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Latest Prescription for Killing a Church.

J. T. BROWN (Now in Australasia).

WE give this prescription, not because we desire that any church shall be killed, but in the hope that, after the formula is known, the churches may avoid it. There is no doubt in the minds of many of our well-posted preachers that there is something radically wrong with some of our churches; but it is a difficult thing to diagnose the case and apply the remedy. There is absolutely no interest manifested in many churches, except by a very few of the members. Why this lack of interest? Why do the members stay away from divine services? Why no more interest in missions? These are questions that deserve and should have our careful and prayerful attention.

If you want to kill the church, neglect the prayer-meeting, stay away from it. Avoid it as you would a contagious disease, and it will not be long until the desired end is reached. We grant that many, in fact, most, prayer-meetings are not attractive and are uninteresting. But whose fault is it? Some one is to blame for the poor prayer-meeting. The mid-week prayer-meeting is a splendid place to go to get inspiration for the rest of the week; it is a place where we commune with our Creator. But it must be a prayer-meeting, and not a place where the brethren meet to exploit themselves and to be delivered of some long dissertations while the audience sleeps. We are taught to pray without ceasing, and if the prayer-meeting is to be a success, it must, first of all, be a place of prayer.

A certain preacher asked a man to go to prayer-meeting one night. His response was, "It is too warm to go to-night." "You are very much mistaken," said the preacher. "The coldest place in town is our prayer-meeting." A sad acknowledgment to make, but, nevertheless, in many cases, only too true. The prayer-meeting is not a place for criticism, it is not a place to complain about a slim attendance, for the ones who are responsible for the poor attendance and who deserve the rebuke are not there to receive it. It is a place of prayer, where we are to rise above the things of earth and centre our minds upon things that are high and holy. It is a season of preparation for the Lord's day.

If you want to kill a church quickly, don't meet on the Lord's day for communion.

Visit your neighbors or have them visit you that day. It is the only day you have to yourself, so use it for pleasure and don't go to church at all. You need not go anyway, for others will go and it will not be necessary for you to worry about the matter at all. Suppose that everybody did as you do, how long would it be before you would have to close the church doors? You would have to close up the first Sunday. The most helpful and the most needed service is the communion. No one can afford to miss this service, yet so many seem to care nothing or little about it. This divine institution is intended to strengthen us in the work that God has called us to do. In this service we show forth the Lord's death until he shall come again.

Don't give the church any financial support; others will attend to that part of the business. Besides, you are in debt for the store you bought or for the land you recently purchased, why should you be expected, under the circumstances, to lend a helping hand until you pay your honest debts? A man who does not look after his own household is worse than an infidel. Anyway, you don't believe in the financial system used in your congregation. This, in itself, is sufficient ground for you to withdraw your support. You are not expected to help support an institution unless it is run just as you think it ought to be. The church should be given to understand in the beginning that it must be conducted along lines suggested by you, or else not expect any support from you.

If the above plan does not kill the church, turn the entire management over to two or three old maids and they will soon finish it for you. We say this in all sincerity and after having thoroughly tested the remedy. It is a tried remedy, and many a poor preacher can vouch for its truthfulness. The Lord never intended that women should run the church. If he had, he certainly would have said something about it. The only thing there is on the subject, is that she is thing there is on the subject, is that she is not to have dominion. The most divine thing on earth is woman, but we can not conclude from this that she is to govern the church when God has always delegated that power to man. We know of a church that is run by two old maids, and it is a complete failure. There are splendid women, and the church could hardly get along without them, and it can't get along with them.

You have, no doubt, seen just such people. You can not get along in peace with them and you can hardly get along without them. They pay well, they entertain the preacher, they help take care of the poor, they are at church every Sunday, they will sweep the floor, if necessary, or do anything that needs to be done; but, in spite of all this, they are a drawback to the church. You can't afford to say anything that would hurt their feelings, yet you know that they are killing the church. Such problems are difficult to handle, and each may have to be solved in a different way if solved at all. Of course, the greatest care should be exercised in their management.

Allow the spirit of criticism to run rampant and the work of destruction is soon accomplished. Criticise your preacher for the way he combs his hair, the way he prepares his sermons, the kind of sermons he preaches, etc., and you will soon have a state of chaos. If you don't like your preacher, don't tell him so, but just twist around while he is preaching, don't look him in the face, look at a song-book, look disgusted with the whole business, and you will kill two birds with one stone. You will kill the church and preacher at the same time, and make a fool of yourself. We don't mean that you should never criticise. There are some things that need to be criticised severely. But you ought to be sure that you are finding fault at the proper time.

Never encourage your preacher—it might give him the big head—and don't ever allow him to find out that you are fond of him and that you like his sermons. Never speak an encouraging word to your Sunday School teacher; he ought to do the very work he is doing, it is a duty, and there is no use to tell him that he is doing a good work and that you appreciate his efforts. Don't, under any circumstances, permit any one to compliment your Sunday School superintendent. He is the man for the place, but is only doing his duty. What an inspiration it is to hear nice things about your work, just to know that your efforts are appreciated; it helps to lift the burdens and makes life worth living. Speak a good word to your preacher, your superintendent, your teacher, and all others who are engaged in the Master's work.

Send your daughters to the dance-hall instead of the church. In this way you show

A Sunshine Song.

E. A. Brininstool.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer;
Set the echoes ringing
With your notes of love and joy,
As you go a-singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of faith
In some lonely by-way?
Just a deed of kindness done
Clears the path before us,
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty.
Sprinkle sunshine as you go,
Comfort the distressing,
And your own reward will be
Heaven's choicest blessing.

they mar. As Christian communities we may reprove and exhort and edify one another, but none save God can, by personal contact with the soul, remove the selfishness that prevents the revelation of the Christlike character within. Submit yourselves therefore to the mighty hand of God. If adversity should come, it is but the carving-tool of God; when it has done its work, men will see in you what perhaps might otherwise have become obliterated—the image and superscription of your King.

Assuming that the outline of the image has been restored, something more is necessary as regards the image itself. It is flat and indistinct, like a shadow on the wall—no eye, no ear, no lips, no character lines. These must be engraved and the boldness of the features restored.

The secret of successful caricature sketching is the use of a few bold lines and the leaving of the mind to imagine the details. The world needs Christian character traced in boldest outline; it will fill in the rest. A self-sacrificing act of love, a word for Christ fitly spoken, may be worth fifty years of insipid Christianity. Stand out boldly for Christ when occasion demands, and men will fill in the details of your life for themselves.

Sharpen up your mental vision by a fresh look at Calvary. See there, once more, the revelation of love that has already won your heart. Let your ear be unstopped again to listen to the word of God, so that it may be your guide and mentor through life. Let your lips be opened that they may tell out the gospel message of peace. Let the lines of character reappear on a life that may have become expressionless, not wilfully, but simply from want of exercise. The man who never smiles has no smile-wrinkles round his eyes. The man of no set purpose has no lines of resolution at his mouth. If your Christianity does not awaken a kindly feeling towards your fellow-men, or give you a set purpose to do the right, no traces of either will appear in your life, and to that extent your testimony for Christ will fail.

Just another lesson from the sixpence. Its value as a piece of precious metal is only half its face value. The impress of the king's image has added to its worth. Think not that, as a man, you are worth more than other men; thousands have done your best before you and thousands will do it after you are gone. You live and move with the rest of the community and are subject to their laws. If you prosper, boast not of your smartness, for God has prospered you for Christ's sake. If you have health and happiness, boast not, for God has blessed you above many of your fellows and set a special value on your life. If difficulties melt before you, God's angel has opened up the way. If your eloquence wins souls to Christ, boast not, for God is with your mouth, and the message itself has made your tongue fluent. Christ in you has made you what you are.

The little sixpence, then, has taught its lesson. When you see one, think of yourself. Take heed, O take heed lest, worn away with worldly contact, and disowned at last by your King, you be dropped into the melting-pot of oblivion, while others take up the work you have failed to perform.

your great interest in the church, and it gives you so much more influence with the outside world. Your daughter should be graceful, and where is she to learn that art if not at the dance-hall? Every Wednesday evening play progressive euchre with some of your friends, and in this way of living you will show that you have passed from death into life. Be sure to attend all the races, the shows or anything else that would indicate that you are a member of the church. Don't go to church in summer, for it is too hot; of course, in the winter, it is too cold, and you are not expected to go. Don't forget to keep the children away from the Endeavor meetings, for they are likely to get into bad company; better to send them to the Sunday baseball, where you know that they are in good company.

