

Spiritual, Faith, and Mental Healing.

Great attention has been paid in recent years to the subject of "faith" or "spiritual" healing. The Christian, indeed, can hardly fail to be interested in such a theme. Book.

"Gifts"—ancient and modern.

Frequently we hear of claims to perform cures similar in all essential details to the miracles of the New Testament. The seeking of medical or surgical treatment is often described as showing a lack of faith in God. Some do not hesitate to say that in such conduct there is necessarily implied the antithesis exemplified in the case of King Asa of old, who "sought not to the Lord, but to the physicians," as if it were not possible and right to seek both, but trust in the One. "Earthly means are for use, not for confidence," says Joseph Hall; "we may, we must employ them, we may not rely on them." A Christian who took Paul's advice concerning treatment for physical infirmity did not thereby exhibit distrust in the Lord. Yet, alas, we are saddened now and then by a court case regarding the fate of some poor sufferer left to die in agony through a cruel ignorance masquerading as faith, or wearing the name of science and religion.

Some freak religions have made the mental or spiritual treatment of disorders their specialty.

Modern "healers" seem to us either to minimise the importance of the New Testament miracles or to exaggerate the achievements of the present day. The power of Christ was direct, immediate; there was no delay or course of treatment. The two things which make us distrustful as to the things which make us distrustful as to the alleged modern "gifts" are, first, the lack of evidence that other than nervous disorders have been successfully treated, and secondly, the lack of biblical evidence in favor of a continuance of the "spiritual gifts" of apostolic days.

A competent committee of inquiry.

Those interested in this question may find valuable help in a little volume entitled "Spiritual Healing," a "Report of a Clerical and Medical Committee of Inquiry into Spiritual, Faith, and Mental Healing," published by Messrs. Macmillan and Co. At St. Paul's, London, in 1910 and 1911 conferences attended by leading preachers and deacons were held, at the second of which a

special Committee which had been nominated at the first to consider "the best methods of closer co-operation between the two professions" presented a report. An enlarged Standing Committee was appointed to continue investigation and "promote all legitimate co-operation between the two professions." This Committee of twenty-one included some of the best known and greatest representatives of the Anglican Church ministry and some of the leading doctors of medical science in England.

The Committee held sittings and took evidence of competent witnesses. The volume referred to contains the report of this Committee, the questions submitted, the kinds of diseases alleged to have responded to "spiritual healing," and a summary of the evidence of various witnesses.

The questions which the witnesses were asked to consider and answer carefully were seven in number. The most interesting to us are Nos. 3 and 6:—(3) Do you connect the 'spiritual' healing of the present day with the gifts of healing in the apostolic church? "(6) Have you personal knowledge of any cases where any organic disease has been healed by 'spiritual' or 'mental' influences alone?" On the former of these questions, to which we would unhesitatingly give a negative reply, the witnesses were divided. Regarding the other, it is said that "many of the witnesses gave convincing evidence of beneficial results in cases of functional or nervous disorders, obessions, alcoholism, drug habits, vicious propensities, etc., through treatment by 'spiritual' or mental influences. No satisfactorily certified case was adduced of any organic disease, competently diagnosed as such, which had been cured through these means alone. The value of religious and mental influences as contributory to recovery was not questioned."

Organic diseases uncured.

Some of the conclusions of the Committee seem to us so sane and so much in harmony with reason and revelation that we are constrained to refer to them. In the first place, the Committee explicitly declined to recognise the right of any one to limit the divine power, declaring that this could be limited only by the divine will, and affirmed their belief in the efficacy of prayer. This divine power, however, is found to operate

through and in conformity with natural laws. In the view of the inquirers, the physical results of what is to-day often referred to as "faith" or "spiritual" healing are not to be distinguished from those of mental healing or healing by suggestion.

The most striking conclusions are stated as follows: "The Committee believe that while the reinforcement of the faith, hope, courage, and strength of the sick by religious influences does not essentially differ in process of operation from that derived from non-religious appeals to the mind, yet that the former may often be the most potent form of suggestion. They are aware that no sharply defined fundamental distinction can be drawn between 'organic' and 'functional' ailments." (Organic diseases are generally held to be accompanied by obvious structural changes in the body, while those diseases which present various features unaccompanied by such changes are called functional.) "They are forced, however, to the conclusion, after the most careful inquiry, that 'faith' or 'spiritual' healing, like all treatment by suggestion, can be expected to be permanently effective only in cases of what are generally termed 'functional' disorders. The alleged exceptions are so disputable that they cannot be taken into account. The Committee would emphasise this point, in order to warn those who resort to 'healers' in the hope of receiving a permanent cure that they may thereby be postponing until too late the medical treatment which might serve to arrest organic disease. While making this statement they thankfully recognise that persons suffering from organic disease are greatly comforted and relieved, and even physically benefited, by spiritual ministrations. Such ministrations by appealing to the spiritual nature, and reinforcing the spiritual powers, may contribute greatly to the success of the physical treatment by the medical practitioner. It is on this account that they desire to see an increased importance attached to spiritual ministrations as contributory means to recovery. They, however, strongly deprecate the independent treatment of disease by irresponsible and unqualified persons."

We regard the above as one of the most important statements on the question which have appeared, and shall look forward with interest to further reports from the Committee.

Editorial Notes

The War Spirit on the Field.

The direct tendency of the war spirit is to lower spiritual vitality. There is so much of the primitive savage in civilised humanity that when engaged in actual warfare men are likely to be influenced solely by the determination to slay. Theoretically, it is conceivable that Christian soldiers may love their enemies and desire their welfare, but as a matter of fact they are there for the purpose of destroying them. When British and German disciples of the Prince of Peace meet on the battlefield their eyes are more likely to glow with bitterness than benevolence as they deliberately try to kill each other. Love for brethren then gives place to lust for blood. It is true the spirit of Christianity seeks to mitigate the horrors of war by rescuing the wounded on the battlefield and the drowning from the sea; but even this is frequently ignored in the fiendish fury of conflict, and we read of German aviators dropping bombs on Red Cross ambulances and a British seaman throwing an explosive into a German rescuing boat. In the carnage of war life is held cheaply. In time of peace a single murder creates a sense of horror and consternation in the neighborhood, and the whole machinery of the law is set in motion in order to the criminal's punishment, while a thousand done to death on the battlefield is but cause for congratulation. The soldier, accustomed in active service to the slaying of men and the appropriation of goods, can scarcely be expected to retain that right conception of the value of life and the rights of property which is the New Testament ideal and the highest safeguard of Christian civilisation.

The War Spirit at Home.

At home, as in the field of conflict, the spirit of war is detrimental to spiritual life. Our minds are apt to be so occupied with military matters as to neglect the food for our divine nature. In our sympathy with what we firmly believe to be the cause of right and justice, we may be led away by the prevailing excitement and forget the sermon on the mount. The newspaper takes the place of the Bible, and in our contemplation of the seen and temporal we lose sight of the unseen and eternal. Feelings of Christian charity are displaced by sentiments of national prejudice, and we are ready to credit our enemies with all that is bad, and to minimise the evils existing on our own side. Our military music, our khaki-clad soldiers, our newspaper articles and news, our patriotic speeches and appeals, our personal interest in those going to the front—all combine to inflame our hearts with such enthusiastic patriotism and loyalty that we think more of victory than of peace, and are more likely to rejoice in the destruction of the enemy than to lament the horrors of war. If older Christians find it difficult to

avoid being carried away by the excitement of the hour, it is not surprising that our young people should go with the tide, and that our preachers find it difficult to draw the minds of men away from the thoughts of military affairs to the consideration of the claims of Christ. That good will ultimately ensue from this gigantic struggle faith in God forbids us to doubt, but in the meantime it behoves all disciples of Christ to antagonise everything connected therewith that is calculated to hinder their own spiritual growth and the spread of their religion.

Why Germany went to War.

Germany has a population of 67 millions, an average of 320 to the square mile. What this means may be realised if we consider that were Australia as densely populated we should have over 941 millions of people in the Commonwealth. Victoria alone would contain over 28 millions, N.S.W. over 99 millions, and W.A. over 300 millions. England is more densely populated than Germany, but she has large over-seas dominions to which her surplus population may migrate and still be under the British flag. Germany has no colonial possessions of temperate climate to speak of. France, with about the same area as Germany, at the commencement of last century, contained four millions more, but to-day has 27 millions less inhabitants. What more natural than for Germany to cast longing eyes on the rich possessions of her comparatively sparsely populated neighbor? Germany was so situated that she could not hope for any material extension of national strength except by annexing adjoining territory or seizing some thinly populated British dependencies. For many years past her overcrowded population has been leaving the Fatherland for foreign shores. It was considerations such as these that led Henry M. Hyde, in "*The Technical World Magazine*" of America some three or four years ago to anticipate action on the part of Germany to secure British colonies, and in order to do this to plunge Europe into war. The Monroe doctrine, he points out, would forbid her seizing any part of America, and "almost all the rest of the undeveloped world which is counted a white man's country is part of the empire of Great Britain." We have been in the habit of regarding China as an overcrowded country, but the density of population there is not one third that of Germany. Given a crowded and rapidly increasing people with unparalleled military strength, and unscrupulous lust for power, and the problem of the cause of the war is solved.

Religion by Proxy.

Under the above heading J. W. Darby, in the *Christian Standard*, points out that one of the many weaknesses of Roman Catholicism consists in the shifting of personal responsibility on to others. Auricular confession is but the throwing of the individual's responsibility on the shoulders of the priest. By doing the penance forced on him by another the sense of responsibility of the culprit ceases. The observance of the Lord's Supper in the Scriptural way is handed over

to the priest, who partakes of the cup for the entire congregation. Instead of accepting Christ as the one mediator he goes to the priest as the Saviour's proxy, and instead of accepting the Word of God as the infallible rule of faith and life, the Pope becomes the infallible guide. Personal prayer to God is largely displaced by prayer to the virgin and saints, and that by the aid of prayer-books composed by men. It is all proxy, proxy, proxy. What a contrast from the position of the enlightened Protestant who has a personal connection with Christ, and who realises that he must give his heart and his life to him! We would like to be sure, however, that proxy religion is entirely confined to the members of the Roman Catholic Church. Even among some Protestants there is a superstitious reverence for the clergyman as the representative in some way of Christ, and a reliance upon him rather than upon God in times of sickness. It is possible, like Lazarus, to be bound hand and foot with grave clothes, even though the Saviour has given life to the soul.

"Other Denominations."

We occasionally hear this expression from the lips of those who profess to occupy an unsectarian position. If the refusal to wear a sectarian name, adopt a denominational creed or occupy a party position constitutes those who are simply Christians a denomination, then is it right to acknowledge that we are one denomination and consequently to speak of "other denominations." But the whole genius of the movement for a restoration of primitive Christianity is a protest against denominationalism, and those who adopt the catholic platform of the New Testament can be denominational only in the sense in which the first Christians were, when they constituted "the sect everywhere spoken against." It is difficult for those who have been connected with denominations when coming on to the unsectarian platform to fully realise that they have left their denominationalism behind. But if we remember that as Christians we have no distinctive peculiarities which others do not recognise as Scriptural and therefore catholic, it will be seen at once that our position is not a sectarian one. Our religious names, our baptism, our weekly observance of the Lord's Supper, our acceptance of the Bible as the only authoritative rule of life—all these are not peculiarly "ours," but are admitted to be right by all parties. We simply adopt a position which all concede to be Scriptural and therefore undenominational. The word "denomination" is generally used in the sense of a party, and in this sense we who protest against parties have no use for it. It is true that those who wish to be Christians only are necessarily distinguished from those who adopt party names, creeds and practices, but the distinction is not made by those who occupy the New Testament platform, who are "debut by those who abandon it. They are "denominations," but not "other denominations," unless we are prepared to also abandon our undenominational position. When we do this we may inscribe Ichabod on our banner.

Church Efficiency: Finance.

Henry A. Procter.

One of the most difficult things connected with church work is to keep the church out of debt, and there is a growing desire among our people for some plan in harmony with the New Testament, which will enable treasurers of churches to provide for aggressive Christian work without the continual appeals from the pulpit and the dissipation of effort which ought to be spent in spiritual work. This problem of finance is largely due to the innate selfishness of the human heart. While this no doubt is the primary cause, it is not the only one. Lack of proper teaching, the lightness with which Christian obligations are held, the crass ignorance on the part of young converts, combined with the reasonless inertia of the incompetent—all these prevent the introduction of proper business-like methods in that part of the church work where business efficiency is most required. Ever since the time of Ananias and Sapphira the question of money and its relation to Christian work has occasioned difficulty and at times despair. This was no less true in the apostolic times than in our own. Paul often referred to the pleasing grace of liberality. Christ taught that it was more blessed to give than to receive. None were to lose their reward if they gave even a cup of cold water to those who were hastening the extension of the reign of righteous love upon the earth. But without doubt the change of relationship brought about by the obedience to the gospel involves the dedication of the property as well as the life of the Christian. This is clearly shown in the New Testament. In the parable of the unjust steward (Luke 16: 12) Jesus said: "If therefore ye have not been faithful to that which is another's, who will give you that which is your own?" According to this parable, the material things which God has entrusted into our hands do not belong to us, but to God; only that which he gives us hereafter is really our own, and then only on condition that we have been faithful to our stewardship. Paul emphasises this principle: "Brethren, ye are not your own; ye are bought with a price." J. W. McGarvey says: "If we put these two thoughts together, then (1) What we have in the way of property is not our own; (2) We ourselves are not our own."

So wonderfully was this conception of Christ's teaching interwoven with the consciousness of the early church that the primitive disciples did not count as their own anything they possessed, but had all things common. Paul writes to the Corinthians, "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him" (1 Cor. 16). Emphasis is placed upon the systematic consecration of a portion of our wealth for the work of God. If we have been prospered by the Lord, then we are to give in proportion to that prosperity. "The measure of our prosperity is to be the measure of our liberality."

