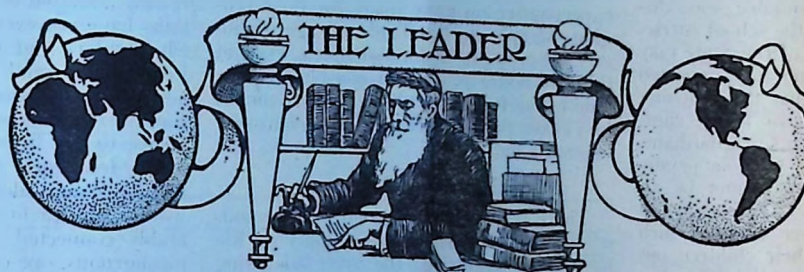


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The foundation of the truest and highest morality is to be found in the Bible.



"There is such a thing as an 'improper' conscience — a conscience that has no right to exist."

## SCRIPTURE LESSONS REFERENDUM.

In four of the States of the Commonwealth, Bible lessons are allowed to be taught in the State Schools. Victoria is one of the States that occupies the unenviable position of refusing to adopt this policy in regard to the education of the young. It is fair to say, however, that the position does not represent the mind of the majority of the people of Victoria. The majority in this case are misrepresented, for it is quite certain that the greater number of the people are desirous that the Bible should not be banished from our State Schools. There may be a difference of opinion as to how the Bible should be taught, but the great mass of the people are in agreement as to the idea of it forming a part of the State School curriculum. It is understood in democratic communities that majorities shall rule, and not minorities. Victoria is supposed to be democratic, but in this case at any rate she has to submit to the will of the minority. It is true that a majority of the legislators of the State are opposed to the introduction of Bible lessons, but this opposition is clearly in defiance of the will of the people. It would be interesting to know how this majority in the Legislative Assembly was obtained, and the reason that caused them to vote against an appeal to the people by means of a referendum.

### An explanation required.

The advocates of Bible lessons in State Schools have always been willing to trust this matter to the decision of the people. Victorian legislators, or rather we should say a majority of them, show a strange reluctance to do so. In this majority are quite a number of demagogues, who on the public platform speak very loudly of listening to the voice of the people, and in other matters preach the gospel of referendum without the slightest reservation. In view of this, an explanation is required as to the reason for their voting against a referendum on the Bible in State Schools question.

At the indignation meeting held in the Melbourne Town Hall to protest against the refusal of the legislature to submit the matter to the arbitration of the people, one of the speakers seemed to have no doubt as to the reason of this new-born antagonism on the part of some to the fundamental principle of democracy. "It is an ominous sign," said Mr. J. Nicholson, "when the Labor Party has the same objective as the Church of Rome. If the Labor Party employs the arguments and uses the ammunition of the Church of Rome, it must not be surprised if the public say it is fighting under the flag of Rome." It is no secret that the Roman Catholic Church is bitterly opposed to Bible lessons in State Schools. A Roman Catholic journal has said that the Bible in State Schools party should be "squeezed" and "sat upon." Evidently the bidding of the Church of Rome has been attended to. The question for free citizens to decide is, how long they propose to allow themselves to be governed by a handful of priests, and to tolerate men as their representatives who have sold their birthright for a mess of pottage?

### Liberty of conscience.

It is unfortunate for the advocates of Bible lessons in State Schools that the present Minister of Public Instruction in Victoria should be a brewer. It could scarcely be expected that a person engaged in that trade could have a clear vision of what is best suited for the moral elevation of the people. Yet this gentleman had the hardihood to tell the members of the Assembly that "if they had any regard for the eternal principle of righteousness, if they believed in the recognition of justice and in true Christian liberty," they must vote against the referendum. Surely the honorable gentleman must have been laughing up his sleeve when he made this remarkable utterance! It is not the first time, however, that beer and Rome have been united, and their unity is never to be judged by their protestations, but by the results which follow

from it. In the discussion of this question much has been said about liberty of conscience, but the thing which has not been made clear is in what *proper* sense can it be said that Bible lessons in State Schools offend the conscience of any one? We emphasise the word "proper" in this connection, because we do not think the word conscience can be used without limitations. There is such a thing as an "improper" conscience—a conscience that has no right to exist, and which is the result of defective education.

### Perverted conscience.

If the State proposed to recognise what every man was pleased to call his conscience, we should soon get into a state of chaos. At one time it used to be a matter of conscience for the Church of Rome to burn a heretic; it would scarcely be prudent, however, for us now to recognise this as a proper sort of conscience. There are so many kinds of consciences in existence that to talk about liberty of conscience without some qualification, is to talk sheer nonsense. Within proper limitations the State recognises liberty of conscience. The State gives to every man the right to act in accordance with the dictates of his conscience, providing what he does is not injurious to his neighbor. In the matter of religion the State allows every man to worship in such fashion as he pleases, and to hold any religious views he likes, on the understanding, however, that his worship and his views are not inimical to the best interests of the State. The State, acting in the best interests of the community, and backed up by the will of the majority, gives temperance lessons in State Schools. It does so in defiance of any conscience the beer-seller or beer drinker may have upon the subject, and doubtless both could manufacture a conscience and persuade themselves into the belief that temperance was not the right thing for the community to practise. The State, however, is quite justified in refusing to recognise this kind of conscience.

### The function of the State.

The one thing the State has no right to do is to teach any particular form of religion. It may and should teach morals, and should do so in the most effective way possible. In our opinion, and the opinion of all men whose opinion is worth having, the foundation of the truest and highest morality is to be found in the Bible. The advocates of Bible lessons in State Schools, therefore, desire to have suitable selections from the Bible taken into the school curriculum, so that the children of the State may have some backbone of morality imparted to them. They propose that this teaching shall not be left to chance or to the carelessness of indifferent parents or guardians. In a matter of this sort, the Catholic or any other perverted conscience cannot be allowed to stand in the way. Their cases are fully met in the conscience clause, which enables parents to keep their children out of school during the progress of Bible lessons. If it be true that through the wire-pulling of the Roman Catholic Church the proposal to submit the question of the Bible in State Schools to the vote of the people was lost, then it is high time that our legislators were given to understand that they were not sent into Parliament to represent Rome, but to represent the will of the people. Considering the vast number of people who were in favor of such a referendum, its refusal was an outrage on the democratic principles which form the foundation of the constitution of the State.

## Editorial Notes.

### Compulsory Military Training.

There is one aspect of the Defence Act that has not received the attention from the public which its importance demands. It provides for compulsory military training. Even children from 12 to 14 are brought under military rule. A writer in an Adelaide paper points out that "There is one region where State domination must be fiercely resisted if we are not to lose the whole of our heritage of freedom. That is the realm of religious convictions. The Defence Act does not spare even this. In the case of the Society of Friends and those who, like them, have religious convictions against military training, their little children are to be forced to learn what their parents conscientiously object to. No provision is made for exemption in the case of these children under 14. And that mere physical training is not intended was made quite clear by Senator Pearce when introducing the Defence Bill. The attitude of the Minister of Defence to a deputation from the Society of Friends makes it only too evident that the department intends to ride rough-shod over the religious convictions of a minority of our fellow-citizens which has always commanded respect. All that remains to conscientious Quaker parents is

to suffer persecution for their principles. It means suffering, loss, and even imprisonment for our religious liberty over again. To our disgrace as Australians it will be if it comes to this." There are others, besides Quakers, who hold strong conscientious convictions on the question of training their children to kill. They regard the military spirit, so much in evidence to-day, as diametrically opposed to the principles of the Prince of Peace, and they have a right to expect provision to be made for their religious scruples in this land and age of liberty. Surely it is not too much, even at this late hour, to ask that consideration be paid to the feelings of those who are unable to violate their consciences by submission to such a harsh law.

### Spirituality and Finance.

There is an opinion abroad in the minds of some Christians that spirituality of life and the cultivation of the grace of giving do not harmonise. The Christian teacher may cripple or hinder the development of devotional sentiment and spiritual growth if he appeals for money to carry on the work of the Lord. We are persuaded, however, that true spirituality will be furthered by the cultivation of liberality. Christianity is a religion of sacrifice, and its leaders cannot be faithful to their Leader if they do not inculcate lessons of self-sacrifice. Our time, our talents, and our money are the Lord's as well as our spirits, and spirituality involves the practical realisation of this fact. Our holy religion is essentially missionary, and this means working and giving. The holiness that stops short here is a spurious article, and bears no relationship to the New Testament original. Selfishness and covetousness, "which is idolatry," are sins which need repression as much as profanity, drunkenness or impurity. If a Chinese convert so far lapsed as to burn his lights before Joss, he would be promptly disciplined, but which church has ever dared to discipline a member guilty of the idolatry of covetousness? Paul did not hesitate to write clearly upon the subject of giving, and no preacher or officer can fully imitate him without faithfully dealing with this matter. Those whose feelings are hurt by having the claims of the local church, the poor, or the great mission fields at home and abroad, put before them, are generally the very people whose liberality most needs stimulating. One of our Iowa brethren, Governor Drake, once said that he made a point of giving until he felt it, and then continued giving until he didn't feel it. His giving became as much a part of his religion as singing or praying. Spirituality of life must not be confounded with moonshiny sentimentalism or merely fervent emotionalism. It is not simply a matter of frames and feelings, of moods and tenses, but of faithful submission, on Sunday and week-day, in principles and practice, to the doctrine of Christ. This all-round consecration cannot be expected to develop in the lives of Christians whose spiritual education is neglected or who are

taught certain virtues to the neglect of others, and thus become lopsided. What is needed is a true idea of spiritual perspective, and where this exists in the minds of our church leaders, the duties of the Christian life will be dealt with in their due proportions. Special attention will then be paid to the virtues or graces which appear the most sickly, and the result will be seen in the robust spiritual vigor of the brethren. So far as giving is concerned, it will be readily admitted that the majority of Christians have not even attained unto the Jewish standard of devoting a tenth to the Lord's work, and while this miserably inadequate conception of financial obligation continues, it will be necessary to give prominence to the higher ideal of Christianity, and to frequently urge the brethren to deny themselves in order to help on the Master's work. Spirituality and sacrifice are inseparably connected, and so far from being incongruous, one cannot be developed without the other.