It was not our intention to exhaust the subject, but just to give a few of the ways by which a church may be killed. You may have a way, many preachers have, which you prefer to the ones we have given. If so, just continue to use the method that has been the most successful in your work. We are aware of the fact that there are other ways that will prove as effectual as ours, and are not urging any one to use our method. All we claim is that it will do the work well and in a very short time, provided, of course, that the prescription is accurately followed. It might be a good plan to have your church examined by an expert occasionally to see what her symptoms are. You don't want to let the disease get too much the start of you; if you do, you will have trouble in checking it.

Whose Image and Superscription?

ALAN PRICE.

Mark 12: 16.

Jesus Christ once silenced his enemies with a penny. The image of the emperor upon its face taught them the lesson of submission to their earthly ruler in earthly things, and to their spiritual ruler in spiritual things. It was not a common copper coin as we understand it, but a silver piece somewhat larger than our sixpence, and of a purchasing value at least ten times as great.

Let us see then, if our sixpence can teach us a lesson—just a common sixpence, worn and battered, passing from hand to hand, one minute in the home of comfort, the next among squalor and misery, despised or rejoiced over, trodden on, spat upon, but wherever it goes bearing the image of the king and proclaiming his authority. How beautiful it was when it left the mint! Every line of the sovereign's face could be seen; every letter of his name could be read distinctly; the crown and the wreath stood out boldly on the other side; but constant wear has obliterated its beauties, and contact with the world has effaced the king's crown.

How beautiful the Christian is, fresh from the mint of conversion! You can read Christ in his new-found joy. The crown of glory

and the wreath of righteousness are vividly in view, and he sets out determined to win. I tremble sometimes as I think of the future of that beautiful coin. As the image and superscription of the sixpence wear away, the background is hardly affected; so also the friction of the world has only a tendency to wear out the obtruding portion of our characters, that is the Christly part. The background of self remains untouched, till perhaps the Christly portion becomes worn down to the level of self and the image of Christ is gone. From such a condition as this may the Lord deliver us!

How can we prevent such a catastrophe, and how can we remedy the mischief if it should happen? The preventative and the remedy are one and the same thing—the cutting away of the background of self. The image is still there, but it is buried in selfishness. The sculptor as he gazes on an ugly block of marble sees inside a beautiful statue. His business is merely to cut away the useless stone surrounding it. His assistants, under instruction, may remove much of such matter, but they dare not give the finishing touches of the master-hand, or if they dare

Temperance Reform.

CONDUCTED BY F. W. GREENWOOD, "The Palms," Avenue Road, Camberwell.

The Signs of the Times.

Some of the Borough Councils of London are issuing large official placards on the liquor question. The same thing is being done in France, where the copies are being distributed by the tens of thousands. These things speak for themselves. We reproduce the official placard published by the London Borough of Woolwich, and signed by the mayor and medical officer.

Metropolitan Borough of Woolwich.

Physical Deterioration and Alcoholism.

The Report of the Committee, presented to Parliament by command of His Majesty, states that:

The Abuse of alcoholic stimulants is a most potent and deadly agent of Physical Deterioration;

Alcoholic persons are specially liable to Tuberculosis and all inflammatory disorders.

Evidence was placed before the Committee showing that in Abstinence is to be sought the source of muscular vigor and activity;

The Lunacy figures show a large and increasing number of admissions of both sexes which are due to drink.

The following facts recognised by the Medical profession and placarded all over France, by order of the Government, are published in order to carry out the recommendation of the Committee and to bring home to men and women the fatal effects of alcohol on physical efficiency.

(1) Alcoholism is a chronic poisoning, resulting from the habitual use of alcohol (whether as spirits, wine or beer) which may never go as far as drunkenness.

(2) It is a mistake to say that those doing hard work require stimulants. As a fact no one requires alcohol as either food or tonic.

(3) Alcohol is really a narcotic, dulling the nerves like laudanum or opium, but is more dangerous than either in that often its first effect is to weaken a man's self control while his passions are excited: hence the number of crimes which occur under its influence.

(4) Spirits, as usually taken, rapidly produce alcoholism, but milder alcoholic drinks as beer, and even cider, drunk repeatedly every day, produce after a time alcoholic poisoning with equal certainty.

(5) The habit of drinking leads to the ruin of families, the neglect of social duties, disgust for work, misery, theft and crime. It leads also to the hospital, for alcohol produces the most nervous and the most fatal diseases, including Paralysis, Insanity, diseases of the stomach and liver and Dropsy. It also paves the way to consumption, and frequenters of public houses furnish a large proportion of the victims of this disease. It complicates and aggravates all acute diseases. Typhoid fever, Pneumonia and Erysipelas are rapidly fatal in the subject of alcoholism.

(6) The sins of alcoholic parents are visited on the children; if these survive infancy they are threatened with Idiocy and Epilepsy, and many are carried away by Tuberculous Meningitis or Phthisis (Consumption).

(7) In short, alcoholism is the most terrible enemy to personal health, to family happiness, and to national prosperity.

By order of the Borough Council,

L. JENKINS JONES, Mayor.

SYDNEY DAVIES, M.D.,

Medical Officer of Health.

Notes and News.

A successful temperance demonstration was held at South Richmond on Nov. 2. Bro. Waters gave a good address. One pledge was taken.

The Victorian Conference Temperance Committee held a demonstration at Hawthorn on Oct. 12. J. T. T. Harding gave a suitable address. There was a good programme of musical and elocutionary items, but the attendance was only moderate.

The Bendigo branch of the Amalgamated Miners' Association celebrated its anniversary by a social in the A.N.A. hall on Oct. 30, and no intoxicants were allowed. This was the decision of the committee of management. It shows their good sense. It is also a sign of the times, when a large body of laboring men decide that they can have an evening's enjoyment without intoxicating liquor. A few years ago such an idea would have been scouted.

A United Temperance Society has lately been formed at Dunolly, consisting of representatives from the Methodist and Presbyterian Churches and church of Christ. Dunolly has had four teetotal mayors in succession, and, with one or two exceptions, all the present councillors are temperance men. The newly-formed society, in conjunction with the I.O.R., held a successful meeting on Sept. 29, when a large number of pledges were taken.

The N.Z. *Prohibitionist* of Oct. 28 contains under its "Auckland Jottings" the following: "We have been favored with the help of Mr. J. T. Brown, M.A., preacher in connection with the church of Christ, who has just come from Kentucky, and who knows, by practical experience, the working of prohibition in America. Mr. Brown, speaking in the Opera House on the afternoon of Sunday, Oct. 8, to a large audience, dealt with Mr. Leffingwell's statements with 'gloves off.' The lecturer made his mark, and justified his splendid reputation as a lecturer. The league arranged with him to give three other lectures, and, if opportunity afford, we recommend our southern friends to get Mr. Brown's help."

The English *Band of Hope Chronicle* of Sept., 1905, gives the following interesting item: "The 'churches of Christ' held their annual meetings at Leeds on August 7. There was a large attendance at the Temperance Conference, over which Mr. Webley, an evangelist from South Wales, presided. The annual report showed 72 Bands of Hope, with an average attendance of 5,526 members—an increase in every way. A temperance examination had been held, but the committee were not satisfied with the members who took part in it. After the appointment of the committees a fine paper was read by Mr. Laurie Grinstead, of Edinburgh, on 'The Cry of the Children.' He showed that there is close connection between child-suffering and the drink traffic. We hope to reproduce some of this excellent paper in an early number. In the evening a public demonstration was held."

Helps and Hints.

Fight the liquor traffic by all means, but still more fight the appetite.

Build a granite wall between the children and the first glass, preach temperance from the pulpit, practise it in the pews and homes as part of real religion.

PROPS V. A FOUNDATION.—In moving buildings we were always careful to so place the shores and blocks that the wind or other cause would not topple the building over. But we never felt quite safe till the masons had put underneath a firm foundation of stone or brick. Temperance props in the shape of pledges and cures are good, but the soul is never secure against temptation until built on the only foundation of a redeemed life.