We are to grace our gifts with cheerfulness, for the Lord loveth a cheerful giver, and with readiness and self-sacrifice, "For, if there be first a willing mind, it is accepted according to that a man hath, not according to that he hath not" (2 Cor. 8: 12). God does not expect us to give more than we can afford, or less. The graces which are to accompany our gifts are cheerfulness, readiness, generosity, and sacrifice. What remains after we have given determines the greatness of the offering. The widow's two mites were the greatest gift of all, because with the gift sacrifice was raised to the highest degree: she gave all that she had.

So far I presume that there is an agreement with all that has been written in this article, but the New Testament carries the matter of giving to a further stage, and it is this part of Biblical truth which is obscured in these modern days. "I would not that other men be eased and ye be burdened" (2 Cor. 8: 13). This simply means that every man should pay his fair share; the burden is not to be carried on the shoulders of the few. In every other organisation this principle is carried out. Lodges place the expenses upon all the members, and if a member does not pay up his name is removed from the roll. I sometimes wonder whether Paul had this idea in his mind when he calls covetousness or selfishness idolatry, and counsels that from selfish and covetous men we are to withdraw ourselves. Any way, people who allow others to carry the burden of the work are certainly the very opposite to him who gave up all that he had, even life itself. I think that anybody who will not contribute to the upkeep of the church work should be withdrawn from on the ground of his being a covetous person.

But, whether this is done or not, there is one thing that every church ought to do, and that is to teach the rising generation the pleasing grace of liberality. We have the principles laid down in the Word of God. It remains for the officers of the churches to adopt some plan whereby the expenses of the church will be met in accordance with those principles. By so doing we teach every new convert his duty as a Christian. That church which refuses to do this has no future. It fails in its duty as a teacher, fails in its spiritual powers, and finally fails in itself, becoming spiritually and financially bankrupt.

What is needed, then, is sanctified common sense in the application of the principles of the New Testament, for it is a matter of common knowledge that often the financial arrangements are carried out in a haphazard manner which would not be tolerated in any worldly institution. No successful business man carries on his business in an unmethodical way; and, if system is found in our own business, why should it be absent in the Lord's? Even housekeeping would be an impossibility if the money were doled out by an unwilling husband, or

ceased altogether when he went on a holiday. So in church work, a certain amount must be raised each week in order to pay current expenses, and when this fact is forgotten, the contributions are affected by rain, holidays, new hats and dresses, etc., etc. I do not say this is true in every case; but I do maintain that in many instances the treasury of the Lord comes last instead of first, and where there is no proper system of church finance, when people stay away from church they are apt to forget that the expenses have been going on all the same, and some one else has had to make up the deficiency. Hence, "one is burdened and another eased," which is unscriptural as well as mean.

Whatever system we introduce, it must reach every member of the church, and it must be so designed as to enlist the aid and encourage the generosity of the newly made disciple at the *very commencement* of his Christian career. The best way to do this is to introduce the systematic contributions through envelopes. The best of all envelope systems is the "Duplex," because it enables every member to make an offering every week for each of the two great causes—local church support and benevolence, or missions. The duplex envelope, as its name implies, is really two envelopes combined. One envelope is printed in red and the other black. Both are numbered and dated. The first thing to do is to appoint the most methodical man in the church to look after the proper working of the system, for, like all other machinery, it will not run itself. After you have got the financial secretary, appoint a strong financial committee to make a personal canvass of the entire membership. This canvass is to lay the need of the church before each member and to solicit a pledge for a weekly offering. Here again you want the best men you can find. They want to be men who are respected by the community and who are the incarnation of tactfulness. When they have interviewed every member, and obtained the promise of a certain sum, then the officers can frame their entire yearly expenditure in advance. As the old proverb puts it, they can "cut their garment according to their cloth."

Every new member at the same time he receives the right hand of Christian fellowship should also receive a carton of envelopes (there are 52 envelopes in each box), and then a pledge card passed on to be filled in. If this is done at the outset of a convert's Christian career, he is started in the right way. I have never known any new convert that amounted to anything afterwards who refused to take the carton of envelopes. In this way every addition is an asset to the church, as every new member ought to be. The success of the system, however, depends largely on those behind it, and it is impossible to be successful unless every member of the church receives a slip showing how much has been contributed during the quarter.

Since the introduction of the "Duplex" the church with which I labor raised more for missions during the first six months than we did throughout the preceding twelve

months, and we raised about £17 off the principal of the building debt, not counting contributions for the College of the Bible or Home Missions. If the church thinks that the cost of the system is heavy, it must be borne in mind that it will more than pay for itself by the increased offerings; and if the church is unable to pay for the envelopes, then the cost should be spread over the interests benefited in the ratio of the increase received.

Of course there may be objections raised against the use of envelopes or any other system. Some think that the church has no right to know what any one contributes. In this connection the well known passage is cited, "Let not your left hand know what your right hand doeth." Careful study will convince anyone that the above words apply to ostentatious almsgivings, not to the upkeep of the Lord's house (the duty in this respect at the time this was spoken involved the giving of one tenth of one's income). Giving to the Lord's work is not the bestowal of charity, but the fulfilment of a trust or stewardship. And there is no doubt that the apostles knew what the disciples gave (Acts 4: 37; 5: 8), "And Josos... having land sold it... and brought the money and laid it at the apostles' feet" (Acts 4: 37; see also Acts 5: 1-8).

Even if the injunction were applied, one avoids the suspicion of giving to be seen of

men, for the envelope covers up the poor man's copper as well as the rich man's gold.

I would appeal to those who have never used the envelopes to look at the matter not from the viewpoint of selfish interest, but from the higher ground of the kingdom of God. What is to become of the work which has been built up at the price of self-sacrifice, when the present liberal supporters have passed away? Surely it is the wisest Christian statesmanship to educate the rising generation, into whose hands the cause some day will be committed, so that the officers will be preserved from the impossible position in which, alas! they are so often placed. If ever we are to make our work worldwide, some better method than our present one will have to be devised; and of all schemes surely the least liable to resentment, and most in accord with New Testament principles, is the plan which I have endeavored to describe. But apart from all this, there is surely some spiritual value to be gained from the preparation of the gift before coming to the Lord's house. When we are faced with those mute calls for help, of which the printed envelope is a reminder, we then can apportion our gifts in an intelligent and generous way; so, when the box is passed our way, the memory that we have given after consideration of Christ's unspeakable mercies will make our offering doubly sweet.

ly received Peter, and laid before him his life's work. I have always considered this passage a very precious one.

It seems very clear that the Saviour's thrice repeated question refers to Peter's thrice repeated denial. Also when Jesus says "Simon, son of Jonas, lovest thou me more than these?" he refers to Peter's assertion that "though all be offended because of thee, yet will I never be offended." The words "more than these" must mean more than the other disciples love me.

Peter strongly affirms his love for the Master, but enters no further into comparisons. Jesus in the second and third questions, "Lovest thou me?" does not again use the words, "more than these." We may note that the Saviour in the Greek of this passage uses *two* words. Peter only uses *one*. Christ in his questions uses the strongest word in the language for love. It is the word used in John 3: 16. "God so loved the world that he gave his only begotten son that whosoever believes in him should not perish but have everlasting life." The second word is properly translated love also—as we have a difficulty in finding words which we can use better. Bro. J. B. Rotherham translates Peter's answers thus: "Thou knowest that I am fond of thee." Jesus in his third question drops to Peter's word, in deference to his seeming inability to use the stronger word in his answers.

I must say I admire the humility and honesty of Peter when he could not use the stronger word. The time came when through a life of storm and peril that strong word was ever in his heart and upon his lips. We may say in conclusion that the preciousness of this passage stands out clearly and beautifully, as it indicates the great truth which our Saviour would have to dwell in the heart of his preachers throughout the ages. This was Peter's Bible College, and he had only one question to answer—"Lovest thou me?" asked by Christ. He did his best to answer, and he became a famous preacher. Our young men who expect to preach the gospel and who desire to be instrumental in saving souls, should be able to answer this great question. It would be well if they could say with Peter, "Thou knowest that I love thee."

The Question.

Were the whole world good as you—not an atom better—

Were it just as pure and true,
Just as pure and true as you,
Just as strong in faith and works,
Just as free from crafty quirks,
All extortion, all deceit;
Schemes its neighbor to defeat,
Schemes its neighbor to defraud,
Schemes some culprit to applaud—

Would this world be better?

If this whole world followed you—followed to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,

Would the world be better?

—George Klinge, in *Christian Work*.

Precious Passages of the Word.

T. J. Gore.

No. 2.

In the radiancy of a bright and beautiful morning, the Saviour after his resurrection, after his great victory over the grave and over death, stood on the shore of the Lake of Galilee. Some of his discouraged and disheartened disciples had returned to the occupations followed by them before they had left all to follow Christ. Among these was Peter, the one who had courageously and valiantly declared, "though I should die with thee, yet will I not deny thee." They were fishing in the Sea of Galilee. Early in the morning the Lord came and found them. He came to bless them. He stood on the shore and asked them if they had any meat. They answered, No. He said, "Cast the net on the right side of the ship and you shall find." They did find 153 great fishes, and not one of inferior quality. Why so many? Surely the Lord loves to give bountifully. He came to bless, and he loves to bestow a great blessing. They drew the net to shore and there they found "a fire of coals and fish laid thereon and bread." Is it possible that the loving Saviour, though in his resurrection body, had prepared for them a breakfast, and asked them to satisfy the wants of the body, before he talked of the wants of the soul? He wanted them to have some part in the preparation of this breakfast; hence he says, "Bring of the fish which you have now caught." John has now given us in the first part of chapter twenty-one of his Gos-

pel, the beautiful setting of one of the loveliest pictures of our blessed Saviour in all the annals of his life on this earth. When the breakfast was over, and the time for a talk with Peter had come, hunger of the body having been appeased, Jesus comes specially into touch with the soul of his great apostle. He had destined him for the great work of opening his kingdom, when he said to him at Caesarea Philippi, "I will give unto thee the keys of the kingdom of heaven." I can imagine Jesus now standing in front of Peter and saying, "Simon, son of Jonas, lovest thou me more than these?" In this interview the Saviour is speaking plain words, but no harsh words. Peter had denied any knowledge of Jesus before the high priest, and yet in this meeting the Saviour, in no sense, upbraids him.

He begins by calling him, Simon; Simon was the name his father and mother gave him; Peter was the name added by Jesus, and signifies a stone. The Saviour does not open the conversation by reproach, but in all that he says we may feel the throb of a tender heart. Peter's threefold and sworn denial of Christ before the high priest, the loving Saviour met not by a look of reproach, but of tender love. "And the Lord turned and looked upon Peter." "And Peter went out and wept bitterly." When the soul sins and falls, and in sorrow comes to the Lord Jesus, he lovingly receives him. He loving-

Light from Archaeology.

"The Most Celebrated Oasis in the World."

Prof. Camben M. Cobern has in recent numbers of "The Homiletic Review" described in interesting fashion a visit paid by him to Kadesh-barnea, the oasis where the children of Israel camped for thirty-eight years. The site was for long lost; the story of its finding is curious. "It seems incredible," says Prof. Cobern, "that one of the most sacred religious and historical sites of the ancient world should be practically lost to civilised man for nearly a thousand years, and all the more incredible since in all the ten thousand square miles of the Sinaitic Peninsula only three or four other oases comparable to this in beauty and in the abundance of water are to be found. But the incredibility begins to disappear when we remember that even in the ancient time this was called Kadesh, 'the Holy,' and up to the present moment the spring is called the 'Holy Fountain' by the population who wander about it. For any one of the Bedouin of any tribe to show these springs to an 'unbeliever' would be an act of impiety and of disloyalty to his race. His superstition also protects his piety in this case, for all Christians are thought to be magicians and to possess incantations which affect the rainfall, so that showing this spring to a Christian or even mentioning it by its right name might tend to dry it up." The traveller Seetzen was the first European to discover the site; this was in 1807. The next was a missionary, John Rowlands, who found the place in 1842. Henry Clay Trumbull, the editor of the *Sunday School Times*, in 1881 drew popular attention to the place. It is now accepted that Ain-Kadis is the Kadesh-barnea of Scripture. The valley is so protected that "a traveller can come within five minutes of this hidden miracle without even suspecting its presence."

"The first thing that draws the eye on entering the valley," writes the Professor, "is the prominent rock or bare cliff called in the Bible 'Meribah,' from the base of which the famous stream still flows which, according to Hebrew tradition, first began its course over three thousand years ago at the command of Moses. There are really three springs, with ten other places from which water bubbles out of the earth, though the latter probably all centre in the head springs. What separates this from almost every other water supply in the Sinaitic Peninsula and makes it seem to the Arabs a magical or divine creation is that these are living fountains, not wells. They are near the surface, and are of perpetual strength." The two most prominent springs were six feet deep and stoned up from the bottom with time-worn rocks, but the one nearest the cliff was dry. The suggestion was forced upon me on the spot that this upper dry spring, which even yet sometimes contains water, as was proved by Professor Robinson, was the original fountain the dry-

ing up of which caused the assembled hosts to become crazed with thirst and cry out against Moses and Jehovah. In that case these other two springs would have been brought to light when Moses struck the rock 'twice' (Ex. 17: 1-7; Num. 20: 7-13). At any rate there can be no doubt, this being Kadesh-barnea, as Bible scholars generally concede, that one of these is the 'En-Mishpat, 'spring of judgment' (Gen. 14: 7), by the side of which Moses administered justice."

