

"The Eccentricity of Christianity."

The supreme duty of the Christian is to follow Christ, who gave an example for our imitation. It is enough for the disciple to be as his Lord. The Apostle Paul found peculiar consolation in his severest trials in the thought that he was but reproducing the experience of the Lord Jesus.

Jesus charged with folly.

The Saviour both endured the contradiction of sinners against himself and was subject to the misunderstanding of his friends. His relatives, reports Mark, went on one occasion to arrest him, for, said they, "He is beside himself." These solicitous friends had heard rumors of teaching, claims to wonder-working power, appointment of apostles, thronging crowds who forgot food in their zealous enthusiasm. They heard, that is, of strange departures from the ordinary routine of religious life—and they concluded that there was only one explanation which would satisfactorily account for these innovations: Jesus was mad!

In one of his sermons Henry Drummond, referring to this view of Christ, said: "From the world's standpoint, the charge is true. It is useless to denounce this as a libel, a bitter, blasphemous calumny. It is not so—it is true. There was no alternative. Either he was the Christ, the Son of the living God, or he was beside himself. A holy life is always a phenomenon. The world knoweth it not. It is either supernatural or morbid."

Madness "is eccentricity—ec-centr-icity—having a different centre from other people." Life is chiefly a matter of centres. Knowing these, we can easily read characters. Round what do our lives revolve? It would be hard to put a more important question to ourselves. "When Jesus Christ came among men he found them nearly all revolving in one circle. There was but one centre to human life—self." Jesus came to do the Father's will; his life was centred in God.

The penalty of being understood.

Do men understand us? How worried we get when they do not! Yet should we not rather be alarmed if the man of the world finds nothing unusual in our conduct? "There is something wrong about your religion when the world does not think

it silly." The world is apt to think anything silly that does not conform to its standard. How do we meet the test? Can we say, "Therefore the world knoweth us not, because it knew him not"? To be conformed to the world is to be untrue to Christ. There is a strikingly true sentence in a book of J. N. Figgis: "After all, we are Christians not because our faith resembles that of other men, but because it does not." Better that the world should know us not than that Jesus should say, "I know you not."

There is no premium to be set on mere oddity. Paul was content to be regarded as a fool "for Christ's sake." If he were beside himself, it was to God. Christians can do silly things, for doing which they may rightly suffer. It is only when our adherence to Christ and loyalty to his truth lead us to be misrepresented and regarded as peculiar that we can rejoice in "the fellowship of his sufferings."

Heaven centred, not earth centred.

The difference between a Christian and a non-Christian is a difference of centres. The former has enthroned the Lord Jesus in his heart, so that in all things he has the pre-eminence. He seeks first the kingdom of God. The latter has put something of earth at the centre; his thoughts circle round self—his comfort or pleasure, his ambition or power, his home or kindred.

When we compare denominationalism with the Christianity enjoined by the New Testament, we see again that the difference is primarily one of centres. Christianity is heliocentric, centred on Christ the Sun of Righteousness; sectarianism is geocentric, sinning in that it puts at the centre something of human origin—e.g., a human "confession of faith" in the place of "the good confession," loyalty to a compendium of doctrine in the room of loyalty to the personal Christ. A good description of the Restoration movement has been given: Its distinctive peculiarity was that "it made Christ the centre of its religious faith and practice. It found him out on the circumference, so to speak, classified along with doctrinal speculations, and brought him to the centre and made him the object of faith, the source of all truth and all authority, and the bond of fellowship and unity."

Eccentric methods.

The methods of Christianity seem out of harmony with the world's way. Christ's choice of means runs counter to men's sense of the fitness of things. He chose things foolish, weak and base, to confound the wise and the mighty. No one but Jesus would have committed the world's conquest to a dozen poor Galileans. Yet we can see wisdom in the new method. If treasure is in earthen vessels, it is that the power may manifestly be of God.

The choice of a dynamic is singular. The world being what it is, we might marvel that a conquest of it by anything other than force was possible. Yet force is the very opposite of Christ's method of love. He who resorts wilfully to it virtually confesses that Jesus' way is a failure: he would re-echo the old cry, "He is beside himself." The world is to be conquered by love. The present state of the earth may suggest that such a view is foolish; but we as believers must assert that this is the case. Some do not hesitate to declare the futility of Christ's statement. In a war article in "The British Weekly," entitled "Has Corsica Conquered Galilee?" there is quoted "the newer imperative": "Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve." There are two opposing ideals in the world. There is the spirit of materialism, selfishness, brute force; over against this is the religion of love, the spirit of Jesus Christ. Is a man a Christian? You might almost decide the matter by the view he takes of the question as to which spirit will eventually win. It may be "eccentric" to believe in the supremacy of love, but we reflect that Christianity has ere this pitted itself against world forces and won; with confidence we await its future victory.

Editorial Notes

A Prosperous Church.

The First Christian Church at Canton, Ohio, is one of the most progressive congregations in the United States. Within the last twelve years, according to the "Christian Standard," the membership has grown from four hundred to thirty-four hundred. During this period over four thousand have been received into the church, all the special missions being conducted by the resident preacher with local helpers, the only outside assistance being that of song leaders. The Bible School, probably the largest in the world, has an enrolment of nearly six thousand, of which a tenth belong to the cradle roll. For the first six months of this year the average attendance was 2,898. This church accepts the apportionment of all the various benevolent and missionary enterprises of the brotherhood, supports Mrs. Macklin in China and T. F. Reaves in Argentina, and also conducts a prosperous mission among the foreign residents of the city. The preacher is P. H. Welsheimer, author of "A Bible School Vision," and an enthusiastic school worker.

War and Disease.

Judging from the cable news, the carnage of this war is on unprecedented lines. Never before have such tremendous hordes of men been mown down as by the destructive artillery now in use. But great as the loss of life in battle, it is questionable whether disease will not claim still more victims. The "Christian-Evangelist" points out that "in the South African War English armies lost 11,000 by disease as against 7,600 by bullets. In our Cuban War, short as it was, and with our famed sanitary regulations, disease outdid bullets. In the Crimean War 37 died in camp for every 10 killed by weapons." The advancement of sanitary science will prevent such an enormous loss as in the Crimea, but if the war is prolonged for a year or more, we may expect that the deaths by disease will equal or exceed those by arms. It will be simply impossible in battles lasting over days and even weeks to carry out all the sanitary requirements requisite to the preservation of health. Epidemics of enteric, or even typhus fever, may sweep away tens of thousands. The horrors of war are by no means confined to the sufferings of wounds inflicted in battle.

Christians and War.

The following from the pen of F. D. Kershner, president of the Texas Christian University, and editor of the "Department of Religious Problems" in the "Christian Standard," will meet with the endorsement of many of our readers: "There is absolutely nothing in the teachings of Jesus which gives the slightest encouragement to, or excuse for, human slaughter. When

Peter wanted to use armed defence in behalf of his Master, he was told to put up his sword, for 'they that take the sword shall perish with the sword.' The early Christians are on record as absolutely refusing to kill their fellow-men in battle. Tolstoi's analysis at this point is precisely correct. For centuries after the church was founded—up, indeed, almost to the time of Constantine—the Christians submitted patiently to being slaughtered rather than to engage in the wholesale butchery of war. It was only after pagan customs and ideals had completely changed the whole original programme of the church that we came to hear of 'crusades' and the frightful anomaly of 'Christian' princes staining their hands with blood in the name of Christ." Bro. Kershner goes on to suppose Paul or John Emperor of Germany to-day, and asks if any could imagine that in such circumstances there could be war. "He is a Christian, and he alone, who possesses the spirit of Christ; and the spirit of Christ is not one of slaughter or carnage, but one of infinite kindness, forgiveness and peace."

War and Drink.

The 30,000 Canadian troops now in England attract attention from the fact that the camp is conducted on strictly teetotal lines. Will this be the case with the Australians when they arrive? It is significant that throughout Great Britain all public house bars must now close at 10 o'clock under military law. This has been found necessary. But Russia has gone farther. Some time ago, by order of the Czar, all spirit shops were closed, and the decrease of crime has consequently been so marked that "His Majesty has now ordered the permanent prohibition of the Government sale of alcohol." As the Russian Government has a monopoly of the sale of intoxicants, this means, if we understand it aright, the entire prohibition of the drink traffic in that Empire of 180 millions. This is one of the most remarkable enactments of modern times, and finds a parallel only in the recent Chinese edict prohibiting the entire use of opium. As the Russians are heavy drinkers, the action of the Czar must effect a decided reformation, but at a cost of £90,000,000 annually. It remains to be seen whether, when the war is over, the want of money may not lead to the Government's resuming the degrading business, but it may be that the decided advantages of abstinence will be so marked as to lead to the perpetual prohibition of alcohol from the Empire. After all, the effects of the war are not exclusively evil. Kaiser William is credited with having declared to his army that "the nation that was most temperate would be the victor in future wars." If so, Russia should not be the vanquished in the present struggle.

American Sentiment.

A matter of interest to Australians is the attitude of Americans to the European war. It is said that during last century fully six millions of Germans emigrated to the United States, and it might be expected that public

opinion would be influenced by the presence of so large a German element. The "Christian-Evangelist," one of the leading religious weeklies, probably fairly represents public sentiment there in the following extract: "A century ago practically all the nations of Europe were united in battling for the overthrow of one country, France, and its peerless leader, Napoleon. This was accomplished, and Napoleon died in exile. To-day, practically all the nations of Europe are united against one country, Germany, and for the overthrow of her emperor, William II. It seems impossible that, even with his 'mailed fist,' he can conquer these mighty nations. Such a conquest on his part would mean that he would indeed become, as he evidently desires, the Emperor of Europe, and that all Western Europe would become subject to him. Such a thing is unthinkable." The motive of England in going into this war is stated by the "Evangelist" to be "defensive, the purpose being to protect herself against the inroads and arrogance of German imperialism and militarism." The "Christian Standard," another leading weekly, says: "It is as difficult to keep high, æsthetic culture free from the defilement of carnal lusts as it is to keep high intellectual culture from the blight of agnosticism and atheism. It is not fortuitous that the German universities are the very source and centre of the self-glorifying militarism that dominates the government of that great people. If this horrid war was not 'made in Germany' it could not have been made without Germany, and without the inspiration and influence of the circles of highest culture in that most highly cultured land." The American religious press is not likely to be biased in any direction but that of justice on this matter.

The Blessed Company.

God never meant us to be separated

From one another, in our work and thought;
Spirits that share his Spirit he has mated,

That so his loving purpose may be wrought,
His gracious will be done

In earth and heaven, as one.
O blessed company of all the true—
His holy church—may I belong to you?

Ye are his people; but around you slumber
The hosts of God your summons must arouse
To join the multitude no man can number;
Even in their dreams they whisper now the vows

Their happy lips will take
When they to him awake.
Ye, through whom every day his breath anew
Creates his worlds, let me belong to you!

Thou, Father, hast made every man a brother
To every other man, and in thy Son
Renewest the bond; if we despise each other

We scorn thee, in whose eyes all souls are one.
Ye heirs disguised, look up!
Drink from the royal cup!
Your grimy robes his form is outlined through:
It is his flesh and blood I share with you.

His church—it is the home of every spirit
That looked and longed for him before he came;
That hears God's voice now, or shall ever hear it;
Through the dire discord of earth's outcast shame.

He knoweth who are his:
His seal upon them is.
O scattered, wandering flock! O loyal few!
One Shepherd claims us! I belong to you!
—Lucy Larcom.

The Bible as a Factor in Progress.

H. E. Knott.

In the days of King Josiah the neglected temple was being repaired. This led to the discovery of a book. It was read by the king. He was much impressed, and called for a general meeting of his people to consider it. It created a sensation. A wave of reform swept over the nation, idols were destroyed, and wickedness everywhere was stamped out.