THE AUSTRALIAN TURK.—Turkey with its murderous record, for which no Christian nation is found an apologist, well represents the liquor traffic of to-day. The helpless powers looking on represent the moral forces of society and the church. A money consideration of from £120,000,000 to £160,000,000, which is Turkey's debt to the powers, is really what makes them so apathetic. So does the mighty power of mammon stifle the temperance reform. Greece, heroic and for the time defeated, represents the brave and as yet ineffectual "No License" sentiment in the land. It is only a question of time for the destruction of Moslem or liquor tyrant. If we would conquer this Australian Turk, this monster of drink, we must fight shoulder to shoulder like brethren. This is what we must do TO-DAY, if we would win the victory. When that glad day comes, as come it will, then our Federal flag with its Southern Cross will be a starry flag of freedom. All hail the day!

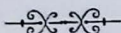
"Come, brothers, lift a mighty shout,
It's got to go! It's got to go!
We'll drive the Liquor Traffic out,—
It's got to go! Yes, got to go.
When from this curse our land is free,
A prospered people we shall be;
Till then we'll shout from sea to sea
It's got to go! It's got to go."

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A. B. MASTON - - - EDITOR.



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The Leader

Stand ye in the ways, and see, and ask for the old
paths.—Jeremiah 6 : 16

:o:

The Logic of the Changed Calendar.

In the series of lectures on "What is Christianity?" there is one of great interest entitled, "B.C.—A.D.; or the Difference Christ has Made." In the introductory chapter, the author says: "It is well that we should from time to time remind ourselves of what we owe to Jesus Christ; and in no way, perhaps, can we more effectively deepen our sense of indebtedness than in an attempt to realise the difference involved in our familiar symbols, 'B.C.' and 'A.D.' There, on the one hand, is the world as Christ found it; here, on the other, is the world as Christ is making it." And without doubt there is opened up here a great field of interesting research, which if properly entered into will yield an abundant reward. But even without entering into this profitable field, which has already been largely cultivated, there is, in the study of the symbols "B.C." and "A.D." themselves, an almost unexplored territory which is well worth our exploiting. Especially as regards the symbol "A.D.," which, as everyone knows, stands for "In the year of our Lord." The interest attached to this study is very well expressed by Dr. Fitchett in his Fernley Lecture on "The Unrealised Logic of Religion." He says: "No one stops to ask for an explanation of one of the strangest facts, not only in historical literature, but in the living world; the fact that all civilised time is dated from the birth of Christ. This is the twentieth century; and from what event are those twenty centuries counted? From the birth of a Jew, who, on the sceptical theory, if he ever existed, was a peasant in an obscure province in a far-off age; who wrote no book, made no discovery, invented no philosophy, built no temple; a peasant who died when, as men count years, he had scarcely reached his prime, and died the death of a criminal. And even before his death the little band of disciples he had succeeded in gathering, all forsook him and fled. This is a story written in all the characters of defeat. Yet civilised time is dated from the birth of this Jew! The centuries

carry his signature, and the years of the modern world are labelled by universal consent the 'years of our Lord.'"

For the most part people are quite content to accept our present chronology without troubling themselves about its origin. And yet this is an age which is remarkably curious about the origin of things. It is extremely prodigal in the expenditure of time and money in attempting to discover the genesis of many things which are, comparatively speaking, of little value, but so far has bestowed little attention to this one great, and in some respects astounding, fact that all in civilised time is dated from the birth of a Galilean peasant. It is, however, one of those facts which the historian is bound to face and account for in a satisfactory way. No historian is worthy of the name who is simply a recorder of events. He must do more than that. He must account for the facts. He must tell us how those facts became possible. It is not enough that he shall tell us of results, he must tell us also of the causes which produced them. If, for example, he is telling us of the French Revolution, he must also tell us of those things which made the Revolution possible. If he does not, whatever else he may be, he is not a historian. The logic of history, in its way, is just as precise as the logic of mathematics. All the facts of history have their adequate cause. To find out the cause is just as important as recording the fact itself. The scientific mind is not satisfied with taking things as they are—it wants to know *why* they are. It is this intense eagerness to know about first causes which stimulates and inspires all devout students of nature in their work of unravelling its secrets. Nor is the student satisfied with discovering a mere flimsy explanation. He demands, and demands rightly, that the explanation shall be sufficient to meet the needs of the case. In other words, he insists that every effect has its adequate cause, and that any explanation which does not meet the demand is insufficient, and therefore not satisfactory. In the case before us, the effect is expressed in the symbol "A.D." and the question is, "What is the adequate cause that made the universal use of this symbol possible?"

And this fact, when we come to look at it squarely, is one of the most stupendous things in human history. How stupendous may be gathered from the eloquent words of Dr. Fitchett, when he says: "To write a human signature on Time itself, to put a human name on the brow of the hurrying centuries—this is a marvellous achievement! Cæsar has not done it, nor Shakespeare, nor Newton. Genius is vain to accomplish such a task; the sword is vain; wealth is vain. But this Jew has done it! Plato was a teacher, and Socrates was a martyr, with elements of artistic interest and of human power which might be thought to surpass anything associated with Jesus Christ. Plato taught on a larger scale, belonged to a more imperial race, and spoke a richer language than the carpenter's son of Nazareth. Socrates drank the cup of hemlock to an accompaniment of philosophic discourse such as was never heard in Galilean villages. He talked the language of Homer and Æschylus,

not the rude Aramaic of Jewish peasants. The philosophy of Plato, the dialogues of Socrates, are studied yet in all the universities of the world. But the world does not reckon its time from Plato or Socrates; from Alexander or Cæsar, or Marcus Aurelius; from Greek Olympiads or Roman Consulates. It dates its time from one who, as unbelief explains him, was merely a Jewish peasant, and who died the death of a criminal." But no sane, unbiased man can for a single moment accept this as the explanation of one of the most stupendous facts of history. The cause is not adequate to the effect produced, and therefore to accept this as an explanation would be to make the "almanac of the modern world an incredible absurdity." It would not explain how Christ's calendar has surpassed all others throughout the civilised world. It would not explain how, without the fiat of any emperor, without legislative enactment, without any conspiracy of fanatics, the calendar of the world became changed. Who knows, or cares, as Dr. Fitchett says, anything about Dionysius Exiguus, an obscure Roman abbot, who from A.D. 525 had begun in his Easter tables to count "Ab incarnatione domini"? As a matter of fact only twelve years after the Easter tables of Dionysius Exiguus, the Emperor Justinian—A.D. 537—issued a decree directing that all public documents should be dated by the year of the emperor, the name of the consul, and the indiction or tax period then current. But only four years later the last consul was elected; the office and the name became alike shadows! Indeed, "history is strewn thick with these forgotten way-marks of time—Greek Olympiads, Roman Consulates, and Babylonian Eponyms. For centuries the mystic letters 'A.U.C.' were a witness that the world's time was dated from the foundation of the great city on the Tiber. One calendar dates from Alexander the Great, another from Julius Cæsar. Pharsalia and Actium were battles that changed the course of history, and each in turn was taken as a starting-point for the world's almanac." All these, however, belong to the past. The great Roman world, which left its impress on so many things, was powerless to leave behind it a world-wide calendar.

It is true that Judaism and Islam have calendars which they keep for their own private use, but these count for nothing among the great nations of the world. That which endures and prevails is the chronology of Christ. And if we ask for an explanation of this great fact it is found in the noble words of Jean Paul Richter!—"Christ. . . Who, being the holiest among the mighty, the mightiest amongst the holy, lifted with his pierced hand empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages." Or, to quote again from Dr. Fitchett:—"If a jury of historians had to explain on purely historical grounds the letters 'A.D.,' which now serve universally as a point whence civilised time is reckoned, they must report that some force mysterious in its origin and quality, and independent of human will, but with range and energy sufficient to affect all civilised nations, and persistent enough in character to run through all the centuries, has somehow

put the impress of Christ's hand on history. What other explanation is possible?" Surely, here, we have cause adequate enough to produce the effect. Not simply the birth of a Galilean peasant, but the advent of the Christ—Son of God as well as Son of man. Jesus Christ, "the surprise of history," is a full explanation of the changed calendar. As we see the difference he has made in the world's reckoning of time, we also see the difference he has made in our outlook upon life. As we contemplate the symbolic letters "B.C." and "A.D." and grasp with intelligent minds the moral revolution which has taken place, and of which Christ was author, we see not only the impress of Christ's hand upon Time, but also upon the hearts and consciences of men. And thus, Time itself rebukes our unbelief, and bids us look up to the Christ with more earnest faith, and find in him the explanation of all things.