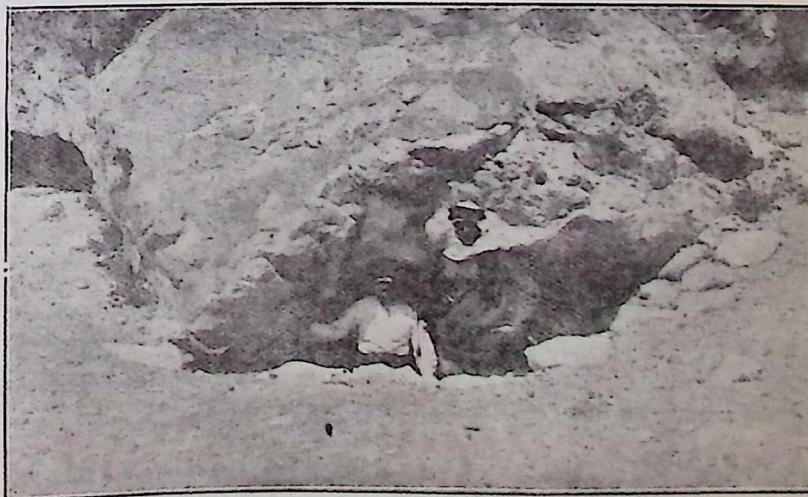
"Mummy Wheat."

"Professor Flinders Petrie has completely ruined one of the most interesting and well-worked of all our pulpit illustrations," says the *Expository Times*. "He tells us without the slightest manifestation of remorse, that the notion that wheat found in mummy coffins has life in it, and will sprout when sown, is all a mistake." Prof. Petrie points out that modern wheat dies within a few years: "Even three or four years will kill a large number of wheat grains, and ten or twelve years leaves scarcely any alive." Mummy wheat fares no better, for Professor Petrie has tried it. "When I was at Hawara in the Fayum, twenty-five years ago, I found a great store of corn. It was only late Roman in date; a period from which a large quantity of complex organic matter usually remains, enough to putrefy when wetted. It was not therefore nearly so likely to be sterilised as wheat from earlier ages. There was a large amount, many bushels, so that the oxygen would not act on the middle of such a mass as on a small quantity. I took the fullest and finest grains, and planted them next day, so that there should be no time for subsequent change by exposure. I planted the seed in rows, in every degree of moisture, from soft mud to merely damp earth, in a sheltered place by a canal. Every

possible chance was thus in their favor. There was not a trace of sprouting; and in two or three weeks merely spots of brown decay stained the earth." The origin of the belief is sought by Prof. Petrie. The apparently well-authenticated case, in which some grains were taken from a coffin never before opened, is shown to have been a case of self-deception on the part of the discoverer. Before the coffin left Egypt it had lain for some time in a stable, with fresh corn running all over it. Again, antiquities are often packed in fresh straw for shipment. Tourists are often misled; they think there can be no mistake about the wheat which they have themselves planted, because they bought it in sealed jars, just as they had been found in some coffin. But the wheat is fresh; "pots are cheap and easily sealed, and in Egypt there is a nice flourishing trade in them!"

The Foolish Virgins and Foolish Christians.

"Oil in their vessels with their lamps" (Matthew 25: 4). There lies before me, as I write, one of the common Eastern lamps, the point blackened by the flame which lighted the footsteps of some maiden of old. I have just measured the capacity of this lamp with a graduated measuring spoon. It holds hardly two tablespoonfuls. To this is compared the small capacity of the Christian life for storing up grace in preparation; hence the need of very frequent replenishing. The wise virgins carried oil vessels along with them, the foolish virgins carried none, or, if they had vessels with them, carelessly had no oil in the vessels. It is a foolish Christian who cuts himself off even for one day from the source of supplies for the Christian life, the Book and the closet. This lack of storage capacity in the Christian life is the underlying but oftentimes overlooked significance of this parable.—M. G. Kyle, in "The Sunday School Times."



The rock believed by Prof. Cobern to be referred to in Num. 20: 11: "Moses lifted up his hand, and smote the rock."

The Arrest and Trial of Jesus.

Sunday School Lesson for November 1, Matthew 26: 47-68.

Horace Kingsbury.

Soon after the traitorous Judas had given him the kiss of betrayal, the Master was arrested by the great, armed multitude which had come out for that purpose. "They laid hands on Jesus, and took him."

"Peter's blundering zeal."

This treatment of his Lord was more than Peter could stand. Possibly he thought of his recent pledge of faithfulness even unto death; probably his natural instinct prompted him to forcibly resist. At all events it was just like him to hastily draw his sword and impetuously strike at one of the more aggressive of these enemies of Jesus. It was an expression of his devotion, but it was "contrary to the will of God, for it was an attempt to prevent his Master being delivered to death." Jesus remedied the evil that was done, and ordered that the sword should be sheathed. If his kingdom were of this world, then would his servants fight. When it was evident that Jesus would offer no resistance, "then all the disciples left him, and fled."

According to John, Jesus was taken away to Annas first, for Annas was virtually at the head of ecclesiastical affairs, even though deposed from the high priesthood by Roman power. Then he was taken to Caiaphas, who was the nominal high priest, and shortly afterwards he was brought before the Sanhedrin.

The Sanhedrin.

From Schaff's Bible Dictionary we learn that in its glory the Sanhedrin was the supreme privy council of the Jews—not only their court of final appeal and last resort, but also an executive and legislative assembly, shaping the general polity of the nation. In course of time, however, its powers were decreased, and eventually it ceased to exist. The death power, according to tradition, was taken from it three years before the death of Christ. "It could judge Jesus worthy of death, but could not put him to death, for that was in the Roman Procurator's hands." The Sanhedrin consisted of the three classes,—the priests, the elders, and the scribes—the great majority of its members being Sadducees. Farrar writes, "The priests were there, whose greed and selfishness he had reproved; the elders, whose hypocrisy he had branded; the scribes, whose ignorance he had exposed; and, worse than all, the worldly, sceptical Sadducees, the most cruel and dangerous of opponents, whose empty sapience he had confuted." So we might expect scant justice for Jesus at the hands of such a council.

A travesty of justice.

One needs to read some such work as "The Trial of Jesus from a Lawyer's Standpoint" to see how great was the per-

version of justice in this case. But without a lawyer's treatise, or even a judicial mind, one cannot read the simple Bible record without the conviction that gross injustice was done to the Master, and that "in his humiliation his judgment was taken away." The maxim of our common law that "Every man is presumed to be innocent until proved guilty" was ignored in this trial of Jesus. His jurors and his judges came to the case with their minds made up. "Now the chief priests and the whole council sought false witness against Jesus that they might put him to death." "Thus they proceeded not to investigate in order to the discovery of truth, but having already decided upon sentence, they set about the devilish business of discovering some pretext for the carrying out of their purpose." Matthew says, "At the last came two false witnesses,"—there must be two witnesses in order to convict under Jewish law,—but Mark adds, "Neither so did their witness agree together."

The true witnesses they might have found.

"If they had been seeking the truth, what an array of witnesses they might have found! For besides his followers who knew all about him, there were multitudes who could tell about his teachings. There were companies of those who had been lame and were now running about telling the story of their healing; bands of those who had been blind, but now could see; lepers who had been cleansed; demoniacs clothed and in their right mind; sick raised from their beds, and dead brought to life again; sad hearts comforted; sinful souls redeemed; ignorant minds enlightened; wandering ones restored. It is still the same; many men refuse to look at the true witnesses for the gospel, which are many and strong."

An illustration.

A sculptor wrought a beautiful statue, and a man who saw it said, "I do not understand your statue. You can carve, I know, but your statue is all out of proportion. Can't you see it?"

"You cannot see it as I see it," remarked the sculptor. "You will find at the foot of the statue a place to kneel, and when you kneel at the foot of my image of Christ, you will see it in its true proportion."

The man knelt there, and he saw at once the statue in its true proportion and glory.

"There are things in Christ which you can never learn or see until you have knelt at his feet."

"Meekness is masterfulness."

The high priest began to feel that it was impossible to bring home any charge which would pass with the governor. If Jesus

would only speak! only say something that would implicate himself! "But Jesus held his peace." "To superficial sense law seems more commanding than love, thunderstorms more than the dew of the silent nights, blood and iron more effectual than a sweet reasonableness; but those who see below the surface recognise in right, truth, and long-suffering, sovereign forces which prevail all the more certainly because purged from wrath." Dr. Griffin W. Bull writes, "We generally associate meekness with crawling and think of it as weakness. We live in the day of the strenuous, and a fellow must not let the rest walk over him. We will not stand everything—'The worm will turn.' We have heard all this before. Correct—the worm will turn, and the man gets down to the level of the worm when he turns. We have missed the matter. Meekness is that self-mastery and perpetual poise of soul that commands the world."

The verdict that might have been expected.

The time came, however, when silence was no longer golden. "Tell us whether thou be the Christ, the Son of God," was a challenge that could not be allowed to pass unheeded. So Jesus bravely and emphatically answered in the affirmative, adding, at the same time, words which meant, "The time is coming when you and I shall change places; I the judge, you the prisoners at the bar." "Blasphemy! blasphemy!" cried the high priest, and with much display and seeming zeal for God he "rent his garments." "What think ye?" he asked; and the answer was ready, "He is worthy of death." "Then did they spit in his face and buffet him"—May God forgive them. "And they blindfolded him," Luke tells us, "and asked him, saying, Prophecy: who is he that struck thee?" Yes, they did the most insulting things they could think of doing to Jesus. Give them just a little more time, and their hands will be stained with his blood.

If Caiaphas had only known the Lord.

The following words from the pen of W. M. Clow will furnish food for thought: If Caiaphas had only known the Lord! Ah, what a wonderful page of grace would then have been written in this gospel: "And they that laid hands on Jesus led him away to Caiaphas. And when Caiaphas looked upon him, and saw him meek and lowly, he was deeply moved. And Jesus turned and looked upon Caiaphas, and in that hour his heart smote him, and his eyes were cleansed, and he saw the Son of God. And he came down from his high priest's seat, and took off the ephod he wore, and put it upon Jesus, and, being high priest that year, he prophesied: 'Behold the lamb of God which taketh away the sins of the world. Behold the King of Israel.' And he kneeled down before him and said, 'Thou art an high priest for ever, after the order of Melchizedek.'" Alas, there is no such Scripture. Christ was only the stone of stumbling, and the rock of offence to him, on which he fell to be broken for ever.

Victorian Bible School Union of Churches of Christ.

RESULTS OF ANNUAL EXAMINATION, 1914.

DIVISION I. Under 9 years.

1st prize, Isabel Richards, 98, Malvern; Edith Grace Winch, 98, South Richmond.
2nd prize, Edna Grace Taylor, 97, Middle Park.
3rd prize, Jessie Mill, 96, Middle Park.

Certificates of Merit.—Clarence Westmore, Bayswater; Robert Leslie Glen Jones, Dandenong; Sydney Bloxidge, Doncaster; May Fort, Colina Barker, Lily Dillon, Middle Park; William Wright, North Melbourne; Daphne F. Sampson, Jack Wray, Lygon-st.; Margie Smith, North Fitzroy; Cleave Stuckey, Frank Sharples, Nellie Everett, Olive Hope, Tom Cathie, Ugavie Cullen, Jessie Stokes, Gwendolen Bowers, May Smith, Dorothy Chadwick, South Melbourne; Ivy Gottlieb, Sth. Richmond; Edgar L. Pateman, Berwick; Felton Keith Griggs, Ballarat; Arthur Henry Jones, Dandenong.

Certificates.—Muffie Bertha Davies, Middle Park.

DIVISION II. 9 and 10 years.

1st prize, Grace McAllister Hall, 99, Middle Park.
2nd prize, Lynton Alfred Seedsman, 96, Surrey Hills.

3rd prize, Violet Woodhead, 93, Surrey Hills.
4th prize, Alwyn Joseph Beard, 92, Dunolly; Alma Fort, 92, Middle Park.

Certificates of Merit.—Ruby Patterson, Bet Bet; Rupert Clay, Doncaster; Alfred Les. Peters, Ascot Vale; Marjorie Searle, Kathleen Hunter, Sth. Yarra; Frances Martin, Cheltenham; Alec. Tippet, Rose E. McColl, Harry Sampson, Lygon-st.; Eric Parkes, North Melbourne; Reggie Sparnon, Northcote; Hilda Plymen, St. Kilda; Jessie Morton, John Berry, Ena Smith, Bayswater; Keith Price, Elvie Price, Alice Jude, Ballarat; John Birkett, Dunolly; Wallace Jackel, Taradale; Garnet Hands, Margery Barnden, Bendigo; Lula Tuck, Windsor; Esther Woodbridge, Newmarket; Alison Murray, Malvern; Rowland Morris, Priscilla Ludbrook, Brighton; Ronald White, Moreland; Ruby Smeaton, Alma Halligan, South Richmond; Arthur Greaves, Elvia Price, Surrey Hills; Doris Miller, Elsie Bell, Vera Hedger, Alice Hopson, North Fitzroy; Rea Lawson, Swanston-st.; Hilda Everett, Fitzroy; Thelma Cullen, South Melbourne; William Woodbridge, Carnegie; Irene Smart, Middle Park.

Certificates.—Violet Edwards, Blackburn; Eric Horner, David Noakes, Donald Petty, Doncaster; Marjorie Wray, Albert McColl, Lygon-st.; Doreen Mill, Middle Park; Millie Fordham, Roy Wright, North Melbourne; Eva Rutledge, Burnley; Mary Morris, Northcote; Albert Brekant, Brunswick; Jack Spencer, Isabel Thorburn, Bendigo; Leslie Cowe, Rita Dowell, Edith Waters, Berwick; Ivy Brown, Doreen Barrett, Moreland; Dorothy Trinick, Ella Winch, South Richmond; Hubert Murray, Evelyn Clarke, South Melbourne; Edmund Taylor, Adah Chapman, Emily Taylor, Pearl Charlesworth, Box Hill; Lila Carpenter, North Fitzroy; Elsie Mildren, Fitzroy; Enid Ryall, Carnegie; Florrie McLaughlan, South Melbourne.