### Union by Surrender.

The question of Christian union has so far advanced that but few are found pleading to-day for sectarianism. By the consensus of Christian judgment, divisions are no longer commendable. The man who ventures to justify denominationalism now finds himself lonely. Union is all but unanimously acknowledged as desirable. This is a great step gained. As long as it was deemed undesirable, union was of course utterly impracticable. It is true that in some quarters at least the desire is not very pronounced, but it is certainly growing on the whole. The practicability of union rather than its desirability is the problem now facing us. Many who are prepared to admit the latter are yet doubtful about the former. Those who deem it practicable are seeking for a basis upon which it may be consummated. The general feeling appears to be in favor of compromise on the existing points of difference. It is thought that the only possible way to unite is for each church to give up something and adopt some middle course in order to remove the hindrances. Our conviction is that no policy of compromise in matters of faith or conscience can bring about Christian union. While men are searching for a basis or endeavoring to construct one, is it not possible that they are overlooking the basis divinely prepared? We believe the true and only practical foundation of union is already laid, and has been for over eighteen centuries. The accumulations of human ecclesiastical rubbish during the intervening age have so largely hidden this from view that its existence appears to be scarcely known. Men have sought for the ground of union everywhere but in the Word of God. All that is required to at once fit the traditions for union is the removal of the traditions of men which have been added to the simple religion of the apostolic age. If they are prepared to dispense with these additions which all admit formed no part of primitive Christianity; and which are in

no sense essential to it, the way for union would be clear. Let them dispense with every creed unknown to the New Testament Christians, whether it hails from Augsburg, Geneva, Westminster, or Rome: let them dispense with every ordinance that is not mentioned in the apostolic writings, and observe those mentioned there in the way the world's scholarship declares they were observed: let them dispense with every ecclesiastical office and officer unknown by the first churches and adopt the polity they had—and the union for which the Saviour prayed will not be far off. The only true and permanent union is, we believe, to be attained, not by the adoption of a new platform, nor by the compromise of conscientious convictions, but by the surrender of every name but the name of

Christ, the abandonment of every creed but that which we find in him, and the sacrificing of all ordinances and usages as tests of fellowship which are not plainly revealed in the New Testament. The first requisite to union is the study of the New Testament in order to find out what, under the guidance of the Holy Spirit, the apostles taught the first churches, and the second is the giving up of everything not so taught. Standing thus where the first Christians stood, we shall find we are one, having "one body, one Spirit, one hope, one Lord, one faith, one baptism and one God and Father of all." This is the only effectual and Scriptural method we know whereby to attain to "the unity of the Spirit in the bond of peace."

of the almighty working of *Shaddai* is chiefly man-ward. The term *Adonai*, "Lord," suggests the Divine authority, and *Sabbath* refers not to the Sabbath (as several famous literary men—Bacon, Spenser, Scott and others—have supposed), but to the fact that God was to the people of Israel "the Lord of Hosts." Once again it is to Jehovah we look for the fullest revelation in the Old Testament. *Jehovah* is the Name bound up with covenant promises, and with that oft-repeated utterance which Rotherham aptly termed "the refrain of the Bible": "A God of compassion and favor, slow to anger, and abundant in loving-kindness and faithfulness." In the New Testament, however, we find that God grants us that most precious of relationships—sonship—in a sense unknown to the people of older dispensations. He is "our Father."

#### Immanuel.

We should fail to grasp the full import of the foregoing facts if we did not recognise the progressive character of God's revelation in this as in other respects. In early history God allowed his Name to enter into the formation of many words used to denote persons and places. May it not be that he was thus foreshadowing the glorious truth that in his own fit time he would definitely ally himself with man? The Name *Immanuel*, "God with us," was given to Jesus at his birth, the first syllable of the word *Elohim* entering into the designation. Did the Name of God link itself with Christ any further than at his birth? He is called *Elohim* by John, and by the writer of the Epistle to the Hebrews, David cried, "Who is a Rock save our God?" Paul says that Christ was the Rock which gave life to Israel. Rev. 17: 14 applies to Christ the title "Lord of Lords," and *Adonai* is the term employed in the passage which supplied the quotation. Prophetically, Christ is called the Mighty God, and also the Everlasting Father, or Father of the Oncoming Age. He once astounded and enraged the Jews by saying, "Before Abraham was, I am." Perhaps we can understand their feelings better when we know that Jesus applied to himself the very words found in the Septuagint Version of Ex. 3: 14—the Name "great and terrible," the mere pronouncing of which constituted, according to Jewish tradition, a capital offence. But the words of Jesus are most significant. As Dr. Duncan has said, "'I am that I am' is 'I will become what I will become,' and he 'became flesh.'" The "day of Jehovah," too, is manifested as the "day of the Lord Jesus." Prophetically and historically, Jesus Christ is referred to as *Jehovah*. It is the supreme triumph of revelation that the Lord Jesus Christ expresses in his own Personality all that we know of the Divine Being.

Here, then, is the secret of the various words used concerning God. No mere documentary theories explain them; rather do we see in them another illustration of



## The Hallowed Name.

A paper read at the Fourth Annual Demonstration of the College of the Bible.

By Randall T. Pittman.

Although the Divine Being must remain a profound mystery beyond the understanding of the human intellect, he has nevertheless granted us many revelations of himself. Holy men of old, with vision enlightened by the Spirit of God, beheld wondrous manifestations of the glory and power of the Creator; their ears caught the sound of the authoritative Voice; the strings of their hearts, swept by the hand of God, vibrated with the melody of heaven. Now, among the many methods by which God chose to reveal himself to them, and to us through them, is one which gives peculiar insight into his character. He manifested himself through his Name.

#### Elohim.

The first verse in the Bible contains a word—*Elohim*, translated "God"—which in its root meaning implies strength, power. Consistently, then, do we find this word, and also its poetic abbreviations, employed to express the creative and controlling power exercised by the Supreme Being. It is remarkable, too, that the word is plural, the explanation of this fact being found possibly in the Jewish expression "plural of excellence," possibly in the claim that here we have the first hint, strengthened by the words, "Let us make man," concerning the mystic unity of God, the Word of God, and the Spirit of God. In Gen. 14: 19, we find the title *Elyon*, rendered "Most High." This term expresses the sublimity

and majesty of God. It is he who possesses the heavens and the earth. In numerous passages the word *Shaddai* is used, and, though it is correctly translated "Almighty," it is not to be confused with *Elohim*. It indicates the power of him who is mighty to reward and to punish, to overwhelm those "who durst defy th' Omnipotent to arms," to shelter under his shadow the dweller "in the secret place of the Most High." But it is reserved for that Name which the Jews so feared that they dared not utter it—the Name which is familiar to us as *Jehovah*, though this is probably not the correct form—to shed most light upon the Divine Nature. This Name is interpreted in Ex. 3: 14 as "I am that I am," or "I will become what I will become," and it is said to be a "memorial unto all generations." It tells us that there is but one God, that he is Eternal and Unchangeable, and that he is the Possessor of moral attributes.

#### Jehovah.

But the desire of man is not simply to "seek after God"; he wishes to ascertain the relationship between God and himself. Here again, the Name of God has been chosen as a means of supplying the required enlightenment. It is an advance on what has been stated already to say that *Elohim* is used naturally of the creation of man; that it is *Elyon*, the Possessor, who gives blessings to Abram; that the direction

the truth that majestic "glory gilds the sacred page"—the glory of God's self-revelation. We are led reverently to bow our heads, and echo the words of Jesus: "Our Father, which art in heaven, hallowed be thy Name."

## The Personal Cost of Unity

By T. J. Bull.

There can be no greater hindrance to the promotion and maintenance of unity among Christians than the idea that unity costs nothing, or that it can be cheaply and easily won and maintained.

### *The first cost of unity.*

The uniting into one body of Jew and Gentile cost in the first place the great sacrifice of the cross. There were separating walls that could be broken down and removed by no other power. The law of the cross is the law of discipleship. "If any man would come after me," says our Lord, "let him deny himself, and take up his cross daily and follow me." There can be no entrance into the unity won by Christ on the cross except as we submit to this law of discipleship, and to keep the unity of the Spirit, having once entered it, requires perpetual submission to this rule.

Paul's classic passage—Ephesians four—lays stress upon a point probably too much overlooked in discussions of this important theme. "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Much stress is rightly laid on the sevenfold oneness set out in the succeeding verses, but we must beware of the danger of thinking that any mere acceptance of those seven items as so many articles or points in a creed is going to secure the desired end.

### *Exemplify unity.*

Perhaps what is required more than anything else to-day in the interests of Christian unity is the exemplification of that unity in the various local assemblies of Christians. A platform plea can be powerfully made if backed up by practical demonstration in the life of the church, and in the lives of its individual members, but no plea, no logic, no eloquence, can stand up effectively against the destructive forces of practical disunity in the character and conduct of churches and individual Christians. Unity can only be won and maintained at great personal cost.

### *Character of first importance.*

Look at the bed-rock qualities of character that are essential to this great end. "Lowliness, meekness, longsuffering." These are essentially Jesus' qualities. "I

am meek and lowly in heart." "Long-suffering"—what wondrous reaches of patient endurance are implied in this word! "Forbearing one another in love." If such conduct is required among those who have taken their stand on the divine ground of unity, how much more is it needed in our efforts to persuade others to take that ground. To sling John 17 or Ephesians 4 at our religious neighbors is surely the height of folly in this matter. "Walk worthily of the calling," "giving diligence to keep the unity." There it is in a nutshell; translate that Scripture into daily life, and, slowly perhaps, but with a divine sureness we shall make an increasingly effective plea for Christian unity; but lacking this, "our plea" will not count for much.

The entanglements of denominationalism can not be overcome except at great per-



New Chapel, Colac, Vic.

A new chapter in the history of the Victorian churches was opened when the chapel at Colac was erected. It is the first venture of the Church Building Extension Committee, and created a good deal of interest. The cost was greater than was anticipated, owing to rise in price of material and labor. The price of building with front fence was £463. The seats (30) cost just over £50. It can seat comfortably 175 people, and on the opening night had 220 under the roof. The brethren by their own labor built the side and back fences. The building is completely furnished, and is a credit to all. The church are deeply grateful to the Committee, and to the brethren who have given or loaned the money. They now hope to go on and grow, and by rapid repayments enable the Committee to further work for the extension and consolidation of the Churches of Christ in Victoria.

sonal cost to those who would be free, and united only in Christ. And only at equally great personal cost can this unity and liberty be maintained and exemplified. Christian unity is a costly thing, and its advocates should rightly appraise its value and be fully ready and willing to pay the price.

The greatest work has always gone hand in hand with the most fervent moral purpose.—*Sidney Lanier.*

## Notes and Comments.

By Chas. Watt.

"The submission of the Rev. Arthur Cocks and Rev. H. F. Hinde to the Roman See," is of more than passing interest, chiefly because of the unusual candor of these clergymen. The reason they assign is because "they felt that the need of authority for their belief in transubstantiation was of paramount importance, and with a desire for honesty they had submitted to the R.C. Church." Now this was the very best thing these gentlemen could do, and it would be well for the church of England if more of her renegade clergymen would follow so "honest" a lead. These ministers felt that they could get no authority for teaching so manifest an absurdity, in the Protestant Church of England; still less could they find it in the Scriptures, so they turned to the only alternative at their disposal and "submitted" to the Pope! But how refreshing to find such candor in such a quarter!