From the Field

The field is the world.—Matt. 13 : 38

Queensland

BRISBANE.—On Lord's day morning, Oct. 29, Mrs. Wilson received the right hand of fellowship, she having made the good confession the previous Lord's day, and was immersed by J. Colbourne during the week. This will bring joy to her husband, who has from his very early years been connected with the church in Queensland, his parents being members for many years. At the close of the gospel meeting a daughter of Bro. Boyle made the good confession before many witnesses.

Nov. 2.

A.S.W.

ROMA.—It is with deep sorrow that I have to record the death of our Bro. and Sister C. Kieseker's little daughter Florry. She was left just for a few minutes while her mother was attending to other duties, when approaching too near the fire in a moment she was ablaze, the injuries sustained being so serious that no hopes were held out for her recovery. Kind Providence soon released the dear little one of her sufferings, and the following day she passed peacefully away, leaving sad and aching hearts.

Nov. 2.

H. H. SAUNDERS.

Tasmania

HOBART.—The special gospel mission, conducted by G. T. Walden, M.A., which we have for so long looked forward to, and prayed for, is now in full swing, and up to the present we have to report three souls won for Christ. We have had very stormy and wet weather from the commencement (Sunday, 22nd Oct.) of the mission up to the present, and this has undoubtedly affected the attendances. For the Sunday night services the Town Hall was engaged, and the wisdom of doing this was apparent, as on the two occasions on which the meetings have been held there a much larger number attended than could possibly have been accommodated in our own building. The chapel on the week-nights has been, as a rule, well filled, and at two of the meetings provision had to be made on the platform for members so as to make room in the body of the building for visitors. Bro. Walden is a splendid man, and everyone is

delighted with him. He has a wonderful way of retaining the attention of his audience, and he drives home the truths of the gospel in a manner which cannot be misunderstood. His addresses, and the exhortations he has given to the church, will long be remembered; they have strengthened the weak ones in Christ, eased the minds of those who were doubting with respect to matters of faith, and have roused us all to a higher sense of our responsibilities as followers of our Lord and Master. A great interest has been awakened in Hobart on account of the mission, and many inquiries are being made as to our plea. Many, we know, are on the point of decision, and our earnest prayer is that before the mission closes they may give themselves to the Saviour.

Nov. 1.

D. W. ADAMS.

HOBART.—The mission was concluded last Saturday night. It was arranged that this meeting should be held in the Town Hall, but owing to some structural repairs being carried out, this arrangement fell through, and the service was held in the Mayor's Court Room (a room in the same building, and considerably larger than our own chapel). There was a very large audience, and many had to stand in the ante-room. At this meeting two young women made the good confession, thus making seven in all. This is not a great number, yet we are all perfectly satisfied with the success of the mission in other ways: the spiritual life of the church has been stimulated and deepened, and a great interest has been aroused in our plea. It is safe to say that if the mission had been continued for another fortnight there would have been a large ingathering of souls, as the attendances were increasing nightly; but Bro. Walden's time was up, and he had to return home after the mission had been in progress a fortnight only. On Wednesday night, the 8th, a farewell was tendered to Bro. Walden. The services rendered by him were eulogised by the various brethren, and regret was expressed that the time had arrived for his departure, he having endeared himself to all during his stay in Hobart by reason of his many sterling qualities and earnestness in the cause of Christ. A small present was given to him during the evening as a token of esteem. Our brother did not spare himself, and was always willing to give his services in every possible way. In addition to the meetings at night in connection with the mission, he gave three temperance addresses in the Town Hall; spoke under the auspices of the Y.M.C.A. on two occasions; gave an address to the workers of Hobart, and also addressed the children. Bro. Walden, in bidding farewell, thanked the members for the splendid way in which they had rallied round him; especially for the conscientious attendance at the meetings during the first week when it rained almost incessantly. He gave some excellent advice to the church, and spoke hopefully of its future prospects in this State. His visit had been very enjoyable and he would always carry with him a warm spot in his heart for Tasmania. The meeting closed with a hearty vote of thanks to those who had assisted in the mission; special mention being made of Bro. Collins, who had worked night and day towards its success, Miss May Brown, and Miss Lena Kemp of Melbourne, who had added to the interest of the meetings by their beautiful singing, and Miss A. Parker, the organist. The officers realise the importance of striking the iron while it is hot, and have made arrangements whereby W. J. Way will continue the meetings for another week. Bro. Way gave his first address in this connection last night, with the result that a young man confessed faith in Christ as his Saviour.

Nov. 10.

D.W.A.

New Zealand

NEW ZEALAND NOTES.—John T. Brown is now with us, and purposes making a longer stay than he contemplated when he first touched New Zealand soil. His intention was to hold two or three meetings and then move over to Australia. But when he saw the "No License" army arrayed for the coming struggle, like a true war-horse he scented the battle from afar, and anticipating a lovely fight he longed to be in it. And the temperance people, glad to get him, at once made him an offer substantial enough to induce him to buckle on his armor and enter the skirmish. Already he is right in the thick of it, and the brewers don't like him a bit. And little wonder; they had engaged a number of windbags filled with funny stories about "the utter failure of prohibition in America," and these our brother is mercilessly pricking right and left, causing great consternation in the ranks of "The Trade." We confidently reckon on a lot of extra votes next month as one direct result of the happy arrangement that placed him in the firing line. Bro. Brown gave us a three weeks' mission in Ponsonby-rd., during which we had five meetings with thirty-one additions! Certainly most of these were from the Bible School, but it is a glorious work to gather in so many lambs to the fold, ere yet they have begun to stray away. Our brother's preaching is wondrously simple, pointed and convincing, while his personality is strikingly attractive. And this in spite of the fact that hitherto he has signally failed to attract to himself a wife. However he need not despair; with a little more persevering insistence than he appears to devote to this difficult and delicate business, he will no doubt ultimately succeed. He has just returned from Waikato, the great gold-mining centre, and Rotorua, where he has been seeing the sights and speaking on temperance. On Saturday evening we got up a complimentary social in the chapel, and quite a large number attended, although hardly any publicity had been given in consequence of the uncertainty of his movements. Bro. Brown began a nine days' mission yesterday at Mount Roskill, and we pray that he may be abundantly successful in that somewhat hard field.

Oct. 30.

C.W.

KAITANGATA.—The church here witnessed the largest gathering for breaking of bread on Lord's day, Oct. 15, for the past 16 months, 34 members being present. A Bro. Parker, from Bet Bet church, was received into fellowship on Lord's day, Oct. 29.

Nov. 1.

T. HALL.

West Australia

FREMANTLE.—The members of the church at Fremantle were greatly pleased on Lord's day night, 1st of October, when A. J. Cosh, fourth son of Bro. Cosh, stepped out and made the good confession. He was baptised on the 4th, and received into the church on the following Lord's day.

Nov. 2.

W. SMEDLEY.

Victoria

MIDDLE PARK.—Good meetings both morning and evening of last Sunday. In the afternoon B. J. Kemp, the official visitor of our S.S. Union, gave us the pleasure of a call, and spoke a few words of encouragement to our senior classes, which were much appreciated.

J.S.M.

South Australia



BERWICK.—Annual meeting held Thursday, Nov. 2. The treasurer gave a good report. The building debt has been reduced to £87/10/-, and the church has a credit balance of £72/4. The election of officers took place; the following were elected:—E. Hillbrick, E. P. Hillbrick, G. Funston, C. Warmbrun, J. Richardson. Treasurer, G. Funston; secretary, J. Richardson. Superintendent and treasurer of Sunday School, J. Richardson. All departments of church work are moving along very well. W. Wilson has been preaching the gospel for over 12 months to fair audiences. J. RICHARDSON.

FITZROY.—On the 1st inst. the church here tendered a complimentary social to Mr. and Mrs. Swain, to mark its appreciation of their labors and self-sacrifice in connection with the church work. The schoolroom was crowded with members and friends, and we had a very enjoyable meeting. A number of visiting friends rendered a splendid programme, which was much appreciated. During the evening Mr. and Mrs. Swain were presented with a token of love and esteem from the church members. The work here is making good progress under the lead of Mr. Swain. We are having full meetings and are pleased to report that, last Lord's day (5th), a young man made his decision for Christ.

Nov. 6.

G.W.M.

NORTH MELBOURNE.—During the past two months we have been having good meetings, and the interest is well maintained. There have been nine baptisms. The annual school picnic was held last Tuesday in the Royal Park. The officers and teachers worked assiduously for the enjoyment of the scholars and parents; and as the weather was good, a very happy day was spent. The C.E. Societies are to hold their anniversary at the end of November. We are contemplating a tent mission after Easter.