The papers in the second division were very good; all those which gained 90 marks and over are worthy of prizes.—G. Stimson.

DIVISION III. 11 and 12 years.

1st prize, Norman G. Beard, 93, Dunolly.
2nd prize, Nelly Sargent, 91, Taradale.
3rd prize, Albert Pittock, 90, Ballarat.
4th prize, Lexie Downs, 89, Middle Park.

Certificates of Merit.—Charlie Sanders, Blackburn; Gordon Petty, Roy Graham, Kitty Clay, Doncaster; Alma Williams, Ascot Vale; Allan Searle, Florrie Gow, Clara Graham, Edmund Harding, Joseph Brown, South Yarra; Clarice Haines, Philip Sampson, Alma Haines, Leonard McColl, Donald Tippet, Florence Haines, Lygon-st.; Irene Enderby, Keith Taylor, Sydney Watson, Middle Park; Clarence Hall, Elizabeth Woodbridge, Vera Feaver, James Wright, North Melbourne; Leila Collings, Northcote; Susie Morton, Bayswater; Olive Maddern, Harcourt; George Peters, Hawthorn; Alice Picken, Taradale; Edna

Cook, Verosa Cook, Hector Thorburn, Gladys Renaut, Bendigo; Bartlett McIlroy, Elizabeth Larsen, Newmarket; Nellie Morris, Brighton; Eric Parker, Walter Dawes, Lily Roberts, Olive Hagger, Moreland; Dorothy Lawson, Leslie Allen, Surrey Hills; Alfred Hopton, Ethel Timmins, Fredk. Hedger, Jean Hamilton, Jean Timmins, North Fitzroy; Ella Stappers, Clifford Lyall, David Minne, Swanston-st.; Violet Herbert, Fitzroy; Dorothy Mill, South Melbourne; Alice Jullian, North Richmond.

Certificates.—Ellen Bryand, Eliz. Augustin, Bet Bet; Ernest Bloxidge, Doncaster; Isabel Morrison, Ascot Vale; Frank Edwards, South Yarra; Elsie Preston, Lygon-st.; Thomas Hall, Gladys Enderby, Harold Birchall, Christopher McBrien, Alex. McIntosh, George Barker, Middle Park; Vida Vickers, Victor Warne, Charles Pearce, Nth. Melbourne; Clifford Le Page, Norman Collings, Northcote; Annie Martin, Bayswater; Mary McKindley, Harcourt; Joseph Morrison, Ballarat; Norman Lang, Preston; Frank Banner, May Spencer, William Spencer, Bendigo; Ivy Gill, Isabel Tippet, Newmarket; Phyllis Cowe, Berwick; George Youens, Andrew Hughes, Brighton; Penelope Kingshott, Arthur Butterworth, Doris Brown, Albert Collings, Moreland; Howard Munday, Gordon Clark, George Wallin, Doris Scott, Florence Venn, South Richmond; Isabel Clark, Vera McHendrick, South Melbourne; Allan Kirkpatrick, Colin Leitch, Roy Charlesworth, Box Hill; Cyril Hickling, Jessie Ferguson, North Fitzroy; Ruth Kingsford, Swanston-st.; Florence Everett, Fitzroy; Frances Ryall, Carnegie; Frank Cluney, Allan Cluney, North Richmond; Doris Langridge, Brunswick; Emily Hall, Jessie Fiveash, Williams-town.

DIVISION IV. 13 and 14 years.

1st prize, Ralph Redman, 93, Blackburn.
2nd prize, Lizzie Beveridge, 92, Northcote.
3rd prize, Edith McKean, 91, Swanston-st.
4th prize, Jessie Clarey, 89, Newmarket.

Certificates of Merit.—William Hurrell, Blackburn; Leslie Petty, Doncaster; Grace Flood, Ascot Vale; Amy Hayes, Cheltenham; Pearl Hall, Middle Park; Beatrice Arthur, Eleanor Leng, Ballarat; Lilian White, Preston; Mary Miller, Taradale; James Cook, Bendigo; Florrie Bayliss, Brunswick; Doris White, Moreland; Sydney Bates, South Richmond; Mary Murray, Surrey Hills; Marion Kirkpatrick, Box Hill; Hazel Chipperfield, South Melbourne; Vera Hopton, Jessie Mackay, William Johnson, Harold Thompson, North Fitzroy; Gladys Hayward, Cecil Barrett, Irene Stappers, Swanston-st.; Henry Sandoff, Alex. Cuddy, Fitzroy; Ernest Ryall, William Smith, Carnegie.

Certificates.—Lavinia Bryant, Bet Bet; Alice Highton, Ascot Vale; Ethel Martin, Cheltenham; Doris Sampson, George Preston, Lygon-st.; Jessie O'Neill, Septimus Keating, Sydney Johnston, Middle Park; Joy Vickers, Dorice Hall, David Greenwood, Millicent Woodbridge, North Melbourne; Edward Collings, Walter Austin, Northcote; Fred Westmore, Bayswater; Albert Milne, Wesley Beardsley, Dandenong; Esme Birkett, George Birkett, Dunolly; Freida Walker, Violet Rodgers, Preston; Leonard Potts, Taradale; Esther Weaver, Jean Turner, Rosina Pardon, Bendigo; Sydney Hosking, Brunswick; Rose Cowe, Alma Richardson, Berwick; Phyllis Sharn, Elsie Field, Brighton; Frank Daws, Percy Williams, Alice Hollo-way, Leaty Knight, Ida Bray, Rosie Parker, Moreland; Eric Allen, Surrey Hills; Muriel Gill, Eileen Leitch, Eva Ferrace, Box Hill; Irene Pang, Rita Wigrat, May Payne, North Fitzroy; Ada Baldwin, Fitzroy; Violet Manning, Carnegie; Edith Brodie, North Richmond.

On the whole the papers indicate a fair general knowledge, but there was evidence of insufficient knowledge of the text of the lessons. There were also indications that teachers had taken it for granted that words familiar to them were also equally familiar to the scholars. In the answers to question 3, "statue" appeared very frequently for "stature." A tendency to moralise and a desire to say all that was known about the lesson in which

the question appeared led to redundancy. On the other hand there was a lack of attention to details in preparing the lesson. Nearly half went down on No. 7 through that lack.—H. G. Payne.

DIVISION V. 15 and 16 years.

1st prize, Jessie Gibson, 99, Lygon-st.
2nd prize, Alma Cameron, 97, Lygon-st.
3rd prize, William Waterman, 97, Northcote; Daisy O'Neill, 96, Middle Park.

Certificates of Merit.—George Heggarty, Violet Munro, North Fitzroy; Victor Harding, Swanston-st.; Eliz. Trabinger, Fitzroy; Rita Holden, Carnegie; Ernest Peters, Glenferrie; Mona Kerr, Rosalea Patterson, Bet Bet; Margaret Brown, Sth. Yarra; Eva Monk, Cheltenham; Ernest Tippet, William Tippet, Stella Haines, Lygon-st.; Edwin Amery, Irene Collings, Northcote; Percy Rees, Bayswater; Sydney Ford, Ballarat; Evelyn Clarke, Eva Cordy, Taradale; Constance Eastman, Preston; Selina Dempster, Brunswick; May Thomas, Lucy Woodbridge, Newmarket; Ivy Henley, Box Hill; Alfred Petty, Doncaster.

Certificates.—Violet Van, South Melbourne; Edward Everett, Fitzroy; John Ward, Carnegie; Caroline Brodie, North Richmond; Dorothy Ludbrook, Brighton; Frances Roche, Doncaster; William Graham, South Yarra; Dorothy Tilt, Middle Park; Lily Greenwood, North Melbourne; Lucie Gladstone, Burnley; Leonard Martin, Bayswater; Jessie Pritchard, Harcourt; Alice Shurman, Archibald Robbins, Dandenong; Henrietta Morrison, Ballarat; Olive Humphreys, Dunolly; Aubrey Jackel, Taradale; Ethel Daniel, Bendigo; Charlotte Johnstone, Box Hill.

There were some splendid papers in this division. Many gave proof of earnest study, and the answers in several were stated in good language, the most pronounced weakness of the best being redundancy. The scholars either desired to reveal how much they knew, or thought it best to say all that could be said about the lessons, that they might be sure to hit on the correct answer. This tendency to overload weakened the answers, and in some cases errors crept into the padding. In view of the general indications of careful preparation, it is strange that a number failed to correctly answer No. 4—a simple memory test.—H. G. Payne.

DIVISION VI. 17 and 18 years.

1st prize, Jessie Gole, 94, North Fitzroy.
2nd prize, Jessie Dabb, 89, Lygon-st.
Certificates of Merit.—Ida Tindal, Doncaster; Dorothy McDonald, Lygon-st.; Lilian Shields, Swanston-st.

Certificates.—Mary Hill, Vera Kerr, Bet Bet; Rita Crouch, Doncaster; Linda Foreman, Lily Monk, Cheltenham; Beryl Drakeford, Northcote; Edith Benson, Ballarat; Doris Manning, Eileen Bryan, Windsor; Ivy Wood, Hilda Van, Sth. Melbourne; Wilfred Hayward, Harold Hayward, Swanston-st.; Renie Kinsman, Carnegie.

With the exception of three or four papers, this division was hardly up to expectations, considering the ages of the competitors.—G. Stimson.

DIVISION VII. 19 years and over.

Special prize, Vene Thompson, 100 N. Fitzroy.
1st prize, Essie Whiting, 98, Lygon-st.; Nellie Bayliss, 98, Brunswick.

2nd prize, Ethel Thompson, 97, Lygon-st.
3rd prize, Minnie Taylor, 94, St. Kilda.

Certificates of Merit.—Ruby Burgh, Bet Bet; Myrtle Allamby, Lygon-st.; Rose Rutledge, Burnley; Louisa Shirt, Northcote; Marjorie Emmer-son, Bayswater; Daisy Maddern, Harcourt; Robt. Humphreys, Mary Carpenter, Dunolly; Nellie Knee, Box Hill; Rhoda Iverson, Swanston-st.; Frances Lyster, George Everett, Gladys Crawford, Fitzroy; Margaret Smith, Carnegie; Sarah Beasy, Dunolly.

Certificates.—Fredk. Muller, Doncaster; Lilian Knight, Eliz. Rutledge, Burnley; William Tardiff, Brunswick; Nellie Crawford, Newmarket; Mary Wiese, Box Hill.

TEACHERS.

DIVISION VII. Under 25 years.

1st prize, Miss Ethel Lewis, 95, South Yarra.
2nd prize, Mr. Robert Carter, 90, Box Hill.

Continued on page 695.

FOREIGN MISSIONS.

Items for this page will be very welcome. Send to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot 767.

Notes from the Federal Foreign Mission Executive.

Miss F. M. Cameron is now working in connection with the Adelaide Hospital, prior to her departure for India.

Miss F. E. Tele, who also leaves soon for India, is spending a few weeks with her people in Launceston, Tasmania. The matron of a private hospital, on hearing of Sister Tele's presence in Launceston, prevailed on her to assist temporarily in her institution.

Bro. and Sister Davey left Sydney for Japan, via Honolulu, on September 26.

W. Jame, Chinese evangelist, has reached Melbourne from his trip westward. After a most profitable three months in Perth, Bro. Jame spent a few weeks with the Chinese brethren in Adelaide.

Miss Tilley, after completing a tour of the Queensland churches, is now resting with relatives at Goodwood, near Bundaberg. She will reach Melbourne about the end of the month.

H. H. Strutton has been diligently carrying on work among the Bhamptas of Baramati district. The Bhamptas are a caste of people much addicted to thieving. Many of them have been engaged in canal excavation work near Baramati. One of our native preachers, Bhagusha by name, has been in charge of some of them. A school is being opened for their children.

Recently there was an outbreak of cholera in the home of Soonderbai Power, Poona, India. It was necessary for the little girls connected with Baramati families to be removed.

There have been good rains in Baramati and Srigonda districts in India. Bro. Strutton says that prospects for harvest are the best for many years.

The following is from Bro. Filmer's most recent letter, written from Pentecost: "We launched the 'Sunbeam' the other day, and then pulled the 'Endeavour' ashore for an overhaul and a coat of paint. I feel much better for my trip, and am very grateful for all kindnesses shown."

G. P. Pittman writes: "We have had a visit from some of those Chainpur Christians, who were immersed by Madura, and after hearing their statement we feel encouraged to hope that they received baptism from a real desire to obey the truth, and will remain faithful to New Testament teaching.... We are pleased with the apparent earnestness of these men. They have themselves immersed ten others, and are observing the Lord's Supper, and preaching the gospel regularly. They say they believe many others will obey the truth."

The following interesting paragraph is from Bro. H. Watson's last letter: "The war will do good to the Indian, in that it will make him less clamorous for a change of government in India. The natives met in Srigonda, and prayed to their gods for the success of the British arms. This, I think, shows which way the wind blows in India."

A Budget from Oba.

The appalling news has just reached us of a world-war between the European nations! So the French steamer reported as she rushed around the group notifying all French subjects to be ready to respond to the call to arms; that Germany and her allies had invaded France, and that Britain and Russia had taken sides with France. 12,000 Australians and 65,000 Canadians had already gone to the help of England. It seems too awful to be true, in this enlightened age. But it proves that the spirit of the world is unchanged. Even this out-of-the-way place is feeling the effect, the steamer refusing to buy copra or to sell trade.