This event in Israel's history has been repeated many times in the life of other peoples. The Bible cannot, indeed, be dissociated from liberty, progress and reform. When John Wyclif discovered the book and translated it, a new era of English history began, and a tide of intellectual, moral, and spiritual life swept the country. Green, in his "Shorter History of England," when describing the change and progress in the time of Queen Elizabeth, says: "England became the people of a book, and that book was the Bible." The advocates of freedom and progress will never be able to do too much honor to this, the greatest influence the world has ever had for advancing the cause of liberty, while at the same time preserving it from degenerating into license.

The history of the Bible tells its own story. The people who have always endeavored to suppress it show the nature of its influence. Who have been its most bitter opponents all along the ages? Are they the democratic or progressive element of society? No, not these, but the prince, the priest, and the privileged party. And why this opposition? Because it was fatal to their position. Tyrants have always feared this instrument of liberty. So when in 1398 Wyclif sent out his translation of the Prodigal Son in the vernacular, the fear of barons and oppressors was aroused, and the pale, thin, kindly old scholar was called before the court and tried for translating the Bible into the English tongue, because, said they, "you are casting pearls before swine." The fact was they wanted all the pearls for themselves. But the indefatigable old man remained at his task, until one day he dropped in his pulpit and was carried to his library to die.

"Fortunately," said the priests and the rulers, "Wyclif's translation is written out by hand, and only a few copies exist." These copies were searched for and burned, and the Council of Constance ordered his body to be exhumed and burned at the stake, and the ashes cast upon the river Severn.

In 1524 Cambridge University fostered a worthy successor to Wyclif. A young man by the name of Tyndale was having his hungry mind fed by Erasmus with the story of the Gospels in the Greek. His interest in the work increased. Secretly he sought out a copy of the Scriptures, and began the work of translation. He declared that if God spared his life "ere many years he would cause the boy that driveth the plow to know more of the Scriptures than he did." Before

he had finished the Gospels, English spies were on his track. Hastily hiding his manuscripts, he fled to Switzerland, then to Holland, and was followed all over Europe. He lived in garrets, exiled from his friends, and toiled day and night, till he succeeded in translating and having printed his Bible. Then he concealed them in sawdust, in bales of silk, and in bundles of old rags, until the Bible became the possession of the people of England. Finally he was trapped by a spy, to whom in his guilelessness he told the story of his conversion. They cast him into prison, and condemned him to die. When the executioner came, and was about to strangle him for his illegal work, he prayed, saying, "Oh, God, open thou the king of England's eyes."

So the Bible with its doctrine of the equality of man contained unwelcome truth for the tyrant and the oppressor. It said the world was fitted up by God for all his earthly children, and that it contained enough and to spare. It taught that the Emperor and the slave alike are made in the image of God and that all are brethren. The Bible, too, possessed a subtle attraction, not found in books of political or social science, that might introduce principles equally derogatory to the privileged classes. It drew men by its themes. It told of human sorrow and how to meet it, of God and how to know him, of life eternal and how to find it. This unique quality made the Bible stand out from all other literature. It supplies man's need. It is bread to the hungry. It is a lamp to the feet. It gives man a hope in death.

In the narrower realm of the religious world, also, the influence of the Bible on progress is very marked. The growth or decay of any religious body bears a very close relation to their appreciation and emphasis of this book. Thus Peake could well say: "The influences which effect the one inevitably act on the other." While lamenting widespread indifference to religion, the same writer also says: "One of the most ominous signs in the life of the churches at the present time is the ignorance of Scripture that meets us on every hand." And again, "The consequences of this neglect are disastrous. It is unquestionable that neglect of the Bible is co-incidental with a lowered spiritual vitality." These statements are borne out in history. All the great religious movements of the past have resulted from and been maintained by an unusual interest in the study of God's Word. Wherever there arises a great man or a great people, filled with spiritual power, making great conquests for Christ, we find behind it this silent influence. When the first dim light, like the twinkling of a star, flashed from the darkness of the middle ages, we find the Bible was the cause. The Albigenses and the Waldenses guided by God's Word, gave an impetus to Christian thinking and moral

living. The people of their day gladly heard their message, willingly received it, and in a life of devotion and consecration showed how welcome the truths of Scripture were to them.

Luther found an old Bible in a convent at Erfurt. It set him on fire with a new ambition, and gave him the courage of a hero. Having once put aside the authority of the church, there was for him no other rock but the sacred writings. So he declared: "We must take heed to the Word of God with a greater care than to all the intellects of men and of angels." And when before the Diet of Worms, and asked to recant, his reply was: "I must allow my conscience to be controlled by God's Word. Recant I can not and will not, for it is hazardous and dishonorable to act against one's conscience." Such sentiments have been the life of the church from the Reformation till the present, and the highest form of consecration has always had its roots in this conviction concerning the Word of God.

How rapid has been the development of Christianity since the toils and sacrifices of men have supplied the world with this book! Even the divisions in Protestant ranks give us further evidence of the part the Bible has played in the success of any religious body. The measure of progress in the various sections of Christendom has been largely the measure of their emphasis on the authority of the Scriptures. The same cause still produces the same results both negatively and positively. While we emphasise the value of the Scriptures and make them fundamental in our life and work, we can expect vitality and progress, and when we minimise them we can look for stagnation and decay. We have in the New Testament the messages of Peter and Paul, as in substance they delivered them. No one can doubt the aggressiveness and progressiveness of their work. The people "hearing, believed, and were baptised." "The Lord added to the church daily such as should be saved." These seem very natural reports of their work, and just what we would expect from the nature of their message and the way they pressed people to make a decision. To be truly Christian and to expect these results, we must offer to the world the same cure for the same disease as did the apostles. This means success. Stimulants there may be that will excite temporarily, but all history teaches, and all experience verifies the fact, that the Scriptural method is the only avenue of permanent progress and the only guarantee of final success. With progress as our objective, may the "assured results" of history, and the unmistakable evidence of experience guide us toward the attainment of our goal.

How does the soul grow? Not all in a minute. Now it may lose ground, and now it may win it; Now it resolves, and again the will faileth; Now it rejoiceth, and now it bewaileth; Now its hopes fructify, then they are blighted; Now it walks sunnily, now gropes benighted. Fed by discouragements, taught by disaster, So it goes forward, now slower, now faster, Till, all the pain past, and failures made whole, It is full-grown, and the Lord rules the soul.

—Susan Coolidge.

The Challenge of the World to the Church To-day.

2 Cor. 2: 16.

Jas. E. Thomas.

(Continued.)

The next personal question that we must ask is

What is the Church Really Doing in Answer to this Challenge?

It is a pleasing thing to tabulate victories. The pillars and arches of ancient conquerors contain only the records of victories. We are not without comfort in this, for a great deal has been done. We are living now in the days of awakening. The last century has been a great missionary era. Never was there a time in which more countries have been entered for Christ and more brave workers toiling on the mission field. The records of politics, education, commercial enterprise, philanthropy and religion tell the names of great men, and the greatest of these have been in the church. Jefferson based the constitution of the United States upon what he believed the Bible taught. Lincoln, Garfield, Harrison, McKinley and Wilson were great Christians as well as statesmen. The church gave Gladstone, Wilberforce and Lloyd George to England. The scroll of fame is filled with the records of great Christian soldiers like Gordon, Havelock and Lord Roberts. The great benefactors of humanity in every walk are mostly Christians. The church is contributing to the world orphanages, hospitals, schools and Christian colleges. Whatever hostile critics may say, they have never competed with the church in the deeds that make for the blessing and help of men. However little the work accomplished, it has been done by the church in the name of her Lord. Every known country has been entered, and the church has gone unto all nations as the handmaid of good government, and the harbinger of prosperous development. We need never plead guilty to the charge that the church has done nothing. When, however, we have said all, we must confess that we are unprofitable servants. There is so much still to do. There is really very little being done by the majority; it is rather the consecrated zeal of a few. Thousands stand idly by, and Jesus says to them, "Why stand ye all the day idle?" There is much land to be possessed, but we are like the spies of old, afraid of the giants. Perhaps we have been guilty of self-satisfaction, and living rather on the achievements of others than what we personally do ourselves. The question is not what the church is doing, but what are the individuals doing that compose it? Not what have we done, but have we done our best? Not have we done much, but have we done all we could? The unfortunate condition is that we have compromised too often with the materialism and worldliness of the age, and have forgotten or failed to use our influence in the accom-

plishment of our divine mission. Sometimes we have been too busy about lesser things and have not put the emphasis on the most important work we have to do. The church has been living at ease, and too often leaving the great things that need to be done to other organisations. These have all their place, but the greatest organisation for the helping of mankind is the church of God. There is a sufficient message and a divinely founded church.

We may now ask ourselves

What the Church Needs to Do.

in order to answer this clamant appeal and challenge that comes to her from the world. We have the message and the means, but we as yet lack the personal devotion and sacrificial service that is essential to the fulfilment of our divinely-given mission.

1. We need an education as to the possibilities and opportunities of the church of Jesus Christ. We may express our need in the word vision. We need to lift up our eyes upon the fields whitened unto harvest. We have been too self-satisfied, and praised ourselves for what others have done. We have limited the mission of the church and considered only the preaching function of the church. We are to be teachers, seekers after men, succoring the fainting, lifting the fallen, leading the lost back again to the Father's house. The social problems are ours. It is the business of the church to permeate society with the leaven of righteousness and to purify it with the healing power of the gospel of Christ. Every drinking shop is a challenge to the church; every gambling den, every house of impurity, every pitfall of the young or menace of society is a challenge to the church. The only organisation ever established by Christ for the spreading of truth, the reflecting of the light, the comforting of the broken hearted and the transforming of the world is the church of his own purchase. If the church fails, who is to answer the call? If the church does not answer the challenge, who is going to fight the battle? Our work is in factory, shop, and lowly cottage; and as well in the highest place in the land. There must be no place in this world that needs him where the message of Christ is not made known. How can we be satisfied? How can we rest in a world of work? How can we say we have had our day and will leave the work to others when this overwhelming task still confronts us as Christians? We need not a new message, we have the all-sufficient gospel, but we need to change and remodel our methods and be willing even in our conservatism to do anything that will help us to heal the sores of the world. The chief thing that led Christ to Calvary was the know-

ledge of a lost world, and a compassion that was sealed by his blood for its salvation. If we are seized with the awfulness of a world of sin, and of its dire needs, we shall cease many of our little bickerings that really do not help and go with an unquenchable enthusiasm into the task that is before us.

2. We must have as an outcome of our vision a deeper spiritual consecration. We are too materialistic in the church to-day. Our best is divided. We believe God to be worthy of our best, and that Christ has a right to our all, but we have not surrendered our all to him. We are making our own plans instead of entering into his planning. There is so much of this world in us that we count for such a small spiritual force in the world. When we come to the place of power we will be vitalised with a force that will count for a mighty influence in the world. The sad fact is that we are lacking on the spiritual side. The need of the church is not for more members, though that would be a great factor in our progress, but we need a more whole-hearted abandon and consecration to the Christ-like life among the members we have. We are like the rich young ruler, theoretically correct, but that which keeps us from Christ is still in our lives, and we need to give all up to and for him. Henry Martyn said as he stood upon the burning sand of a foreign shore, "Lord, let me burn out for thee!" and his life was given in holy service. David Brainerd, Coleridge, Patteson, did even more to win men by their lives than by their preaching. Power is indefinable. We only know it by its result. So the unseen and almost immeasurable power of a spirit-filled life can only be described by its effect. We have a potential force in the church that has never reached its highest level. We shall be more than conquerors through him that loved us, but our lives must be filled with Christ and his spirit, and given wholly to him if we are to fully answer the world's challenge to the life of the church. In a world of conflict and unrest we must take time to receive a spiritual infilling and equipment in the presence chamber of God.