### *"The church of all ages."*

"The Catholic Church was not the church of a day, or of one civilisation, or of any one form of thought; it was the church of all ages and nations, destined by Christ to remain to the end of time amid all the vicissitudes of the world." Thus the "Cardinal" at St. Mary's, North Sydney, on Sunday, Nov. 6. By "Catholic" he means, of course, "Roman Catholic," which, in itself, is a contradiction of terms. But this "distinguished prince of the church" is wrong on several counts. Firstly, the R.C. Church is not "the church of all ages," as for several centuries after Christ it had no existence except as "a mystery of iniquity" beginning to work. And secondly, it will not "remain till the end of time." No doubt, as Lord Macaulay says, the R.C. Church has, in the past, displayed amazing vitality, with its periods of ebb and flow, set-back and advance, disaster followed by victory, and troubles ending in triumphs. As, during the French Revolution, when she was stripped of almost everything, "property, prestige, influence and adherents," the whole of which she recovered on the signing of the Concordat. Nevertheless there is unmistakably a time coming when she will be overtaken by a trouble from which she will never again emerge to any succeeding triumph. For the apostle Paul wrote (2 Thess. 2: 8), "And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

### *The Chancellor's daughter.*

"Miss Olwen Lloyd George, the eldest daughter of the Chancellor of the Exchequer, was publicly baptised at Berea Disciples' Church, Criccieth, on Sunday night. Her granduncle administered the rite, her uncle took part in the service,

while the Chancellor of the Exchequer read the Scripture lesson. Four other candidates were baptised at the same ceremony, and in his address Mr. Richard Lloyd mentioned that all five were direct descendants of the founders of the church at Criccieth a century ago."

This exceedingly interesting par is from the *Sydney Daily Telegraph*, and for the information of any reader who may not be acquainted with the plea of the Churches of Christ, I would mention that "Disciples' Church" is the reporter's way of expressing it. This is the church of the New Testament, "the church of all ages," the

church that will "remain till the end of time," so long as it continues faithful to the Master in its name, its doctrines and its fruits. But this par is interesting for another thing. It shows that the high position to which this disciple of Christ has been raised, does not hinder his family from humbly confessing the Saviour, and being buried with him in baptism. Nor does it prevent the Chancellor himself from standing up in the little meeting house and participating in the service by reading the Scripture lesson. Political elevation has the opposite effect sometimes—unfortunately.

away, and a new world coming in its place. The watchwords of the new time were, Liberty, Equality, and Fraternity. The Rights of Man were eagerly discussed. Not merely people in France, but many in other countries, and some of our greatest poets (as Wordsworth, Coleridge and Southey), were full of eager hope in the belief that a time of great blessing was near, especially for the large body of the people who had suffered under disadvantage and contempt; that a time was at hand when extreme poverty would be brought to an end, suffering immensely diminished, and all human life irradiated by love and honor.

There is nothing perhaps in modern life so fitted as this hope to give an idea of the state of mind of the Jewish people, when Jesus began to teach and preach among them. They were expecting "the good time coming," but their name for it was "the kingdom of God." Their ideas of what the good time would bring were different from those of our modern world, but also with strong resemblances; and the hope of it, deep in their hearts, had been fanned into a flame just before Jesus began to teach, by the startling appearance and fiery preaching of John the Baptist, who announced to the multitudes who came to him, "The kingdom of heaven is at hand." The great subject, then, of the preaching of Jesus was signally fitted to catch the attention and enchain the interest of his hearers. It was directly in line with their most earnest expectations.

## The Kingdom of God in the Teaching of Jesus

By Dr. Jas. Robertson.

Since it is so widely agreed that Jesus is our greatest Teacher, we come with interest to the question, What was the great subject of his teaching? Probably many readers of the Gospels would say, if they must give an answer at once, that the great subject of the teaching of Jesus was—*how a soul can be saved*. That is what they look into the Gospels in search of, and they would think it safe to say that the great subject of Jesus' preaching must have been a sinner's salvation.

### His great subject.

Certainly Jesus did not forget that or leave it out, but his great subject we find, in reality, to have been—the *kingdom of God*. The first three Gospels ring all through with news of the kingdom, and it is also named in the Gospel of John. His preaching began with it—"From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand... And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom" (Matt. 4: 17, 23).

In the Sermon on the Mount, which was the first great utterance of his mind and message, the kingdom of God—or the kingdom of heaven, which is the same thing—is spoken of all through. The sermon begins: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." A large portion of the sermon has for its text, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Again we read in it, "Seek ye first the kingdom of God and his righteousness"; and "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." In fact, the Sermon on the Mount, and the corresponding one in the Gospel of Luke, might be summed up under two heads—the Kingdom of God, and the Righteousness of the Kingdom.

### What it is like.

When Jesus, at a later stage of his ministry, began his remarkable method of teach-

ing by parables, he opened parable after parable with the words, "The kingdom of heaven is like," or "Whereunto shall I liken the kingdom of God?" (Matt. 13).

When he sent forth his twelve apostles, the commission he gave them was this, "As ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10: 7). When he sent forth the seventy others, he bade them say, "The kingdom of God is come nigh unto you," and if in any city the people would not receive them, they were to wipe off the dust from their feet and say, "Howbeit know this, that the kingdom of God is come nigh" (Luke 10: 9, 11).

Many other sayings of Jesus will occur to readers in confirmation of what has been said, as, for example, these that follow:—"If I by the Spirit of God cast out devils, then is the kingdom of God come upon you" (Mark 10: 14). "Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt. 18: 3). "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you" (Matt. 21: 31). "Thou art not far from the kingdom of God" (Mark 12: 34). And the eminence of the subject shows itself very plainly in the Lord's Prayer, in which, after words which may all be described as of adoration, the first great petition put into our mouths is this, "Thy kingdom come."

### A good time coming.

Now let us observe, in regard to this great subject of Jesus, that it was one very suitable for his hearers. It would catch their ears at once, because it was the very thing they were already thinking about and most interested in.

"There is a good time coming." Often have people cheered themselves with this hope. Sometimes the whole population of a country gets filled with hope of "a good time coming," and is persuaded that it is at hand. History tells us what hope of a good time coming was in men's minds at the time of the French Revolution in the last century. An old world was passing

### In line with previous history.

Another thing we may observe about this subject—it was in line with the previous history of the Jews and God's guidance of that history. The subject Jesus spoke about was, in fact, that for which a divine preparation had been going on for ages. For, from whence did the Jews get that strong expectation of a good and glorious time? They got it from the prophets whom God had sent, who had helped to guide their history, and who had expounded to them its divine meaning. The old history, upon which they looked back with pride, had itself been a "theocracy"—that is, a "kingdom of God." Their kings, from David downwards, had been vice-regents of God, who was their real King. Such, at least, was the right understanding of their position and duty, and the glory of the history of the people was just in so far as they realised this ideal. And they had learned from their prophets to think of this, not as merely past, but as again to return—to return in a far more glorious form than it had ever attained in the past, in a form in which the real and the ideal would be one. The king would be another David (Ezek. 37: 24), or Son of David, with a divine favor on himself, and a divine blessing and prosperity of his people, in describing which the prophets use the noblest language, perhaps, in human literature. Where in literature do we find language so inspiring as in the seventy-second Psalm, in portions of the ninth, sixtieth, and sixty-sixth

chapters of Isaiah, of the thirty-first chapter of Jeremiah, of the fifth of Micah, and of the last of Amos? We see, then, that Jesus, in choosing for his great subject *the kingdom of God* was placing his teaching in line, not only with the expectations of his hearers, but with the whole course of history and prophecy recorded in the Old Testament. In other words, he was making use of, and turning to account, the long preparation which God, as we believe, had made for that kingdom and for his coming. He was entering into his own.

But though the subject which Jesus chose was in the line of this long preparation, and was familiar in name and title to the Jews of his time, his teaching was not at all identical with the common expectation of the Jews. It was in a startling manner fresh and original, and the kingdom of God which he spoke of differed greatly from what they looked for. It had, we may say, three principal distinguishing features.

#### Not materialistic.

1. Their hope was of material good things. No doubt the more pious Jews, like Zacharias (Luke 1: 77), looked for a kingdom of righteousness and salvation, such as a true understanding of the prophets would have pointed to. But, in the general mind of the people, marvellous plenty, abundance of the good things of this life, vengeance on enemies, and political glory were the chief features of the kingdom of God which they were waiting for. The kingdom of God which Jesus preached was one, first of all, of spiritual good things, not meat and drink, but righteousness, peace, and joy in the Holy Ghost. In this respect the kingdom of God differs also from the various forms of socialistic aim and hope which are influencing large numbers in our day. The opening words of the Sermon on the Mount touch this critical difference between Jesus and the Jews of his time, and also between his gospel and the wave of socialist hope in the present day. Jew and socialist alike assume that the key to blessedness is in the possession of plenty, and in circumstances that are advantageous. The average socialist believes that with general plenty there would come general happiness, and an end of most moral evils. With Jesus, on the contrary, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15). Blessedness lies not in what men *have*, but in what they *are*. It begins in character. And so, when "He opened his mouth" (Matt. 5: 2), he said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek.... Blessed are they that hunger and thirst after righteousness.... Blessed are the pure in heart.... Blessed are the peace-makers: for they shall be called sons of God." This is the goal which Jesus has in view, a kingdom of God in which men are like God in character, are his true children, and share his own blessedness.

#### Comes from above.

2. Another great distinction in Jesus' teaching of the kingdom of God is in regard to the means by which it is to be brought in. The socialist believes that the good time he looks for can be brought in by changes in law, government, and social arrangements. He would put an end, for example, to individual rights of property. Property—or capital, at least—would be held only in common; then all men would be laboring only for the common good, and by this one change we should have a practically new world. Besides this definite plan and scheme of socialists, it has been the wont of many poets and philosophers, who have hoped for a golden age of the world, to assume that it will come by the natural, progressive powers of the human race. They have assumed that there is a law of progress in human history, working itself out naturally, and that in this way the long-hoped-for day of blessing will come. But Jesus said, "My kingdom is not of this world" (John 18: 36); it does not draw its resources from this world. The kingdom which Jesus preached is something too high and too blessed to be set up by the ordinary means that men can use, or to come in the ordinary course of human progress. "The world will never *evolve* a golden age, or ideal state." As in the Book of Revelation the New Jerusalem, the Holy City, is seen coming down from God out of heaven, so it is with the kingdom of God which Jesus preached. It is something new, coming down from above: it is built up by supernatural power on a supernatural foundation. Therefore we speak of it as a kingdom of *grace*. This word is not used by Jesus himself in speaking of it, but it is a true word in describing the kingdom of God which he announced; for that kingdom, as he expounded it, is a sphere in which not nature only is at work, but grace—a redeeming power from God which came by Jesus himself.