In the bush yesterday, a big burly Queensland boy met me in the path, and asked: "Is it true, Missi, that white man he have one fellow big row?" Then he wanted to know all about it, although one felt ashamed to acknowledge the facts. The natives find it hard mental work to grasp how we British oppose the French here, and help them at home. We are anxiously awaiting the coming of the steamer for further word, although we almost dread to know what is taking place.

Last Sunday night about 10.30, "pig chief" drumming began about a mile up in the bush, which was continued all night. Being unable to sleep, about one o'clock I dressed and went up to them, and interrupted them for about an hour, teaching them the word of the Lord and his salvation in Jesus, using John 3 in the language. Some of them I suspect got more of God's Word that night than ever they did before. One could feel the powers of darkness incarnate, but while the message was being given and after one could realise a change in the atmosphere. May the seed sown bear fruit in due time. My time would be at once, but most fruit requires time and patience for fruition. I impressed upon them the evil of these night noises to themselves and to the people; even we would not sleep. However they must, as they said, keep it up till daybreak. May the Word of God bring "daybreak" to their poor benighted souls.

We are just now in special need of a teacher for a new school near Waluriki, which was opened this month. About 150 people were present, and only native food was used. The boys came for me and brought me home in their boat. I wanted to walk home, but could not, owing to the earthquake results; only natives barefooted can climb among the rocks. I feel safe in stating that millions of tons of earth and rocks have been shifted on Oba, cliffs, hills and mountain sides torn asunder. To make special mention, two huge portions of cliffs were hurled hundreds of feet through the air out into the sea, and there they stand, as little rock islands. One we named "June, 1914."

Walking from the new school at Loloaru to Waluriki, I called on a French missionary, a man about 55 or 60 years of age, crippled with rheumatism. During nearly three years of roaming over the island, I have not yet seen one of these several men out of their houses; so he too was in his "sealed house," the verandah all closed in with board windows, hung horizontally, reading and smoking in his easy chair. He seems to have the

finest plantation on Oba, and the richest nut-bearing cocoanut trees, covering hundreds of acres of land, which our school people say he has stolen from them, and personally I feel satisfied it is only too true. I am told that he makes his converts do all the plantation work gratis, and beats them with his walking stick besides. It is well, perhaps, to have some of these Obans kept subject, for our converts are independent enough, as every one can testify who knows them. And our pinch comes in being accused of educating them too quickly and too much. But we need not expect much encouragement from planters, recruiters and traders, when we would be true helpers of the native. But as I pointed out to our French neighbor the other day, these island people are now going through what might be termed their adolescent period, and we must be prepared mentally to make due allowance till they be past it, as we have to do with our civilised young blood.

While personally I very often feel disappointed enough, and even discouraged enough, at times, with them, yet one needs only to reflect how very recently many of them have come out of heathen darkness, and how dense is that darkness!

Last week-end I had a nice visit to the Lovutulososo district, though the attendance was not so large as formerly. Heathenism is re-asserting itself there also since the French interference, with the pig chief drums going all night. But here around Nduindui they have the most nerve-wrecking style of drum beating. One to five drums will beat for a minute or so, then stop for a like period, hour after hour, the live-long night.

The high mountain school of Vingalato (David Ala, teacher) has, I am pleased to report, a piece of land ready for consecration, as a "Lord's cocoanut garden," containing 120 trees, 95 of them about half-grown, and 25 already bearing. This, I think, is the best yet. Now if these Oba people will only be true to God, and industrious, a considerable monetary support seems within measurable distance. But only the power of God indwelling them will keep them steadfast. Will you please make this a special subject for prayer?—A. Theo. Waters, Oba, New Hebrides, Aug. 21.

The Great Guest Comes.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went, there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load,
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it the milk in the waiting-cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.
The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned grey:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then, soft in the silence, a voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."
—Edwin Markham.

The Family Altar

Conducted by M. M. Davis.
From the "Christian Standard."

LOSING OUR VISION.

The blind man is one of the saddest sights in the world. And this is especially so if he once had good vision. To see him groping about through beautiful scenery where he once moved quickly and joyfully, is enough to touch every heart. How we sympathise with him in his great misfortune. But to lose our spiritual vision is life's greatest loss. To have once seen the Christ in his glory, and revelled in the riches of Bible precepts and promises, and turn from them, is blindness indeed. He is like the blind man in the midst of the grandeur of the mountains, the beauty of the plains and the charms of the flower garden, but seeing naught of their wealth and witchery. Our thought this week is in the form of a query: Are we losing our spiritual vision? followed by the prayer of Bartimeus, "Lord, that I may receive my sight!"

SUNDAY, OCTOBER 18.

Gems of Thought.—"If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15: 17).

In the grave he lieth lowly—
Christ the Lord, the High and Holy—
Wrapt in gloom.

Not a sign of his awaking,
Cheering hearts with sorrow aching;
Not a whisper of his breaking
Death's dark tomb.

All the world is sleeping,
Burden'd ones are weeping;
For the Lord of life is dead.

But the grave could not retain him,
And the power that had slain him
Fled with night.

Lo, the Son of God is waking,
Bonds of death and prison breaking.
While the very earth is quaking
With his might.

Hail the dawn of glory!
Angels tell the story,
He is risen, as he said.

—Edward V. Bells.

The whole alphabet of human hope lies in this great fact.—Anon.

Bible Reading.—1 Cor. 15: 12-23: The supreme fact.

MONDAY, OCTOBER 19.

Gems of Thought.—"Whose teeth are spears and arrows, and their tongue a sharp sword" (Psa. 57: 4).

Practise the presence of Christ. That means a pure heart and a good tongue (1 Peter 1: 15). I may have told your older readers how we fellows in college used to test hearts and tongues. We would put Brown under the bed and then get Brown's friend, Smith, into the room on some excuse or other. "By the way, Smitty, that man Brown I see you with sometimes is a kind of chump, isn't he?" And then Smith would reveal himself to Brown under the bed and to the rest of us by what he said. The fun would come when Brown would crawl out from under the bed and face his champion or false friend, as the case might be. How would such a test find you?—W. M. Ridgway.

Bible Reading.—Psalm 57: 1-11: Prayer in the midst of danger.

Proposed F. G. DUNN MEMORIAL

To the Brotherhood of Australia and New Zealand:

Dear Brethren,—

In the memorial number of the "Australian Christian" a suggestion was made by Bro. W. C. Craigie in his tribute to the valuable services rendered by our late Bro. Dunn to the Church of Christ for a period of fifty years that steps should be taken to perpetuate the memory of such a useful life, and brethren were asked to state what form the memorial should take.

A number of prominent brethren and preachers of the various States have sent intimations to the effect that a scholarship should be established in connection with our College of the Bible at Glen Iris in the name of Bro. F. G. Dunn.

At a meeting of the Acting Federal Executive, held on October 9th, the following resolution was carried:—"In accordance with the desires expressed by representative brethren and preachers of the various States of the Commonwealth that the services of our late Bro. F. G. Dunn to the brotherhood be recognised in some special manner, the Federal Executive will endeavor to establish a scholarship at the College of the Bible, to be called the 'F. G. Dunn Memorial Scholarship,' and that an appeal be made to the brotherhood of Australia and New Zealand for the necessary funds."

We feel confident that the above resolution will commend itself to the brethren and sisters, and that the appeal now made will not pass unheeded, but that a grateful and hearty response will be made for such a worthy object.

Our late Bro. Dunn was a tower of strength to the cause of primitive Christianity. He shunned not to declare the whole counsel of God. The money contributed to establish the scholarship in his name will help many students in years that may come to equip themselves for the ministry of the gospel. Some members may not be able to give large amounts, but the smallest sums cheerfully given will be thankfully received. Contributions to be forwarded to the Federal Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne, who will acknowledge same in the columns of the "Christian."

On behalf of the Fed. Executive.

A. E. Illingworth, Vice-President.
A. C. Rankine, Secretary.

TUESDAY, OCTOBER 20.

Gems of Thought.—"Work out your own salvation with fear and trembling" (Phil. 2: 12).

Go forth! go forth for Jesus now,
Be working! Be watching!
The Lord himself will teach you how
To watch and pray.

'Tis not for thee thy work to choose;
No work he gives must thou refuse;
Be working! Be praying!

—Mrs. F. A. Breck.

Bible Reading.—Jas. 2: 15-26: Works and faith.

WEDNESDAY, OCTOBER 21.

Gems of Thought.—"Till we come unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

Earth has no claim the soul can not contest;
Know thyself part of that Eternal Source,
And naught can stand before thy spirit's force;
The soul's divine inheritance is best.

—Ella Wheeler Wilcox.

Discontent has the effect of stooping over a microscope and seeing large that which may be trivial, while we fail to see the broad horizons, the glory of the heavens and the inspiring fields of action that beckon to us from every side.—Congregationalist.

Bible Reading.—Eph. 4: 11-15: Lofty ambition.

THURSDAY, OCTOBER 22.

Gems of Thought.—"If any man come unto me, and hateth not his father and mother...he can not be my disciple" (Luke 14: 26).

Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be,
Perish every fond ambition,
All I've sought and hoped and known;
Yet how rich is my condition!
God and heaven are still my own.

—H. F. Lyte.

Bible Reading.—Luke 14: 26-33: Cross-bearing for Christ.

FRIDAY, OCTOBER 23.

Gems of Thought.—"We have not an high priest who cannot be touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin" (Heb. 4: 15).

There is no cry of anguish o'er the world,
No broken sob where silent lips are kissed,
No whispered prayer in faintest accents furled,
But has its echo in the heart of Christ!

—A. W. Peach.

Bible Reading.—Heb. 4: 12-16: The Saviour's heart.

SATURDAY, OCTOBER 24.

Gems of Thought.—"I know that my Redeemer liveth" (Job 19: 25).

Bible Reading.—Job 19: 14-28: The Saviour in the hour of sorrow.

POSTSCRIPT TO A CHURCH BULLETIN.

If after kirk you bide a wee, there's some would like to speak to ye.
If, after, you arise and flee, we'll all seem cold and stiff to ye.
That one that's in the seat with ye is stranger here than you may be.
All here have got their fears and cares;
Add your soul unto our prayers;
Be you our Angel, unawares.

FROM THE FIELD



Correspondents are requested to condense their reports as much as possible.

Tasmania.

LAUNCESTON.—Bro. Wood presided at the Lord's table on Oct. 4, a large number being present. A few words of welcome and cheer were spoken by H. Swain to the three new incoming officers for the term of three years, Bren. Libby, Tyson and Stevens. Bro. Swain delivered an interesting sermon on the subject of "The Endurance of Faith" at the evening meeting, which was well attended.—A. W. Heron, Oct. 10.

New Zealand.

SOUTH WELLINGTON.—The right hand of fellowship was extended by Bro. Phillips this morning to two (husband and wife) who had previously been members, and who had decided to serve Christ again. We have been enjoying the fellowship of Sister E. Turner, of Auckland, for the last few weeks. Sisters Pratt, Pritchard, and Clark, of Rhodes-st., have been in poor health recently. We pray for their restoration. We regret to hear of the death of Bro. Dunn. On October 6 the quarterly business meeting will be held, when there will be a nomination of deacons for the ensuing two years.—A.L., Sept. 27.

South Australia.

ALMA.—Good meetings to-day. Collection for College of the Bible amounted to £4/0/9. The last three Lord's days we have had the privilege of having Bro. and Sister R. Harkness with us. Bro. Harkness is supposed to be resting after his trip round the world, but has spoken every time at the morning meeting, and to-day conducted the gospel service. We all much enjoyed his addresses. On Sept. 27 Bro. T. B. Verco spoke here in the morning, going on to Owen for the evening. We enjoyed his visit very much.—A.H., Oct. 4

GROTE-ST.—S. Wiltshire, of the China Inland Mission, addressed the church this morning. Two were received into fellowship. Sister Wiltshire spoke in the Adult Bible Class this afternoon. Tonight J. E. Thomas preached. On Monday last the Y.P.S.E. tendered a social to Bro. Thomas. The Junior workers presented him with an enlarged photo. of his three children. A farewell social was given to W. Jame, the Chinese evangelist, who has been preaching in the Chinese Mission for several weeks. He has done a good work, and has had several confess their faith in Christ. Last Wednesday evening, a pretty wedding took place in the chapel, when Mr. R. R. Carmichael and Miss A. M. L. Mobsby were united in marriage, Bro. Thomas officiating. Both for many years have done excellent work in the church.—T.M.G., Oct. 11.

COTTONVILLE.—Two women made the good confession at the gospel meeting to-day. Three were received into fellowship—a man who was baptised on Thursday last, and his wife, who came from the Baptists, the other by transfer from the church at Long Plain, Miss Cowling, a sister to the young lady received last Lord's day. Bro. Manning has consented to labor with the church for another year.—J. McNicol, Oct. 11.

NORTH ADELAIDE.—Bro. Harkness has accepted a call to the church at North Adelaide. He will commence his labors on Lord's day, Oct. 18. On Wednesday, Oct. 21, a welcome social will be tendered to Bro. and Sister Harkness. We shall also say farewell to Bro. Miller, who has been working with us. In the last report North Ade-

laide was credited with "Finances from all sources, £33/8/-." It should have been £334/8/-.

KADINA.—We had fair meetings to-day. G. D. Vercò took for his morning exhortation Rom. 8: 18. This evening Bro. Vercò started a song service from 6 to 6.30, before the gospel service, and spoke on "Men Wanted." With regret we report the death of Bro. Andrew Paterson, senr., father of Mrs. Peter Thomas, who was laid to rest in the Kadina Cemetery on Monday last.—Jas. H. Thomas, Oct. 11.

MAYLANDS.—Yesterday we celebrated the anniversary of the Bible School, with splendid gatherings both afternoon and evening. In the afternoon the kindergarten, primary and junior departments gave items, and Mr. Cleary, of Parkin College, delivered an address. The writer spoke at night on the subject, "The Myrtle Bush that Grew into a Star" (Esther 2: 7), and the scholars gave special music. The superintendent, Mr. A. L. Read, and his staff of workers were commended for their services to the church and school.—H.R.T., Oct. 12.