3. With all this spiritual equipment of vision and power we need an active, united and aggressive evangelism. The gospel has still its ancient and saving power. No mass movement can take place before the efforts of the individual become concentrated on the definite salvation of souls. The church has lost its power when its ideal has been anything less than the saving of men and women for Christ. We must unite in every way to pursue the plan of Jesus for the evangelisation of the world. Robert E. Speer said, "A divided church can never save a world." We shall become more united as we enter more heartily into the supreme business of saving souls. John R. Mott said, "The only thing that will save the church from the imminent perils of the growing luxury of materialism is the putting forth of all its powers on behalf of the world without Christ." All organisation will be ineffectual unless it is for the saving and keeping of men, and no society or ma-

chinery can take the place of the faithful and fervent preaching of the gospel. There is no time or excuse for the striving after traditions and superstitions that mean so little in the world. The dogmas of men can never transform their fellows. The hour has come for the moving of the great forces of righteousness and the triumph of our Saviour King. Let us not stop along the way to wrangle or to air our little creeds, but taking Christ as supreme and his gospel as all sufficient, it is imperative that we unitedly hasten on the business of our King. As J. G. Greenough puts it finely, "The cross is still the salt that saves our civilisation from decomposition. It is the gathering point, the focus, the source of all that elevates the thought and preserves the hope of the present time." Too often we falter because we fear the onslaught of unbelief, materialism and rationalism. We grow timid, and suppose that our message is insufficient and our cause will fail. We want to get back again to the days of Whitfield, Wesley, or Knox. We need to get back even further to the victorious days of Paul, the

prince of all preachers. We need to come back in simple faith to the commission of our Lord and Saviour himself, and we shall learn again that his power and his gospel are all sufficient for all men in all ages in heaven and on earth. Here is the only gospel for a world of sin, and the only foundation for doubting, despairing and degraded men. However fierce the battle rages, he at last shall win the battle. We need not despair because of the pleasure-loving and godless days in which we live. God is not without a witness. The signs of victory are still with us. The arm of God is not shortened. Christ Jesus is still the same. The gospel is enough for now and always, and Jesus still saves and transforms men. We need no other message. The church is great enough, the gospel is powerful enough, and it only needs that we be optimistic, consecrated, aggressive and faithful enough to the mission of the church, and by the power of the never changing redemptive plan of Christ the church will answer every challenge, and triumph in the strength of her Lord.

their sandals so that they might stand steadfastly. Many an army has been worsted because of the faultiness of its foot-gear. "Stand therefore, . . . having shod your feet with the preparation of the gospel of peace" (R.V.). It is well to have a suitable place to stand on—a precious promise or a heartening precept, a glorious doctrine or a bright example, a sweet reward or a firm resolve. If you are not sure of your standing in Christ, you will be an easy prey to the adversary. If you are not firmly rooted and grounded in the things of God, you can hardly hope to stand in the evil day.

So, by all means, get right on all such matters, that you may have firm foothold. See to the spikes in your shoes; they need sharpening not infrequently. See also to the ground you tread on. Get out of the morass. "Stand firm, every one!"

4.—Draw out your sword.

Christ Jesus was in all points tempted like as we are, yet without sin. How did he prevail? He parried the thrusts of his foe by using "the sword of the Spirit, which is the Word of God." Go thou and do likewise. The tactics of our Leader are worthy of our imitation. Satan cites Scripture for his purpose, I know, and cites it incorrectly, too; but he doesn't like to have us quote it.

When Christian had his "dreadful fall" and lost his sword, Apollyon said, "I am sure of thee now." And doubtless the combat would have ended so, had not the despairing pilgrim recovered his weapon. "But, as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, 'Rejoice not against me, O mine enemy! when I fall, I shall arise,' and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian, perceiving that, made at him again, saying, 'Nay, in all these things we are more than conquerors, through him that loved us.' And with that Apollyon spread forth his wings, and sped him away, that Christian saw him no more."

It was his "two-edged sword" that won the fight. At thought of it the weary warrior smiled indeed and looked upward. Then also did he sing the high praises of God his Deliverer; and, seeing that it was "by dint of sword" that he had conquered, he addressed himself to his journey, after refreshment, "with his sword drawn in his hand, for he said, 'I know not but some other enemy may be at hand.'"

Take that precaution, I pray you. Hide the Word of God in your heart. Have the Scriptures at your fingers' ends. Wield the sword of the Spirit with both hands bravely. There is none like it. And there is for you a promise full of exceeding comfort; it would serve as a battle-cry—"Resist the devil, and he will flee from you."—*Thomas Spurgeon*.

How to Overcome Temptation.

Let me talk very plainly and practically on this all-important theme, and may God graciously use the message to succour some poor, tempted soul. My advice is fourfold.

1.—Screw up your courage.

If you make up your mind that you are bound to be beaten, you will probably get the worst of it. You will, indeed, deserve to. Such lack of moral courage is discreditable to you. Such want of faith is dishonoring to God.

Why should you fail? If you are a child of God, there is every reason why you should not. He has promised to keep the feet of his saints, and to perfect that which concerneth them. He is able to save to the uttermost, which means not so much that he lifts from deepest depths as that he keeps and strengthens and saves all the time, and to the very end. Hope thou in God. Thou shalt yet praise him. He is the health of thy countenance and thy God.

Never say, with fainting David, "I shall now perish one day by the hand of Saul." How could he talk such nonsense, when he had been called from the sheepcotes and promised the throne? You do much to ensure defeat by anticipating it. You weaken your arm by cherishing unbelief in your heart. You give the devil a tremendous advantage by expecting that he will trample you in the dust. "Neither give place to the devil." You—not he—are to be the conqueror. "Greater is he that is in you than he that is in the world." Wherefore be of good courage and play the man.

This new temptation may be a severer test than any you have yet endured. Meet it,

therefore, with greater courage. This is your opportunity to glorify God, and to stablsh your soul, and to deal the devil a crushing blow. You are not doomed to go under. On the contrary, "the God of peace shall bruise Satan under your feet shortly."

"For the Lion of Judah shall break every chain, And give us the victory again and again."

2.—Lift up your heart.

Lift it up in earnest and believing prayer. It is not cowardly to cry for help. Courage for the conflict is necessary, but it is not sufficient. Have the courage to admit your need of aid from above, and cry mightily to the God of all grace. When you see the temptation approaching, send off post-haste for reinforcements. God has permitted the use of ejaculatory prayer on this very account. No set form is needed, and no specially appropriate attitude is required. "Help, Lord!" "Lord, save me!"—such short cries suffice; nay, a sigh or a groan is all that is possible at times. He waits to be gracious. He is a very present help in every time of trouble. If you cry unto God in the battle, he will fight for you, and that spells victory.

Therefore do not forget to pray. Dream not that you can manage without heavenly help, nor fancy that prayer is vain. "Ask, and ye shall receive." The victory is almost yours if you enter the battle with a prayer. Then you need no longer fear, for it is true enough that

"Satan trembles when he sees
The weakest saint upon his knees."

3.—Set down your feet.

A firm foothold is an immense advantage. The ancient Roman soldiers had spikes in

Precious Passages of the Word

No. 3.

T. J. Gore.

When Paul wrote the letter to the church in Rome the clouds and the persecution of God's people were at their height and had reached its depth. To say that Nero was on the throne is to say that Christians needed all the encouragement it was possible for them to have from the great apostle who loved them so dearly and longed so much to see them in the flesh. He sets himself to write this letter to develop the great plan of redemptive grace, and to encourage Christians in Rome and throughout the ages, by a full revelation of the mind and heart of the great Father. We may note that in the eighth chapter Paul develops five splendid encouragements. The *first* in verses 16, 17, the witness of the Spirit that the Christians were the children of God. The *second* a comparison of present sufferings with future glory (verse 18). The *third* encouragement the Spirit's help in deepest sorrow. When all human aid seems of no avail, the Holy Spirit helps the soul in the sorrow that is beyond human sympathy (verses 26, 27). When we do not know what we should pray for as we ought, the Spirit helps our infirmities. In the deep groanings of the soul, the Spirit helps. When the child of God was to be thrown to the lions, the soul was beyond all human aid, and only groanings which could not be uttered remained. I wish to dwell specially in this paper on the *fourth* encouragement, found in verse 28, "And we know that all things work together for good to them that love God, who are the called according to his purpose." Before I enter into the development of this passage, I will look at its splendid setting. The next two verses place before us God's great provision for his children. His foreknowledge and predestination had to do with the image of his Son, that he might be the first-born among many brethren. God has predestined his people to be like Christ, and that he should be a brother among them. Then to be God's children they must be called, and so the call has gone out to the countries of the world, and through the years as they have come and gone.

Then comes the glorious privilege of being justified before God, of getting right with God, of having forgiveness in his sight, of having sins blotted out. Then comes the magnificent certainty of entering the glory land. "Whom he justified them he also glorified." No wonder Paul says, "What shall we say then to these things? If God be for us who can be against us?" That is, the opposition cannot prevail. The great battle of life can and must result in victory. I specially desire to dwell now on the *fourth* encouragement, which is very beautiful and, though sometimes misunderstood, is very precious. The great truth which permeates it has been manifest in the history of God's people throughout the ages. "All things work together for good to those who

love God." We may ask what is embraced by the all things. Are we to understand that all the experiences of God's children, the trials, the sorrows, in fact all things which come into their life work for good to them? So I understand the passage. Some say we cannot see how that can be. Of course we cannot. Paul says, "We walk by faith, not by sight."

Sight is limited. Faith is unlimited. Sight is of short duration. Faith abides for ever—is everlasting. "And now abide faith, hope and love, these three." These are great principles which are not confined to this world, but are everlasting. It is easy to understand how the soul may, in its sorrow, say, I cannot see how my great sufferings work for good. It is not a question of sight. It is one of faith. God has said they do work together, and whether we see it or not, does not alter the fact. The preciousness of this passage does not lie in what some take it to be, a splendid promise of God. Yet the promises are exceeding great and precious. If the passage read "All things *shall* work together for good," it would have been a promise, and would have been exceeding great and precious. As it stands it is more precious. It is one of God's great facts which stands, like some lofty mountain, immovable. It is not for the future alone, but embraces the present. It is not *shall* work, but *is working*. We are getting now into the preciousness of this passage.

When the soul is filled with trouble, and the future is dark, there and then the work is going on, the work of blessing. Paul's experience in the jail at Philippi he knew was for his good. The Father's presence, the Saviour's upholding power was there, and he sang God's praises there and then, and did not wait for the falling walls and the great deliverance. Again, in his experience, he was made to feel that this was a fact, and not a promise. When he earnestly and three times prayed the Lord Jesus to remove the thorn which troubled him; the Saviour sets before him in his refusal that his presence at all times was sufficient. "My grace is sufficient for thee; for my strength is made perfect in weakness." In fact the passage may be rendered "All things *do work, are working, together for good*." We are thankful for the word *together*. What a beautiful picture of the providence of God. The all things are not working, some in one way, and some in another, but all together for good and not evil to those who love God.

We may find a splendid illustration of this passage in the life and trials of the father of all believers, Abraham. The great Father of all chose to lead him into deeper waters than any other man was ever led or ever will be led again. God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of

Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22: 2). Abraham at once started along the path of obedience. Can any one see how the events of this trial can possibly work for good? Abraham could not see, but he could believe, and he could realise that all was well. His thoughts as he moved toward the land of Moriah have not remained locked up in his own heart. He was trying to think of some way out of this seemingly terrible chapter in his life. Yet he never doubted. He moved along that journey with supreme trust in his heart, and living in the splendid truth "All things work together for good to them that love God." In Hebrews 11: 19, we have the picture that was flashing across Abraham's mind in all that fateful journey. By faith he offered up Isaac, "accounting, thinking, believing that God would immediately raise him from the dead," "from whence he received him in a figure." In his wonderful ecstatic faith the whole scene of the offering was before him, and with great joy he saw Isaac come back from the dead. Thus Abraham in the long, long ago was privileged to enter fully and joyfully into the great and precious truth, "All things work together for good to them that love God." He was spared the pain and the sorrow, and the father took his son home again. "God's ways are not our ways, and his thoughts are not our thoughts," yet we may move through life rejoicing that "All things work together for good to them that love God."

