, and our district is 100 miles in length, and perhaps averages 40 miles in breadth. In this immense territory we have three married men and their wives and one single woman.

The Ilocanos are generally considered to be the finest tribe in the Philippines, for though they are not so versatile and progressive as the Tahaloga, they are far more industrious and reliable than these. They are rather small of stature, but are well built, and have much more grace of manner than the white races and are much more courteous to strangers than we are with all our boasted civilisation. They are brown-skinned and rather pleasing in appearance, some of the younger women being strikingly pretty.

Among the Ilocanos of Ilocos Norte, Ilocos Sur and Abra, we have over 30 churches and between 2500 and 3000 members. Twelve native evangelists are employed. Not one of these has been especially trained for the work, but some of them are men of power. So far the churches have done little towards supporting their evangelists, as the erection of chapels has taxed them to the utmost. They are beginning, though, to do much better in this respect than heretofore. Some people have the impression that we have no right to be in the Philippines because the people are Roman Catholics. These people do not know that many of the Filipinos have abandoned the Church of Rome because of its alliance with the oppressive government of Spain. Some of these have joined the Filipino national church, which is in some respects worse than its mother, but multitudes are just indifferent to all religion. Furthermore, such people are not familiar with the decadent form of Romanism that exists where Protestantism is unknown. From the very beginning of its existence the Roman hierarchy has followed a policy of compromise in all things which did not threaten the dominance of the Papacy. Gregory the Great instructed Augustine not to be too rigorous in his demands on the English. It was better, he said, to rename the idols after the saints and to turn the temples into churches than to awaken the fears and arouse the hostility of the people by a wholesale destruction of these. Gregory's policy has been faithfully followed. In Southern India, Romanism has given its sanction to the caste system which is India's greatest curse. There the Ro-

man Catholic Church refused to lift its voice against cock-fighting, which is perhaps the most damning vice of the Filipinos or against numerous other social and public evils almost equally as bad.

The ignorance of the masses with regard to God's revelation of himself in the Scriptures is profound. Ignorantly and stupidly they bow before the saints and observe innumerable pias, but of that true religion which is intelligent fellowship with the Father and with the Son, they are ignorant. I have not yet found a Filipino who knew, or at any rate could tell me, the origin and purpose of their numerous processions and fiestas. With ignorance, of course, goes ridiculous and blighting superstitions. Much of the old animism or belief spirits of the people still remains after hundreds of years of Romanism.

A Prayer for Reapers.

Far and near the fields are teeming,
With the waves of ripened grain;
Far and near their gold is gleaming,
O'er the sunny slope and plain.

Lord of Harvest, send forth reapers!
Hear us, Lord, to Thee we cry:
Send them now the sheaves to gather,
Ere the harvest time pass by.

Send them forth with morn's first beaming,
Send them in the noontide's glare;
When the sun's last rays are gleaming,
Bid them gather everywhere.

There paganism finds expression in different terms and different forms, but much of it still remains. And whatever may be the case in Australia, it is certain that to the average Roman Catholic here an image is an idol, and therefore to be worshipped. This is the unanimous verdict of our converts. Of course it is not surprising that under these circumstances the moral life of the people is low. Sins which, if they exist at all, are compelled at home to seek cover, here stalk wantonly in broad daylight. The social life assumes frightful proportions, and the whole stream of family and social life is polluted by its presence. The sweet innocence of childhood, which is one of the fairest flowers of our Christian civilisation, is here blighted almost before it appears by the too early knowledge of the vicious practices of its seniors.

Drunkenness is quite prevalent amongst the Filipinos, and lying and petty thieving are deep-seated national vices. Withal there is much that is likeable, and even lovable, about these people,

and we have abundant evidence in the lives of our converts that Jesus can save them from those vices which afflict them.

Of course our work is hampered by the ignorance and superstition of the people and frequently by a blind prejudice which will not permit them to listen to the pure go-sel. Then there are many who make light of religion and these men are finding ideas to their liking in the atheistic writings of men in so-called Christian lands who blaspheme the name of Jesus. Nevertheless the Philippines have surpassed all other fields of the Foreign Christian Missionary Society. There are over 7000 in the islands who are simply Christians. Sometimes I think that in spite of its failings the Roman Church has paved the way for us, but at other times I think that you could do more with pagans, and the surprising results that have been achieved by our missionaries among the pagans of the mountains favor this view.—D. C. McCallum.

Letter from Miss R. L. Tonkin.

Will you please express my thanks to the Committee for the splendid help promised. I cannot tell you how much comfort and strength it gave, for it allows me to help some other poor child who needs it. We are continually being asked to take someone. I have had to say No several times, feeling that I dared not undertake any more at least for the time. The children are very well, and we have much to be thankful for. During the hot weather we had no sickness to speak of. I had 14 with me nearly all the summer. Everyone seems to think that it is wonderful that with so many I should have had so little trouble.

There are no new additions to report, but all through the summer we had fine meetings every night, and the Sunday services were well attended. The schools opened with a good number of scholars; the girls' school has several new ones, while we have lost one or two. We are having a Kindergarten class, which is very interesting. There are several enquirers whom we hope will be ready for baptism very shortly.

The Boys' Junior Endeavor keeps up all right. We have started our women's meetings again, and I have been out several times with the women. We are hoping to get in to talk with the women in two of the mills during the few minutes of their lunch time.—Rosa L. Tonkin, Shanghai, China.

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MOTUEKA.—A young man confessed Christ at Lower Motueka, Bro. F. Marshall preaching, and was baptised by the writer in the Motueka River on Friday last. He is a good worker, and induced several young men to attend. Now he has entered the church we expect greater things from him. Thus the work goes on.—J.G.P.

DUNEDIN.—At the conclusion of Bro. Gebbie's sermon last evening, a young man confessed Christ and was baptised. The previous Sunday R. Gebbie delivered an address upon "Playing the Game," at the Young Men's Christian Association, and H. G. Harward spoke upon No License questions at the Mornington Presbyterian Church. Bro. Harward is now very busy working in the No-License interest, he and others holding open-air meetings in the day time and evenings in different parts of the city. T. H. Mathieson has delayed his departure for a month or so, and is also engaged in this movement. The poll will take place on Dec. 7.—L.C.J.S., Nov. 13.