NARACOORTE.—This morning a fair number broke bread. In the evening Bro. Warhurst preached to a well attended gathering. One young girl confessed her Saviour.—H.H., Oct. 11.

MILE END.—We began to-day with a fine meeting of the Junior Endeavorers, and a surprise visit from the Victoria-st. Baptist Juniors. We had given us as a motto, "We are each only one, but we can and will, by the grace of God, do what we can to honor him." At the meeting of the church, Sister Goldner was received into fellowship. There was a record attendance at the kindergarten in the afternoon. We are preparing for Children's Day. At night we had the pleasure of a fine discourse from S. G. Wiltshire, a missionary on furlough from China, on "Him they compelled to bear the cross." One confession by a scholar from the Bible School, the eldest son of our Bro. and Sister Walker. Our offering for the Bible College amounted to £2/2/3.—M., Oct. 11.

NORTH CROYDON.—We had splendid meetings on October 4. G. Duncan presided, and H. J. Horsell addressed the church on "Faith." We received Miss Higgins into fellowship. The offering for the College of the Bible amounted to £1 16/-. The Bible School attendance was 157 scholars. At the gospel service H. J. Horsell preached on "The Second Coming." On Oct. 11, J. Taylor presided and H. J. Horsell exhorted. The Bible School attendance was a record, 172 scholars. H. J. Horsell preached on "The Conversion of the Queen's Treasurer." Our school anniversary is to be held on October 25, and the picnic on October 31.—J.S.H.F., Oct. 4.

UNLEY.—The anniversary services were concluded with tea and public meetings on Wednesday last. A splendid tea was provided by the sisters. At the meeting afterwards fine addresses were given by the chairman, Geo. D. Wright, the president of the Conference; Dr. J. H. Elliott, principal of the Chapman-Alexander Bible Institute; P. A. Dickson, and B. W. Huntsman. A good musical programme was presented. The church report showed a total membership at Park-st. (434) and Cottonville (83) of 517, a nett increase of 53 for the thirteen months since last anniversary. The financial position was good, the members having liberally responded to the appeal for funds to meet unusual expenditure. Mr. M. M. Maughan, B.A., the Director of Education, kindly gave an address before the Adult Bible Class this afternoon. A collection for the Patri-

otic Fund will be taken up on the evening of October 25.—P.S.M., Oct. 11.

QUEENSTOWN.—On October 7 we had the York singing class with us, which rendered a service of song entitled, "A Child of Jesus," under the leadership of Mr. Fiedler. This was much appreciated. An offering was taken up for the purpose of relieving the distressed in this district. To-day we celebrated our forty-fifth anniversary of the church. We had a good attendance of our own and visiting members around the Lord's table. Bro. Brooker presided, and J. Fischer addressed on "Critic, Listener, or Helper." In the afternoon we had a good meeting, when S. Wickes gave a brush talk entitled, "The Shield of Faith, Hope and Love," to a large audience. We had a good evening meeting. Bro. Brooker delivered a fine address on "God is Love." To-day we commenced our mission, which is to last three weeks. —H. Watkins, Oct. 11.

GLENELG.—Yesterday morning Bro. Vawser addressed the church very acceptably, and Ien Inverarity, who has just returned from England, received a warm welcome home. He brought greetings from the Foreign Missionary Committee of Great Britain. This committee had a special session to meet our brother, and sent messages of appreciation to the church because of our help in Daltonganj. At a business meeting of the Bible School, our church correspondent, C. Ferris, accepted the position of secretary of the school, and Mesdames Blackaby and Farrant and Miss Russell were appointed as teachers.—E. W. Pittman.

STIRLING EAST & ALDGATE VALLEY.—Since last report we have had two confessions from the Bible School. The quarterly rally of the Mt. Lofty District C.E. Union was held at Stirling. Mr. Smeaton addressed a fine gathering on "Early Closing of Liquor Bars." D. A. Ewers also spoke. This Union holds the State banner. Aldgate Valley anniversary was a grand success, with edifying addresses by Bro. Ewers. Bro. Coventry, owing to ill-health, has returned to Aldgate from Halidon. Bro. Roy is with him; he assisted the writer in the services yesterday. We regret that Sister Gill has been bereaved of her father.—T. E.

New South Wales

BALMAIN.—Bro. Stephenson gave a good address last Lord's day morning. We had a splendid attendance of children in the afternoon. In the evening Bro. Gale gave a very encouraging gospel message, with the result that one made the good confession. The outlook is bright.—G. Neuey, Oct. 5.

MEREWETHER.—Bro. Fretwell exhorted on the oneness of God's people. Sister Alder was with us again. In the evening Bro. Fretwell preached to a good congregation on "Obedience." Both addresses were splendid. The Bible School is doing well, especially the kindergarten class.—J. Fraser, Oct. 4.

J. Fraser, Oct. 4.

TAREE.—This has been a week of rejoicing for the church. Jas. Collins exhorted on Lord's day morning, and E. J. Saxby delivered a splendid gospel address at night from Rom. 1: 16. To-night the usual weekly prayer meeting lapsed owing to a baptismal service, when two who recently confessed their faith were immersed. Following this service C. W. Chapman and Sister S. M. Horsburgh were united in the bonds of matrimony in the presence of about fifty members.—T. T. Macaulay, Oct. 7.

INVERELL.—Our meetings on Lord's day were bright and inspiring. W. Waters, from Narabari, was with us to conduct our anniversary services. "The Power of Small Things" was his morning theme. "Cleansing" was his afternoon subject for the children, to whom he showed the cleansing power of Jesus. "The Superiority of the Christian Religion," discussed at night, gave much room for thought to those unacquainted with Jesus. On the following Wednesday we held our annual tea and public meeting. The tea was well attended, and the public meeting was very successful. Items were rendered in good style by members of the choir.—H. W. Cust, Oct. 9.

WAGGA.—The meetings for worship have been well attended lately, twenty-seven being the average attendance at the Lord's table for the last five weeks. Bro. Brown, our evangelist, is doing a good work. Building operations in connection with our chapel have begun, and we are looking forward to the time when we shall worship in our own building. We have only been able to raise sufficient money to build our chapel, and appeal to the brethren to assist us to furnish it with necessary seats, matting, and carpet for platform, which will cost about £30. If any brother or sister would like to assist us by providing a seat, we would much appreciate the help. There is a great work to be done in this district. All donations sent to Bro. A. Brown, Railway-st., or W. F. Wenk, Tompson-st., will be suitably acknowledged.—W.T.W., Oct. 11.

ENMORE.—H. G. Harward's address in the morning was a forceful plea for prayer and meditation. We were glad to have as visitors from a distance Sister Wilson, from Junee; and Bro. Jerritt, from Nowra. Bro. Illingworth gave a splendid exposition of "The Life Giving Word," his text being John 1: 1.—E.L.

BELMORE.—On the 4th inst. Hugh Rodger, evangelist, passing through from Queensland, spoke to the church, and also preached the gospel at the evening meeting. Yesterday F. Collins, from Paddington, exhorted. A. E. Forbes commenced in the evening a fortnight's mission. The building was packed. All the auxiliaries are in good working order, and the interest awakened by the evangelist's faithful work continues to grow.—John Rodger, Oct. 12.

MOSMAN.—On Monday last (Eight Hours' Day) the second Christian Camp Conference was held at Quaker Hat Point, Middle Harbour, when a very enjoyable time was spent. A paper on "The Problems and Possibilities of World Evangelisation" was read by Miss M. Oldfield, while Mr. J. W. Dovey, president of the N.S.W. Mission Study Council, impressed us very deeply by an address on "The practical outworking of a life wholly yielded to the Holy Spirit's leadership." To-day's meetings have been well attended. The Bible School and kindergarten are doing splendidly. Four of our kindergarten boys were promoted to the Bible School to-day, and were each presented with a Bible to commemorate the occasion. Bro. Walden's subject at the evening service was "The Prodigal Son," a powerful address being delivered. We were pleased to have Bro. Bert Whately, from Enmore, who sang for us during the evening.—A.E.O.

NORTH SYDNEY.—The services were well attended on Oct. 4. Bro. Day chose Cor. 13 for his subject, and gave a bright, helpful address. Bro. Webber preached at the gospel service, from Daniel 5. Bren. Tingate and Horsey rendered a beautiful duet. On October 11, Bro. Saunders spoke in the morning on Jonah 3: 1 to a good gathering. At the evangelistic service Bro. Webber gave an instructing and encouraging address from Malachi 3 to a large congregation.—F. J. Reeson.

HORNSBY.—Bro. Allen presided, and elder Crosthwaite exhorted the church on "Fellowship," and was much appreciated. The church welcomed Sisters Mrs. and Miss Ball, who have just returned after an exciting voyage in the "Oslerley," from England. Bro. Payne addressed a small meeting at night on "Baptism." A young man made the good confession.—Thos. E. Rofe.

LIDCOMBE.—Fair attendances continue, despite the inclement weather. The Bible School and kindergarten are very busy preparing for the Children's Day exercises. We purpose holding the annual picnic at Parramatta Park, big pavilion, on Saturday, Oct. 31, and shall then be pleased to see brethren and friends. There was a splendid meeting this morning, Bro. Woodlands presiding and Bro. Breach exhorting. At the open air service to-night Bro. E. Andrews spoke. At the gospel service Bro. Clydesdale's subject was "The Call to Service." One young man responded to the invitation. We regret that W. R. Roe, lately in membership with us, now in Hurstville, is very

ill. We request prayers on his behalf.—Mark Andrews, Oct. 11.

ERSKINEVILLE.—Owing to the wet weather, the attendance at the breaking of bread was small. Bro. Stowe, from Lidcombe, exhorted. There was a good attendance in the Bible School. Our rally is in full swing, new scholars being enrolled each Lord's day. Our Bible School enrolment totals just on 400 scholars. At night we had a bright service, a good number being present. Bro. Pond preached the gospel. The Boys' Club now totals 40 members, and the Girls' Guild progresses, good work being here done by Bro. Pond. The church secretary's address is Esher-st., Burwood.—W. Budgen, Oct. 11.

PETERSHAM.—To-day we had a good morning meeting. Sister Harrison was with us after her illness. Bro. Poole addressed the church. A good attendance at the "in memoriam" service to Bro. Rootes. At the close of the preacher's address, three made the good confession. On Oct. 11 we were pleased to have Bro. Pond with us; he gave a very helpful address. We had amongst our visitors Sister Wheeler, from the Taree Aborigines' Mission. At the gospel meeting Bro. Poole delivered a searching address. One young man made the good confession. There is an improved attendance at our Wednesday night meetings, which are inspiring.—T.I., Oct. 4.

Victoria.

SHEPPARTON.—Last Sunday morning Bro. Henderson addressed the church, his topic being "Rejoicing"; and at the close of the address, when the invitation was given, one young man made the good confession. At the gospel service we had as visitors several of our Baptist friends. All through, our meetings are well attended by young folk.—Oct. 12.

HAWTHORN.—Yesterday we had good meetings. Bro. Whelan addressed the church in the morning. Last week Bren. Wakefield, Hibbard, Reeve and Crisp, of the Bible College, were at our Endeavor Society, and took the meeting. We had an egg night for the College, and about twelve dozen were given.—A. C. Rankine, Oct. 12.

NORTHCOTE.—Bro. Day has returned after conducting a mission at Drummond. Bren. Enniss, Smith and Hagger have helped us during the absence of our evangelist. All departments of work here are going along nicely. The attendance at the gospel meetings is keeping up, and many strangers are present.—R.C., Oct. 11.

CHELTENHAM.—The Sunday School anniversary to-day passed off very successfully, with splendid gatherings at all meetings. Bro. Wilson on each occasion delivered good addresses, while the children acquitted themselves very creditably under the baton of Miss Inez Judd. We have much to be thankful for in the way the Lord has blessed the school during the year. Next Lord's day we shall hold an "in memoriam" service to our late Bro. M. W. Green. J. W. Baker will conduct the same.—F.W.M., Oct. 11.

BURNLEY.—R. Enniss visited our Bible School to-day. We appreciated his message. One young lady professed her faith in Christ at the gospel service. Our tent mission, conducted by Thos. Hagger, commences on Sunday, November 15. We would be glad of any monetary assistance from those interested. The treasurer is Mr. Winch, 11 Berlin-st., Richmond.—R. Arnott.

SOUTH YARRA.—On Wednesday, Sept. 30, we had a visit from R. Enniss and three of the students from the College of the Bible, Bren. Paterson, Clark, and Garnett. We regret that Bro. Main was compelled to give up his preaching engagement with us. He closed his labors on Oct. 4. On Wednesday, 7th inst., we had Bro. Ingham with us at the mid-week meeting. Bro. Webb presiding. We regret the loss of H. C. Quick by removal. His loss will be greatly felt; he held the position of assistant church secretary, Bible School secretary, and teacher. He was an incessant worker, regular in his attendance and genial in his

manner. Bro. H. G. Griffin is still laid aside through illness, but we are pleased to say he is improving. This morning we had G. Moore, from Brighton, with us to exhort the church. We are to have him for the two following Lord's day mornings, Bro. Main taking the platform at Brighton for a like period. Jas. Abercrombie will take up the work of preaching for us for a time; he spoke impressively this evening on "Peace." We hope soon to be able to have a full-time evangelist. The collection for the College of the Bible amounted to £6/16/—T.M., Oct. 11.

CARNEGIE.—Another record attendance in the Bible School on Oct. 11. The anniversary, to be held Nov. 22-24, is being splendidly prepared for. Our sale of gifts was very successful. Our kindergarten room will be an accomplished fact very soon now. Our thanks are extended to all who so ably assisted.