This Is My Friend.

Let me tell you how I made his acquaintance.

I had heard much of him, but took no heed.

He sent daily gifts and presents, but I never thanked him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving, and in peril every hour, and he offered me shelter and comfort and food and safety, but I was ungrateful still.

At last he crossed my path, and with tears in his eyes he besought me, saying: "Come and abide with me."

Let me tell you how he treats me now:

He supplies all my wants.

He gives me more than I dare ask.

He anticipates my every need.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of him:

He is as good as he is great.

His love is as ardent as it is true.

He is as lavish of his promises as he is faithful in keeping them.

He is as jealous of my love as he is deserv-ing of it.

I am in all things his debtor, but he bids me call him friend.

—From an Old English Manuscript.

Jesus and Peter.

Sunday School Lesson for November 15, Mark 14: 27-31, 53, 54, 66-72.

Horace Kingsbury.

"If a vote were taken as to the most popular apostle, Peter would get a majority. He flames with contradictions, and yet we seem to understand him best of all. He visits very often in a little house called 'Myself' which stands hard by the dusty highway of life. Without his enthusiasm, his candour, his blunders and new starts, the gospel stories would have been poorer."

A rock-man.

Andrew brought his brother Simon to Jesus. And when Jesus beheld him, he said, "Thou art Simon the son of Jona, thou shalt be called Cephas," which is by interpretation, a stone. "Simon was the soft stone like the building stone when it is first taken from certain quarries in Ohio, easily carved into any desirable form, but which soon becomes a hard rock fit for building cathedrals and libraries and homes. Then it has become Peter. Beneath the shifting sands of impulse lay the solid rock of a possible character that nothing could move from its firm foundation. Jesus saw the true nature and possibilities of Peter."

A lover of Christ.

Peter was a Galilean fisherman when he first met Jesus, but under new influences he soon became a fisher of men. In the lists of the twelve, Peter's name invariably stands first. His natural characteristics fitted him for leadership, and also exposed him to danger. At heart, however, he was sincere and true. He "made many mistakes and errors, but almost always they were faults in connection with virtues." Soon we shall hear him denying his Lord, but if we isolate this act, and try from it to gauge this good man's character, we shall sadly miss the truth. Let us not be too hasty and harsh in our criticism of Peter. If he did deny his Lord, he was first to recognise his messiahship and divinity. If he did deny his Lord, Jesus seemed to want him near in the great crises of his life. And if he did deny his Lord, he pledged the allegiance of the twelve when others were forsaking him, and brought genuine comfort to his heavy heart when he said, "We believe and are sure that thou art that Christ, the Son of the living God." We can safely say that if John was the disciple whom Jesus loved, Peter was the disciple who loved Jesus.

Boasting.

Poor Peter overestimated his own strength with disastrous consequences. We are about to witness the collapse of self-confidence. In the upper room where the disciples had made ready the passover, Jesus bethought the melancholy story of the coming betrayal. Most of those sad hearts were hurt when the Master said, "One of you which eateth with me shall betray me," and one by

one they asked him, "Is it I?" "Is it I?" It would have been like Peter to speak *then* some reassuring word to Jesus, but his opportunity soon came. Supper being over, the company left the upper room, but not their gloomy thoughts. And Jesus said unto them, "All ye shall be offended because of me this night." But Peter said unto him, "Although all shall be offended, yet will not I." And Jesus said unto him, "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But Peter spoke the more vehemently, "If I should die with thee, I will not deny thee in any wise." Ah, Peter! "Be humble or you'll stumble!"

Sleeping for sorrow.

And they came to a place which was named Gethsemane, and he said to his disciples, "Sit ye here, while I shall pray." It would seem that most of the disciples were left at the entrance to the garden, while Jesus, with Peter, James and John, went inside to pray. Then came an outburst of confidence, and Jesus told the favored three how sorrowful was his soul—"exceeding sorrowful unto death." In view of all this he made his touching request that they should tarry near and watch while he went to commune with his Father. We know the sad sequel: he found them sleeping. But did you ever notice the directness of the Master's address to Peter? "Simon, sleepest thou? Couldst not thou watch one hour?" Boasting one moment and sleeping the next, yet the kind Master said, "The spirit truly is ready, but the flesh is weak."

Following afar off.

The betrayer came, and the Christ was arrested. And when the disciples saw that Jesus offered no resistance, but yielded himself up, "they all forsook him and fled." It was a natural impulse. Peter had tried to defend Jesus, and had struck a hard blow at one of the more aggressive of that "great multitude with swords and staves," but Jesus had almost rebuked him for his well-meant act. Now, what more could he do? But it did seem cowardly to be running away, for down in his heart of hearts he did love Jesus. So his pace slackened, and then he stopped, and then he turned about, and seeing Jesus in the distance, he "followed him afar off." And just there he made his mistake. What would you have done? What would I have done? Perhaps we would not have followed him at all. But Peter followed afar off, and this portended the coming of worse things.

Sitting with the enemy.

It was through the good offices of John, who was known in the high priest's house, that Peter was admitted. In his endeavor

to conceal his identity, he does not seem to have manifested any great interest in the trial that was proceeding. "He sat with the servants, and warmed himself at the fire." But as Stalker well says, "It is always dangerous when a follower of Christ is sitting among Christ's enemies without letting it be known what he is." Peter was in the danger zone. How out of place he must have felt when those officers referred to the brave blow which one of the followers of Jesus struck at one of their own number! And how he must have cowered before every pair of eyes that looked his way! He was out of his element, and he felt like some twentieth century Christians feel when they sit around the fires that have been kindled by the enemies of our Lord. "Blessed is the man that sitteth not in the seat of the scornful."

Denying Jesus.

Three times over Peter denied any knowledge of Jesus. Having denied once, it was comparatively easy to do it again and again. And the third time "he began to curse and to swear, saying, I know not this man of whom ye speak." This was the last headlong miserable plunge. "The legitimate inference is that in the rough days of his fisherman's life, when the nets got entangled perhaps, or the right wind would not blow, Peter had come out many a time with an oath to keep his passion cool. And now, after years of devoted fellowship with Christ, the stain is still so black upon his soul that he curses in the very presence of his Lord." "The swearing word was the accident of a temperament, but the denial was the sin of a soul." Luke writes, "And immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter." Their eyes met—that was all; but that was enough. And Peter remembered the word of the Lord, and he went out, and wept bitterly.

"A fall is a signal to rise."

Our text leaves Peter weeping, but this study would be incomplete without a brief reference to his restoration. Suffice it to say that Jesus loved him notwithstanding all, and when the opportune moment came, he was restored to favor. "There are a thousand ways of falling; only one of rising again." Jesus gave Peter another chance, and he responded nobly.

"A man named Peter stumbled bad,
Lost all the love he ever had,
Fouled his own soul's divinely spring,
Cursed, swore, and all that sort of thing:
He got another chance, and then
Reached the far goal of God-like men."

"It is not the making of mistakes that makes a man, but it is the wise use of mistakes that enables a man to be made." It will help us to remember that while the past is irrevocable, the future is improvable. "The question which God asks the sinner is not, 'What have you done?' but, 'What will you do now?' The decisive question with each one of us will be, not, 'Did you sin?' but, 'What did you do after you sinned?'"

The Family Altar

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

THE LARGER LIFE.

The world is not large enough, and the earthly life is not long enough for the development of a human soul. One of the first evidences of this is in the imagination, even in childhood. How it lifts the roof and widens the walls and broadens the horizon of life. And when we grow older and realise the strength of manhood and womanhood, it is still the same. No amount of knowledge or power or fame or wealth can satisfy us. And when we are old our dissatisfaction grows greater, and our yearnings for something which the earth can not give becomes a consuming passion. No hungry man ever yearned for bread, and no thirsty man for water, with half the intensity of the soul's longing for the larger life. Surely a good God, who gave us these desires, will not mock us, but will gratify them to the fullest in that land of which we have been dreaming and for which we have been striving during all these years.

SUNDAY, NOVEMBER 1.

Gems of Thought.—"We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump" (1 Cor. 15: 51).

I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say, like many others, "I have finished my day's work." But I can not say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn.—*Victor Hugo.*

Bible Reading.—1 Cor. 15: 51-58: The great change.

MONDAY, NOVEMBER 2.

Gems of Thought.—"And when he had spent all, there arose a mighty famine in that country, and he began to be in want" (Luke 15: 14).

"Blest be the sorrow, kind the storm,
That drives us nearer home."

A great ship carried many little birds in cages. One of them made its escape far out in mid-ocean. It soared aloft in the sky on glad wings. Hours afterward, it came struggling back, and at last settled down on the ship, gasping and almost spent. The ship had been to it a prison; but after going into a "far country," where there was no place to rest, it turned about and sought the ship again—which was now not a prison, but a haven of rest.

Bible Reading.—Luke 15: 11-32: Sick of sin.

TUESDAY, NOVEMBER 3.

Gems of Thought.—"Who shall ascend into the hill of the Lord?" (Psalm 24: 3).

To be pure and true is to succeed in life, and whatever we get short of that will burn up like stubble, though the whole world try to save it.—*Robert Collyer.*

Bible Reading.—Psalm 24: 1-5: The inhabitants of the hill.

WEDNESDAY, NOVEMBER 4.

Gems of Thought.—"I howed down heavily as one who mourneth for his mother" (Psa. 37: 14).

Judge Lindsey tells a striking incident of a little fellow who was before his court, and was many, many times admonished about truancy from school. Finally, after breaking every instruction, Tim appeared in court one day with a changed expression. Walking up to the judge, he pulled from his pocket a dirty piece of paper, all crumbled up, handed it up for inspection, and said: "I'm going to remember all the things you have told me, Judge, and I am going to school regularly, for I've got that job all done." Judge Lindsey unrolled the paper and found it to be a receipted bill, and discovered that, little by little, poor Tim had actually paid, with pennies and nickels, fifty dollars for a headstone for his mother's grave.—*Michigan Christian Advocate.*

Bible Reading.—Psalm 37: 11-18: Mourning for mother.

THURSDAY, NOVEMBER 5.

Gems of Thought.—"Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12: 11).

O toiling bands of mortals! O unwearied feet, travelling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness: for to travel hopefully is a better thing than to arrive, and the true success is to labor.—*Robert Louis Stevenson.*

Bible Reading.—Rom. 12: 9-18: Blessings as we journey.

FRIDAY, NOVEMBER 6.

Gems of Thought.—"Christ is all, and in all" (Col. 3: 11).

Christ is a path, if any be misled;

He is a robe, if any naked be;
If any chance to hunger, he is bread;

If any be a bondman, he is free;
If any be but weak, how strong is he!

To dead men life he is, to sick men health,
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.

—*Giles Fletcher.*

Bible Reading.—Col. 3: 8-17: Fullness of the Christ.

SATURDAY, NOVEMBER 7.

Gems of Thought.—"Blessed are the meek: for they shall inherit the earth" (Matt. 5: 5).

Some one illustrates meekness by saying that it is like one of those fragrant trees which bathes with its perfume the axe that smites into its wood. The meek man gives back love for hate, kindness for unkindness, sweetness for bitterness.—*Emma C. Fisk.*

A sense of an earnest will
To help the lowly living,
And a terrible heart thrill,
If you have no power of giving!