SOUTH WELLINGTON.—Last Lord's day gospel meeting was well attended by members and strangers. The Sunday previous Bro. R. A. Wright occupied the platform on account of the sudden illness of Bro. S. H. Mudge. We are glad to report he has fully recovered, and is at work again. The Bible School is practising for their anniversary service, which is to be held next Sunday. The school is a feature in the work here, great interest being shown by teachers and scholars. The C.E. Society has taken on a new lease of life. We have instituted the cottage prayer meeting. This promises to be a great help to us. We are trying to receive invitations to hold our meetings in non-Christian homes.—H.M.H., Nov. 13.

RICHMOND.—We are pleased to report two additions by faith and obedience. A young woman was baptised by Bro. J. Griffith, on Sunday, the 8th October, and her sister was also baptised by the writer on the 22nd. These young women are from an outlying district—Dovedale—and are the firstfruits from that centre. Future prospects are encouraging.—J.G.P.

MATAURA.—We have had a visit from Bro. F. L. Hadfield. His limelight lectures proved deeply interesting. Bro. Hadfield brought home to us the deep need that exists for the vigorous extension of missionary effort in the Dark Continent. In connection with our annual F.M. offering, Bro. T. J. Melville, of Dunedin, spoke acceptably both morning and evening on Oct. 1.—T.J.B., Nov. 20.

DUNEDIN.—On Tuesday evening the Tabernacle Auxiliary of the C.W.B.M., held their annual social, Mrs. C. F. McDonald presiding. Included in the programme was a short address by R. Gebbie. Large open-air meetings are being addressed by H. G. Harward, on License and No-License questions, and last evening in the absence of Bro. Gebbie, at Invercargill, he preached in the Tabernacle upon "The Duty of the Church in the Present Crisis." A collection was taken up for the No-License movement.—L.C.J.S., Nov. 20.

NELSON.—Lord's day, Nov. 13, a very good meeting for the breaking of bread. Bro. Percy Bolton exhorted the members very ably. Bro. Verco assisted the Baptists in the morning, it being the occasion of their Bible School anniversary. The Bible School is moving along grandly;

a good interest is manifested, and many new scholars are joining.—E.M.J.

Tasmania.

NUBEENA.—Bro. A. P. Wilson has been visiting here since Wednesday last, and since there have been good meetings of a fine tone. On Lord's day evening the church was crowded with people. Service commenced at 7.40 and finished at 9.15. The brethren here seem enthusiastic, and if only a permanent evangelist could be secured a glorious work could be effected in this district. To-day Bro. Manifold arrives to press Home Mission matters. Austral publications are being pushed, and some of the speaking brethren have given orders.—A.P.W., Nov. 20.

CAVESIDE AND WESTERN CREEK.—Bro. Johnston, of Launceston, exhorted the church on Lord's day morning, and preached the gospel in the afternoon, and on the following Tuesday evening had another meeting at Sister Pearn's, when every one present seemed to feel the Spirit of God.—C. Pearn.

HOBART.—Two young men from Bro. Manifold's Bible Class made the good confession after Bro. Wilson's address on "Union with Christ." He also addressed the church in the morning, and spoke to the Bible School in the afternoon. The brethren are rejoiced that Bro. Wilson has come over to take up the work in Tasmania's northern capital. One man from the Central Mission, where Bro. Hale is laboring, came out and was baptised last Wednesday evening. Bro. A. E. Gourlay, who with his wife and family recently united with the church, has been appointed secretary of the Central Mission.—Geo. Manifold.

West Australia.

NARROGIN.—Splendid little meeting this morning, when 12 broke bread. We are anticipating the arrival of more members in the district shortly. This thought gives us courage, and we press forward.—P. W. Saunders, Nov. 19.

Victoria.

DUNMUNKLE.—The meetings here are being well attended, especially the night services. There is room for improvement at the morning meetings. Some of the members travel as much as 12 miles to be in attendance to show their love for the Master. Undoubtedly they set a good example to the other brethren. The brethren are anticipating a tea and public meeting being held after harvest. This church should be remembered in the prayers of the brethren.—W. Uren.

BRIM.—Splendid meetings yesterday. Visitors, Bro. and Sister F. Jones, from Belair, S.A. Sister Miss Swain, from Fitzroy, Vic. The brethren here are loyal subjects of Christ, and they leave no stone unturned for the furtherance of God's infinite about the Warracknabeal mission. The names of those who have so willingly promised towards the mission will shortly appear in the CHRISTIAN.—W. Uren.

GEELONG.—There was quite a number of visitors present at the morning meeting, including Bro. J. Bellett, of Hawthorn; Sister Rossell, of

Petersham, N.S.W.; Bro. Bowkett, of Ashburton, N.Z.; Bro. and Sister Payne, of Unley, S.A., and Bro. Combridge, of the Bible College. There was another crowded meeting in the evening, when Gifford Gordon preached a most impressive and powerful address on "The Cross, and What it Teaches." At the conclusion, a young lady who had previously made the good confession was baptised in the name of her Lord. The ladies of the church intend holding a sale of gifts at Christmas time, arrangements for which are progressing favorably, and point to a successful issue.—E. Brownbill.

COLAC.—We celebrated the first anniversary of the opening of the chapel on Nov. 12 and 15, when the opportunity was also used to give a public welcome to G. E. Chandler, the evangelist. The Sunday services were well attended, and on Wednesday, a tea and public meeting was held with satisfactory results. An appeal had been made for £50 towards reducing the debt, and the amount, within a few pounds, will be reached when the final returns are sent in. At the meeting on Wednesday, H. Swain was chairman, and gave an address of encouragement to the members. Greetings were read from M. McLellan, Sec. of H.M.C.; A. W. Connor, and from the various ministers in the town. J. Williamson and E. H. Lewis spoke a few words of welcome on behalf of the church and S.S., respectively, which were responded to by Bro. Chandler. The choir, under the leadership of C. Sage, rendered some musical items, and solos and recitations were also given. It is worthy of mention that the members provided the necessary materials for the tea, in order that the amount received from the sale of tickets could be donated towards the building fund.

FITZROY TABERNACLE.—Good meetings; splendid spirit; Kindergarten School and Bible School growing. Three immersions; one decision. Bro. Whelan is devoting his vacation in visiting the district. Prospects good.—C.W.M.