Nov. 8.

T.J.C.

COSGROVE.—W. Burgess delivered a lecture on "Missions in Many Lands" to a good audience on Nov. 8, and on Lord's day he was with us all through, in the evening giving a gospel address. All good meetings.

Nov. 13.

J. C. SKINNER.

SHEPPARTON.—As a result of the short mission, held by T. Hagger, four decided for Christ, and have obeyed the Lord in baptism. Fresh interest has been aroused, and the brethren encouraged. Bro. Burgess has been with us; he delivered several lantern addresses, which have been much appreciated, as also his earnest exhortations to the church. One more decided for Christ.

Nov. 13.

E.D.

ST. ARNAUD.—The first anniversary of the church commenced on 5th Nov. Bro. Connor of Castlemaine conducted the services. A number of Wedderburn brethren were with us on Lord's day. Well attended open-air meeting on Monday evening in Napier-street. Tuesday our gospel services came to a close with a growing interest. The tea-meeting on Wednesday was a great success. Many brethren from Wedderburn gave us great help; Bro. Treble (Wedderburn) in the chair. The choir was composed of members of both churches, and did good service. Miss Symes of Barker's Creek was enthusiastically received on every occasion. Sisters Treble and Penberthy played the accompaniments. Bros. Wilson and Connor addressed the meeting. A cantata "Building the Cross," was well rendered by the sisters. A vote of thanks all round on behalf of the church, proposed by Bro. Hansen, a song from Miss Symes, and selection by the choir, brought our first and successful anniversary to a close.

Nov. 13.

H.B.

NORTH ADELAIDE.—In the interests of the Mutual Improvement Society, on Nov. 3rd, Mr. Dobbie delivered a very interesting lecture on the ancient cities of Pompeii, Herculaneum and Rome, illustrated with splendid lime-light views. At the conclusion the lecturer was deservedly accorded a hearty vote of thanks.

Nov. 5.

V.B.T.

NARRACOORTE.—Splendid meetings since last report. Three confessions on Monday, and two more yesterday. The church here has just been established three months yesterday, and in that time there have been thirty-three confessions and four baptised believers added. The prospects for the future are very bright, and with the advent of the new church building we believe a great work will be done in Narracoorte. The writer returns to Kaniva to-day, and commences a short mission at Bunyip to-morrow evening; the prayers of the brethren are solicited on behalf of the work.

Nov. 6.

H. P. LENG.

YORK.—We are pleased to report that we have paid off the last instalment owing on the class rooms, which are now free from debt. They cost £170, and the greater part of this was raised by the penny a week system. One young man was received into fellowship last Lord's day, and one more was received this morning (Bro. Hunt from Port Pirie). F. Pittman exhorted the church acceptably. H. J. Horsell preached the gospel to a large audience at night, at the close of which there were four confessions—one man and three women.

Nov. 12.

H. J. HORSELL.

NORWOOD.—We held our Sunday School anniversary yesterday. Mr. Edeby addressed the church in the morning; in the afternoon Bro. Huntsman addressed a large congregation, and in the evening over one thousand persons congregated in the Tabernacle. The scholars and teachers were seated on our new platform, and they numbered between four and five hundred. One married man confessed Christ. The School rendered a pretty Service of Song, "A Child of Jesus," last Thursday evening; there was a large attendance.

Nov. 13.

A. C. RANKINE.

PORT PIRIE.—It has been our great pleasure to receive into fellowship Sister Walker, her two daughters, and son, from the church at Hindmarsh. From the good report that accompanied their letter of transfer, we gather that the cause in Port Pirie will be considerably strengthened by their presence. We have also with us at the present time Bro. Stanley from the church at Williamstown.

Nov. 11.

W. MORROW.

New South Wales

LISMORE.—A keener interest is being taken in all church meetings, but especially the gospel services, since our mission. We are pleased to report one confession, one baptism, and four received in.

Nov. 5.

E.J.W.

Here and There

Here a little, there a little.—Isaiah 28 : 10

Three confessions at Petersham, N.S.W., Nov. 5. H. P. Leng will hold a mission at Emerald between Nov. 29 and Dec. 13.

If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

The chapel in Castlemaine is now being enlarged and renovated, the church in the meantime meeting in a hall.

J. J. Virgo, General Secretary of the Y.M.C.A., gave two splendid addresses at Enmore on Sunday week last.

Singing leaders looking for a tune to No. 448 in our morning hymn-book will find a good one in No. 145, Austral Songs.

J. Mudford, on leaving Bendigo for the Home Mission field, was presented by the church with several books and a fountain pen.

The Almanac for 1906 will soon be ready, and orders will now be received, and sent out as soon as the sheet is finished. Price 2d, post or carriage free.

A number of earnest brethren meet for worship at Day Dawn, on the Murchison Goldfields, W.A. Percy Diggins, c/o Diggins Bros., grocers, will be glad to see any visiting brethren.

Thos. Bagley, the State Evangelist of New South Wales, will begin a tent mission at North Sydney on Nov. 26. The Sydney churches are asked to make a note of this and get ready to help.

Evangelistic Sermons

By H. G. HARWARD.

CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

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"Campaigning for Christ" is a splendid little hand book for those who want to engage in conversation with their friends on the way of life. We now have a stock. Price 2/-, by post 2/3.

John I. Mudford, the young man employed by the Victorian Home Mission Committee to work with H. P. Leng and J. Clydesdale in the large Kaniva circuit, left Melbourne for his new field on Thursday evening last.

The N.S.W. brethren are combining to procure an Enabling Bill, to remedy defects in existing church titles and to put the whole matter on a sound footing. An executive committee has been formed to consider the proposed bill.

The Victorian Conference Temperance Committee will hold a gospel temperance meeting, in connection with the mission being held at Sth. Yarra, on Thursday, 23rd Nov., H. G. Peacock being the speaker, and E. J. Waters the chairman.

The Victorian Sisters' Conference officers will visit Balmain-st., Richmond, on Thursday, 23rd, at 8 p.m., when R. Pittman will give an address. On the 30th they will take the evening meeting at Windsor, and F. M. Ludbrook will speak.

Recently Bro. and Sister J. Robinson, of Kalgoorlie, W.A., moved to Greenbushes, a thriving town about 50 miles from Bunbury. Other brethren are in the district, and meetings are now held for the breaking of bread. Sister Robinson has opened a Sunday School.

We have a good deal of money owing to us for the CHRISTIAN which we would be most happy to receive about this time of year. We would also like to remind those who owe us for other things that we need our money, and would be glad to receive it before the New Year.

The General Committee of the S.S. Union of Victoria will meet on Monday, 27th Nov., in the new hall, Swanston-st., at 8 p.m. Business important. Consideration of prizes and subject for forthcoming examinations, etc. Every delegate requested to attend.—J. Y. POTTS, Hon. Sec.

Holman's New Testament.

We have again in stock Holman's Self-Pronouncing New Testament with the Psalms. This book is but 4½ in. long, by 2½ in. wide, and weighs 4 oz., and yet the print is large and clear. Solid morocco limp binding, 4/-; same size, turn down cover, 6/.

T. H. Scambler has taken up the work of corresponding with the isolated members in W.A. This is a good work, and has been the means of saving some from indifference. Bro. Scambler will be grateful to church secretaries and others for names and addresses of members from any of the States, who may be isolated in W.A.

A South Australian brother writes: "Your idea to issue a penny a week number of the CHRISTIAN was worthy of the purpose of the paper, and with the co-operation of the brethren it has come out an excellent issue. I have seen no special number better meeting the particular purpose of its issue. Everything in it is real good, and strikes the one chord. It will do good."

In some respects the Victorian S.S. Union picnic was a success. Those who were there had a good time, but the S.S. Union was not present. As we see it, the S.S. workers ought to make up their minds to go to these meetings or abandon them altogether. Many of the larger schools were not represented at all, and schools as such, with possibly one or two exceptions, were not represented at all.

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

G. W. Knight, of Western Australia, writes, asking for an explanation of Austral leaflet for Oct. 29. The leaflet says (v. 9), "Zerubbabel . . . his hands shall not finish it." The word "not" is simply a typographical error. Omit it, and the leaflet comment is then correct. It is quite probable that the people were dissatisfied with Zerubbabel in some way, so he is divinely encouraged to go on with the work.—F.W.G.