An arm of aid to the weak,
A friendly hand to the friendless,
Kind words so short to speak,
But whose echo is endless.

The world is wide; these things are small;
They may be nothing, but they are all!

Bible Reading.—Matt. 5: 1-12: The Beatitudes.

Obituary.

McLELLAN.—Our well-known sister, Mrs. McLellan, like so many others of God's best saints, became a Christian in early life, having been baptised by Dr. Paterson, a Baptist minister, in Glasgow, nearly sixty years ago. Her membership with the Lygon-st. church dates back almost half a century, during the whole of which time she has been closely identified with all of the church activities. In 1886, when the Sisters' Conference was formed, she became one of the charter members, and has been a delegate ever since. Her greatest interest lay with the Dorcas of her own church, of which she was the president until her death, but in Victorian mission work she was an efficient help to her husband during his many years of service. Sister McLellan was untiring in her efforts for the church, and during the sixteen years that she presided over the Dorcas class much money was raised for church and benevolent purposes. A block of land adjoining the church property, bought and paid for by them, will one day be used for a Bible School building. She was of a cheerful, loving disposition, and many members testify to the influence she exercised for good. Her son, Hugh, who left her a quarter of a century ago, and has since risen to be one of our leading preachers in America, is, to quote F. M. Rains, who heard our sister speak at a social function, a reflection of his mother's genius. Her faith in the Saviour was simple and child-like. Before her death she said, "Jesus is mine," "I love the Saviour; nothing can separate me from the love of God in Christ Jesus." Although she had a long and painful illness, not one word of complaint ever passed her lips; and at the last, with a pleasant smile she passed to be with the Lord. Our loving sympathies are with the sorrowing husband, two daughters, Mrs. J. McLellan and Mrs. C. Ludbrook, her son Hugh, and the grandchildren, who will feel her loss as of a mother. Quite a large company gathered at the residence, and the grave, to show respect to our good sister's memory. The services were conducted by the writer, assisted by Bros. Walden and Kingsbury, former ministers at Lygon-st., and Bro. J. Martin, Baptist minister, who spent several years as a boy in the home of Mrs. McLellan. All spoke of the outstanding helpfulness of her life, which by service on earth has been fitted for the enjoyment of heaven.—*S. G. Griffith, Carlton, Vic.*

CHANDLER.—The church at Cheltenham has been called upon to give up another of its members for higher service. For some time past our Bro. Albyn Chandler had been suffering from heart trouble and bronchitis. Lately it had become more acute, and he was laid to rest in the Cheltenham Cemetery on Sept. 25. Our brother was an unobtrusive Christian, often suffering great pain and weakness, yet with never a complaint, so that even his family seldom knew how much he suffered. Though not an old man, he was prepared to go, his one grief being that there were those left behind to be cared for. He loved his Master, not with ostentation, but with a quiet and deep devotion. He leaves behind a widow, the daughter of our much respected Bro. William Judd, and a family of small children. To these we extend our profoundest sympathy, and pray that God's comfort, peace and protection may rest upon them.

"Let me die the death of the righteous,
Let my last end be like his."
—A.P.W.

Go with each of us to rest; if any dream, he their dream quiet; if any awake, temper to them the dark hours of watching; and when the day returns, return to us our sun and with morning call us up with morning faces and with morning hearts—eager to labor, eager to be happy, if happiness shall be our portion, and if the day be marked for sorrow, strong to endure it.—*Robert Louis Stevenson.*

Foreign Missions.

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

Shirsuphal.

The school at Shirsuphal, 14 miles from Baramati, can be said to have opened fairly well. The village officials have granted the use of the building which was hitherto used as the Government school, until such time as our own building is ready.

It is something out of the ordinary for them to allow a Christian to live with his family right in the centre of the village, amongst the caste people, but the man we have placed there is rather above the average, and has a very taking way with people; he seems to have made a good impression upon parents and children alike.

The number for the first week reached twenty scholars, and at the present rate, this building will soon be too small. It is possible that, later on, they may allow us to use the two buildings, or both rooms of this building as a school, in which event both low and high caste children can be accommodated.

The position will be much more suitable for the school than will the mission property, upon which the dwelling of the teacher is to be erected.

Shirsuphal has a noted temple in it, which is ornate with carvings, quite unique in this part of India, and which shows how much time and money was at one period put by these people into their religious worship. This temple is now getting into disrepair, but it is still very fine to look at.

There are hordes of monkeys in Shirsuphal, and it is said these are divided into two distinct parties, which not only keep themselves apart, but are sworn enemies. To-day it was more than disconcerting to see these come to the open-fronted school, and amongst other things do trapeze work on the roots of the banyan trees within sight of all of the boys at their lessons. I tried to picture the result of such goings-on, if the boys had been Australian. The most energetic feats of a group of monkeys trying to steal the food of some people camping opposite the school doors hardly caused these boys to look up from their lessons.

Later on, when Mrs. Strutton and I went to see the old temple, we were waylaid by scores of monkeys, some of which came and took fruit and bread out of our hands, showing absolutely no fear of us.

The school here will not be without opposition, as we find that scholars are coming to us from a private school that has been taught by the father of the leading Government official resident here, a Brahmin. We trust, however, that this opposition will be overcome in time.—H. H. Strutton.

A Srigonda Episode.

I had a unique experience yesterday while in Srigonda. A mad Hindoo ran along the street and climbed up on the top of a high wall (60ft.), and threatened to throw himself down on to the road beneath. Of course a good crowd gathered, also some police officers, but all they could do would not entice the madman down from his position. He said he would come down for no one but the missionary sahib, so the people sent a mes-

senger to me. I was arranging some alterations in the wada at the time, and I went and spoke to him from the road, but to no purpose, so I climbed up after him, and caught him by the hand. He was quite weak with excitement. The people said, "Now we shall see what power the Christian has over the demon in this madman." I spoke a few words of assurance to the man, and told him to follow me. He was most obedient, and did everything I told him to do. I took him down from his perilous position and led him home to his widowed mother, whose heart was nigh breaking. This rescue may seem nothing in itself, but you would hardly believe the effect it has had on the minds of the people. Many have become our good friends since this episode, and not a few are thinking that there must be something in Christianity after all.

Tell the brethren their prayers are much valued by us, especially in this pioneering time.—Yours faithfully,—H. Watson, Srigonda, India, July 28.

Children's Day for Foreign Missions.

In a few days November 1st will be here, and with it the opportunity for our Bible Schools to bring their offerings for work among children on our Foreign Mission stations. The following is a record of plans used in a small Bible School:—

"Three years ago this school gave £1, the next year £7, and last year £11. Now, this took work and plans. Last year we successfully used the link plan, making a paper chain of many links; we had a secretary elected, called the Children's Day Secretary, who kept account of all who turned in sixpence, then another link would be added. This year I made a thermometer, using a board 4 feet long, 5 inches wide, painted white; in centre of board and full length I fastened a glass tube (which can be secured from druggist for about one shilling). On left of tube I marked from 5/

to £10, on right I lettered, 'Children's Day Thermometer.' As money is turned over to a treasurer appointed, red ink is poured into tube to show amount given. The next Sunday more is given, and mercury continues to rise. We have had this two weeks, and have £1. I wish every school in the country would use something of the kind, and our offerings would be at least 25 per cent. more.

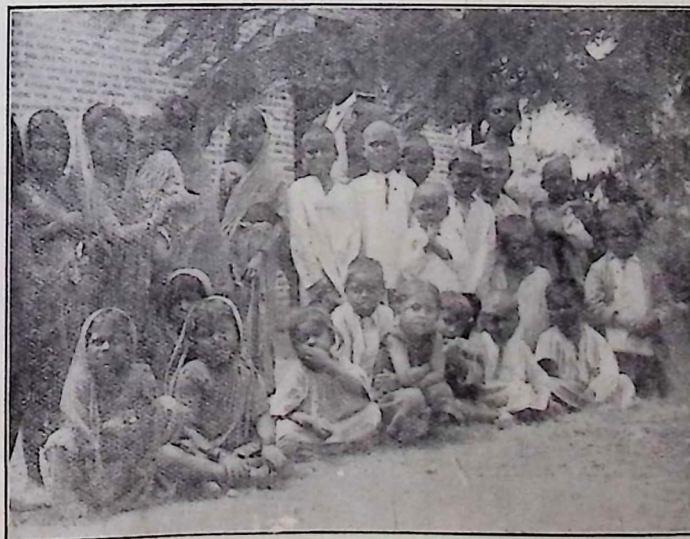
"We have a birthday box. I have secured the birth dates of all the school. I write a personal letter to each one, so the letter will reach them on the birthday. Only two so far this year have failed to deposit their money."

These plans should prove workable in many schools.

Missionary Institution.

The missionary spirit is indeed an emanation of the whole Godhead. God the Father sent his only begotten Son into our world. The Son sent the Holy Spirit to bear witness through his twelve missionaries, the consecrated and heaven-inspired apostles. They proclaimed the glad tidings of great joy to all people—to the Jews, to the Samaritans, to the Gentiles, of all nations, and kindreds, and tongues. They gave in solemn charge to others to sound out and proclaim the word of truth, the gospel of salvation, to all people. And need we ask, is not the Christian church itself, in its own institution and constitution, virtually and essentially a missionary institution? Does not Paul formally state to the Thessalonians in his first Epistle that from them sounded out the Word of the Lord in Macedonia and in Achaia, and in every place? No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving honors and felicities of the Christian institution and kingdom, who does not intelligently, cordially, and effectually espouse the missionary cause.—*Alexander Campbell.*

There are one hundred and two Young Men's Christian Associations in China, with seventy-five foreign and eighty-five Chinese secretaries. The property owned by these associations is valued at nearly £600,000.



Low-Caste School, Baramati.

SUNDAY,
November 1st
IS
Children's Day
IN OUR
BIBLE SCHOOLS.

GIFTS ON
THAT DAY
HELP CHILDREN
SUCH AS
THESE.

October 29, 1914.



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

New Zealand.

NELSON DISTRICT.—The work in this district is moving along slowly. Last Lord's day a sister was received into the church in Richmond, who had been baptised during the previous week. The writer had the privilege of baptising another sister during his recent visit to Motueka. The church there have secured a plot of ground in the main street, upon which they are going immediately to erect a building. We have been meeting in a very ill-arranged hall, unsuitable in every way. With the new move, we are anticipating greater progress, as we have now a standing in this rising centre. There have been over twelve additions to the church in Wai-iti recently, the results of the teachings of the late Bro. Lewis and others. These made the confession in meetings held by P. Bolton, of Nelson, and the writer. Most of these are young men, and are a considerable asset to the church. A young sister was also added to the church in Lower Moutere during a recent visit. Spring Grove has also had several additions, and our Bro. Johnston, from the Vivian-st., Wellington, church, is now holding a mission there. Altogether the prospects are much brighter than hitherto. The writer has been giving a series of addresses upon the "War" from the scriptural standpoint, which have evoked a deep interest, and he has been requested to re-deliver them in other centres, including Nelson.—J. G. Price.

SOUTH WELLINGTON.—On Oct. 6 the quarterly business meeting of the church was held, and the optimistic reports were indeed encouraging. They showed that a forward movement was being made by the church and its auxiliaries. Bro. Phillips still continued to do a good work. In his report he stated that he had made about 200 visits during the quarter. The Bible School had slightly increased in attendance during the quarter, and, although a shortage of teachers was being felt, much good was accomplished. The Senior and Junior Endeavor Societies are making steady progress. The former made four additions during the quarter, bringing its membership up to 64; 35 visits to the sick were made, and 31 benefit socials were given. The sisters' sewing class is doing an excellent work, and has made five additions to its membership; it now numbers 27. The biennial election of deacons took place, when the following brethren were elected, viz.: Bren. Vickery, Callam, Smith, Pratt, Thomas, senr., Inkersall, senr. and junr., and Laing.—Alf. Laing, Oct. 13.