SOUTH MELBOURNE.—The services yesterday were fairly attended. The gospel meeting was exceptionally bright, the choir rendering special music. One made the good confession. Continued interest is manifested in our after service prayer meetings; nearly the whole congregation remain behind to pray on behalf of the sufferers through the war, and for a speedy restoration of peace. On October 3, in the chapel, Bro. Thos. Bennetts and Sister McSolvin were united in matrimony. The sisters had made the building look very attractive with choice flowers, and the choir rendered appropriate music.

BALLARAT.—We had Bro. Chas. Morris, from Sydney, with us yesterday morning. He expects to be returning home to Ballarat early in next year, after nearly two years' absence in N.S.W. We had good meetings yesterday. A young man made the good confession, and a young woman was received into fellowship.—A.P.L., Oct. 12.

STAWELL.—The second week of our mission opened to-day, when we had a great uplift. The first week's attendances were thin, largely owing to the severity of the influenza epidemic and the great extremes in the weather.—A.P.A.B., Oct. 11.

MORELAND.—J. C. F. Pittman spoke morning and evening. His morning address was a touching one on "Adversity." In the evening a special service was held for women, when the subject was "Women in the New Testament." Sacred songs were rendered by a special choir of young ladies. Our Junior Endeavorers, under the able supervision of Mrs. Pittman, have just concluded a rally between the sunflowers and lilies. The former won by three points. The result of the rally is twenty-three new members. This class is well on its way to the 200 mark, and has an average attendance of over 80.—P.G.L.

CARLTON (Lygon-st.).—We had a nice gathering at the breaking of bread. Amongst the visitors present from a distance was Sister Williams, from Adelaide. S. G. Griffith gave a helpful address. There was a large audience at night, when Linley Gordon preached an excellent and powerful discourse. The congregational singing and the anthem by the choir made the meeting an inspiring one. A. R. Main and S. G. Griffith also took part. Several of our very old members are laid aside through illness. Our esteemed W. C. Thurgood has been very ill, but is improving.—J.McC.

DRUMMOND.—The fortnight's tent mission is over, but the good received still lingers with those who so faithfully attended the meetings. The tent was blown down last week, but we managed to erect it again on Friday, and that night had just about 100 people present. Sunday's meetings were held in the tent, and we had 47 present in the morning, and a great crowd at night. We desire to thank all who helped to make the mission so successful. The addresses of Bro. Day were of a high standard, and appreciated by all. His earnest and constant appeals for men and women to accept Christ resulted in four young men, a boy, and a young lady deciding for Jesus. The church heartily thanks Bro. Day for his messages, and the Northcote church for sparing him. All who confessed Christ have been baptised, and the four young men were received into fellowship last Lord's day morning.—J. E. Shipway.

The Australian Christian

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor: A. R. MAIN, M.A.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to D. E. PITTMAN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.

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Sisters' Department.

VICTORIA.

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.

"A woman that feareth the Lord shall be praised."

The Executive met in the hall, Swanston-st., on October 2, the president, Mrs. Chown, presiding. Mrs. Griffith led the devotional exercise, and gave some helpful thoughts on "Opportunities." Correspondence was read, including apologies from Sisters Hayward, Dale, Burrows, Fordham and a letter from Bro. T. Hagger. A fine address on "The kingdom of God is as if a man should cast seed in the ground," was given by Bro. Procter. We were pleased to welcome home Mrs. J. Tully.

Messages of sympathy were sent to Sisters Dunn and Green.

A resolution was passed that we place on record our appreciation of the services of Bro. Dunn as editor of the "Australian Christian" to Victorian Women's Conference.

It has been decided not to hold a rally this year. We are asking each member, brother or sister, to contribute one shilling towards Home Mission fund.

Additions from Bible Schools: Brighton, 2; Middle Park, 9; Moreland, 5; North Fitzroy, 2; Williamstown, 2; North Carlton, 1.

Superintendent of Obituary reports nine sisters called home.

Home Missions.—Successful drawing room meetings have been held at North Fitzroy, Preston, and Cheltenham. The speakers were Sisters T. Hagger and W. Dickens; Bren. F. Pittman, Sidwell, T. Hagger. Soloists: Mrs. Thompson, Miss Butler, Miss Hagger, Mrs. J. L. Millis, Mr. Sidwell. Collection, £6/15/6.—L. Pittman, Supt.

The Temperance Committee visited Brighton. In the absence of the president, Mrs. Lindsay presided. Papers were given by Mrs. Holmes and Mrs. Walker, and an address by Miss Darnley. Collection, 10/3 for Alliance.—Mrs. Ray, Supt.

The Prayer Meeting Committee visited Newmarket and Footscray. Mrs. Trinnick presided; papers were given by Sisters Wilson and Baker. Several engaged in prayer.—Mrs. Trinnick, Supt.

Hospital Visitation.—Mrs. Meyer: Eye and Ear, Melbourne, Alfred and Homeopathic; 11 visits in all. Mrs. Morris: Queen Victoria, Melbourne, Austin, St. Vincent's, 8 visits. Miss Petchey: Alfred, 2 visits. Mrs. Cameron: Alfred, 2 visits. A large number of books and magazines were given away, also home comforts.—E. C. Thurgood, Supt.

General Dorcas.—The usual monthly meeting was held in the hall, Swanston-st., on Sept. 16.

There was a good attendance. A large number of garments were finished, and a parcel of clothing sent to a lad in the Eye and Ear Hospital. A donation of £1 was received from Mrs. Chown, also parcels from Sisters Moysey, B. J. Kemp, R. Enniss and Hill. Will givers please accept thanks for same? Next meeting will be held on Oct. 21, from 10 a.m. The day will be devoted to Red Cross work. Sister Webber is providing the material. A large attendance is requested to help in this work.—L. R. Martin, Supt.

The next meeting of the Executive will be held in the hall, Swanston-st., on November 6, at 2.30. Mrs. Kelson will lead the devotional service, and Mrs. H. Pang will speak on "Travels in China." All sisters are cordially invited.

The Home Mission Field—Victorian

T. Hagger.

The Victorian Home Mission Fund is supporting wholly or in part 29 laborers in the great harvest field, and through these men is preaching the gospel in some 45 places in the State. Hospitals are being visited, and immigrants from the Old Land are being met. Truly a great and good work is being done.

To support this work no less than £270 is needed each month; but that amount is not being received. For September the amount of income was £169 13/6, and at the present time we are no less than £585/16/4 in arrears; this is £42/5/7 more than we were behind at this time last year. The Women's Conference Executive has decided to help by asking every member in the State to contribute not less than one shilling as a special gift during the month of October. Let all such gifts be sent to either Miss Rometsch, 59 St. Vincent-st., Albert Park, or Mrs. Hayward, 74 Cameron-st., Moreland.

The additions in the fields for September were as follows:—Colac, 1; Horsham, 9; Polkemmett, 1; Drummond, 1; Bet Bet, 4; Maryborough, 1; Kaneira, 2; Swan Hill, 1; Ultima, 1; South Melbourne, 1; Red Hill, 1 (baptised at South Melbourne); Taradale, 1; Total, 24. To God be the glory for the souls won.

Volunteer missions have been held at Boort, Swan Hill, Kyneton, and Horsham. Others are being held or will be shortly.

Churches have been organised at Kaneira and Galah, and prospects are bright for the organisation of one or two more in the near future. Every church established becomes a soul-saving centre.

The assisted churches are gradually assuming the financial responsibility for the work in their districts. We have to report this month increases from the churches at Warrnambool and South Melbourne. Which will be next?

The new tent will be used, it is expected, at Burnley in November. Have you sent a contribution to help pay for it? Send such to the Treasurer, W. C. Craigie, 265 Little Collins-st., or the Secretary, Thos. Hagger, 15 Walsh-st., Coburg.

Obituary.

JACOBS.—Richard T. Jacobs, a most earnest Christian and faithful member of the Unley Church of Christ, fell asleep in Christ after a brief illness at his home, Parkside, Unley. Pneumonia set in after an attack of influenza, bringing on complications which suddenly terminated his life. He was born in Guernsey about seventy years ago, and had travelled considerably in his earlier life. In 1898 he was baptised by J. C. F. Pittman at Hindmarsh, and about thirteen years ago united with the church at Unley. Though not occupying any official position, he greatly loved the church, and found his delight in its services. Our brother had no children, but leaves to mourn his loss a wife who has always been an inspiration to him in his Christian life. As a man of business he was highly esteemed by all his associates, and the church has lost a sincere and loyal supporter in the work of Christ. But we can rejoice in the assurance that our brother has seen his "Pilot face to face."—B. W. Huntsman, Oct. 9.

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Victorian Bible School Union of Churches of Christ.

RESULTS OF ANNUAL EXAMINATION.

Continued from page 689.

Certificates of Merit.—Miss Evelyn Forster, Sth. Yarra; Mr. George Jackel, Taradale; Mr. William Jones, Cheltenham.

Certificate.—Miss Henrietta Brown, Harcourt.

TEACHERS.

Division VIII. Over 25 years.

1st prize, Miss Emily Gill, 100, Box Hill.

2nd prize, Miss Margaret McAllister, 95, Brighton.

3rd prize, Mr. Ralph Ward, Box Hill.

Certificates of Merit.—Miss Ethel Crook, South Yarra; Mr. J. B. Jackson, Lygon-st.; Mr. R. Buick, Miss M. McCallum, Burnley; Mrs. W. Smith, Harcourt; Mr. A. Shurman, Dandenong;

Mr. F. W. Collings, Bendigo; Miss Jessie Mill, South Melbourne; Mr. G. Holloway, Miss E. R. Anderson, Moreland; Mrs. Cameron, South Richmond; Mrs. Leitch, Miss Rankin, Miss Cameron, Box Hill; Miss Ida Graham, North Richmond.

DIVISION IX. Senior.

Special prize, Miss Vera Blake, 100, Sth. Yarra.

1st prize, Mrs. E. C. McCann, 98, Lygon-st.

2nd prize, Miss Elsie Gole, 88, North Fitzroy.

Certificates of Merit.—Miss Inez Judd, Mr. P. Bryce, Mr. F. Fisher, Cheltenham; Mr. J. H. McKean, Middle Park; Miss M. Thompson, Mr. S. Northeast, South Melbourne.

There is no action so slight or so mean but it may be done to a great purpose and ennobled thereby, nor is any purpose so great but that it may be helped by slight actions, and may be so done as to be helped much—most especially, the chief of all purposes, the pleasing of God.—*Ruskin.*

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Mission Study

A Paper read before N.S.W. Sisters.

Miss M. Oldfield.

"But why study missions?" I seem to hear somebody say, when we have such splendid missionary addresses from our evangelists, and talks such as we have lately heard from Dr. Macklin and other grand men and women returned from the foreign field. Why study missions?

Well, I shall try and tell you why we should, but shall begin by asking a question, Which do you think the better way of spreading knowledge, by what is known as the "Diffusive" or the "Concentration" method?

The former is, say, by giving an address to some hundreds of people, and arousing their interest for a few hours, maybe weeks, months, or even years, and occasionally for a life-time—this has been done in times past. The latter is by getting a few people together, and centring the attention on them for a few weeks consecutively, thus making them a red hot centre of enthusiasm, aroused by knowledge of facts and information, and creating in each one a desire to do something.

Let me illustrate from actual facts:—Francis Xavier, the Jesuit missionary, was one of the great men to take Christianity to India. He must have had a wonderful personality, and been very winsome in his ways, and we know that his love for the Saviour was so great that wherever he went hundreds, nay, thousands of converts were made. The same was true of another man named Schwartz. This was the "Diffusive Method." Some years later, Carey went to India also; he commenced in a busy centre, by gathering a few men together, and teaching them thoroughly the principles of Christianity, while showing them the love of the Lord Jesus; then he sent them into the outlying places, to tell the glad story of redemption, while he trained another group, who in their turn were also sent out, and so on several times. This was the "Concentration Method."

Now what is the result of the work of these men? There is practically no trace left of the work of either Xavier or Schwartz. So soon as the charm of their personality was withdrawn, enthusiasm died, and now you would scarcely know that they had ever been to India. As we look at Carey's work, however, we find just the opposite; to-day men are reaping the fruit of it away back in remote villages, for, wherever any of his trained men have been, strong, true, life-long converts have been made. Carey's influence has practically spread all over India, and is, if anything, even stronger to-day than when he was alive.

This illustrates the difference between the talks and addresses of our evangelists, and the study circle method. The addresses are needed, and have their own place, which nothing can supersede, in arousing the initial interest; but they should be supplemented by the knowledge to be gained in the study circle, where you get eight people for eight consecutive weeks, studying missions in the soundest and most up-to-date educational method. These circles become the red-hot centres of enthusiasm, and when they disperse they diffuse the knowledge gained among their friends, as a fire diffuses heat in a room.

Mission study is making the denominations realise the necessity for unity at the home base as well as on the foreign field. We are pleading for unity,

therefore, let us help them by inviting them to our circles, and during the discussions show them that we can only unite on the Word of God.

The denominations are taking up mission study with activity, and are crowding out other things to make room for it, because they realise its power. Shall we keep behind them, and let other things take the precedence? We have eight trained leaders available, and only two are being used at the present moment. Some have been leading circles for the denominations because we have not enough to keep them going. If some of you could gather a circle together in your own home, or at the church before the Christian Endeavor Society meets, and let me know, a leader could be sent, and you would be doing a grand service for the Master. You know not how far-reaching it may be, or how many souls may be won through it eventually.