The attendance at Newmarket on Sunday nights continues good. There have been three confessions since last report.

We have asked over and over again that churches place the work of reporting in the hands of one person. It need not necessarily be the secretary, but someone appointed by the church officers to do that work—someone who will do it, and that before the incidents become ancient history. We keep as close a watch as we can over this department, but in spite of all we can do matter is frequently duplicated and undesirable things slip in.

The following telegram from Inverell reached us on Tuesday. This is of special interest to New South Wales, and to all everywhere who are interested in the advancement of the kingdom of Christ:—

"Three weeks' mission closed forty additions. Thirty-one confessions, ten formerly immersed. Membership increased from 25 to 65. Church determined forward movement.—BAGLEY."

I have read with pleasure H. G. Harward's book, "Evangelistic Sermons." In 12 addresses, the way of salvation and Christian living is Scripturally presented, in unmistakable language. The sermons contain necessary elements of successful evangelistic work, being full of Scriptural teaching, presented by means of appropriate illustration in a most interesting way. The charts which accompany a few of the sermons are clear and helpful. This book might well be placed in the hands of any who desire to know who we are, what we teach, and the way to salvation and heaven.—F. PITTMAN.

The Sunday School at Balmain-st., Richmond, made very rapid increase in numbers last year; its average attendance for some time was 220. There were present on the afternoon of the 12th inst. 156. The meeting house or houses are situated in the midst of a dense population; heaps of children can be congregated there. The difficulty Bro. Pond as superintendent has, is to find the plough-handle Christians to teach these children Sunday after Sunday. It takes many devoted lives to run a school successfully. Bro. Pond and his helpers would welcome any of our brethren who could bear a hand in this good work. Bro. Sumpton is assistant superintendent, and Campbell Edwards is very active in the School.—B. J. K., S.S.U. visitor.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2:8

VICTORIAN MISSION FUND.

Churches—			
Brighton, Thank-offering ..	£4	0	6
Swanston-street, per Sister Howard ..	0	3	6
Bet Bet, per J. Patterson ..	1	14	6
Cheltenham per Sister Mrs. Gouldthorp ..	1	3	6
Ascot Vale, per Sister Mrs. Martin ..	0	6	7
Warmur West, additional ..	3	0	0
Shepparton ..	5	0	0
Sister Thompson, Burwood ..	0	10	0
Sisters' H.M. Re Union (additional), per ..			
Sister Mrs. B. J. Kemp ..	3	1	4
W. Watson, Emerald ..	0	5	0
W. H. Nightingale, Emerald ..	0	5	0
Mite Boxes, Surrey Hills, per Mrs. W. Cust ..	0	16	0
Mite Boxes, Collingwood Mrs. Fraser, 4/3 ..			
Mrs. Tyrrell, 2/-, per Mrs. Rowles ..	0	6	3
A Friend of Home Missions, William town ..	0	3	0
	£20	15	2

M. McLellan, Sec.,
123 Rathdown-street,
Carlton.

W. C. Craigie, Treas.,
263 L. Collins-st.,
Melbourne.

Coming Events

Observe the time of their coming.—Jer. 8:7

NOV. 22.—Sunday School Union of churches of Christ in Victoria. The Fifth Half-yearly demonstration will be held in Lygon-street Chapel, on Wednesday evening, 22nd November, 1905, at 8 o'clock. Good Programme. Adults, 6d. Children (under 14), 3d. Tickets may be obtained from the delegates. See you get one.—J. Y. POTTS, Hon. Sec.

IN MEMORIAM.

TWIDDY.—In loving memory of Robert Twiddy, who died Nov. 26, 1902.

Only gone home.

—Inserted by his loving wife and family.

SCAMBLER.—In loving memory of our dear sister (Dollie), Mrs. T. H. Scambler, who died at Bunbury, W.A., on 5th Nov., 1904.

—Inserted by J. Y. and E. POTTS.

WANTED.

Girl, 15, wants Situation in a Christian Home, member of the church preferred, Eastern suburb. Particulars, office of this paper.

The church at Oamaru, N.Z., requires the services of an evangelist. Applications will be received till New Year. W. Kilgour, sec., Humber-st., Oamaru.

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The Society of Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

Our One Excuse.

TOPIC FOR DECEMBER 4.

SUGGESTED SUBJECTS AND READINGS.

"Reasonable service" ...	...Rom. 12: 1-10
"Accusing or excusing" ...	...Rom. 2: 11-16
Poor excuses ...	...Luke 14: 16-24
"Without excuse" ...	...Rom. 1: 18-25
The speechless man ...	...Matt. 22: 11-14
The willing mind ...	...2 Cor. 8: 7-12
Topic—Our one excuse	...Rom. 14: 1-12
(Consecration meeting.)	

It seems a pity that this topic should have come so soon after the subject, "Am I keeping my C.E. Covenant," which we had four weeks ago. It is now taking a more minute survey of a portion of which we have previously a general view. It may lead to much, if not vain, repetition. We have but little to add to what we said in this page of the CHRISTIAN for 19th October.

The title does not commend itself to us. Strictly of course the word "excuse" does not come into the pledge; and it is fairly certain that the idea also was left out. The pledge-framers wished a reason, not an excuse, for non-compliance with the things vowed. As Amos R. Wells suggestively says, "We are 'excused from doing what we do not want to do; we are 'prevented' from doing what we want to do." Christian Endeavor "excuses" are apt to be as bad as the common or garden variety.

The choice of a reading from Rom. 14 in connection with this topic was manifestly intended to emphasise two things:—

1. Each is answerable to God. The servant stands or falls to his own Master. To whom was the pledge made? Keep it to him. Do you wish to quit, when you see other Endeavorers fail to do their duty? Your pledge contemplated no such conduct: it is a pledge that you will do your duty whether others do or not.

2. "Let us not therefore judge one another." If you made your pledge to God, so did your brother. He is responsible to God and not to you. You will not be called upon to answer for him, nor he for you. As many have put it, some believing the language to be as scriptural as the idea, "Every tub will stand on its own bottom."

That this was intended to be emphasised may be shown by a question from one of the leaders of the movement, Amos R. Wells, written in connection with this topic: "No one can judge how hard an Endeavorer is trying to keep the pledge, though he may seem not to be keeping it at all; and so no one should judge an Endeavorer's pledge-keeping." There is enough truth in that to merit the closest attention, but it is not the whole truth. The injunction to "judge not" is certainly one most frequently violated. The repetition of it to us may not be amiss. But let us not press the command to a meaning it cannot bear. It was never intended that the disciple, because he

was told to "judge not," should shut his eyes, or refuse to accept a self-evident truth. No such absurdity ever was enjoined as that I must say black is white because somebody called a brother happens to act as if it really were so. He who said "Judge not" also said "By their fruits shall ye know them." Endeavorers who seem to hold their pledge of high things lightly, and stretch their "conscience" to breaking point, must not too hastily assume that he who acts on the second of these injunctions has therefore necessarily vindicated the former.

On the Topic.

Our pledge is given not to the society, but to the Lord. If we keep it, we keep it "unto the Lord," and if we break it, we break it "unto the Lord" (Rom. 14: 8).

Our pledge is just a promise to try to do Christ's will, in general, and in several particulars. We should be as eager to do that without a pledge as with one.

Sometimes a dishonest boy comes sheepishly to school with an excuse written by himself. Are your Christian Endeavor excuses written by yourself or by your Father in heaven?

If a note is made out in favor of A, then B's signature on the back does not cancel the note. No one but Christ can release us from our pledge that is made to Christ.

—The Endeavorer's Daily Companion.

Adopting a "Policy."

Schedules are good things. If it were not for them, neither railroad trains nor men would go very far.

Form a schedule for your society.

Look over your work. In what points are you weak? Select one point, and put the correcting of it at the head of your "policy."

What would you like to do for the church? Choose one line of work and add that to your "policy."

What positive or definite work for missions can your society adopt? What work for the unconverted? What kind of prayer-meeting progress?

In this way pick out a few (a very few) lines of advance, state them concisely, print them on a large sheet of paper, place it before the society, ask them to think over the matter for a week, and come to the next meeting ready to vote in favor of adopting the schedule, with the firm determination to carry it out.—Amos R. Wells.

"No Use For —."

One of the commonest of every day phrases is, "I've no use for" such-and-such a person or thing. In any controversy, a declaration of this kind is regarded by the speaker as final. When it comes to this point, nothing further remains to be said.