CHRISTCHURCH.—Affairs all going along quietly. Bro. Gebbie has been giving us some very fine addresses, a series being taken at present on "First Century Methods" with reference to conversion, to the church, and to the Christian life. No visible results lately, though many are thinking deeply. On Sunday a rally of the Bible Class is to be held, to be addressed by Mr. Laird, of the Baptist Church. A picnic is to be held on Oct. 26. At the recent Band of Hope competitions, our members did very creditably, carrying off a number of prizes, though no attempt was made this year to win the shield.—P.S.N., Oct. 16.

NELSON.—The mid-week prayer meeting, as usual, saw a large attendance. On Lord's day, Oct. 11, Bro. Bell presided, and Bro. King addressed a well-attended meeting. At the evening service Bro. Mathieson resumed his preaching after a short rest. There was a large attendance, and a fine sermon was preached on "Christ and Nicodemus." Next Sunday the Bible School children are holding their anniversary, when special songs will be rendered. The Endeavor Society

held a successful and pleasant cottage meeting on Monday evening.—H.B.L., Oct. 13.

DUNEDIN.—J. Inglis Wright presided at the Tabernacle on Thursday evening, when a number of addresses dealing with Foreign Mission work were given. Representatives from the suburban churches were present at the rally. Yesterday the annual F.M. offering was taken up. At the Bible Schools' Union examination held on Friday evening, 18 of our scholars took part. Miss Carnie's class of girls have contributed 16/- to the F.M. funds. Last evening fitting reference to the lives and passing away of F. G. Dunn and M. W. Green was made by P. D. McCallum.—L.C.J.S., Oct. 12.

AUCKLAND (Ponsonby-road).—The proclamation of the gospel is being well maintained by zealous and able local brethren, and interest is increasing. We rejoice at seeing Bro. Turner steadily regaining health and strength. On Oct. 11, Elder J. L. Scott made a feeling reference to Bren. Green and Dunn, eulogising the editorial work of the latter. A census of attendance for several weeks has shown the necessity of using the appeal in Heb. 10 to many strays. A strong committee has been formed, notices posted or delivered to every member, visitations made with good results, special cases being referred to the elders. The mission at Waipu started by Sister Staffan is progressing; Bro. Watt is going again to baptise four and restore two. Our sister has set a good example to isolated brethren.—E.C.

Queensland.

GYMPIE.—W. J. Way has been conducting a month's mission here. The meetings have been fairly attended by our own members, and a few strangers have come to hear the Word. The addresses have been bright and helpful, and six souls have confessed Jesus as the Christ. Five have been immersed, and we expect the other to be baptised to-night. We are sorry to report that the death of our esteemed Sister Sivyer took place on the 19th. May God bless the bereaved in this hour of sorrow.—John W. Ritchie, Oct. 21.

ANERLEY.—On Oct. 11 Bro. W. Suchting presided. Thos. Martin gave a thoughtful exhortation. S. Trudgian proclaimed the gospel message at night to a good meeting. Bro. Nightingale gave a gospel address at the mid-week meeting on Oct. 14, on "Excuses." We had good meetings all day yesterday. Bro. Stitt, of Ann-st., gave a helpful exhortation in the morning. In the afternoon an Adult Class was commenced, with Bro. Olsen as teacher. Bro. McCallum presented the message at night.—A.R., Oct. 18.

Tasmania.

KELLEVIE.—We held our usual Dorcas Class to-day, when ten sisters assembled. We were pleased to have with us our Sister Mrs. E. Woolley, from the Peninsula, who read a paper on "How to treat our young converts," which all enjoyed. On October 15, the class met again, when eleven were present. Sister Cleary read a paper on "Friendship," Sister F. Kingston wrote and read a paper on "Truthfulness," and Sister L. Mundy one on "Speaking the truth in love." During the past month, the Dorcas sisters have paid eleven visits to the sick. A little time ago we had the pleasure of a visit from Bro. and Sister W. C. McCallum, which all enjoyed very much. Sister McCallum gave us a very helpful talk at the Dorcas. We trust that ere long we may have the

pleasure of another visit from them.—N. Mundy, Oct. 1.

HOBART.—One addition since last report. Meetings continue to be well attended, and Bro. McCallum's splendid gospel addresses attract a good many strangers. Last Lord's day the following visitors were present: Sister Twigg, St. Peters, N.S.W.; Bro. Clark, Brighton, Vic.; and young men workers—Bren. Swift and Jones—have joined the expeditionary force. We wish them a safe and speedy return.—J.A.

LAUNCESTON.—Bro. Swain being absent in Victoria, we have had the pleasure of a flying visit from W. Beiler, of Fitzroy, whom we have been delighted to meet, and whose short stay we have much appreciated. Lord's day morning proved a time of refreshing. In the afternoon we had a record attendance. The evening meeting was largely attended, and was most impressive. Two stood up for Christ at the close. We are looking forward to a time of great blessing when we start a tent mission next month.—A. W. Heron, Oct. 24.

West Australia.

WEST GUILDFORD.—On Sept. 27 and 29 the Bible School celebrated its second anniversary. Under the leadership of Bro. Payne this school has, in two years, increased from 16 scholars and 3 teachers to 83 scholars and 13 teachers and officers. Bro. and Sister Robinson had trained the children, and on Sunday afternoon they rendered a service of song. Many parents were present. In the evening the children sang nicely to a large meeting. Bro. Fitzgerald preached, his subject being "Home." On Tuesday, 29th, we held a tea and public meeting, when the children rendered an excellent programme. Bro. Connor spoke to the children at night. We thank the Bible School teachers and officers for the way in which they have worked.

New South Wales

ENMORE.—Sunday, Oct. 25, was extremely hot, and this somewhat affected our meetings; yet we had good audiences. G. H. Browne gave a fine address in the morning service. Bro. Miling, worth preached at night on "Finding the Christ" (John 1: 45). Dr. T. Porter was present, and assisted with the exercises. At the close two young men, brothers, were immersed. The B.S. picnic is due on Nov. 14, at Roslyn Gardens. Our secretary, E. J. Hilder, is going to Melbourne for a few weeks on business.

HORNSBY.—The writer presided, and H. G. Payne exhorted the church on "Christ's last Days." The gospel service was again addressed by Bro. Payne on "The Chain of Salvation." Last Lord's day, Sister Mrs. Marcus Clarke was received into fellowship.—Thos. E. Rofe.

MOSMAN.—Fair meetings were held to-day. Bro. Collins, from Paddington, gave a fine exhortation in the morning, and in the evening Bro. Gale delivered a splendid address. He is preaching in place of Bro. Walden, who is away in Adelaide for a couple of weeks. A boys' club was formed during the week, for which we have great hopes, and also a girls' sewing class.—A.E.O.

ERSKINEVILLE.—We had a nice meeting at the breaking of bread. H. G. Harward gave a fine uplifting exhortation, which was greatly enjoyed by all. We were pleased to have with us Bro. Jones, after a long illness. In the afternoon there was a good attendance in the Bible School: two more new scholars were enrolled. The Bible School scholars are preparing for a big Children's Day. We had as a visitor to our school Bro. C. Cook, from St. Peters. At night we had a big gospel meeting, the building being filled. The platform meeting took the form of a lily service, the platform being decorated with lilies. Bro. Pond gave a stirring address on "Consider the Lilies." A young woman confessed Christ.—W. Budgen, Oct. 25.

LISMORE.—Services have been good at the Tabernacle. Toward reduction of our debt (our aim being £200 by Christmas) we have in cash and promises, £160 already. At Dunoon Aboriginal

Reserve, there has been one confession and baptism recently. On October 18th W. Davis took the services at Upper Mongogarie, and had fair services. On October 19, Bro. Stevens united in marriage Sister C. Davis and Bro. Stanley Ellis, both of whom are highly esteemed members with us. We have had with us Sister Parsonage, of Taree, and Bro. Moffatt, of Brisbane. The patriotic service held in the Tabernacle for the Red Cross and Belgian Fund realised £4/10/-. The Endeavorers decorated the platform with rose blooms (about 1150). At present there are no evangelists engaged by the district committee, though Bro. Mason preaches for Byron Bay church, and all other churches continue to hold the usual regular services.—S.S., Oct. 19.

INVERELL.—We had good gatherings at all meetings since last report. On Oct. 12 Sister Eather was united in matrimony with Mr. Burgess. Bro. Waters officiated. Our fund for the Belgian relief amounted to £1/18/-. We regret to report that Bro. Lewis had to go into a hospital for operation. Miss Dunne, one of our teachers at Goonowigall branch Bible School, is seriously ill. We pray for her recovery.—H. W. Cust, Oct. 20.

TAREE.—Last night the Christian Endeavor Society met at Sister Gaggin's residence to say farewell to her son, who left this morning to take up his work in Brisbane. We presented Bro. Harold with a silver stud box. The services on Sunday were not so well attended, owing to the wet weather. Fourteen met around the Lord's table, and in the evening Bro. Burns proclaimed the gospel to fifty hearers.—T.T.M., Oct. 20.

MEREWETHER.—On Lord's day Bro. Nesbet exhorted from the words of the Saviour, "If ye know these things, happy are ye if ye do them." Bro. Fretwell preached the gospel in the evening; subject, "Holy Scriptures, or Sacred Writings," contrasting the Koran, Book of Mormon, and others, with the Bible, and showing the value of the book of God. The Lord's day school continues to grow.—J. Fraser, Oct. 18.

WAGGA.—There was a good attendance at the Lord's table on the 18th, when Bro. Brown gave a splendid exhortation. At night Bro. Wilkins preached to a fair gathering. To-day the morning attendance was not so good, when Bro. Brown again exhorted. At night we had one of the best attended gospel meetings that we have seen for some time past, when Bro. Brown delivered the message. We are looking forward to good times when we are in our own chapel. We have much pleasure in acknowledging a donation of £1/1/- from P. W. Saunders, of Canowindra, also 10/- from Sister Jenkins, of Dhulura. We still need about £28 to complete our furnishing, and would be pleased to receive donations from any of our brethren or sisters. Send donations to A. Brown, Railway-st., or W. F. Wenk, Tompson-st., Wagga, N.S.W.—W.H.W., Oct. 25.

LILYVILLE.—To-day at the meeting for worship, J. Fox presided. Bro. Forbes, from Belmore, exhorted from Rom. 12: 12. The school is still well attended. At night Bro. Saunders preached a fine sermon on "Sin in High Places." Three girls from the Bible School made the good confession.—E.B., Oct. 25.

PETERSHAM.—Bro. Gale addressed the church on the work of the Home Missions. One sister was received into fellowship. We held an open air meeting before going in to the gospel meeting. We had a splendid address from Bro. Poole, and one young man confessed Christ. Two were received into fellowship. Bro. Poole is doing good work; we have had the joy of witnessing twenty-four confessions during the four months he has been with us.—T.I., Oct. 25.

South Australia.

LOCHIEL.—Since last report we had splendid meetings. On October 11, a large number met around the Lord's table; the Sunday School was well attended, with about 40 in the Bible Class. At night the building was nearly full. Mt. Templeton school keeps up well, although we have lost a few by removal. On October 14, Balaklava C.E. Society spent the day with us, and at night con-

ducted a service. F. Hollams presided, and gave a fine practical address. Three excellent papers were read, and a beautiful solo given. On October 17 we had good meetings throughout the day. The district is in great need of rain, but we have confidence in God. A good spiritual tone exists in the church.—T. Jones.