#### To be Continued.

### Thirsting for God.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." From how many millions of hearts has this cry gone up? It is the expression of the most interior, the most spiritual desire the human soul can experience. Though agonisingly intense, it is rich and blissful. It is a profoundly felt want of the soul, and recognition of God as the object of its yearning. And this itself thrills the soul with unutterable delight. It lifts it up out of all that is low, strengthening it to overcome its own evil tendencies and successfully to resist every opposing influence from without. It is the agonising spirit that urges us through the straight gate and up the narrow way, and when it reaches the fountain, when it enters into conscious communion with God, how rich, how sweet, how satisfying, how restful! Now the soul has found its one, its only true, satisfying portion. But here this con-

scious communion with God is subject to interruptions; and it is best it should be so. The earthly tabernacle could not bear this "weight of glory" uninterruptedly, and these interruptions are a wholesome discipline of the spirit, teaching it to aspire and trust. But not so in heaven. There communion will be uninterrupted, and our bliss complete.—F. Murick.

### The Sunset Limit.

Of all the blessed guards placed by Holy Scripture along the Christian's way to keep him from presumption, on the one hand, or despair, on the other, the most divinely helpful is the sunset limit. If we obey with childlike simplicity our Saviour's command: "Take no [anxious] thought for the morrow," all the intolerable part of the burden is lifted from us. We can bear whatever comes to us between the sun's rise and set, for alongside of this command about taking no thought beyond the day stands a starry promise—is there not always a promise waiting upon a command?—that "as thy days, so shall thy strength be."

### Toowoomba District, Queensland.

By J. W. Parslow.

The writer paid a visit to Mount Tyson the end of October. A splendid temperance meeting was held, at which an address was given, and a fair gospel service next evening. The temperance collections are donated to the Toowoomba Hospital. The Quire family work church affairs here, with assistance from the schoolmaster, and Bro. M. McIntyre. The latter, on account of a rather serious physical ailment, has been compelled to relinquish his intention of entering College next year. Two of our young men from Toowoomba are at present engaged by Bro. Quire on his farm, and both are proceeding to the College of the Bible next commencement. They will be useful to milk and tend that "Harward" cow, if it has arrived by then! Mount Tyson is our Toowoomba Convalescent Home. Lots of our sick folk regain strength under the bracing air and the kindly treatment of the Quire family.

Tannymorel was visited for a Sunday and three days. Good meetings every night, especially one at a new opening, the Coal-pits, where we had a splendid hearing. Sunday services were held in the new chapel. This building is 38 by 20 feet, main hall 30 by 20 feet, lined and ceiled, and with its 10 big gothic windows is a picture. The site is a very fine one, 99 feet frontage to the main Killarney road, and 220 feet depth. They have a baptistery, tank, and 12 seats all complete. The price of the land (£30), has been raised among the local members (really only six families). £130 was obtained by the sale of land at Killarney, and another £50 is needed, which of course will be raised. These brethren support Toowoomba to the extent of £3 to £4 per month. We have no organ there yet. Bro. Fred. Blackwell did the building, and has made a first-class job of it. A Bible School is to be commenced at once. We are anxious to engage a preacher, and locate him here for six months, to give the cause a good start.

Toowoomba.—Everything doing nicely here. Good attendances, fine interest, and solid progress. At a working bee, we erected a classroom, 21 by 14 feet, at the rear of the chapel, a few weeks ago; and when our alterations are completed (just commenced), our seating capacity will be doubled. We have made fresh financial arrangements re the building, and are now comfortably



Church Officers, Toowoomba, Qld.

(Standing) W. Brooks, J. W. Parslow, R. Reeve, M. W. Bowles.  
(Sitting) H. Draney, H. Parsons, L. A. Hoskins, H. E. Quire.

and cheaply settled for another five years. It has been decided to commence two branch Bible Schools, one at Newtown, and one on Kennedy Estate, and arrangements are now being made to do this. We are taking one penny a week from our members, to be used for special mission work in our district (comprising one-tenth of Queensland's population), and no doubt the new State Evangelist, when he is engaged, will do this work for us. Our average at the Lord's Supper for September and October was 68, out of a possible 85. We have had 50 additions this year by baptism and restoration. The accompanying photograph of church officers was taken when Bro. Hoskins was leaving for Sydney, and the enlargement sent to him.

### Victorian Home Missions.

By M. McLellan.

The following is a synopsis of the work of the evangelists, submitted to the last meeting of the Home Mission Committee:—

Mallee District.—Bro. Allan, of the church at Footscray, has been assisting Bro. Baker in this district by holding a special mission. Splendid meetings and five additions.

Kaniva District.—Bren. Benn and Edwards are still laboring in this district. A special mission, conducted by Bro. D. C. McCallum, resulted in five additions at Kaniva, and Bro. Edwards reports two additions at Lillimur.

Castlemaine.—H. M. Clipstone. Two additions. Maryborough, Dunolly, and Bet Bet.—H. Leng has closed a tent mission at Bet Bet. Ten added to the church there. He has now commenced a mission at Maryborough.

Colac.—Bro. Connor reports good attendances at all the services in connection with the opening of the new chapel. Bro. Bagley commenced a short mission on the 13th.

St. Arnaud.—F. Collins reports a mission just closed, conducted by Bro. Bagley. 11 decisions. Eight of these have been added to the church.

Swan Hill.—Bro. Shipway reports progress in this field. Three additions during the month.

Geelong.—Gifford Gordon reports good meetings. Church visited by Bro. and Sister C. L. Thurgood during the month. Since last report two added who had been formerly immersed, making 19 additions since Conference.

Kyneton, Taradale and Drummond Circuit.—R. Combridge reports one confession at Drum-

mond. Gordon Goodwin has relieved Bro. Combridge during the past month, while the latter is making arrangements for settling in the district.

Bro. Black concludes his labors at Warragul on Nov. 13. Arrangements have been made for Allan Wedd to go there fortnightly.

W. Mansill has finished his labors at Wonga Park, and the Committee has arranged with Chas. N. Pratt to continue the work there.

Finances.—By request of the Committee, and so that the brethren may be in possession of full particulars as to the actual state of the finances, the following is submitted:—Assets:—Cash in Bank, £90/15/4; Individual promises made at Conference, still unpaid, £59/8/6; Amounts due from Churches for Evangelists' Services, £70; actual deficit, £212/4/6; total, £432/8/4. Liabilities.—Amount owing to Treasurer, £349/8/4; Half month's Salaries due on Nov. 15, 1910, £83; total, £432/8/4.

We have to very cordially thank the sisters for the great help given by the late Home Mission Rally. Only for that the deficit would have been £100 greater than it is.

### N.S.W. Home Missions.

By Thos. Hagger.

One decision at Hamilton, under the preaching of Bro. Strongman. He has been hard at work preparing for the mission, which is now in full swing, and which, so far, has yielded one confession.

Bible School rally at Merewether has increased the attendance of scholars to 47.

One decision at North Sydney. Fred. T. Saunders takes up the work there early in the new year. In the meantime Hugh U. Rodger continues his earnest efforts.

The best meetings at Wagga during the past month since Bro. Clydesdale went there.

Six baptisms at Casino in the tent mission; the church was re-organised with 18 members.

W. Rothery desires to be relieved of the work in the Richmond-Tweed Rivers district in February next, in order to enter the College of the Bible. He is a splendid young man, and should be heard of in the years to come.

G. H. Browne reports weekly visits to Hurstville, and the successful anniversary celebrations of the church there.

"Forward" is the word in the Richmond-Tweed Rivers district. The local committee has

asked for three evangelists for that district, and they are needed. Possibly early in the new year we shall see two at work, in addition to the brother supported by the Lismore church.

Total receipts for month, £179/0/3; expenditure, £136/0/4; thus the overdraft was reduced by £42/19/11, and now stands at £246/6/8. Let us have another month's income like the last, and the Committee will smile. Receipts since March 1 have been £1096/18/2, as against £553/0/2 during the corresponding period of last year; but our debit balance is £46/13/8 higher than at this time last year.

A large offering for this work on Dec. 4 is expected. Let every N.S.W. disciple do his or her duty.

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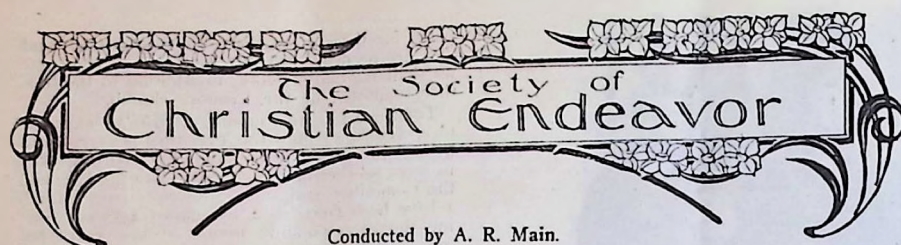
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Conducted by A. R. Main.

**CHRISTIAN CHARACTERISTICS.**

Topic for December 12.

-Suggested Subjects and Readings.

Different, in his life-principle—Eph. 4.  
 In his deeds—Eph. 4: 1-3; 1 Pet. 1: 15.  
 In his language—Matt. 5: 33-37.  
 In his daily toil—Eph. 6: 5-9.  
 In his sympathies—Phil. 2: 1-8.  
 In treatment of enemies—Rom. 12: 17-20.

Topic—How must a Christian be different from others?—2 Cor. 6: 14-18.

The topic implies that there must be a difference between the Christian and other, non-Christian folk. When you come to think of it, that is an assumption which takes for granted a good deal. About the folk in your street—can you now tell which are Christian and which are not; or, if that be too large an order, who profess to be Christians and who make no such profession? The census returns will show some "Christians" whom you would never recognise as such.

Yet our topic is right. True Christians are different from other folk. The metaphors of Christ—city on a hill, fruit-bearing vine, etc.—declare the difference and its manifestation. The man, whose religion can only be learnt from the census paper, has not much to boast of. When one's neighbors do not know he is a Christian, the neighbors are not necessarily to be charged with ignorance of fact!

There never yet was a man whose life was not changed when he became a Christian. We are apt at times to overlook the greatness of the change. Some of recent years have been led to speak of salvation by growth rather than of conversion; but really there is no such thing; there is no such antithesis. No man is the same after becoming a Christian as he was before. His whole life's centre has been changed; his interests are new; his outlook different. The point of the topic is that this new outlook and interest must be manifested in a way to be seen by his friends, neighbors, and fellow-citizens.