EAST SUBURBAN CHURCH OF CHRIST CO-OPERATION.—Temperance Committee.—A temperance rally was held on Tuesday evening, Nov. 14, in the Christian chapel, High-st., Prahran. There was an appreciative audience of 200 present. Bro. P. J. Pond took the chair, giving a short talk on his experiences relative to the drink traffic in the United States. Mr. A. T. Wasley (Rechabite Order) delivered an instructive address. The programme was interspersed with musical and elocutionary items. Four pledges were taken at the close.—Mrs. R. B. Tucker, Sec. to Committee.

BRUNSWICK.—We have re-engaged Bro. Way for another 12 months from Oct. 9. Bro. Way spoke morning and evening yesterday. One confession at night. The choir rendered the anthem, "Salvation," nicely. The C.E. Society has commenced another year of work. Bro. E. Clarke is the secretary. The church secretary's address is now 276 Stewart-st., Brunswick.—W. E. Thompson, Nov. 26.

DANDENONG.—Two lads from the Sunday School were baptised last Lord's day evening and received into fellowship to-day. Meetings and interest good, under Bro. Larsen's preaching.

MELBOURNE (Swanston-st.).—Last Lord's day morning Bro. H. Kingsbury addressed the church most acceptably on the subject "The Secret of a Successful Life." Bro. and Sister Dick, from the church at Twynholm Hall, London, were present. They are settling in Melbourne. We also had Sister Miss M. Philp, who has returned from West Australia, after spending a holiday there. The Bible School had a good attendance, and the Bible Class was very interesting. In the evening Bro. Allen spoke on the topic, "A Message from Hades." Two were baptised during the evening.

CHELTENHAM.—Splendid meetings all day on Sunday. Visitors: Mrs. Aylen, Hawthorn; Mr. D. Mitchell, Mosman, N.S.W.; Mrs. and Miss Murray, Richmond; Mr. Vickers, Swanston-st. Mr. Black confessed Christ at the night service.—T.B.F.

COLAC.—Our anniversary tea on Nov. 15 was a great success. Bro. Swain at the after meeting spoke words of welcome to our esteemed Bro. Chandler, who responded. On Lord's day, Nov. 19, at the close of Bro. Chandler's address, one young girl from the Bible School confessed her faith in Christ, and was immersed last Lord's day. The treasurer has received up to the present £45/5/5 towards £50 to be raised in six months, to come off the debt of the chapel. The work here under Bro. Chandler's leadership, is on the upgrade. Our Bro. Harry Dunn was, on Wednesday last, called to part with his aged father. May the Lord comfort the sorrowing ones, is our prayer.—J.G.L., Nov. 27.

STIRLING EAST & ALDGATE VALLEY.
—Meetings are keeping up very well. Since last report five have been added by letter at Stirling East. To-day we were pleased to have with us Bro. W. Charlick and family, also Bro. S. Stevens of the College of the Bible, around the Lord's

Nov. 22.
MILE END.—Since last report five have been received by letter. We have had some special visitors lately. On Nov. 15, Mr. Lockhart Morton, who runs two training colleges, one for young men and one for young women, to fit them for F.M. services, gave us a lantern lecture about his work. Over 500 students have attended his institutions; among them, J. W. Wiltshire, of Stirling, F. Filmer, of Pentecost, and Mr. and Mrs. Goodwin, recently gone to the New Hebrides, and two of our young women from New South Wales, are now at his Kensington Ladies' College. His work is conducted on "faith lines." On November 20, F. Filmer gave us a most instructive address on the work in Pentecost, and on the 22nd, A. G. Saunders gave us an able discourse.

BUTLER.—Record attendance here yesterday; building filled. Two young ladies obeyed the Sa-

viour in baptism. Bro. Harkness in good form. He needs another man to help him in this great peninsula.—R. W. Barr.

STRATHALBYN.—Since last report Bro. M. S. Noble paid us a visit, and we enjoyed his services. Next Lord's day Bro. Black takes up the work here.—B.J., Nov. 27.

SEMAPHORE.—Meetings were all good to-day. Among the visitors were Sister Edwards, of Broken Hill; Sister Taylor, of Tasmania; Bro. and Sister Pilkington, of Queenstown. We had a very nice meeting for the gospel service, at which two made the confession. Sister Thurgood is doing splendid work, visiting in the district, and her Bible Class for women continues to be well attended. We expect great things from the Church Extension collection next Lord's day, for the future prosperity of the work here, to a great extent, depends upon it.—W. J. T., Nov. 26.

COTTONVILLE—At the close of our preaching service this evening, a youth made the good confession, F. Thomas preaching.—J. McNicol, Nov. 26.

BELMORE—Good meetings to-day. Visitors this morning, Bro. A. E. Illingsworth, who exhorted the church; Bro. and Sister Hunter, North Sydney; Bro. Walters, Erskineville, and Sister D. Bains, Enmore. Our £100 fund is growing. Promises and cash now amount to £24/0/6. £1 from Bro. Butler, of Mungindi, received during the week. Many thanks. Only two weeks remain to make up that £100. Must we lose the other £27/10/-? Brethren, send your mite to-day to A. A. Barratt, Kent-st., Belmore.

CITY TEMPLE—At the conclusion of a splendid address to-night by Bro. Franklyn, two young ladies came forward and made the good confession. During the past few weeks we have had quite a number of visitors present each Lord's day. To-day Sister Shakes, from New Zealand; Bro. and Sister Biggs, from New Zealand, as visitors; and Bro. and Sister Wright, from Inverell, and Sister Burraston, from Hamilton, were received into fellowship. Bro. Franklyn still continues his expository talks on the Bible, which are greatly appreciated. Quite a number of the membership are not able to attend worship, from sickness, etc. Bro. T. Bagley, of Victoria, takes up the work at the City Temple on March 1—J.C., Nov. 19.

BROKEN HILL (Railway Mission)—Bro. R. Stacey has been received into fellowship by letter from Stirling East, S.A. Sister Johnston, of Mosman, Sydney, has also been meeting with us. On Thursday evenings gospel services are being held, and the young brethren of Wolfram-st. have been organised into mission bands to carry on these meetings. At the close of their service last week, one young woman made the good confession. The Bible School has made rapid progress, over 40 names now being on the roll, some of whom are adults.—C.H.H.