LONG PLAIN.—We had a splendid meeting this morning, when Bro. Goodwin, although suffering from influenza, addressed the church, his subject being "Some of the Teachers" (Mark 1: 21, 22). We had a good attendance of children this afternoon. In the evening Miss J. Parker rendered a solo, and Bro. Goodwin gave a very encouraging gospel message from Acts 26: 14, to a splendid gathering.—D. J. Daniel.

WALLAROO.—Bro. Wiltshire has returned from Broken Hill, where he was conducting a three weeks' mission. The church was glad to welcome him back to-day. Meetings have been fair, but the attendance has not been quite as good as usual. We were pleased to have Bro. S. Wiltshire, from China; Bro. Wilson, from Moonta, and D. A. Ewers to fill the pulpit during our brother's absence. At the close of a fine sermon to-night, one young lad from the Bible School made the good confession.—E.J.K., Oct. 25.

NARACOORTE.—A goodly number met to break bread. We were pleased to have Sister V. Norman with us again after a month's illness. In the evening Bro. Warhurst preached to a good meeting, and one young woman confessed Christ. After the service, one of our Bible School scholars was baptised. Bro. Warhurst is doing his utmost to show the way of salvation to men.—H.H., Oct. 25.

QUEENSTOWN.—There was a fair attendance around the Lord's table. R. Harris presided; Bro. C. Delves, who is engaged in the Y.M.C.A. among the troops, spoke on "Ordered to the Front," which was much appreciated. In the evening Bro. Brooker preached on "And the word of the Lord came unto him, so he went and did according to the word of the Lord." Mission services held during the past week have not been very good, so it has been decided to abandon the third week's mission. There was a crowded building to-night.—H. Watkins, Oct. 25.

GLENELG.—On Friday last the Young Ladies' Gymnastic Class gave a splendid demonstration under the direction of Mr. and Mrs. Elder. Our Bro. Pittman, by request, took the services at Alma and Owen yesterday, his place being filled by D. A. Ewers, organising secretary of the home missions. At the morning service, Bro. Ewers gave us some soul-stirring facts bearing upon the work with which he is so intimately connected.—Chas. Ferris, Oct. 26.

NORTH ADELAIDE.—On Wednesday, Oct. 21, a welcome social was tendered to Bro. and Sister Harkness, the chapel being crowded. Dr. Verco was in the chair. Addresses were given by Bren. Huntsman, Cuttriss, Ewers and Gore. C. A. Ball extended a greeting on behalf of the officers; J. Dixon on behalf of the Sunday School, and K.S.P.; W.F. Dixon, on behalf of the Y.P.S.C.E., and A. Downs for the Band of Hope. Bro. Harkness suitably responded. An opportunity was also taken of thanking Bro. Miller for his labors with us during the last six months. Eulogistic references were made in regard to his work amongst us. A small token of appreciation in the shape of a kit bag suitably inscribed was handed to Bro. Miller, who duly responded.—A. Downs.

SEMAPHORE.—Since last report two have been received by faith and obedience, one by letter from Grange Baptist Church, and one previously immersed. Last Thursday the quarterly business meeting was held. Every branch of the work was reported to be in a healthy condition. Yesterday Miss Henry, of China, gave us a splendid address concerning the needs of China. The did address was not so good as usual. We were pleased to see Bro. O'Brian and Sister Hutson in the meeting again after an absence of chison in the meeting again after an absence of five or six months through severe illness. Bro. Walker and family are spending a few weeks at Bridgewater.—W.

MILE END.—The scholar who came forward on Oct. 11 was immersed on Wednesday last, and received the right hand of fellowship at this morning's meeting. Bro. Colebatch presided, and Bro. J. Manning exhorted. This afternoon in the Bible School, Sister Wiltshire, of the China Inland Mission, gave a very interesting talk, and exhibited a number of Chinese curios, and explained their uses and meaning. To-night we again had the pleasure of S. G. Wiltshire, of the C.I.M., to preach the gospel. His subject was "Christ the Sight Giver." Our J.C.E. have held a red and blue rally, and to celebrate its close, a social was held on Monday last, when a very happy time was spent. To-day they donated 5/- to the Foreign Mission and 5/- to the Belgian Relief Funds.—M., Oct. 25.

KADINA.—Last Monday evening we had a splendid meeting at our C.E. Society, when the topic was "My Favorite Chapter, and Why." On Friday the combined church prayer meeting for peace was held in our chapel. Mr. Finch, the Methodist minister, was the leader, and took Philippians 3: 10 as a subject for a short address. To-day we had with us A. H. Wilson, the evangelist from Moonta, who chose as his morning subject "Peter's Concern for Christians." This evening we had a good meeting, when Bro. Wilson spoke on "The faith which was once delivered."—Jas. H. Thomas.

STIRLING EAST & ALDGATE VALLEY.—The writer on behalf of the Southern District Conference visited the churches at Parilla and Lameroo. The prospects of the church are bright. Outside interest is good. Just now the district is badly affected by drought. Mr. and Mrs. S. Wiltshire, of the China Inland Mission, had charge of the services here. Their efforts were greatly appreciated.—T.E.

MAYLANDS.—On Monday night, Oct. 12, the Bible School scholars and teachers gave a service of song entitled "Paul the Little Mediator," to a crowded audience. F. Sando conducted the singing in a splendid way, and the connective readings were given by the evangelist. The school picnic was held on the 14th, on a near-by recreation ground. The meetings last Sunday were well attended, and to-day fairly so. Mr. A. Studd addressed the church, and the writer spoke to-night on "Digging Again the Old Wells" (Gen. 26: 18).—H.R.S., Oct. 25.

COTTONVILLE.—Five confessed Christ at the gospel meeting, four young women and one young man, Bro. Manning preaching.—J. McNicol, Oct. 25.

Victoria.

NORTH MELBOURNE.—On Wednesday, October 14, an in memoriam service was held in memory of Matthew Wood Green. Fully two hundred assembled, coming from nearly every suburban church. H. E. Knott presided. After the organist had played the Dead March in Saul, we sang "Asleep in Jesus, blessed sleep." Bro. Knott read a resolution which was passed at the last meeting of the H.M. Executive, which showed high appreciation of the service rendered by Bro. Green for many years. W. C. Craigie read appropriate passages of Scripture (1 Thess. 4: 13-18; 2 Tim. 4: 7, 8). G. B. Moysey, representing the older preachers, spoke of Bro. Green as an empire builder in the spiritual sense, and particularly of his work in New Zealand. H. Kingsbury, representing the younger preachers, spoke of the great work Bro. Green had accomplished in Sydney, and referred to him as the man for the times he lived in. J. G. Barrett spoke on behalf of the temperance workers, and gave some very interesting reminiscences of his early work in North Melbourne. A. C. Rankine was able to speak of Bro. Green's work in Adelaide; of his debates with the sceptics, spiritualists, adventists, and others. Bro. Hutson spoke on behalf of the North Melbourne church, and extended their consolation to the bereaved family. At the conclusion a number of interested friends met and decided to raise a permanent memorial to our late brother, and a committee to give effect to the resolution was formed.—A.H., Oct. 23.

Continued on page 728.

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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N.S.W. Home Mission and Bible School Notes.

W. Gale.

During the past month Chatswood reports seven added by faith and obedience. Erskineville reports two restored. Both these causes are progressing splendidly.

The Bible School enrolment of the State now stands at 3600. This is 558 more than two years ago.

The Home Mission overdraft is now £188, which is more than it was last year. Several churches have not contributed one penny during the year to Home Missions through the collectors. It is urgent that they should get into line.

December 6 is Bible Schools' day in N.S.W. An offering is asked from every member for the work of the Bible Schools' Committee.

A very successful Home Mission lantern rally was held in the City Temple on October 20. Bro. Gale gave an illustrated address on "A 3000-mile Home Mission and Bible Schools' Tour." The offering in cash and promises amounted to over £11.

Many of our schools are dreadfully inefficient. The great shortage of teachers, the disorder, the absence of class-rooms and departmental organisation make mobs rather than schools.

Drought has financially crippled the work at Narrabri. The committee has been compelled to assist. This increases our already heavy burden, but we could not see the work suspended.

It cannot be said that we are a Bible School people, as in the United States. We have not a single up-to-date building in the State. The superintendency of our largest school is going a-begging. There is a chance here for an efficient man to redeem our character as a people and build up a school a thousand strong—in fact to make it the largest and most efficient in the State.

There are several splendid opportunities around Sydney for our people to set up the table and organise promising churches. It is much preferable to develop the spirit of the pioneer and "rally" in the various suburbs than "swarm" to the big centres.

Earnest concentration upon Bible School efficiency is the best tonic for this time of depression and unrest. One word to our Bible School workers—efficiency, not numbers, should be our motto. This is the firm conviction after a tour of our schools. We get, but we do not hold; we entertain, but we do not teach; and because of this, we fail to lead more than a few into vital relationship with Christ.

Tasmanian Home Mission Report.

Since last report the work has been going steadily ahead. G. T. Black is doing good work in the Peninsula district, having opened two new preaching stations, viz., Taranna and Carnarvon, where the attendances have been satisfactory. At Nubeena the Bible School is receiving the attention of Bro. Black, a successful rally having recently been completed, with an average attendance of 47 scholars. A Mutual Improvement Society has been organised, under the leadership of Bro. Black, which is of great service in training the brethren for active service throughout the district. There has been one confession at Nubeena, since last report. So far the committee has not secured a preacher, to labor in the Huon district (Geeveston and Dover churches), but is negotiating with a brother to take up the work in this extensive and rapidly growing district. The committee also hopes to find work for one or two students of the Bible College during the coming vacation. The State has been enriched by the visit of Dr. and Mrs. Macklin. Meetings were held in Launceston and Hobart, which were most successful and educational. The spiritual and helpful addresses were highly appreciated by all privileged to hear the doctor. We are glad to report that our finance is in a healthy state, the brethren responding freely in this direction.—N. J. Warmbrunn, Sec.

Hawthorne, Brisbane, Chapel in a Day

November 14, 1914, will (d.v.) be a red-letter day in the history of our work in Queensland. Hawthorne will be the third new suburban cause that we have started during 1914. We ask for the prayers and support of every member in Queensland. We purpose erecting the fence as well as the building on November 14. We are gathering a great army of workers for the effort. Have you enlisted in the ranks? Gifts of money for the building and food for the workers will be gratefully acknowledged. Several pounds have come to hand from Brisbane members since last report, and Bro. W. Suchting is donating wire for the fence. Bro. and Sister C. H. Jackson send £1 from Bundaberg, and Bro. and Sister Auld 5/- from Bundamba. Meals and accommodation provided for workers, also badges. Excursion fares for all who desire to come. Write at once to W. H. Nightingale, Wride-st., Woolloowin, Brisbane, Queensland.

ACKNOWLEDGMENTS.

NEW SOUTH WALES HOME MISSIONS.

From Churches, towards Preachers' salaries: Erskineville, to August 30, £15; Chatswood, to Aug. 29, £6; Marrar to Aug. 25, £10/14/6; St. Peters, to Sept. 26, £3; Junece, to Sept. 5, £4.

From Churches, per Collectors: Marrickville, 19/10; Mosman, £1/18/7; Sydney, £2/15/-; Enmore, £2.

Individuals: Bro. L. J. Stimson, 5/-; Bro. E. J. Saxby, £1; Bro. E. Mowser, 12/-.

Other Receipts: Sydney Church Conference Contribution, £1; Refund from Bible School Committee, 15/-; Repayment on account of loan by Church, £1.

Total receipts for the month. £50/19/11. Expenditure. £105/6/6.

W. H. Hall, Treasurer.
Messiter-st., Canterbury, N.S.W., Sept. 19.

FOREIGN MISSION FUND.

Church, South Yarra, per Mrs. Lewis, £1/10/-; Church, Bayswater, per Mrs. A. Clement, 8/9; "Kyneton," 15/-.