Listen to the results of one of the first circles held among our members in Sydney, in a private home. There were six in the circle, and as a direct outcome, one is now training for foreign work in the College of the Bible; another will go into training as soon as possible; a third has dedicated her life for China, and, if ever home circumstances permit, will offer for that needy field; a fourth was led to give the proceeds of a prized piece of jewellery to forward the work in India, and a fifth said she must give until she felt it. As an indirect result of this particular circle, a younger member of one of the families represented in it has dedicated his life to the foreign field if God so wills to use him. Can you not see how far-reaching that circle has been already? Why should we not have more like it? Will you help to start one in your home or the church of which you are a member?

A Remarkable Petition.

As a chance straw brought in by the rising tide of anti-saloon sentiment, the following petition drafted by the prisoners of the Eastern Penitentiary of Pennsylvania is significant:—

To the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly Met:

Your petitioners, representing the major portion of the inmates of the Eastern State Penitentiary of Pennsylvania, respectfully aver:

That they believe fully 70 per cent. of crime within the State is directly attributable to the excessive use of intoxicating liquors, and

That many of them have a personal knowledge of its debasing influence as exemplified in their own lives, and

That, believing if the sale of intoxicating liquors was prohibited by the enactment of laws by your honorable body, the effect would be to reduce crime at least 50 per cent., if not more, they therefore

Respectfully pray that you will favorably consider the introduction of any measure having for its object the curtailment of the sale of intoxicating liquors, and use the great power with which you are clothed to obtain the passage of an act to prohibit the sale of such intoxicating liquor anywhere within the bounds of the commonwealth of Pennsylvania.

We further pray that you will give due consideration to this petition, coming to you as a voluntary deed of a body of earnest men and women, acting entirely on their own initiative, without suggestion from others.

Out of a total of 1478 prisoners there confined, 1008 signed this petition. Their action was wholly voluntary. Warden McKenty said of the document:

It is the most unique and the most manly document ever sent from a penal institution. It is an appeal to decent men serving in the Legislature to come to the aid of unfortunates confined in this institution. Seventy per cent. of the prisoners claim that their downfall is due to rum. It is certainly a wonderful argument against the liquor traffic.

A prison paper, called the "Umpire," started the agitation, and letters from prisoners, telling pitiful stories of their downfall because of drink, began to flow in. The editor, a prisoner, started the petition with his own name. He says:

I am greatly pleased with results. It proves, and conclusively, too, that the great majority of State prison convicts were brought to ruin through the saloon evil. If the Legislature desires evidence, we are ready to supply witnesses. Think of it, 70 per cent. of the men here assert that rum caused their downfall. Think of the wrecked homes, broken-hearted mothers, wives and sisters.

This is a solar-plexus blow at the liquor evil so long nourished by our Government, yet men even dare to say, in the face of all this, that "there's money in it!"—*American "Christian Standard."*

Browning on Faith.

If you desire faith—then you've faith enough.
—*"Bishop Blougram's Apology."*

Faith may be, one agrees,
A touchstone for God's purposes.
—*"Easter Day."*

God! Thou art love! I build my faith on that.
—*"Paracelsus."*

Faith is my waking life;
One sleeps, indeed, and dreams at intervals,
We know, but waking's the main point with us,
And my provision's for life's waking part.

The sum of all is—yes, my doubt is great,
My faith's still greater, then my faith's enough.
—*"Bishop Blougram's Apology."*

How could I praise,
If such as I might understand.
—*"Johannes Agricola in Meditation."*

We, the better part
Have chosen, though 'twere only hope.
—*"Easter Day."*

Belief or unbelief
Bears upon life, determines its whole course,
Begins at its beginning.
—*"Bishop Blougram's Apology."*

The flesh I wear,
The earth I tread, are not more clear to me
Than my belief, explained to you or no.
—*"Paracelsus."*

A scientific faith's absurd,
—Frustrates the very end 'twas meant
To serve. So, I would rest content
With a mere probability,
But, probable; the chance must lie
Clear on one side—lie all in rough,
So long as there be just enough
To pin my faith to, though it hap
Only at points: from gap to gap
One hangs up a huge curtain so,
Grandly, nor seeks to have it go
Foldless and flat along the wall.
What care I if some interval
Of life less plainly may depend
On God? I'd hang there to the end.
—*"Easter Day."*

Here and There

The results of the Scriptural Examination held by the S.S. Union in South Australia will appear in our columns next week.

G. D. Wright, president of the S.A. Conference, left for W.A. last Saturday for a month's visit to his brother, H. Wright, of Perth.

Mrs. Henshelwood, for many years a faithful member of the church at Mildura, passed quietly away on October 3, after but a few days' illness.

We understand that J. Wiltshire, of Wallaroo, has accepted the invitation of the Mile End church and will commence his ministry there in January.

H. J. Horsell, of Croydon, S.A., met with an unpleasant accident, having his finger broken and rather badly smashed when sinking a bore recently.

Students of the College of the Bible have received some gifts of eggs and honey recently. They are grateful to the senders for their kind interest and practical sympathy.

H. Urquhart Rodger called at the Austral office on Tuesday *en route* from Queensland to West Australia. Bro. and Sister Rodger will labor with the church at Bunbury.

The annual demonstration of the College of the Bible will be held on Thursday evening, November 12. The closing session will be held and vacation will commence on November 13.

On another page will be found the results of the Victorian Bible School Examination. It should be explained that the names of those gaining certificates are not given in order of merit.

Interest in the School of Methods for Bible School Workers arranged by the Victorian Bible School Union remains unabated. 114 students have registered, and at the last session only three failed to attend.

No more important theme could be discussed than that listed for the Victorian church officers' quarterly meeting in Swanston-st. lecture hall on Monday, Oct. 19, at 8 p.m. There should be an extra large attendance.

Church secretaries are requested to forward Bible College offering as early as possible. The money may be sent either to W. C. Craigie, 265 Little Collins-st., Melbourne, or to Reg. Ennis, 45 Dandenong-road, Malvern.

A. J. Fischer, on Eyre Peninsula, will in future devote his time almost entirely to Tumbly Bay, Ungarra and Butler, with only occasional visits to other points. The field is far too large for one man, but the means are not at present forthcoming for another.

According to Karl Lehmann, Field Secretary of the United Society of Christian Endeavor, the Presbyterians lead in the number of C.E. Societies in U.S.A. "The Christian Church has the second largest number of societies, the Congregational third, the Baptist fourth."

At the monthly meeting of the Victorian Preachers' Association, held last week, it was unanimously resolved that the suggestion of the S.A. preachers, that the F. G. Dunn memorial take the form of a scholarship in the College of the Bible, be heartily endorsed.

Victorian Home Missionary collectors and treasurers of churches using duplex envelopes are reminded that the quarter ended on Sept. 30, and that the money in hand for Home Missions is needed badly by the Home Mission Treasurer. Will all concerned please act?

So many are out of work or otherwise unable to help much just now, that it behoves others to give more largely for local and missionary enterprises, or they will suffer a serious check, and a number of our poorly paid preachers will have to swell the ranks of the unemployed.

Linley Gordon delivered much appreciated addresses at Prahran and Lygon-st. last Lord's day.

Victorian church officers, don't fail to attend the quarterly meeting in Swanston-st. lecture hall on Monday, October 19, at 8 p.m., when A. P. Wilson will read a paper on "The Question of Drift in our Church Membership."

After a four years' engagement with the church at Palmerston North, under the Middle District, N.Z., Home Mission Committee, Bro. Lionel Johnston will be open for engagement in evangelistic work at the end of the present year. Bro. Johnston's address is 32 Pascal-st., Palmerston North, New Zealand.

All our readers are asked to consider carefully the appeal from the Acting Federal Executive which appears on page 691. No more appropriate memorial to F. G. Dunn could be proposed than that of a scholarship in the College of the Bible. Bro. Dunn was chairman of the College Board of Management from its inception until the day he was taken from us.

The sixty-ninth annual Conference of Churches of Christ in Great Britain and Ireland (co-operating for evangelistic purposes), was held in Wigan in August, about the time of the outbreak of the great war. The statistical statement showed that there are 199 churches, with a membership of 15,139. There are in the co-operation 175 Sunday Schools, with 18,749 scholars and 2083 teachers. The number of scholars added to the churches during the year was 452.

Appreciations of the work of Bro. M. Wood Green still come to hand. We cannot publish all that brethren have said. The Doncaster church sends its tribute: "The church at Doncaster desires to express its appreciation of the life and labors of Bro. M. Wood Green. In the early days of the church Bro. Green was instrumental in leading many souls to Christ, and of establishing the young cause in the district. He often walked from the city, a distance of ten miles, on a week-night to preach the gospel, and crowds of wood carters would come to hear his eloquent and stirring presentation of the old Jerusalem message. The influence of his work was far-reaching, and has proved to be permanent. Truly a great man has been called to rest from his labors, but his works live on."

Good letter-writing is God's letter-writing. And all the letters of one whose life is God's can be of that sort. Someone has offered the following little prayer "For Your Writing Table":

"Be present at this table, Lord,
Be here by my whole heart adored;
Each letter bless, and let it be
A little messenger for thee."

Every letter written by one whose whole heart is praising God at the time can go with God's special blessing. Even the briefest business notes, without necessarily a reference to anything but the business of the moment, can yet carry the subtle atmosphere of God's presence. Yet how often in our letter-writing we can, if we will, speak a direct word of cheer in the name of the Lord! May we all be such living epistles ourselves that our letters shall make it easier for others to live.—*Sunday School Times*.

The Executive of the Women's Conference of the Victorian Churches is making an appeal to every member in the State to contribute the sum of one shilling during October as a special gift to Home Missions. The following letter has been sent to every church: "To the Churches of Christ in Victoria.—Dear Brethren: Usually at this time of the year we have helped the Home Mission Committee of the general conference by holding a rally. This year it is proposed to abandon that effort, but there is a great need for funds for the work of extending the cause at home. We are asking one shilling from every member (brother and sister). Will you appoint some one to collect this small amount, who will send all contributions to our treasurer, Mrs. Hayward, 74 Cameron-st., Moreland, or Miss Rometsch, 59 St. Vincent-st., Albert Park? Will you please act as soon as possible, as we desire to hand over the total amount not later than November 1? Thanking you in an-

teicipation, Yours in loving service, Mrs. Chown, President; Louie Rometsch, Secretary." Contributions from isolated members also will be most thankfully received.

The *Japan Mail* has said that no single person has done as much as the missionary to bring foreigners and Japanese into closer intercourse.

The anti-opium campaign in China is now a pronounced success. Manchuria and eleven of the eighteen provinces forming China proper are declared to be free of opium, and the British Government, satisfied that this declaration is correct, has agreed that, according to a previous arrangement, no Indian opium hereafter shall be permitted to enter these provinces.

The Foreign Missions report of the British Conference contains the following, which will be of interest to the Australian brethren: "The offer to us of the Dudhi Mission Station in Mirzapur, India, by the London Missionary Society, who, unfortunately, felt compelled to make drastic financial retrenchment and withdraw their missionary, presented an unlooked-for and splendid opportunity of extending the work in Palamau and district, which our Bro. and Sister Pittman, pioneered by Bro. Paul Singh, have so well begun. The generous conditions on which the London Missionary Society offered the station to us overcame our hesitancy to undertake an additional financial burden, and we accepted it subject to the confirmation of the annual meeting. The property is all in good repair; the land is freehold and there are no burdens or rents. The London Missionary Society estimate the present value at £2000, and they have handsomely agreed to accept £500 for the whole, £250 to be paid this year and the balance in five annual instalments. There is a native church of sixty to seventy members, and the mission is in good working order with very hopeful prospects." The Conference passed a resolution approving of the committee's acceptance of the offer, and also of their sending two missionaries to Daltonganj, where Bro. and Sister G. P. Pittman are laboring, at an early date.

"It smacks of sectarianism." Thus mildly remarks A. C. Rankine, who forwards the following: In the columns of the *Spectator* of October 9, 1914, appears an article entitled, "Tasmanian Peregrinations." The writer, Chris. Mudd, gives an account of the beauties of the island and then refers to the people as follows: "The people of Tasmania are preponderantly English. This is why Methodism has such a good hold, and outnumbers the Presbyterian, Congregational and Baptist Churches put together. But if we are going to be fools and play the game of religious cosmopolitanism, and ignore the distinct features of Methodism—as has too often been the case in Victoria—the future will see our Church second to the Presbyterian. With characteristic cuteness, they are using our local preachers, manning the stations with ex-Methodists and proselytising in the most despicable manner. During my recent wanderings in Tasmania I have often said with indignation, 'Why don't they produce their own preachers and workers?' A manufacturing firm unable to train and produce its artisans, having to entice workers from other establishments would be held up to scorn. What we call churches are simply religious establishments, and they should certainly be on a higher moral platform than competing business firms. The leaders of our Methodism in Tasmania will have to be on their guard, as this sneaking practice is at work." Clearly there is yet need in the world for a plea for Christian unity.

IN MEMORIAM.

MOORE.—In loving memory of Robert Albert Moore, who entered into rest on October 19, 1894, aged 44 years.

—Inserted by E.M.

WANTED.

The Footscray Church invites correspondence from evangelist, re engagement.—H. Gladman, Secretary, 75 Victoria-st., Footscray, Vic.

The Society of Christian Endeavor.**THE FORGIVENESS OF SINS.**

October 18 to 24.

Daily Readings.

The nature of sin. John 8: 31-37; Jas. 5: 17; 1 John 3: 4-8.

The difficulty in the way of pardon. Heb. 10: 1-18.

The propitiation for sins. 1 John 1: 5; 2: 2.

Through Christ's blood. Coloss. 1: 1-14.

Atoning love. Rom. 5: 1-11.

The word of reconciliation. 2 Cor. 5: 14-21.

Topic.—The Forgiveness of Sins. Psalm 32: 1-5; 1 Tim. 1: 12-17.

To what abuses has this doctrine been exposed? Define justification, adoption and sanctification.

PHONE: CENTRAL 5038.

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