**Some differences.**

The greatest change is that of life's centre. It includes all the rest. Before, the man was self-centred; after, his life is centred in Christ. What a difference it makes when a man puts Jesus Christ in his rightful place as Lord of his whole life! Before, he could say:

"I lived for myself; I thought for myself,  
 For myself, and none beside—  
 Just as if Jesus had never lived,  
 As if he had never died."

Now, he can say, "For me to live is Christ." The cause of Christ, the welfare of his brethren, the world's good, are now his care.

The difference is often seen in a man's work. Some folk are kept from being Christians because of an unchristian trade; often, these people find contradictions and other difficulties in the Bible! Many in our land would be out of a job for the time if they became Christians; they would need to seek a new occupation. But when these dare make the break, how manifest is the life! We hear every little while of some who have thrown up a remunerative position because continuance in it meant violation of Christian principle.

A man's Christianity will improve his business methods. Everyone will see it. His employers will be quick to remark on the power of the Christian life, when they find they are treated with more consideration than ever they were previously. Would it not be a fine thing if every Christian employer were manifested in his unflinching consideration, absence of sweating, generally liberal treatment? Suppose, too, the general public could depend absolutely on the word of every professing Christian. Suppose we were not in danger of having old season's goods or inferior articles palmed off on us as new and best; or suppose we did not buy butter or tea, and be in danger of paying a shilling a pound for paper and string. Surely these are things we have a right to expect. Yet we know the cause of Jesus Christ suffers much because they who profess to serve him use shady practices and call them business. The employee on his side will do better work as a Christian. He will not scamp it; he will not render eye-service; he will not try to "do" his boss. He will work as under a great Taskmaster's eye, and will do his work as in the service of Christ. When both employer and employee do so, then many of our social troubles will be over. Each will find his own in all men's good.

You can tell a Christian (often) by his amusements. I know some church folk try their hardest to obliterate the distinction; but I fancy it is there, all the same. There are some things which are characteristically worldly, which the man out of Christ regards as incompatible with a Christian profession, which he would resent in a person who sought to convert him. These must be absolutely shunned. The true Christian will seek to get as far away from the world as he can. He will seek even in hours of relaxation to commend his religion.

**Best evidence of Christianity.**

That the Christian is different from others, that his life is on a higher level than theirs, is one of the most weighty commendations of his religion. The healed man is ever the best Christian evidence. The godly life is the best epistle of commendation. "Have you been to hear a sermon?" asked Leighton of his sister. "No," was the reply; "I met a sermon." "Many books have

been written in defence of Christianity; but the dust has gathered on most of them. Long arguments and eloquent sermons have been made and preached to convince men of the truth of Christianity; but the impression made by most of these has been temporary. There are two arguments in favor of Christianity which no sincere soul can resist; one is the life of Christ as mirrored in the Gospels, and the other is the life of the Christian which is the reflection of the life of Christ. 'I must leave you,' said an infidel to the Christlike Fenelon, 'for if I stay with you much longer, I will be a Christian.' In the devout Fenelon, that infidel saw an argument in favor of Christianity which compelled belief in its truth. It was the South African explorer, Stanley, who said that his association with Dr. Livingstone compelled him to be a Christian. And so it has ever been. The life of Christ is mirrored in the Christian. Men see it, admire it, and feel its power. The godly father, the saintly mother will go a great deal further to make saintly sons and daughters than will eloquent sermons. After all, it is not so much the sermons men hear as the sermons they see that bring them to the feet of Jesus."

**A Parable.**

Said Christ our Lord: "I will go and see  
 How the men, my brethren, believe in me."

The "chief priests, and rulers, and kings" gave him a gorgeous reception:—

With carpets of gold the ground they spread;

And everywhere, in church, palace, and judgment hall,

He saw his image high over all.

But still, wherever his steps they led,  
 The Lord in sorrow bent down his head,  
 And from under the heavy foundation stones  
 The Son of Mary heard bitter groans.

Have ye founded your thrones and altars, then,  
 On the bodies and souls of living men?  
 And think ye that building shall endure  
 Which shelters the noble and crushes the poor?

They pleaded old-established custom, "We  
 built but as our fathers built," their religious rites  
 and ceremonies, but all in vain:—

Then Christ sought out an artisan,  
 A low-browed, stunted, haggard man,  
 And a motherless girl, whose fingers thin  
 Pushed from her, faintly, want and sin.

These set he in the midst of them,  
 And as they drew back their garment-hem,  
 For fear of defilement, "Lo! here," said he,  
 "The images ye have made of me." —Lowell.

Are you a disciple of the Lord Jesus? If so, he says to you, "I am with you *always*." That overflows all the regrets of the past and all the possibilities of the future, and must certainly include the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was" nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "now." —  
*Frances Ridley Havergal.*

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### A Visitor's Description of Miss Tonkin's Work.

By Wilfred T. Fenn.

[Bro. Fenn left Australia about four months ago. He was secretary of the Balmain-st., Richmond, church. His letter is very welcome, as he is a capable observer.—T.B.F.]

I am just returning from a trip to Northern China, and among other places spent some time at Shanghai, on the trip up and back. While there I had the privilege of visiting Miss Tonkin and Bro. and Sister Ware and family several times. I found them all well and happy in their work. Miss Tonkin wishes to be remembered. Bro. Ware still looks back with pleasure to his visit to Australia, and kindness shown him, and hopes on his next furlough to spend most of it in New Zealand and Australia.

Lord's day, Oct. 2, I had an opportunity of seeing a little of the work being done. In the morning I attended a branch of the mission conducted by Bro. Shaw and his wife. Sunday School was in session when I arrived, about eight teachers being busy; attendance about 100. Afterwards they had the meeting for breaking of bread, most of those present at the school staying, a good proportion being members. The Chinese evangelist presided, and another Chinese brother, preacher for the Chinese church organised by Bro. Ware, but now self-supporting, exhorted. The meeting right through was impressive, and singing of old-time hymns was fine. This was the first Lord's day I had been on land for nine weeks, and I thoroughly enjoyed the fellowship. Bro. Shaw asked me to say a few words to the church. I told them about our work in Australia, and interest in them. One of the Chinese teachers interpreted.

In the afternoon we visited the school conducted by Bro. Ware and Miss Tonkin and helpers. The meeting for breaking of bread is held at the close of school. This afternoon there were 32 members present. As the cotton mills work on Sundays the same as other days, it is hard to get all members together; but those who can, obey the day. The exhortation was given by the native evangelist. Bro. Ware says he is a very eloquent speaker, and knows his Bible. The address was on prayer. Some of the points were, "We cannot expect God to give us what we are not prepared to give to others." "We do not have to go to the temples to worship idols; very often our hearts are temples full of idols." "God regulates his blessings to us according to our conduct to others in need." During the meeting the little women who had been at work in the mills came in with their lunch baskets. The smiles they gave Miss Tonkin showed their regard for her.

In the evening, at the gospel meeting, there was a large attendance, a fair number being women and children. Miss Tonkin practically led

the singing, and had three little Chinese dots sing during the meeting. It does you good to hear how Chinese sing our old Sankey hymns. They have the hymns written up on calico sheets where all can see. Three of the Chinese brethren gave addresses and held the attention of the audience right through.

Sunday is, of course, an exceptionally busy day for Miss Tonkin and the workers; but of course there is always plenty to do during the week—Bible Classes, visiting, teaching children and regular weekly meetings. I am told that you may travel right through China, and you will hardly see a plot of grass. I have been wondering whether it is because of missionaries, for there is one thing certain, they do not let any "grass grow under their feet." It is a pity we have not a few more workers to send out like Miss Tonkin. With Bro. Ware I went through one of the largest cotton mills in Shanghai the other evening. It was very interesting; but what struck me most was to see the number of young children and women employed. The assistant manager said they had them there from three years old upwards, and these little mites will stand or sit at their machines right through the night for twelve hours seven days a week, and their wages are only 10 to 15 cents upwards—2d. to 3d. a day or night.

Bro. Ware has an outstation about 30 miles up the river that he visits regularly. He would have liked me, had I time, to have gone up with him. Besides himself, there have been only two other white men in this place as far as known.

While in the Philippine Islands last month I had the pleasure of calling on Bro. and Sister Kershner, in charge of work in Manila. There seem to be great possibilities ahead of work there. They reckon membership of our churches in Philippines now after eight years' labors at between 3000 and 4000.

Glad to hear of splendid response this year to F.M. work. Hope the work will still forge ahead.—Yours in Christian bonds, W. T. Fenn. Written at sea, en route to Singapore, 15/10/10.

### Pentecostal Showers at Pentecost.

August 15. Have just returned from Amley, where we did a little gathering after months of sowing. On Saturday afternoon about 200 people adjourned to a water-hole near, and we buried in baptism three women and five men, the first-fruits of Simon Boulesko's labor there. On Sunday morning we broke bread, and then I went on to Panewa, where Isaiah Robman has four men who want to be baptised, but we are deferring it until they have a better knowledge of the gospel. It takes months of teaching twice daily before these people understand.

September 13. I left here early last Monday morning for my monthly trip up north. Got aboard the "Endeavor," and away we went (al-

low me once again to thank you for her; I reckon we have one of the best working launches down here). We had meetings at Halfsick, Barabet and Ranwady, where we slept the night. Next day we went on to Narua, where we stayed until Thursday morning, visiting, etc. The people of a heathen village called Vanmill have recently built a school-house, and asked us to send them a teacher. Simon Boulesko had a few meetings up there until I arrived. Simon's few meetings were the cause of them closing the door to our entrance; he told them plainly of our attitude towards their wretched practices, so that they decided to invite the R.C.s, who have had an influence over them for some years, and whom they know do not in any way interfere with their sins, and also promise them everything that we can. We have not entirely withdrawn yet, but if none of them will listen to our boy when I visit them next month, we shall do so. We don't care for our boys to waste their time preaching to empty seats, trees, etc.

We are endeavoring to get new teachers for our northern schools, and get the northern men down here, as they are mostly teaching in their own villages up there, and find it hard to get the hearing from their own relatives they can get elsewhere. We left Narua early Thursday morning, and arrived here about 2.30 p.m. This was a trip which generally took two days before the launch was going.—Christian love to all, E. G. Filmer, Pentecost, New Hebrides.

### What Jesus Would Like to See.

A missionary preacher in every pulpit. A missionary board of officers in every church. A missionary worshipper in every pew. A missionary superintendent in every Sunday School. A missionary teacher over every class. Until this is realised, the church is not fully equipped for her work.

The churches so interested in missions that they would give this cause foremost place, planning for the missionary offering as they would for the offering for local support. The adoption in all the churches of the Scriptural principle of systematic and proportionate giving to God's cause, as was taught to Israel and the apostolic churches.

Enough missionaries sent out to supply the crying need of our heathen fields, and enough money given to support them. Enough buildings constructed in heathen lands to meet the greatly increased demand for hospitals, schools, chapels and missionary homes, and enough money given to erect and maintain them.