Yet this statement, positive as it is, does not settle everything. What we have no use for to-day may be of the greatest value to us to-morrow. Some years ago at an English grammar school a

certain boy much gruded the time spent over Latin. It was not of any use to him then, and he thought it never would be. However, against his will he had to keep on with this study. Later he became a missionary on the Congo, and then he had to thank his knowledge of Latin for the easy mastery of the Portuguese language, the European tongue most frequently spoken in the region where he labored.

Further, the fact that we have no use for a thing may prove our own incompetence rather than the worthlessness of the thing. The landsman has no use for the steering apparatus of the Oceanic. The man ignorant of music has no use for Kubelik's violin. The Moro from the Philippines has no use for Edison's laboratory. It might almost be said that the further our education is carried, the greater number of things for which we can find a use.

Certainly this would be true of the education of the race, for nearly every new step in the progress of civilisation means the discovery of a means of turning to account what has previously been considered useless. Before James Watt's time people had "no use for" steam, but was the fault in the steam? One of the latest and most amazing of inventions, Marconi's, means simply that a great discoverer has found a use for ether. Similarly many of the most valuable advances in the manufactures have been made by learning to extract a profit from by-products which had previously been thrown away as waste.

All this would seem to suggest that there is in the whole world nothing that is absolutely useless; that, if for the present something appears of no account, it is only because the operation of the human mind has not yet caught up to it.

And may it not be equally true that there are no useless persons? How often a pupil who appears dull under one teacher becomes bright and intelligent under another! It was said of Dr. Nott that he used to take the sweepings of other colleges and send them back pure gold. He thus showed that the results obtained from human material, as well as from material of other kinds, depend largely on the handling. Military history has proved again and again that troops with which one general can do little or nothing become invincible under another leader.

We may say, too, in all reverence, that there is no man so obscure or apparently worthless that God has not some use for him. The foolish and weak things of the world has God often chosen to bring to naught the wise and strong. Not only in the instance of our Lord himself, but to a less degree in a thousand minor instances, has the stone which the builders rejected become the head of the corner.

Perhaps, then, our verdict upon a man that we "have no use for" him may not be quite equivalent to a sentence of death. If we fail to make anything of him, a higher and wiser power may nevertheless succeed.—Herbert W. Horwill.

Notes and News.


KYABRAM.—Our C.E. Society, though not growing very rapidly, is progressing nicely. At our consecration meeting last month, we had another associate member added to our number. We held our annual united C.E. rally on Oct. 11, when Echuca and Shepparton societies were well represented, and a very pleasant and profitable time was spent. We have, recorded, 12 active, 4 associate, and 2 honorary members.—W. GILMORE, Sec.

West Australian Letter

D. A. Ewers

The chief item of public interest since I last wrote has been the general Parliamentary election, which has resulted in the Labor Party being badly beaten. Last Parliament they had 22 or 23 members out of a house of 50, and with the aid of the 4 independent members they for some time ruled the destinies of the State. This Parliament they will not have more than 13 or 14, and it is hoped that now the parties are not so evenly balanced the business of the State will be proceeded with. The Temperance bodies selected several candidates, most of whom were returned. Owing to the nationalisation or municipalisation of the drink trade being a plank in the Labor platform, the Temperance party were obliged to drop all the Labor candidates. Quite a change has come over the Temperance sentiment during the last 12 months, and so far as it is concerned, State ownership and management of public houses is dead. The Temperance people are now pretty well united in their demand for legislation on the New Zealand lines, and there is reason to believe that before long their hopes will be realised. Among those returned was Mr. F. Illingworth, well known to many readers in other States. He was elected for the district in which he lives, beating his opponent two to one. His well-known parliamentary ability will probably lead to his occupying a prominent position in the new house.

During the month just closed the writer has been preaching in the suburb of Maylands, under the direction of the Conference Committee, to whom he was lent by the Lake-st. church. Bro. Hagger had pretty well gleaned the field with his tent mission, and I found none "almost persuaded" to draw over the line. However, I was able to consolidate the good work he did to some extent, and the meetings the last Sunday were the best we had. There was a record attendance at the Lord's table, a record collection, and a fine meeting at night, when 1 more confessed Christ. A pleasant social



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was held last Thursday night, when the new and old members became better acquainted, and a full statement of church progress and finances was made. There are now 52 members, and the church has a good start. At the request of the officers I organised a C.E. Society, with 22 active members, and as several of the officers take an interest in it the society is likely to flourish and be a fine help to the cause there.

Bro. Banks, who has been loaned to the Committee by the Subiaco church, goes to Northam this week for a month, and will also visit York. What is really needed is for a preacher to be stationed in that district, and from what I hear I think this is not a remote possibility, provided a suitable man can be found. "The laborers are few."

A student who has recently gone to Lexington writes me that at least 13 or 14 of

the students now in the College will certainly return to Australia, 3 next year, and 5 or 6 the year following. I have been wondering how they will all get their passage money, and what churches will be prepared to welcome them. J. W. McGarvey, in a private letter to the writer, had occasion to refer to H. P. Manning, well known in S.A. and W.A., and whom he described as "a first-class student."

"Bethany," Palmerston-st., Perth.
 Oct. 31.

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DIABETES

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Obituary

To live is Christ; to die is gain.—Phil. 1:21

RAWSON.—On Oct. 14th, Joseph Rawson, at Latrobe, fell asleep in Jesus after a painful illness which he bore with Christian patience. He was a man of great faith and love for God his Saviour. He was elder of the church at New Ground for some 25 years, which office he filled as a faithful servant of the Master. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

New Ground, Tas.

W. REYNOLDS.

McBAIN.—On Oct. 20, Sister McBain, wife of M. McBain, of Lake Plains, South Australia, after a severe illness passed to her rest at the age of seventy-four years. She had been for about thirty years a member of the church at Milang. The writer of this about thirty years ago preached a number of times in Bro. McBain's house, and both he and Sister McBain confessed their faith in the Lord Jesus and were baptised into his name. Sister McBain was a most excellent Christian, a kind, loving wife and mother. Her sons and daughters, now all grown up, will ever

lovingly remember her. Our sympathies are with them and their aged father in the affliction which has come upon them. The family have lived in this neighborhood for many years and were highly esteemed. The writer went up to conduct the funeral services. Our sister was laid to rest in the Milang cemetery on Sunday, Oct. 22, in the presence of a very large number of friends and neighbors. Her trust was in the Lord, and, to her, absence from the body was presence with the Lord.

Adelaide, S.A.

HENRICHSEN.—On the morning of October 22, our Sister Henrichsen passed away at the age of seventy-four. Our sister was baptised by Bro. Connor about 3 years ago. Through her age and increasing weakness she has been, for some time, debarred the privilege of meeting with the church. Less than 2 years ago our sister was stricken with the painful disease of cancer, and we felt thankful when we knew her suffering was over, and rest had come. We pray that our Bro. Henrichsen, thus left alone, may find in our heavenly Father the comfort and strength which he alone can give.

Castlemaine.

KOENIG.—The church here has sustained a great loss by the sudden death of H. Koenig, aged 65 years, who died while at his work on Sept. 26. Our brother

T.J.G.

J.T.

was in his usual health on Lord's day, Sept. 24, when he met around the Lord's Table for the last time. His death being so sudden, none of the church members knew of it until the following day—the day of the funeral—so that only a few followed his remains to the place of interment. He lived some miles from town, and it was difficult for him to get to the meetings, but notwithstanding, he was very frequently with us. He has been a member of the church for many years, and was a faithful follower of his Lord and Saviour. Prior to coming to this country he was a member of the church in Emerald, Victoria, and the members there will be sorry to hear of his sudden death. The funeral service was conducted at the grave side by Wm. Duff.

Johannesburg, South Africa.

WM. WILSON.