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Enmore	96 18 9	Seven Hills	1 5 0
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Hurstville	7 0 0	Taree	6 7 6
Inverell	9 7 9	Tinonee	0 10 0
Inglewood Forest	28 0 0	Tyalgum	3 2 6
Junee	3 10 0	Wagga Wagga	1 12 8
Killabakh	0 17 0	Wingham	1 16 10
Lidcombe	10 2 6	Not elsewhere included	47 3 11
Lilyville	9 15 4		
Lismore	3 17 0		
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Marrar	2 3 6		

Note.—Six churches which contributed last year have not as yet sent in any offering for 1914.
Last year's offering amounted to £529 2 8
Oct. 5, 1914. J. O. Holtz, Treas.

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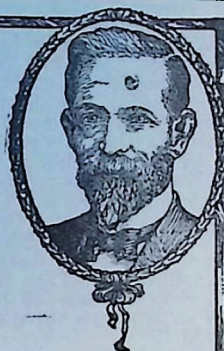
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From the Field—Continued.

NORTH FITZROY.—We had a good meeting this morning. An old sister received the right hand of fellowship, who obeyed her Lord at the mid-week meeting at the great age of eighty-four years. Bro. Baker delivered a very impressive address at the gospel service, at the close of which two young people made the good confession.—A. J. Hagger, Oct. 25.

COLLINGWOOD.—Since last report the work continues to move harmoniously. Our Bible School anniversary was a great success, thanks to kind and willing friends. Yesterday all services were well attended. One young man was received into fellowship. At night a large audience assembled, when the writer spoke on "The Open Bible." The members of the Orange Lodge were present in regalia. Satisfactory arrangements have been made for the carrying on of the work during College vacation.—C. Young, Oct. 26.

MELBOURNE (Swanston-st.).—Amongst our visitors on Sunday were the Misses Harman from Kyneton. We had a nice meeting. In view of the election of officers at the annual meeting to be held this week, Bro. Franklyn spoke on "Church Officers: What Kind of Men to Elect." We had a great meeting at night to hear Bro. Walden, who delivered an eloquent gospel address on "Love: What it Does and What it Expects." The particularly fine singing of our choir, under Bro. Tippet, helped to make this a memorable night. Letters received from Bro. Allen this last week announce their safe arrival at their old home in Lubeck, Maine. They are all in splendid health, and send greetings to the brethren. Bro. Allen is preaching for his old home church for a month, while the preacher is on his holiday.

SOUTH YARRA.—Last Lord's day we had with us, in addition to the usual visitors, Alec. McClure, just returned from America, and Frank Lewis, from Adelaide. G. Moore addressed the church on "The Problem of Inspiration." In the evening Bro. Abercrombie gave a very interesting gospel address on "A Twofold Test," at the close of which one young man made the good confession. We are preparing for the annual picnic, to be held at Rickett's Point on Nov. 3. S. H. Mudge has accepted an invitation to labor with us, commencing on December 6.—T.M., Oct. 26.

WARRNAMBOOL.—October 25 was the Bible School anniversary, also the last day of the week's mission conducted by Bro. Enniss. The services throughout the day were good. The church had the pleasure at the morning meeting of welcoming Bro. McCullough and family back into their midst. In the afternoon Bro. Enniss spoke to the parents on "The Value of the Home," and at night his sermon, "Mending the Breach," was enjoyed by a very large congregation. At both the afternoon and evening meetings the Bible School sang in most efficient manner. During the week two made the good confession. The visit of Bro. and Sister Enniss has been a source of great blessing to us all. Next Tuesday night the school is to have a public demonstration and distribution of prizes.—L.T., Oct. 26.

FAIRFIELD PARK.—Since last report we have had helpful exhortations from Bren. Hibburt, E. H. P. Edwards, Bennett, and Wakeley. Our meetings have been good. The Sunday School anniversary was held on Sept. 27 and 30. The young people did credit to the school; it was a marked success. Two of our young members have gone to do honor to our nation, leaving sad hearts behind. We commend them to our Father's care. Our Sister Hillebrand is in the Homœopathic Hospital, but we are glad to report improvement in her condition.—F.P.

ASCOT VALE.—Since last report one has been received by letter. H. Kingsbury, by his earnest, impressive, and powerful addresses at our Lord's day and mid-week services, has done a splendid work in our midst, as manifested by the splendid attendances and the great interest shown. Last Lord's day evening our brother delivered a splendid address on "Christ, the Great Physician," to a crowded audience. A young married woman made the good confession. An offering was taken up for the Hospitals, which amounted to £7/10/-

from church and Bible School. Bro. H. Kingsbury, whose resignation has been accepted by the church with deep regret, will close his labors with us on Lord's day, Nov. 29. We trust that abundant success will crown his efforts up to the time of his departure, and afterwards accompany him wherever he labors. J. C. F. Pittman, who has accepted an engagement with the church as successor to Bro. H. Kingsbury, will commence his ministry in this neighborhood the week following. We trust also that under his ministrations the church will prosper.—J.Y.P., Oct. 27.

CARLTON (Lygon-st.).—We had splendid meetings all day. S. G. Griffith presided in the morning. He made feeling reference to the passing away of our esteemed Sister McLellan, who for nearly fifty years had been associated with the church. During that long period she was consistently interested in the welfare of the church in every department of its work. As president of the Dorcas Class for many years she always manifested a deep interest, and by her kindly manner made many friends. The congregation sang with subdued voices "Asleep in Jesus," after which G. T. Walden offered a beautiful prayer for the bereaved ones. We were pleased to have our old preacher with us again, and to hear from him an address which was helpful and uplifting in character. We were reminded of the flight of time, as twenty-five years have passed since Bro. Walden came from America to take up the work at Lygon-st. Next year we hope to celebrate our jubilee, and are looking forward to the re-union of many who formerly worshipped with us. There was a fine meeting at night, when S. G. Griffith delivered a powerful discourse upon "The Coming Peace." Three stepped out on the Lord's side. An appropriate anthem, "The Long Day Closes," was sung by the choir in memory of the late Mrs. McLellan. The collection for the charities realised £15/2/-.—J.McC.

RED HILL.—The church here has been strengthened by the addition of six new members who have come to reside with us, consisting of Bro. and Sister Bell and family, and Sisters Mrs. and Miss Emmett. We have decided to continue making use of Bro. Patterson's services during College vacation, as at present, that is, fortnightly visits.—J. Sheehan.

SOUTH MELBOURNE.—The attendances at both morning and evening services were an improvement on those of late, but the school suffered as a result of Hospital Sunday attractions. The church and school contributed £3/5/6 to this worthy cause. We received three into our fellowship, one of whom was immersed the previous Lord's day, and the other two were not connected with any congregation. The College of the Bible offering totalled £3/2/-.—W.H.C., Oct. 26.

PRAHRAN.—Since our last report our meetings have been very encouraging. We had fine uplifting services last Lord's day. Bro. Gordon's gospel subject was "A Despairing Cry." Two young ladies made the good confession. All departments of the work are flourishing. The young men's and ladies' clubs are proving very instructive and interesting. The attendance at our mid-week prayer meeting has improved considerably. We were pleased to have Bro. Hagger with us on Wednesday, Oct. 21, when he gave a stirring address on home missions.—A.E.M.

WEDDERBURN.—We are having good meetings both morning and evening. Bro. Bulgin has resigned as evangelist. We are having supplies till we get a permanent preacher. Bren. Gibbins and Paterson have been with us, and spoke both morning and evening on the 18th and 25th respectively, and were highly appreciated in each case. We have decided to adopt the envelope system for finances.—F.J.P.

CARNEGIE.—Since last report the work has been progressing favorably, the meetings increasing. The Sunday School has broken all previous records, over one hundred being present for the last five Sundays. The sisters recently organised a sale of work, which proved a great success. They are handing over £40 to the Sunday School, which when added to donation of £25, and £12 and £10 from the Sunday School, will provide us with funds for our badly needed kindergarten

school. We purpose shortly holding a working bee to erect the building. The date will be announced later. A cricket club has been formed this year, and is instrumental in bringing several strangers to the church in order that they might qualify to play with the club. The club is also running a club eleven, and will be pleased to arrange matches with other church teams.—W. C. A. Luke.

HAWTHORN.—Yesterday we had good meetings. In the evening Dr. Macklin spoke on "Medical Work in China," showing how the Chinese people are blessed with gospel influences. At the morning service the writer stated to the church his intention of closing his ministry with the Hawthorn church in January next.—A. C. Rankine, Oct. 26.

Here and There

A. C. Rankine has announced his intention to relinquish the work at Hawthorn, Vic., in January.

Several of the Sunday Schools in S.A. are dispensing with their annual picnics on account of war and drought.

Thankfully received for the W. W. Davey fund: from Hobart Dorcas Society, per Mrs. Mooney, £1/10/-.

George Green, of Ebbw Vale, N. Ipswich, Queensland, is now secretary of the church in Bundamba.

R. Harkness received a hearty public welcome from the North Adelaide church on the evening of the 21st inst.

Our evangelist, R. Raymond, at Berri, S.A., wants the addresses of brethren in or around Renmark and Loxton, that he may call on them. Write him.

J. C. F. Pittman has accepted an engagement to labor with the church at Ascot Vale in succession to H. Kingsbury, who closes his ministry there on November 29.

Dr. Macklin lectured in Grote-st. with lantern views on the 21st. He was only in Adelaide one day on his way from W.A. to Melbourne and Sydney.

We hear that S. H. Mudge has accepted an engagement with the church at South Yarra, Vic., where he will commence his labors at the beginning of December.

Any Melbourne church which has a supply of unused Home Mission Mite Boxes would confer a favor by sending them to the H.M. Treasurer, W. C. Craigie, 265 Little Collins-st.

D. A. Ewers, Mile End, is anxious to get a complete list of isolated members in S.A. Will church secretaries and preachers who have been written to please send their lists in as early as they can?

The Victorian Women's Conference Executive meets in the hall, Swanston-st., on Friday, Nov. 6, at 2.30 p.m. Mrs. Kelson will lead the devotional exercises, and Mrs. H. Pang is expected to tell of her travels in China. All sisters are most cordially invited.

Dr. and Mrs. Macklin left for Sydney by train on Wednesday. These consecrated missionaries have endeared themselves to the Australian brethren. We are glad they came our way, and trust they will long be spared to carry on their great work in China.

At the preachers' meeting in Adelaide last Monday, a resolution was passed suggesting that contributions for the Belgian Relief Fund from our churches, Sunday Schools and Endeavor Societies be sent to the Conference Organising Secretary, D. A. Ewers, Mile End.

Through a regrettable error in a church news paragraph in our issue of Oct. 15, it was stated that Bro. Andrew Paterson, of Kadina church, had passed away. The paragraph should have recorded the decease of Mrs. Peter Thomas, the daughter of Bro. Andrew Paterson.

McNAB.—In loving memory of our dear brother Aleck, who passed away to a higher life on October 29, 1913, at Newmarket, Vic.
—Inserted by Mr. and Mrs. F. Tate, Albert Park, and Mr. and Mrs. Alf. Morris, Sydney, N.S.W.

The Society of Christian Endeavor.**NATIONAL EVILS.**

November 1 to 7.

Daily Readings.

Mourning for a nation's sins. Daniel 9: 3-19.
 Denouncing entrenched wrongs. Matt. 23: 25-39.
 Hypocritical Service. Amos 5: 1-27.
 Wickedness in high places. Micah 3: 1-12.
 Poisonous associations. Proverbs 1: 10-23.
 Organised iniquity. Psalm 2: 1-12; John 11: 46-57.
 Topic—National Evils. Prov. 4: 14-27.
 Name some reforms Endeavorers can support.
 Speak of the forces we may legitimately use.

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