His people on fire for the cause, until his weary wait of centuries should be ended, and he might see the fulfilment of his last burning command to his church: "Go ye into all the world and preach the gospel to the whole creation."



## West Australia.

**SUBIACO.**—Last Sunday G. B. Moysey, from Bunbury, preached to a large audience. A. J. Saunders spoke in the morning. Last Wednesday the school rendered the service of song "Heroes of the Cross," and it was enjoyed very much. To-day we had F. D. Pollard speaking in the morning. In the afternoon P. Miller gave an interesting address on Temperance, it being World's Temperance Sunday. Mr. Lucraft preached at night. Mr. and Mrs. Lord and son Victor have been received into fellowship from the church in Auckland, N.Z., also Mrs. and Miss Carthew, from the Perth Baptist Church.—A.W.M.

## New Zealand.

**MATAURA.**—Our sisters recently held a sale of work, which proved very successful, considering certain adverse circumstances. This meant a substantial addition to our Foreign Mission offering, which totalled nearly £40 from all sources, including the Bible School and Endeavor Society. On Nov. 9, Sister Isabella Black Galt and Bro. Edward James Humphries, second daughter and eldest son respectively of Bro. and Sister James Galt and Bro. and Sister J. E. Humphries, were united in marriage at "Mavis Bank," the beautiful home of the bride's parents. The respective families have been connected with the district and the church for many years, and the large company gathered from far and near to do honor to the occasion testified to the high esteem in which they are held.—T.J.B., Nov. 14.

**OAMARU.**—We regret losing several good members through removal.—Bro. Crook to Mosgiel, Bro. Chalmers to Hokitika, and several others. Bro. Mathieson and Bro. Clarke, of Gore, have had a month's exchange, which has proved helpful. In the recent Otago University terms examination, Bro. Mathieson gained passes in advanced Latin and mental science. The Boys' Club gave its annual demonstration last night, and acquitted themselves very creditably throughout a long and interesting programme. The following received medals: Class A, Jack Hamilton; Class B, Albert Hamilton 1, Don Taylor 2; attentiveness, Jas. Nimmo; pillow fight, Lou Genge.—W.K., Nov. 11.

**ASHBURTON.**—On Lord's day, Nov. 6, Bro. Hastie, of Dunedin, was with us. We had a splendid meeting in the morning for the breaking of bread. In the afternoon Bro. Hastie gave an address in the largest hall in town on "Romanism versus Christianity." There was a great gathering, and the people were quite elated over the masterly address delivered by our brother. The large chart was an education in itself. The address was a logical, Scriptural, and an earnest exaltation of Christ, and made a lasting impression on the minds of all who heard it. Bro. Hastie's morning and evening addresses also were greatly enjoyed. He excelled himself all day, and was used of God to bring a message to us all.—G., Nov. 12.

**DUNEDIN.**—The auxiliaries of the South Dunedin, N.E. Valley and Tabernacle C.W.B.M. met at the Tabernacle on Tuesday evening, Nov. 8, the occasion being a social. H. H. and Mrs. Strutton, from Baramati, India, who were passing through Dunedin, were present, and gave addresses on their work in India. Mr. Macdonnell also spoke briefly on work among the Maoris. A varied programme was contributed, and refresh-

ments were dispensed. Mrs. C. Fleming Macdonnell presided. We have lost the services as deacon of J. M. Routledge, who has removed to Caversham, and taken fellowship with the South Dunedin church. Bro. Routledge, who has been for many years a faithful worker of the church and Treasurer of the Home Mission Committee, intends to devote much of his time to the interests of the Burnside church, where for some time he has been conducting the gospel services. It is anticipated that H. G. Harvard, with Bro. Binney, will commence his mission work in New Zealand at Oamaru, on March 3.—L.C.J.S.

## Tasmania.

**HOBART.**—On Nov. 2 a drawing-room social was held to draw all closer to our Bro. and Sister Strutton. During the evening G. Smith, on behalf of the Bible School, made a presentation of a purse of sovereigns to Sister Speakman, one of our teachers, who has had to resign owing to ill-health, after a most loyal service of about 30 years. An enjoyable evening was brought to a close by all partaking of a splendid supper arranged by the sisters. On the following afternoon Sister Strutton addressed a meeting for ladies only. In the evening our brother delivered his lantern lecture, interesting and enlightening all upon the work in India. On Friday morning we had to say good-bye to our brother and sister, who left by steamer for New Zealand.—N. Warmbrun, Nov. 11.

## New South Wales.

**LISMORE.**—Yesterday's services were among the best and brightest we have seen for some time. In the morning one was received into fellowship. It was announced that J. H. W. Burnett was collector of shillings for the fund for H. F. Jensen, who is well known to our older brethren. He reported healthy receipts. The Children's Day exercise was given in the afternoon, as part of the Bible School anniversary. The exercises were well rendered, though "measles" had made great inroads in our ranks. The picnic and prize distribution have been postponed owing to the epidemic. The offering for charitable work in foreign lands amounted to £19/-. The gospel service was splendidly attended, Bro. Saunders speaking on "What think ye of Christ?" A male quartette pleasingly sang "Galilee." The choir is improving greatly of late.—E.A.P., Nov. 14.

**CASINO.**—The tent mission has been to Casino. By dint of hard work Bro. Hagger got the scattered members together, and then we realised what we had been missing all the years. The value of the mission is not to be gauged by the number of the additions, but by the work of grace going steadily on in the hearts of those who were added long ago—the re-kindling of all the old fires of enthusiastic aspiration. The question box has been freely patronised, and has proven of value in making clear to others our position. At great sacrifice of rest Bro. Hagger has got among our scattered homes. Wonderful cheer and encouragement was given all through the mission by Lismore brethren and sisters driving twenty miles to assist us. The mission closed last night, leaving the church membership at 18. It has been decided to rent the Masonic Hall for worship, Bible School and gospel services every Lord's day. Bro. Lee was unanimously elected

secretary. His address is Wheat-st., Casino. Sister May Savill, of Lismore, who at much personal inconvenience had come over to manipulate the organ for the last fortnight, was presented by the members and Bro. Hagger with a specially bound copy of Alexander's songs and music. The prayers of the brotherhood are sincerely desired for the church in Casino.—F. M. Rankin.

**ERSKINEVILLE.**—Bro. Payne has just returned from a month's holiday. During his absence the Sunday evening platform has been ably filled by G. H. Browne, Geo. D. Verco, Thos. Morton and A. E. Illingworth, and we thank the brethren and the churches concerned for such help. During the month we have had one addition by letter. Meetings are fairly good. We are all looking forward now to the tent mission, which commences on Jan. 8. Our motto is "A Revival within the Church and 100 Additions from without."—Geo. Morton, Nov. 17.

**MOSMAN.**—Splendid meetings to-day. We had T. Morton, from Belmore, with us this morning; he gave a splendid address. The hall was well filled in the evening. Bro. Verco's subject was "The Unsearchable Riches of Christ." On last Wednesday evening we had a service to baptise a young lady who made the good confession on the previous Sunday. Two young men made the good confession, and were baptised the same hour of the night.—G.D.V., Nov. 20.

**PETERSHAM.**—At the close of a good meeting and powerful address by Bro. Burns, a young woman and young man made the good confession. Both are from the school. We have recently lost, by letter to Brunswick, Victoria, Bro. and Sister Way and family. Bro. Way is taking up the work of preacher there. We wish him great joy and much success in the Lord. Bro. Burns, on behalf of the Dorcas Class, presented Mrs. Way with a small token of their love and esteem.—A.B., Nov. 20.

**NORTH SYDNEY.**—At the mid-week meeting we were pleased to witness the baptism of three who had made the confession at Mosman. On Saturday night the place of meeting for open-air service was changed, with what appears to be a good result. The meeting was well attended, and we also had the presence of visiting brethren from sister churches. At the breaking of bread we were pleased to notice several visiting brethren and sisters. J. Fox gave a very profitable address. At the gospel service J. Rodgers gave a stirring message on "A Change of Government." It has been decided to have Children's Day on December 6, when we hope to have a large attendance.—W.J.M.

**ERSKINEVILLE.**—Our Bible School recently held its annual picnic, which was very successful. A children's choir has been formed, under the leadership of Alex. Fraser. The school cricket club is commanding respect in the Western Suburbs Competition. A teachers' and senior scholars' launch picnic has been arranged for Boxing Day. The Band of Hope, through the kindness of several friends, has obtained a splendid banner at a very low figure.—H.G.P., Nov. 21.

**PADDINGTON.**—Our S.S. picnic on Nov. 10 was a great success. Record attendance. Everyone pleased. Good meetings to-day (Nov. 20). Bro. Patterson, from Hobart, Sister Fancourt, from Mulgoon, amongst our visitors. Usual full house at night. Our choir will render a cantata entitled "The Captive Maid of Israel" on Dec. 6. We are just beginning a series of addresses on "Christ and Creeds."—A.E.I.

**HAMILTON.**—The mission continues, and we have had bright, attentive, and joyous meetings this week. There appears to be great interest. One confession up to date. Bro. Strongman addressed the church. We used the church hymn books for the first time, and found them a marked improvement to our worship. We wish to thank the following for their very much appreciated and practical help to us for the tent mission fund:—Auburn Church, 5/-; Sisters Esther Lashbury, 10/-; Banfield, 2/-; Livingstone, junr., 2/-; A Friend, 2/6; Bro. Wright, 4/-;—S. G. Goddard.

## Queensland.

Continued on page 766.

## THE BIG CREED.

By Annie Hamilton Donnell.

"Every man for himself," said Miller. "That seems to be the rule."

The other man, Bailey McCormick, rumbled premonitorily in his throat, his way of announcing speech. He rarely took his audience unawares. McCormick was host.

"I'm not sure. There was a chap once set me thinking. He had a different creed."

The twinkling lights over the table accentuated the gloom in the corners of the room. Threads of gold in the bizarre, foreign wall-hangings glimmered dimly, or, nearer the arc of illumination, frankly glittered. The two men, but recently intimate, labored under a slight constraint as if strangers. To McCormick the office of host was always rather a constraint; he had never grown at ease with himself in the role.

"Mighty different creed," he repeated musingly.

"Go ahead; dead, isn't he?" Miller said pleasantly. "Any other brand than 'Every one for himself' seems to be regarded as fatal."

"Well, if it killed him, it saved the other fellow. I never heard how he came out of it himself; but in twenty years one has plenty of time to die, I suppose."

McCormick's voice had a certain clear quality, in spite of premonitory rumblings, that made listening to him a pleasure. The guest settled deeper in his chair, and listened expectantly.

"Good night for a story," he hinted.