MOREE.—Through the kindly consideration of the church at Inverell, the writer was privileged to visit the above place and spend a few days—including Lord's day, 12th—with the brethren there. Was pleased to find a few faithful souls endeavoring to "hold the fort" amidst much difficulty, and meeting regularly around the Lord's table. Had the pleasure of extending the hand of fellowship to a Bro. Williams, from the Baptists, and on the 15th, to officiate at his marriage with Sister Chrissie Hodson. They have left Moree for Murwillumbah, where they will be located for the future. At a meeting held on the 13th, Sister Mrs. J. Hodson was appointed secretary pro tem, and Bro. M. Nelson, treasurer. When Bro. Cust arrives in Inverell we hope to be able to help the church and brethren in Moree to accomplish something for the Master.—E. J. Waters, Nov. 21.

Continued on page 794.

A Call for Help.

To the Churches of Christ throughout the Middle District of New Zealand; also to the individual disciples the wide world over, who would like to have the privilege of helping God prosper the work in Palmerston North.

"In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered."—2 Chron. 31: 21.

Brethren,—A great deal of enthusiasm was shown by those present at the last Conference in respect to the work of Bro. Lionel Johnston at Palmerston North.

The delegates elected a special committee to look into the matter of buying a section and erecting a chapel thereon. This, after a convincing appeal had been made by Bro. Johnston for a building of their own.

Seven months have elapsed, and the growing membership at Palmerston North is still meeting in a small lodge-room that is altogether unsuited as a place of worship.

"I'm here on business for my King," we sometimes sing. Are we carrying on God's business with all our hearts and souls? Unless we do, we cannot prosper as a people.

Primitive Christianity, the cause so dear to our hearts, will receive its quietus as far as Palmerston North is concerned, unless that building becomes an accomplished fact right speedily.

What do you say about it? Are you willing to let the matter drop and give up one of the most promising fields in New Zealand? or are you going to dip your hand into your pocket and help the brethren there out of their difficulty?

They are working hard at Palmerston North—sisters and brethren—but what can a handful do?

Rouse ye, brethren; think of the countless blessings that are daily being showered upon you and yours by God's liberal hand, and show your gratitude for the same by helping along this most worthy cause.

Full particulars regarding sum required, and so on, may be obtained from Bro. Lionel Johnston, Pascal-st., Palmerston North, or Bro. S. H. Mudge, 101 Mein-st., Wellington.

Donations towards the building fund may be forwarded to the above brethren or to the undersigned. All such gifts will be acknowledged in the CHRISTIAN from time to time.—R. B. Davis, R. Hill, Pres. and Sec., Middle District Conference Executive.

BOOKS ON FOREIGN MISSIONS.

MISSIONARY FIELDS AND FORCES; by W. J. Lhamon. Post free, 1/7.

HANDBOOK OF MISSIONS; by A. McLean. Post free, 1/7.

SUNRISE IN THE SUNRISE KINGDOM; by J. H. de Forest. Post free, 2/6.

IN THE SHADOW OF THE DRUM TOWER; by L. De Lany Garst. Post free, 2/6.

BOLENCE: A Story of Gospel Triumphs in the Congo; by Mrs. Eva N. Dye. Post free, 3/2.

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Home Mission Notes.

RICHMOND-TWEED RIVERS DISTRICT.

*By Thos. Hagger.

A meeting for breaking of bread was held at Ruthven on Nov. 19; C. T. G. Rose hopes to establish a permanent church there.

Attendances at Bungawallhyn gospel meetings are very encouraging.

Horse and sulky necessary for C. T. G. Rose. Will brethren please send on special contributions for this purpose?

Tyalgum Bible School will hold a Christmas tree entertainment.

One more confession at Bangalow.

W. A. Strongman now holds regular monthly gospel service at Palm Vale, the only religious service in the district.

There are enough disciples at Byron Bay to organise a church; at present they meet once in each month to break bread.

Enquiries are being made about Sandilands Range and Benalbo—two rising towns, in which little or nothing is being done of a religious nature. We will need a third district evangelist if these places are to be entered.

Members interested please send contributions for the district work to F. R. Furlonger, Ballinala, Lismore.

The churches at Tyalgum, Bangalow, and Sasina, made special offerings for the district funds on Nov. 12.

QUEENSLAND.

A meeting of the Home Mission Committee was held in Brisbane on Saturday, 18th Nov., when a good deal of general business was gone through. As a result of the tent mission at Zillmere, three confessions were reported. The State Evangelist, since the conclusion of the Zillmere mission, has visited Gympie and Maryborough. We are anxious to see a capable man secured at once for these important centres.

Bro. Jinks now begins the work of organising the work in Warwick. We believe the best memorial to our departed Bro. Stephen Cheek would be to establish a church on New Testament lines in Warwick. Those willing to help can communicate with Bro. Jinks.

The treasurer submitted the financial statement, which showed since last meeting an income of £14/6/6, and an expenditure of £34, leaving a credit balance of £68/1/3. In view of the rapidly decreasing credit balance, every church secretary is being communicated with, pointing out the need of urgent and immediate preparation in order to secure a worthy offering for Home Missions on the first Sunday in February. Every member ought to loyally support this work. Those who made promises at the last Conference are again requested to forward the amount promised to the treasurer at once.

The subsidy of 10/- per week granted to the Zillmere church was extended on application until Easter, 1912. Bro. Waters reports hopefully of that field.

We regret that one of our evangelists and our Vice-President has left this State for N.S.W. A minute, expressing regret at his leaving, and appreciation of his services as evangelist and a member of the Executive, was carried unanimously. We pray he will be richly blessed in his labors in June. We trust his place will soon be filled with as good a worker as Bro. Mason kept in mind Home Mission Sunday, Feb. 5.

—A. Hutson, Sec.

Acknowledgments.

N.S.W. HOME MISSION FUND.

From Churches towards support of their preachers:—Rookwood, to Nov. 12, £13; June, to Nov. 26, £6; Hamilton, to Oct. 21, £3/12/-;

Merewether, to Nov. 4, £9; Wagga, to Oct. 22, £3/2/6. From Churches, per collectors—Belmore, 8/5; Marrickville, £1/4/-; Condobolin, £2/5/6; Inverell, £1; Corowa, 5/-; Sydney, £1/11/10. State Evangelist Fund—Marrar Church, £1/0/6; June Church, 15/-; J. Fraser, Merewether, 2/6; J. Crawford, Sydney, 10/6; W. H. Wooster, Canley Vale, 5/-; E. J. Mowsar, Marrar, £1; G. H. Morton, Hornsby, £1; G. Arnott, Paddington, £1; A. Andrews, Rookwood, 10/-; M. Andrews, Rookwood, 2/6; Sister A. Larcombe, Rookwood, 2/6; A. Tindall, Petersham, 5/-; F. Brown, Tyalgum, 2/6; W. A. Strongman, Tyalgum, 2/6; J. Stimson, Sydney, £2/2/-; Sister Hutley, Lismore, 5/-; Bro. and Sister Hagger, Lismore, 2/6; Sister Graydon, senr., Paddington, 5/-; Individual Contributions—General Fund—J. Fraser, Merewether, 10/-; Sister Butler, Mungindi, £2; Sisters' Conference, £1/7/-; Advertisements—Mosman, 14/-; Sydney, £1/18/-; Erskineville, £1/19/-; to Nov. 20, £59/10/3.