LINDSAY.—The church at Burnside has recently sustained a severe loss in the removal by death of Sister Helen Lindsay, senr. She was for many years a resident in the Green Island district, and was widely known. Her many Christian virtues have enshrined her memory in many hearts. The mention of her name amongst those who knew her calls forth expressions indicative of the esteem in which she was so justly held. She was baptised by M. W. Green during his first visit to Dunedin over 30 years ago. She was among the first members who formed the Burnside church, and has been devoutly loyal to it ever since. After the church removed from its first meeting-place, Sister Lindsay accommodated it in the best room of her house, rent free, for several years before the present chapel was erected, and it was largely due to her generosity that the latter was built so soon as it was. Those elements which make up a truly Christian character—purity of life, patience in suffering, fortitude in trial, unwavering faith in God, supreme love for Christ and his church, unselfish and unostentatious hospitality and liberality, and possession of the meek and quiet spirit, which in the sight of God is of great price—adorned her life. Speaking of her hospitality, her house was always an open one to the brethren, and any member of the church visiting the district always received a hearty welcome by her and was made at once to feel at home. She also believed in giving to the Lord's work as well as praying for its success. She had a supreme contempt for a niggardly Christian, and gave of her means liberally and cheerfully; and what added lustre to these graces of hospitality and liberality was the total absence of all ostentation. In her decease we have lost a mother in Israel. Her last days were a period of suffering, borne patiently and resignedly to the Father's will. As the time of dissolution approached, she often emphasised that faith by which she had so long lived and walked in the well-known lines—

"On Christ the solid Rock I stand,
All other ground is sinking sand."

On Monday afternoon last her spirit was released from its earthly tabernacle, and took its flight into that "rest which remains for the people of God." We committed her body to the earth in the Green Island cemetery on Wednesday, and on Lord's day evening following the writer conducted an "In Memoriam" service, when the chapel was filled.

"Home at last, thy labor done,
Safe and blest, the victory won;
Jordan passed, from pain set free,
Angels now have welcomed thee."

T. H. RIX.
Burnside, N.Z.

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Sisters' Page

Trust in the Lord and do good
:O:

VICTORIAN.

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"By love serve one another."

:O:

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Melbourne.

Assist. and Financial Secretary—Miss ROMETSCH.

The Victorian Sisters' Conference Executive met on the 3rd inst., Mrs. Chown, in the absence of the President, presiding. Devotional exercises were conducted by Mrs. J. Pittman, after which Mrs. Chown gave a paper on "The Life of Moffat."

Correspondence included letters of thanks from Home Missionary Committee for helping to reduce deficit in H.M. funds, and resignation of President, owing to ill-health. By a unanimous standing vote it was resolved to give the President as long a holiday as she chose to take.

The Treasurer read financial statement of the Home Missionary re-union. A cordial vote of thanks to all who assisted, giving donations of money or goods, was passed.

A report of English Sisters' Conference was read, and Mrs. Huntsman read a very interesting Foreign Missionary letter.

The Temperance report was read by Mrs. Darnley.

3 visits were paid to the Melbourne Hospital, and 83 magazines, as well as home comforts, distributed.

The sisters have collected £175 for Home Missions to date, over £10 of this being from mite boxes.

Additions from Schools:—Nth. Carlton, 1; Nth. Melbourne, 6; Lygon-st., 1; Balmain-st., 1; Nth. Fitzroy, 2.

Next meeting, December 1st. Mrs. Pittman will read a paper on Home Missions.

HOME MISSION RE-UNION.
RECEIPTS.

Churches—	..	..	£	s	d
Ballendella	..	..	1	0	0
Buninyong	..	..	0	10	0
Brighton	..	..	1	0	0
Brunswick	..	..	1	1	0
Croydon	..	..	0	5	0
Doncaster	..	..	2	2	0
Emerald	..	..	0	8	0
Footscray	..	..	1	0	0
Horsham	..	..	1	2	6
Hawthorn	..	..	2	2	0
Lygon-street	..	..	4	5	0
Lake Rowan	..	..	3	0	0
Middle Park	..	..	1	1	0
Mooroolbark	..	..	1	3	0
North Carlton	..	..	1	1	0
North Fitzroy	..	..	2	2	0
North Richmond	..	..	3	0	0
Preston	..	..	1	1	0
Surrey Hills	..	..	0	17	0
South Melbourne	..	..	1	1	0
Swanston-street	..	..	10	11	0
Windsor	..	..	1	1	0
Mrs. J. A. Davies	..	..	1	1	0
Mr. and Mrs. J. Gill	..	..	1	1	0

Mr. and Mrs. Ludbrook	..	..	£	1	0
Collected at Meeting	..	..	9	13	8
Ticket Money	..	..	22	3	9
Goods Sold	..	..	0	13	6

Expenses	EXPENDITURE.	£	76	7	5
Sent to Mr. Craigie..	..	..	9	5	4
"	..	..	64	0	9
"	..	..	3	1	4

A. M. KEMP, Treas.

DORCAS.

The General Rally was held on Oct. 17th.
12 sisters were present. 9 garments finished.

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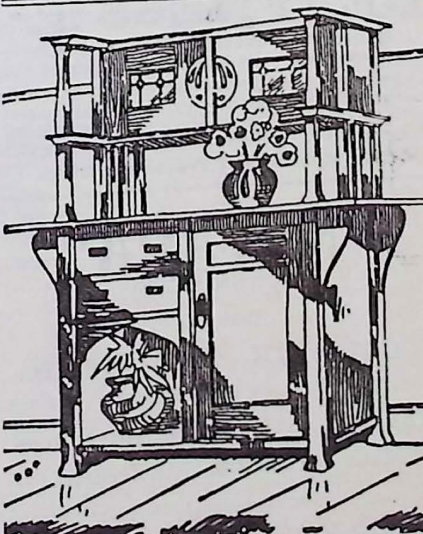
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Distributed—2 dresses to a needy case, through Mrs. Cameron, and 1 quilt to Burwood Boys' Home. The Burwood Boys' Rally was held on Nov. 1st. 13 sisters were present. 41 garments repaired and 3 shirts made. Donations—2/6 from Mrs. Jackson, per Miss Glen; 1 crochet petticoat, Mrs. Crowe.
C. KEMP, Sup'.

WHAT CHEAPNESS MEANS. (From the London Daily Mail.)

In a bare, close, dirty little room in one of the mean streets down East I came upon a family of match-box workers.

Steadily and continuously they kept to their task of match-box making. One spread the labels along the table, another ran the paste brush down them, a third bent the wood over and pulled it over the labels, and the box was complete.

Time and practice has made them quick at the work. You have to be quick if you are to make a living at match-box making, when match-boxes are paid for at 2³/₄d. a gross, and you provide your own paste, and you are fined for wasted material if the box does not suit.

But I had not gone into this neighborhood to see match-box makers. I had gone to study clothes. No doubt it is a beautiful thing that clothes are cheaper in this country than in almost any country in the world. It probably never occurs to a bargainer as she carries off a made article and congratulates herself that the stuff was worth that alone, that the poor work-woman made it for practically nothing.

Yet ninepence a dozen is quite the common and natural price for making blouses, and though on occasion a higher rate is paid, most women will tell you there is less profit, for the better class work requires ever so much more labor. Sometimes an out-worker at blouses receives the magnificent sum of twopence each.

These women are not aliens. Any one who reads the report of the Alien Immigration Commission will find that the very poorest kinds of work are not touched by the alien worker. It is left in the hands of the native. Furs are sewn almost entirely by aged Gentile women, though often enough the masters are of the Jewish faith.

It is curious that these lonely old women should have drifted into this trade. It would seem as if all the poor women who have been cast aside in the race of life and are quite alone in the world had become fur sewers.

An accomplished fur-sewer will make as much as twopence an hour if she has nothing deducted for spoiled skins; and she has the distinction of working at one of the dirtiest trades followed by women.

The only way by which these workers can make a living is by keeping incredible hours. The accepted hours in the East End are the full factory hours from eight to eight, but it is not rare to find a workroom in full swing at three a.m.

The fanning of stay bones, work done chiefly by women and children, is paid at fourpence a gross, and by working half the night it is difficult to do more than two gross a day.

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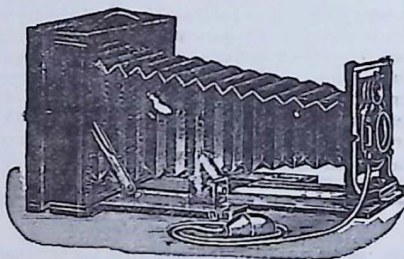
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Umbrellas of sorts are made by a woman at less than twopence an hour. Ninepence a dozen is a common price. Two women together can do them in two hours and a half.

These are some of the simple recognised prices paid for work in London. But every day cases of sweating come to light. Only the other day a case was published in which a poor woman made four dozen blouses at 1/3 a dozen, and received only two shillings and threepence for the whole forty-eight.



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