"O, it isn't so much of a story. Your bringing up that creed of self reminded me—that's all—of the man with the other kind."

"Sounds a little as if it was going to be a good moral story," Miller laughed. "Friend of yours, that chap?"

"No. No, I never saw him. Wish I had; a man of that sort must be worth meeting. The other fellow, though, I knew a little."

"Other fellow?"

McCormick laughed against his will. "I see I'm in for it. You'll be sorry before I get through—if you're not asleep. It's not my kind of a story at all." McCormick's kind was known to two continents, and had been translated into many tongues. The shelves behind him in the rich gloom of the room held many of his books.

"The fellow I knew a little was young, mighty young. Thought he could make a living with his pen; he married a wife, and went at it. I caught him at his first try one day, the little wife sewing at his elbow on"—McCormick cleared his throat of an incipient rumble—"on shirts no bigger than your hand. O, he was a fool all right; but he didn't know it, and surely she didn't. She made him read parts of his story aloud, and gloated over 'em. Because he had never written one before did not discourage her. He was going to sell the one he was pegging at. She went away down street and looked at little embroidered eastmere cloaks after he'd sent the story off. How did I know? I caught her at it—in the act."

The story teller's voice impressed his listener

as of an especially sympathetic fibre. Probably telling stories for a living cultivated sympathy of voice as well as pen. Yet McCormick's stories as a rule made more for interest of situation than for pathos.

The fire on the hearth snapped; faint gusts of rain swept against the windows as if pleading to come in and get dry. The story seemed to have halted indefinitely. McCormick's chin had dropped to his breast in an attitude of absorption.

"Well?" hinted the guest. He was very comfortable, but liked talking better than silence.

"Beg pardon!" hurried McCormick, coming out of his abstraction ashamed. "I told you I was no kind of an entertainer. I've lived alone too much. The story? Was I telling—yes, yes, I remember. Well, right about there entered the man with the different creed. I told you I never saw him, but I imagine him a lean man in rusty black clothes in a little den of an office. He was editor of a one-horse little magazine just getting on its legs—couldn't much more than keep it alive, I imagine. You'd say it was a clear case where 'Every man for himself' would be the only rule. Well, my young friend sent his story to this editor, and sat down with his little wife to wait. It was a good long story, of many chapters; he had put his heart into it, and something else—I fancy his hopes for the little son that was coming. They talked together—I fancy—of how it would start the little chap and make the name he was coming into honorable. I haven't a doubt the little wife expected the story to make them famous."

"While they waited happened the dread unexpected. 'Quick' consumption seized the wife, and she sickened, grew steadily worse. And the man—I told you he was a fool—hadn't a cent. laid by him for such an emergency. The doctors told him to take his wife to a famous sanitarium, and quick, too; it was her chance. He was a man alone in the world, and he had married a woman alone. There was literally no one he could ask for help. In his desperation he took to frantic writing, working night and day in his need to earn. But what he wrote, as you might expect, was worthless. His heart was not in it."

"Then his manuscript story came back, and he cursed fate—until he read the letter that came with it. There was salvation in the letter, but a pitifully small salvation."

McCormick's voice ceased abruptly. He went over to the fireplace and put on fresh fuel, pottering over it an unreasonable time. He went to the window and put his head out briefly.

"Beastly wet," he reported, his hair as he came back to the lights aglitter with drops. He was a tall man, and walked and sat tall-ly. Miller, watching him with a curious narrowness, admired his big physique.

"Go on; go on!" Miller said impatiently. "You left your young friends in a tight place. 'Salvation,' you know," supplying the key-word.

McCormick nodded unsmilingly. "Was that where I stopped? Let's see what came next." His labored pretence of having forgotten forced a smile to the lips of the other man. "Yes, yes, of course! The editor's letter was rather a curious one, as editors' letters go. I saw it myself once. My friend was to understand that *The No-Account Magazine* would be glad to publish his story. It was a good story; I think the letter said 'great.' But the editor regretted to say he could pay only a hundred dollars for it, and he, honestly knew it to be worth much more than that. He would advise the writer of it to submit it to *The High-Up Magazine*, where it would not only command a good price, but bring him at once before a large and appreciative audience. The story deserved the best—etc."

McCormick flung out a long arm. "You see what it all amounted to? You catch on to the man's creed? He wanted the story, could get it for a paltry hundred, and knew it would be the making of his little penny magazine. But the man had a soul. Here was something too good for him, and he was not above acknowledging it. Here was a young scribbler on the threshold of fame, but it would not come by way of the *No-Account Magazine*. The man with the soul sacrificed himself. You see, do you?"

Miller nodded sombrely. His gaze was bent on the flickering logs of the fire.

"That wasn't all. There's another chapter. My friend caught at the blessed one hundred dollars. Could he let it slip between his fingers now, when life or death might depend on a hundred dollars? He sent the manuscript back in feverish haste, and demanded the money. Don't you know well enough what his letter said? Can't you read it? That he could not afford to deal with uncertainties, his wife was sick, he must have money now, he must have the hundred dollars. He wrote it all out—I told you he was new at the business and young. He did not hesitate an hour."

The other man nodded. "You said he was a fool."

"He was no fool there!" thundered McCormick, on his feet and striding the room. "He did the only thing—what! would you have him hesitate? With the little wife—" the words were sobbed.

Fire-snap and rain made the only breaks to the silence that ensued. The striding feet had stopped. Miller's slanting gaze took in the collapse of the great figure in a chair beyond the edge of light. Miller's own figure settled deeper in its chair.

McCormick took his time, but came back at last. He stood before the fire, and finished the story over his shoulder, with the other man's help.

"I suppose he got his hundred all right?"

"No. He got six hundred."

"What! You don't mean that fool editor—"

McCormick nodded to the fire. "He did that same. Sent the story, or went with it accepted—got the *High-Up Magazine*, and got it in a hurry, too. Saw the cheque sent off in a hurry, too. Saw the whole thing through. What kind of a creed do you call that? Doesn't sound much like yours and mine, does it? Look here, Miller; take the case home; what would you have done? I've applied it to Bailey McCormick times enough! Suppose you had been trying to build up a cheap

little paper, and the chance had come your way to get a good thing at your own small price, though you knew it was worth six times as much, and ought to have a place up in front—” McCormick's voice rose on a scale of excitement. The man's eyes glinted fire. “Own up, Miller, would you have thought once of the other fellow? O, I say no one would have but my man. I tell you he stands in a class by himself.”

Now in his turn Miller was pacing the long room. He was a short man, and took ridiculously short steps. His hands, clasped behind his back, shone white, like a woman's, in the gloom at the end of the room. McCormick was conscious of dimly pitying the little man. His own bigness obtruded itself upon his pride.

The short steps approached slowly. Miller stopped.

“Your man only did his duty,” he said, as if he had weighed the matter duly.

“Duty!” exploded McCormick. “Well, call it that if you must; how many of us would have done our ‘duty,’ do you think? Would you?”

The little man shrugged his shoulders. He went into and came out of the gloom once more at his odd little trot. Back in front of his host he opened his lips again. “You haven't finished your story; let's have the rest of it. What became of the little wife?”

McCormick started slightly, then sat a man of stone. He seemed not to breathe. The eyes of the other man, fixed on his averted face, became oddly apprehensive.

“You didn't say—I guess I didn't understand what you said about her getting well.”

McCormick had said nothing. He did not now.

“I—hope she recovered,” persisted Miller. He had the effect of trying to say commonplace words in a commonplace way. The moment seemed solemn, out of reason.

Suddenly the big man in the chair collapsed, his head on his arms, arms outspread on the

table. “She died,” he groaned. “O, she died.”

Fire-snap and rain and the soft little trot up and down the room—no other sounds. If the big man cried, it was in awful silence. The little man trotted in an agony of sympathy. It drove him to it; he laid his hand on the great shoulder of McCormick.

“I thought perhaps—I hoped she didn't die then,” he said unevenly. “Perhaps I might have hurried it along faster—” It was too late then to recall the involuntary words. McCormick was on his feet at once, uncovering a haggard face.

“You!” Even in his agony of remembrance his eyes lighted. His hand shot out. The situation was tense, was full of dramatic effect, even partook of the miraculous. Yet in McCormick's face was simple gratitude, stored up against this time. In the face of the little man with the big creed was palpable embarrassment.—C.E. World.

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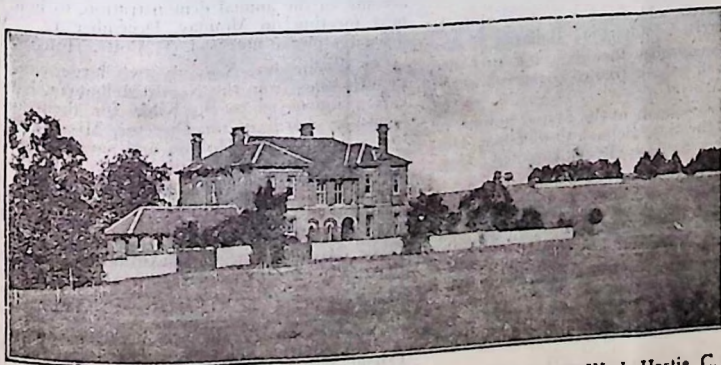


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Since last report the following gifts have been received at the North Melbourne Free Kindergarten:—Clothing: Brighton Dorcas, Miss Kerfoot, Mrs. Martin, Glenferrie Church Girls' Improvement Class, Middle Park Dorcas, General Dorcas, Doncaster Friends, Mrs. Campbell, Miss

Williams, Mrs. Ludbrook, Swanston-st. Dorcas, Mrs. Campbell Edwards, Provisions, etc.: Mrs. Webster, Doncaster Friends, Mrs. McMaster, Lygon-st. Century Bible Class, Miss Alt. Fruit: Doncaster Friends. Dolls: Mrs. Holder. Blackboards, etc.: Mrs. and Miss Haddow. Dolls' house, etc.: Dorcas-st. Junior C.E. Table centres: Mrs. Davies. The above are all thankfully received and gratefully acknowledged. The Director writes:—"I should like the friends who have sent clothing to the Kindergarten to know how very welcome their parcels have been. Every child (with the exception of one) has been clothed or else partially clothed from the contents of our clothes cupboard, and the mothers are beginning to take a pride in the appearance of their children, and so a refining influence is spreading in the homes."