45 Park-st., Sydney. C. J. Lea, Treas.

VICTORIAN MISSION FUND.

Churches—St. Kilda, per Mrs. Hilman, 8/-; Brunswick, per Bro. J. Donaldson, £2/10/-; Drummond, £5/12/9; Shepparton, £10/16/-; Shepparton, special thankoffering, £3/2/6; Colac, £7; Fairfield Park, £2/12/-; Lygon-st., Mrs. Grant's mite box, 2/8; Buninyong, per Miss Sutherland, 6/-; Bro. S. Wong, £2/2/-; Sister S. Wong, £1/1/-; Bro. F. J. Martin, £2/10/-; Bro. Jas. McGregor, £1.

Women's Home Mission Rally.

Amount previously acknowledged, £157/3/6; Sisters, Cheltenham, 5/-; Mrs. F. Owen, 2/6; Mrs. Hamilton, 2/6; Mrs. Bevan, 3/-; Mrs. Chipperfield, 5/-; Mrs. McCoughtry, 2/6; Mrs. Spicer, senr., 2/6; Mrs. W. Gale, 2/6; Mrs. and Miss Crook, 5/-; Mrs. Morris, 5/6; Mrs. Main, 2/6; Miss R. Main, 2/6; Two Cheltenham Members, 10/-; Sisters Goldsworthy, 5/-; Benn, 2/6; Thompson (2), 5/-; Mrs. Walker, £1; Mrs. Apted, 4/-; Miss Williams, 10/-; Mrs. W. Thompson, 2/6; Sisters, Footscray, Miss Mitchell, 8/-; total to date, £162/14/6.

The above is the amount received from the effort initiated by the late Mrs. E. Davies. Will the sisters co-operate to make up the £200? Mrs. Pittman, of 499 High-st., East Prahran, has been appointed as H.M. Supt. to succeed Mrs. Davies.

M. McLellan, Sec. W. C. Craigie, Treas.,
263 Lit. Collins-st. 263 Lit. Collins-st.

FOREIGN MISSION FUND.

Victoria—Churches—Melbourne (Swanston-st.), per Miss Ethel Kemp, 15/-; per Miss Huntsman, £1/15/3; per Miss Gracie, £1; Brunswick, per C. Peters, 10/-; Williamstown, £7/18/-; Ultima, £10; Bet Bet, per Sister Russell, £1/5/-; South Yarra, per Sister Lewis, £2/16/-; Preston, per Miss Lowe, 8/-; Cheltenham, two members, 10/-; Miss Ault, Hawthorn, £2. Tasmania—Received by the Treasurer, F.M. Committee—Churches—New Ground, £4/6/6; South Preston, £1/5/-; Mole Creek, 5/-; South Road, £1; Prinrose Park, £2/7/-; Launceston, £4/11/9; Nubeena, £10; Geeveston, 17/6; Esperance, 17/1; Hobart, £11/1/3; Sisters of Tasmania, for Bible Woman for Mrs. Strutton, Baramati, India, £8; Bro. and Sister Weston, Launceston, 5/-.

Note.—Children's Day acknowledgments will be made next week.

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From the Field—Continued.

AUBURN.—Bro. Arthur Fischer, from the College of the Bible, has come to help us for three months. On Saturday, the 18th, we welcomed him at Parramatta Park, afterwards holding an open-air meeting in the main street. On the following Lord's day evening Bro. Fischer conducted the first gospel meeting held by the Church of Christ in Parramatta, and we were agreeably surprised at the number who attended. We hope to establish a cause there within the next few weeks. The new chapel at N. Auburn will be erected on Saturday, Dec. 9. Our attendances here are increasing at every meeting.—Chas. J. Arrowsmith.

HURSTVILLE.—The Bible School here celebrated its fourth anniversary and Children's Day on Lord's day, November 19, by rendering several of the items of "The Little Crusaders" in a very creditable manner. There was a large number of parents and friends present, and a very enjoyable afternoon was spent. The meeting was addressed by the President of the Bible Schools Committee, who presented the prizes won during the year. The total amount received up to the present for Children's Day is £2/13/-. The church was exhorted in the morning by Bro. G. Stimson, who spoke on "The Needs of the Young." In the evening Bro. Clark again addressed the meeting.—Eleanor Winks, Nov. 21.

INVERELL.—Nov. 19, fairly good meetings morning and evening. Bro. E. Walker, formerly of Casino, received into fellowship. December 3 is set apart to raise £11 to pay interest on our building mortgage. Until this huge debt is paid off we take up no special collections except for Home and Foreign Missions.—H. Cook.

MARRICKVILLE.—At the quarterly church business meeting, held during the week, Bro. W. H. Hall was elected secretary of the church in place of Bro. T. Walker, who is taking up the singing. The work is going along well; the new building is now nearly completed. The sisters of the church are very zealous in their efforts to provide the necessary equipment for furnishing. They are working one whole day each week to this end. Bro. Watt's Young Men's Training Class is a live institution.—T.C.W., Nov. 26.

HAMILTON.—Bro. Goddard exhorted the church this morning. Visitors: Sister Davis, Sister Pond, Bro. Franklyn. A special memorial service was held to-night, and a very solemn and impressive address was given by our evangelist, Bro. W. D. More, over 130 present. Sister G. Steele has collected a further 15/10 for the building fund. At a social held on Nov. 25, £12/- was collected for the church funds, there being 20 present.—S.G.G., Nov. 26.

NORTH SYDNEY.—Splendid improvement in the meetings on Sunday last. Bro. Walker gave an address on the Bible School work. Further substantial contributions were received towards Bible Schools' offering. At the gospel service Bro. Saunders gave a splendid address. At the close we had the joy of seeing a young man make the good confession. Sister Newman, from Canley Vale, was welcomed into our fellowship.—W.J.M.

SEVEN HILLS.—We thank the various brethren who have helped us of late. To-day we were cheered by having Bro. W. H. Morton, of Glen Iris College, with us, who delivered a very impressive address.—G.L.P.

ENMORE.—Good meetings on Sunday. In the morning Bro. Saunders, of North Sydney, gave us a very fine address on Bible School work. Bro. Harold Hodgson was baptised on Wednesday night, and was received into fellowship with the church. He is the great grandson of our late Dr. Joseph Kingsbury, and I think is the first of the fourth generation to come into fellowship with the church. Our Bible School was well attended. At night we had a large choir, who greatly helped us with their ministry of song. At the conclusion of the address, six made the good confession, making eleven deci-

sions during the last three Sundays. A welcome home was tendered to Bro. G. T. Walden on Tuesday evening, Nov. 14.

ERSKINEVILLE.—Splendid meetings all day on Sunday, Nov. 26. At the morning service one was received into fellowship from Scotland. The service in the evening was a memorial service to our late young Bro. Frank Norman, and at the close we had the joy of hearing five confess their faith in Christ. The good work still continues in all departments.—Geo. Morton.

Here & There.

J. E. Allan commences work at Doncaster on Sunday next.

Seven confessions to date at the Moreland tent mission.

Bro. A. B. Ingles is now the secretary of the church at Motueka, Nelson, N.Z.

Please address all correspondence for Erskineville church to Geo. Morton, 75 Engine-st., Sydney, N.S.W.

Two weeks' special evangelistic meetings started at Lismore, N.S.W., on Nov. 26; T. Hagger is the preacher.

W. A. Strongman spoke at the mid-week service at Lismore, N.S.W., on Nov. 22; there was a fine attendance, and it was a good meeting.

December 3 has come. Bible Schools day and its responsibility is here. Let the offering be a great one.—F. T. Saunders, N.S.W.

Can we count on you for a small donation toward the new chapel at Warragul? Forward same to T. Bagley, 178 Kerferd-rd., Albert Park.

180 gifts of £1 each still needed to erect the first chapel in Tyalgum, N.S.W. Is the lack of gifts to this work going to debar us from getting in first here?

The teachers and scholars of Preston, Vic., Sunday School would be indebted to any schools who, having old picture rolls, or library books, will donate same to this school.

Bro. F. T. Saunders writes: "The offering on December 3 will greatly determine the future progress of the work in N.S.W. We believe our N.S.W. brethren realise this, and intend to build a solid foundation."

The Finance Committee of the coming Federal Conference has sent out per Bro. A. R. Lyall, the convener of the Committee, letters to all the Victorian church secretaries, who are hereby asked to bring the letter before their officers promptly.

The H.M. receipts in N.S.W. for the past month were £59/10/3. Expenditure, £103/7/9. The quarterly collections are now due. Send all remittances to A. E. Illingworth, Hon. Org. Sec., "Newalletta," Spit-rd., Mosman. Note change of address.

J. E. Thomas writes:—"Have received my copy of the 'Psalms' by Bro. Rotherham, and on a casual glance, I can see that it is a treasure that will help me much—a mine of wealth that can be drawn upon by all students of the sweet Psalmist of Israel."

The Austral Publishing Co. has just received a supply of J. B. Rotherham's "Studies in the Psalms." It is a fine volume, and would make a suitable Christmas or New Year's gift for preachers, teachers, or students. Price, 10/6; posted, in the Commonwealth, 10/11; New Zealand, 11/5.

The district where the opportunities are ripe is the Tweed River District of N.S.W. At Tyalgum, on the Tweed, the brethren are hampered by lack of funds. They aim at having first chapel in that growing centre, and want you to help them do it. Send what amount you can to W. A. Strongman, Tyalgum.

The N.S.W. H.M. Committee propose to hold a combined city and suburban mission in the City Temple, Campbell-st., Sydney, as soon as T. R. Coleman, State Evangelist elect, arrives

from England. The dates will probably be Feb. 11 to 28. Will N.S.W. churches please try and keep these dates open for this united effort.

Hospitality will be extended as far as possible to all visiting brethren and sisters to the Federal Conference of 1912. Bro. R. Ennis has this matter in hand, and the Melbourne and suburban church members are asked to arrange accommodation. Friends able to accommodate, or visitors wishing accommodation, can write to R. Ennis, Church of Christ, Lygon-st., Carlton, Vic.

I have just received Rotherham's "Studies in the Psalms." Although I have not had time to read the book carefully, I can say that the studies are educative, refreshing, and suggestive of much thought. The book makes one think, and that is what a preacher needs. The book is costly, but it is worth the price. I shall regard the book as one of my choice ones in the library.—A. W. Jinks.

Queensland Home Missions.—Bro. J. Dunmall, 5/-; Sister M. A. Larsen, 10/-. Please send donations to A. W. Jinks, Bridge-st., Albion, Brisbane, without delay. The money is urgently needed. At least 250 disciples are requested to send 10/-. Already ten disciples have sent that amount, but who will be the next? Bro. or sister, send 5/-; if you can spare 10/-, give 10/- if possible.

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.

Interstate visitors to the Federal Conference at Melbourne next Easter will be supplied with full particulars from State agents of Conference, as follows:—West Australia, Mr. G. O. Burchill, 6 Glover-st., Subiaco. South Australia, Mr. W. C. Brooker, Rundle-st., Adelaide. Tasmania, Southern Part, Mr. W. R. C. Jarvis, Hobart. Northern Part, Mr. A. P. Wilson, evangelist, Church of Christ, Launceston. Other State agents will be notified in a later issue.

Mr. H. G. Harward gave an address on the No-License and Prohibition questions at the Mornington Presbyterian Church last evening. He said that he had just spent four weeks in Invercargill, and kept a good look-out for drunken persons, but had only seen one in all that time. Just before leaving he went down to the Bluff, and in less than half an hour he saw ten or a dozen drunken persons, several of them very badly drunk. No one could fail to see the contrast, and it made him a stronger No-License advocate than he had been before. If the church succeeded, it increased the happiness and well-being of the world. If the liquor business succeeded it made unhappiness and crime just in proportion to its success. The church ought to set itself firmly against such a business.—*Otago Daily Times*.