**Temperance.**—According to the latest Belgian statistics, the consumption of liquor has increased 54 per cent. during the past 25 years. There is one public house to every 34 inhabitants. There are 200,000 cases of illness annually from this cause, 2000 proving fatal. The above appeared recently as a cablegram in the *Age*. Twenty years ago, India imported 2,500,000 gallons; in 1908 7,000,000 gallons entered that country. It is reported that 200,000 deaths occur annually in Russia from strong drink, and according to a cablegram in Saturday's *Age*, "The Duma has adopted a bill directing that the injurious effects of alcohol shall be set out and included in the curriculum of elementary schools." What alcohol has done and is doing for these nations of the old world it will in time, if it is not kept in check, do for this young nation of Australia. Every church should be fighting this, one of its worst foes, and every preacher should be leading them. We are anxious to learn what you did on Temperance Sunday. Write and let us know. Bro. Edwards, one of the Victorian Home Missionaries, put up a good fight recently, delivering seven temperance addresses in five nights, travelling nearly 100 miles, the result being they carried "No Increase" in that district. Wake up, brethren. We are pleased to hear of some fine addresses on Temperance Sunday. Send items to W. G. Oran, Main-rd., Doncaster, Vic.

**Wheat, Watermelons and Women's Work.**—D. A. Evers writes:—In one of our large South Australian churches lately a contributor went to a lady collector to whom she had been giving at the rate of a penny a day for Home Missions, and said that as she saw the work was extending so much, she would in future give ninepence a week instead of sevenpence. Her example is commended to others.—In another church the preacher took the sister in charge of the collecting to the Bible Classes and introduced her, briefly urging the claims of Home Missions, and also to the other classes in which there were church members, and at the close he addressed the teachers. Promises of small weekly offerings were at once freely made, totalling over £15 for the year, and many are yet to be seen. This is about three times as much as was given to the collectors by the whole of that church last year.—Here is a cheering note from the West Coast with reference to giving the proceeds of plots of ground. "The scheme originated with Bro. —, who definitely offered the wheat from 15 acres as his share. On Sept. 15 a meeting was held at Butler, and the four farmers present signified their willingness to fall in with the idea. Another has since intimated his intention to join them, so there are five as good as pledged, and I think when the scheme gets fairly going, two others will fall into line. At Tumby Bay two large farmers said they were quite willing to do the same, or as an alternative devote so many bags per hundred to the Lord's work. Thus, altogether, we may say we have seven supporters of the scheme. With an average of 10 acres each—70 in all—and with a yield of say, £2/10/- per acre, this would amount to £175; but I think eventually we ought to have ten farmers in this fellowship, and that would mean more still."—The Conference President was speaking of this scheme in a church near Adelaide one Lord's day morning recently, when a gardening brother after his address stood up and announced that

on a piece of his ground he had planted 5000 cabbages and 5000 cauliflower, which were destroyed with aphid blight. He then put in potatoes, which were spoiled by the Irish blight. Disheartened, he intended to try no more, but after that appeal he had determined to plant that particular plot with watermelons and give the total proceeds to Home Missions. Let us all hope he will get a good crop this time. 2500 copies of the circular "Help Those Women" have been sent out to the churches, and the interest is growing.

### COMING EVENTS.

**NOVEMBER 27 & 30.**—Middle Park Sunday School will hold their First Anniversary in their new building. Bro. C. L. Thurgood will address the scholars and parents in the afternoon at 3 o'clock. Bro. Main will speak morning and evening, when he will commence his labors as evangelist with the church. On the following Wednesday a public demonstration will be held. Programme will be provided by the scholars. Recitation, dialogue, and action songs. Visitors from sister churches welcome.

**NOVEMBER 28.**—Church members in city and suburbs interested in Bible School work are specially invited to attend the 29th annual demonstration of the Sunday School Union of Churches of Christ in Victoria, which will be held in the Christian chapel, Lygon-st., on Monday, of the above date, 8 p.m. Tickets now obtainable from school secretaries and delegates. Good programme, consisting of solos, recitations, action songs, etc., will be rendered by scholars connected with Union schools. C. M. Gordon, past president, will distribute prizes won at the recent examination. Reserve this date.

**DECEMBER 3 & 5.**—Victorian Churches of Christ C.E. Union.—Demonstration, Monday, December 5, 8 p.m. Song Service, 7-45 p.m. Prominent speakers; excellent programme. Motor launch picnic, "Glen" Tea Gardens, Saturday afternoon, December 3. A grand outing is assured. Everybody welcome.—Clarence W. Timmins, Organising Secretary.

### IN MEMORIAM.

**TUCK.**—In loving remembrance of our dear son and brother, Clarence Tuck, who fell asleep at St. Arnaud, Nov. 29, 1908; also his mate, Percy Bodle. They were parted only a week.

We who loved him sadly miss him.

Though we know that God knew best,

When he eased his pain and suffering,

And took dear Clarry home to rest.

—Inserted by his loving parents, brothers and sisters, E. H., and M. Tuck.

**TWIDY.**—In loving memory of our dear father, who died Nov. 26, 1903; also our dear brother Bert, who was called away Jan. 8, 1910; also our dear mother, who died on Oct. 27, 1910, aged 80 years and 3 months.

When in the heavenly mansions

We meet those gone before,

We'll dwell in glad reunion

Upon the shining shore.

—Inserted by their loving daughter and sister and son-in-law, R. and G. R. Gregson.

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Do not forget to visit Katoomba, Blue Mountain. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

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The Bendigo church requires a resident evangelist. Applications should be forwarded to the secretary, T. J. Cook, 156 Barnard-st., Bendigo, from whom all particulars can be obtained.

Preacher for Toowoomba district immediately. One year's engagement. First half-year at Tannymoreland. Write to John Parslow, Toowoomba, Queensland.

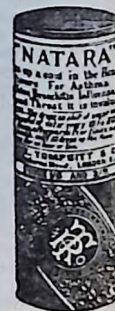
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A seasonable advertisement which appears in our columns for the first time is that of NATARA. The "Rehabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages.—*The Rehabite*.

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## Obituary.

**HARRIS.**—We regret to report the loss by death of the infant daughter of our Sister Mrs. W. T. S. Harris, which occurred yesterday. The little one was ill only three days. We laid her to rest this afternoon, the funeral being largely attended by sympathetic friends. Our hearts go out in deepest sympathy to our sorrowing sister and family in their sad bereavement.

Balaklava, S.A.

A. W. PATERSON.

**PHILLIPS.**—John Phillips, who held a responsible position in the office of the *Register*, one of our leading papers here, went to his work as usual on Tuesday, Oct. 25, but became unwell and came home. He seemed to get better, but early in the morning of the 26th he was called quietly home. Bro. Phillips was baptised at Grote-st. on Jan. 17, 1886, and was received into the church the same day. He has ever since then been an esteemed and faithful member of the church here. He did not take any public part in the services, but was always at the house of the Lord when able to come, and rejoiced with his brethren in the blessings of God's people. He was a man highly esteemed by his fellow-workmen and his employers, and a worthy and respected citizen. His genial manner and happy word of encouragement was a help to many. He always had a word of cheer for the preacher, and personally I feel that I have lost a very dear friend and brother. He was loyal to the church, to the preacher and to his Lord and Master. I have many times enjoyed his fellowship in his hospitable home, and he has cheered me often by a word of thanks for what has helped him. He was a man full of faith and of the Holy Spirit. Bro. Phillips had reached nearly to the allotted span, he being 68 years of age. In the absence of the writer, T. J. Gore conducted the funeral in the West Terrace Cemetery, on Thursday, Oct. 27. Bro. Phillips leaves behind him a beloved wife, who has been his faithful and loving companion for many long years. He also leaves a family who have all grown up to love him and call him blessed. The sympathy of the church goes out to them all. We know they can say that God's will is best, and that they can rejoice in the hope of eternal life.

Adelaide, S.A.

J. E. THOMAS.

**BACON.**—On July 16, T. C. Bacon departed this life, aged 69 years. For a number of years he was associated with the Methodist Church, but seven years ago he united with the Church of Christ, with his wife, having learned the more perfect way. Our brother was in fellowship with the Norwood church, and was a good, earnest Christian man. For over 30 years he was a faithful servant of the Government in connection with the Post Office, and was much respected. We have lost a good member in him. Our Christian sympathy has been extended to our Sister Bacon. May our heavenly Father comfort her in her loneliness.

Norwood, S.A.

A. C. RANKINE.

**TURNER.**—We regret to report the death of wee Mavis Maston, aged three years, the dearly loved youngest daughter of our esteemed Mr. and Mrs. A. F. Turner, who passed away on November 7, after a very short illness. "Suffer the little children to come unto me, for of such is the kingdom of heaven." The loving sympathy of the church is extended to the whole family in their grief for the loss of the one who was such a pet to all.

Auckland, N.Z.

F.D.

**DAVIES.**—C. H. Davies passed away on Lord's day evening, Nov. 6, aged 81 years. He was the widower of our late Sister Davies, better known as Mrs. Storer, who was well known in Unley church. Bro. Davies was a retired farmer, and united with the church at Norwood some few years ago. Recently he was afflicted with rheumatism, which nearly crippled him. His end came suddenly. Bro. Davies was a good man. He sin-

cerely trusted in Christ. Our sympathies are extended to the family.

Norwood, S.A.

A. C. RANKINE.

**STICKLE.**—On Oct. 22, at the early age of 21 years, Sister Mary Stickle, the eldest daughter of Mrs. Stickle, passed to her rest after about a year of waiting and weakening in the grip of that fell disease consumption. Mary was a very patient and uncomplaining sufferer, finding her comfort and cheer in the unfailing Word of God. Although they saw the end slowly but certainly coming, and although for her own sake they would not wish her back, the pain of parting was none the less keen to those near and dear to her; but they sorrow not as those who have no hope. May the Father of mercies and God of all comfort, comfort the bereaved as he alone can.

Mataura, N.Z.

T.J.B.

**HILLIER.**—Just before the time for our morning service on Lord's day, Sept. 25, Lancelot Roy Hillier passed peacefully away. He was a promising young man of 21 years and 8 months, and was much beloved by the young men and all who knew him at Grote-st. He was baptised on Aug. 19, 1908, and received into the church here on Aug. 23. He was anxious to do all he could for his Lord and Master, and he brought other young men along with him to our Bible Class and services. He had been for many months a sufferer, and for a long while was unable to meet with us. He was fondly cared for by his sister, Mrs. Baker, and her husband, but he gradually faded like a flower, and death came as a happy release to him. I have known Roy for four years. I visited his dear mother, and at last buried her, and I know how he loved his mother. I baptised Roy, and was often with him, and I watched him in the last hour as his spirit went up to God. I can say of him that he was a true and sincere follower of Jesus Christ, and that he sought to

live a pure and Christ-like life. We laid his body beside his mother in the West Terrace Cemetery on Monday, Sept. 26. The sympathy of the church goes out to the bereaved ones. Of Roy we can say, "He is with Christ, which is far better."

Adelaide, S.A.

J. E. THOMAS.

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To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec. 1908, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I went in and saw Miss Schreck. She assured me three months after I had five; in 14 months I had none, nor have I had any since. I may say the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

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