The No-License campaign is being carried on vigorously in New Zealand, and we hear that H. G. Payne is in the forefront of the battle. The following is a clipping from the *Lyttelton Times*: "The following resolution was carried unanimously at the Durham-st. Church of Christ, Christchurch, New Zealand, at the close of Mr. Payne's address on Sunday night:—'In view of the evil and baneful effects of the present licensing liquor traffic, as carried on in the open bar system, being as it is a scourge and serious menace to the general good, especially to the young men of our Dominion, as evidenced by the fact that over 7000 first offenders were arrested and convicted last year, notwithstanding the signal decrease of drunkenness in the No-License areas, this church hereby protests against the renewal of such licenses, and respectfully calls upon all its members and adherents to strike out the top line on both papers at the coming poll, and to urge all others to do likewise.'"

Some clever articles under the heading of "Letters to Church Folk," are appearing in the *Christian World*. The following is an extract from one of them in regard to the music of the church: "Suffer another criticism from the standpoint of the pew. I like the choir and appreciate their songs, and while I don't doubt the truth of the proverb that 'Fine feathers make fine birds,' I'd like to forget it in church, but I am sometimes disturbed by the variegated plumage of church songsters. The picture hats are too much for me. Sometimes the colors clash, and as the choir sits just behind the parson, I find I can listen better with my eyes closed. I see less in order to hear more, and I'm sure the parson thinks I'm asleep, especially when I nod approval. I daren't suggest gowns and mortar boards, though I'm sure it would be an improvement, but couldn't the ladies leave their hats in the vestry? I don't think the congregation would object. And the Apostle Paul needn't know. Even if he did, I don't think he'd mind. He wasn't legislating for English choirs when he insisted on the necessity of feminine headgear in church, and even if he were, I'm sure he'd grant a dispensation in these days of curious fashion. But I suppose you'd rule this out of your province. It is enough for you to look after the music. Any suggestion as to the attendant millinery should come from the deacons' vestry. It's a thorny topic as well as a flowery and feathery one. And you have enough thorns. Don't think me one.—I am, yours faithfully."

An instructive list has been prepared by Mr. Ernest Phillips, author of "Papal Merchandise," containing the names of twenty-two sovereign States, which were unable to meet their financial obligations during the nineteenth century and up to the present time. Of the total number, eighteen were Roman Catholic countries, two Mohammedan (Turkey and Egypt), one Greek Church (Greece), and one Pagan (Liberia). The Republics of Central and South America figure frequently in the list. These are very old countries, and were under the dominion of Spain for centuries. What Spain has done for her empire, she has done for herself, for she was insolvent for twenty-seven years during the nineteenth century. It is interesting to compare the results of Spanish rule over her colonies with the results of British rule over hers. Not a British colony has defaulted, and yet many of our colonies are new countries. Spain's colonies went bankrupt in their old age; British colonies were and are solvent in their youth. It is remarkable to note that the list does not contain the name of a single Protestant power or self-governing Protestant colony.

An Urgent Appeal.—We need some help to place the cause at Warragul on a good basis. In full faith that at least £50 can be raised in addition to about £70 being raised by the few members at Warragul for the land, etc., all material has been ordered and a chapel is to be erected at a cost of about £300 (exclusive of land). Under ordinary conditions the building would cost about £400. Mr. A. Graham, with a band of tradesmen, will commence operations on Dec. 11, and the chapel will be finished in one week. McColl Bros. will take charge of the plumbing. We wish to strengthen the cause on the Gippsland line, and you can help us. An overdraft of £250 has been arranged, but we must raise £50. Can we count on you for a small donation? Before it slips on your memory kindly forward cheque, postal note, P.O. order, or stamps, to the writer. In addition to former acknowledgments, the following amounts have been received with many thanks:—R. J. Kemp, £1; F. A. Kemp, 10/-; A. C. Preece, £1; P. Johns, 12/-; total, £11/13/-. With sincere hope that you will help us too.—T. Bagley, 178 Kerferd-rd., Albert Park.

A correspondent sends us the following clipping from a N.Z. paper:—"Among the lively incidents that have marked the meeting of the Presbyterian General Assembly at Dunedin was a rather astonishing debate on the sacrament of baptism. Dr. Gibb told the members that he had refused to baptise children of parents who had no consciousness of the obligations they were un-

dertaking, nor (in some cases) any intention of fulfilling those obligations. It was reducing the sacrament to a farce he said, and added with characteristic bluntness: 'You might as well sprinkle water in a dog's face.' This was greeted by a chorus of indignant denials, and several speakers took up the cudgels on the other side. Mr. P. B. Fraser pointed out that the mere fact that a parent desired a child to be baptised was *prima facie* evidence that he or she was not a pagan, and if the Presbyterian Church refused baptism, the parent took his child to some other denomination. Mr. W. Scorgie asked the pertinent questions: 'What is the relation of a child to the sacrament of baptism? Has a little child no independent claim to this sacrament? Is not the sacrament of baptism the sacrament of innocence, just as communion is the sacrament of penitence? And is not the kingdom of heaven made up of the innocent and the penitents?'

Unscriptural practices generally lead to confusion, and the above is a striking example of the fact. Infant baptism is supposed to derive its validity from the faith of the parents, but it is characteristic of the supporters of this practice that they change their ground with surprising readiness. If parents are careless about religion, then baptism becomes the "sacrament of innocence." If it is so, it must be a purely church institution for the New Testament knows nothing about it. The New Testament, on the contrary, associates baptism with the remission of sins.

Adelaide Bible Students' Training Class.—The students of the Adelaide Bible Students' Training Class spent a most enjoyable social evening at the residence of their senior instructor, Bro. T. J. Gore, at the request of himself and his wife. The students nearly all availed themselves of the kind invitation to meet in an informal gathering with the instructor, whom they have all come to love and esteem. We had with us Bro. A. G. Saunders, from Bethany College, U.S.A., and Bro. Norman Noble, from the College of the Bible at Glen Iris. These are both old members of our class, and they spoke highly of the instruction they had received from Bro. Gore while in the class. Bro. Saunders stating that he had received no better instruction during his college career. At the close of a happy and pleasant evening, the students congregated in the front garden and fairly roused the neighborhood, with three hearty cheers for Bro. Gore. Our good old brother is the "young preacher's friend," and as such we all esteem him highly.—A. J. Ingham.

Dr. Grenfell, of Labrador fame, recently said: "God has blessed us in permitting us to clean the liquor shops of the high seas, and we have total prohibition in Labrador and North Newfoundland, which, so long as I have a ton of coal in the locker of my steamer, and any man near that I can swear in as special policeman, shall be enforced, and judgment administered, until my commission as a magistrate is taken away!" Dr. Grenfell continued: "Many a patient of mine I have been unable to help, or have seen lose his life, for the simple reason that the effect of alcoholic liquors on his kidneys and his liver destroyed his power for recuperation. Therefore, from my point of view, alcohol is unnecessary and inadvisable; and in a world where there is so much trouble and so much sorrow, and more especially for any man who wants in this age to walk in the footsteps of Christ, it must be of almost primary importance, even if he likes alcohol most, that he take a stand against it, and at least make that sacrifice for the sake of the kingdom of God."

COMING EVENTS.

DECEMBER 7.—Opening of new Kindergarten Hall, North Carlton. Sale of Work. Opening by W. H. Allen, on Thursday Dec. 7, and continued on following days. North Carlton Chapel, Rathdown-st.

DECEMBER 18.—The annual demonstration and distribution of prizes in connection with the Victorian Bible School Union, will be held in the Christian chapel, Lygon st., on Monday, Dec. 18, at 8 p.m. Adults, 6d. Children under 14, 3d. Please reserve this date.

WANTED.

The Northern Union of Churches of Christ (N.Z.) require the services of an evangelist. 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 Mercy. 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, £180 per annum, with residence. Particulars as to duties obtainable from W. E. Dalton, Honorary Secretary, Aborigines Friends' Association, Adelaide, South Australia.

The church at Brighton, Vic., desires the services of an evangelist. Letters to T. R. Morris, "Invermay," Windermere Crescent, Brighton.

Homes wanted for boys and girls, ages 3 to 14. Enclose stamp. Address, "Practical," 68 Latrobe-st., Melbourne.

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

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Obituary.

GALT.—On November 4, Miss Galt, sister to Allan Galt, and the late James Galt, passed to her rest, aged 71 years. Sister Galt was among the oldest members of the church here, and for many years a faithful attendant at the Lord's table. Over a year ago she was prostrated with a paralytic stroke, from the effects of which, after a while, she seemed to be making a slow recovery, but a second stroke taking her, she never rallied, and after several months of helplessness in which she was carefully and lovingly tended by Mrs. Jas. Galt and family, she quietly fell asleep. Our late sister was a generous, quiet, unostentatious Christian, beloved by a large circle of friends. She rests from her labors, and awaits the waking to everlasting life.—T.J.B., Maitland.

MILLER.—The church circle has been broken once more by the death of Bro. Henry Miller. Bro. Miller was born in Lubek, Germany, on the 3rd of March, 1834. He arrived in Australia in the year 1850. Nine years later he became connected with the Methodists, and for many years took an active part in the work. Seven years ago he saw the light more fully, and was baptised at North Richmond. After two years' patient suffering, he fell asleep on Sept. 25. He leaves a widow, two daughters and four sons. To these we offer our sympathy.—E. Davis, Nth. Richmond, Vic.

ROWLES.—It is with feelings of sorrow I report the death of one of our members—Sister Hannah Rowles. She was the beloved wife of our esteemed fellow-worker, Bro. W. R. Rowles, one of the deacons of this church. The sad event took place on Nov. 10, at a private hospital near to her home. The immediate cause of death was cerebral tumor. An operation gave her some relief from pain, but was unavailing to save her life. After 14 days of suspense, in which she was in a state of unconsciousness, she sank quietly to rest in the arms of her husband. Though 53 years of age, she had been a very strong and healthy woman, and we had hoped to see her recover, but it was not the will of the Father. The family have been given grace to say, "Thy will be done." Bro. and Sister Rowles have been for years connected with the Churches of Christ. He was baptised in Lygon-st. forty-two years ago by Bro. O. A. Carr; and she was immersed by Bro. C. T. Forscutt at Enmore

about twenty-four years ago. Before she united with us, she had been for many years a worker amongst the Methodists. A large part of her life was spent in Singleton and Dubbo, where she had many friends. She was a regular attendant and faithful supporter of the church. At the graveside, Waverley, on Nov. 11, when Bro. Franklyn and myself laid her mortal remains in the grave, many tender remarks were made about her loving life. The family is a large one—four sons and four daughters—all able to care for themselves. At the gospel service on Nov. 12, two sons and one daughter, and another friend of the family confessed Christ. The sorrow has thus had in it a large blessing for our dear brother. The deepest sympathy of all the members has gone out to them. We commend them to God and await in faith and hope the glad reunion, for is it not written, "Those also which sleep in Jesus will God bring with him"?—A.E.L., Paddington, N.S.W.

JAMES.—Bro. John James, late of Hamilton, was the son of our much respected Sister James, of Paddington church. His death was very sudden, and came as a great shock to all his friends. He left his home on the morning of the 14th of November, in perfect health, to go to his usual employment, and was returning home on his bicycle, when the machine skidded and he fell in front of a spring cart. The wheel of the cart passed over his head, killing him instantly. The sad feature is, that he has left a young wife and child to struggle along and mourn their loss. Our dear brother was only 26 years of age, and he was highly respected by all who knew him. He has been a disciple for some years, having been baptised by Bro. Hagger at Paddington. Bro. More conducted an impressive service at the graveside, Sandgate. We laid him to rest with the full assurance that "the dead in Christ rise again." Our deep and sincere sympathy is with the loved ones left to mourn their loss.—S.G.G., Hamilton, N.S.W.

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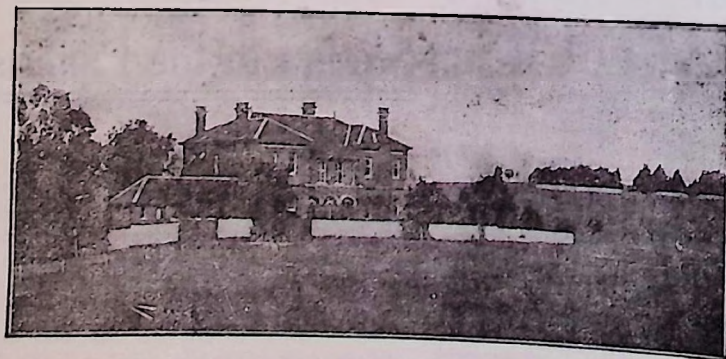
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