

Divided Christendom.

There are many encouraging features in modern religious life. Not the least is the new feeling after union. In recent years there have been remarkable evidences of an earnest desire on the part of members of most of the denominations to heal the divisions which are hindering Christ's cause.

During the last few weeks two important manifestations of this new desire have been made in Australasia. While neither of these may be destined to bring forth any great immediate result, yet they are worthy of mention, and cannot fail to be interesting to a people pleading for the union of all God's children.

Last week at Mt. Martha, Victoria, a gathering was held with the approval of the Executive of the Congress on Union of Churches for the purpose of furthering the cause of Christian Union. It is reported that "the clergy present included representatives from the Presbyterian, Methodist, Baptist, and Congregational denominations, but with the laymen present all the leading Protestant churches were represented." All that has yet been made public of the decisions of this gathering is that "a commission has been appointed to frame a constitution which will be brought before a Church Union Congress to be arranged at some future date."

The second matter is the address given by Bishop Averill, of Auckland, at the Synod of the Anglican Diocese of Auckland. The extracts which we publish on another page show that a very strong desire for organic unity exists within a great church which is not generally credited with having done much to remove the difficulties in the way of union.

Whatever the outcome of the congress or the address referred to, we rejoice in that which each implies. It is good to review the past, and see the advance made. 1914 is a long way ahead of 1814. When the pioneers of our movement began their work, divisions were gloried in. The Campbells had to make their plea for tolerance and union outside the church of their childhood; there was no room inside for such a plea. Now, while sects exist, there are few to be found to defend sectarianism. There has been a

splendid advance both in the spirit of unity, and in the desire for organic unity, so that it is possible to have a bishop declare: "Organic unity, and nothing less than organic unity, will convince the world that the Father hath sent the Son."

In the change which has come over the religious world, we see proof of the success which under the blessing of God has followed the plea we love. There is no religious body which has been uninfluenced by the restoration movement. It has been an ever-increasing pleasure to us to see how, as the years have gone by, the different bodies have joined in the crusade, until now there is no more popular rallying cry than that for making which a century ago our pioneers exposed themselves to obloquy and persecution. The temptation to which we may be apt to succumb is to count our work done because the desire for union is now generally felt. No mistake could be more serious than this. Our plea never was a mere plea for union; it was a plea for union on the basis revealed in the New Testament. It cannot be said that all who wish for unity have a knowledge of the right basis. It is not our exclusive work now-a-days to cultivate a desire for union—others are doing that nobly; but none of the great religious bodies are pleading for union on the basis of Ephesians 4: 4-6.

We did not hope for much immediate good from the Mt. Martha conference, though we rejoice in every movement designed to help. The conference was called ostensibly "for the purpose of drafting a model statement of creed and polity." No human compendium of truth will ever prove acceptable to all Christians. We cannot barter "the good confession" for any human confession. The sad feature of the Congress on Union held in Melbourne last year was that, while the desire for union was almost universal, scarcely a denominational preacher seemed to be conscious that the New Testament said anything about the basis. Union is often ought by compromise; the idea of many seems to be: We shall give up some point, provided you make a corresponding concession in some other direction. The question whether the suggested concessions might be matters concerning which the

Lord had expressed his will, so that they were not ours to barter, is not faced.

Bishop Averill's address is a noteworthy utterance. It does more than point out an evil; it indicates the source whence a remedy may be obtained. Some things in it are admirable. There is the absolute condemnation of division: "We dare not pretend to believe that the Christianity which our divisions are presenting to the world is the logical development of the church of the New Testament. The need of a passion for unity is finely expressed: 'The unity for which Christ prayed will come as soon as we really desire it, and not before; as soon as we are perfectly honest, and give up trying to impose upon the Lord our own 'shibboleths.' . . . Such unity must grow out of a common devotion to a common Master.' The stress put on "organic unity" is good; some err by speaking as if a friendly attitude or a federation could satisfy apart from an organic union. We heartily agree with the statement that "the unity for which we pray is surely not to be the outcome of compromise in matters essential." But the most important thing in the speech was the declaration that "the first step towards the attainment of the visible unity of the church—for that alone would convince the world—was to study honestly and fearlessly the teaching of the New Testament about the church, and compare it with the present-day ideals."

The necessary supplement to these fine sentences is this, that the New Testament reveals to us the only possible basis of union. It bids us give diligence to "keep the unity of the Spirit in the bond of peace," and says: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." We trust that Bishop Averill is prepared to accept this as a basis of union. No believer in the Scripture need regard it as a compromise or a giving up of rights to accept this position. Accepting it, we may agree to differ about many things which are not revealed to be essential to unity. The people amongst whom this paper circulates are pledged to unite with any people, at any time, on the basis laid down in the New Testament.

Editorial Notes

Doctors and Drink.

At the recent State Convention of the Doctors of North Carolina, among the resolutions passed were some bearing on drink in relation to health. One reads: "Resolved, that the Medical Society of the State of North Carolina will use its best efforts to discourage the use of alcohol in any form as a beverage." Another resolution affirmed: "That alcohol as a drug can be eliminated from the pharmacopœia without in any degree crippling the efficiency of the doctor's armamentarium." These significant resolutions were carried unanimously by "the greatest meeting of physicians ever held in North Carolina." Alcohol is going to have a fight for life in the United States, nine of which have entirely voted it down already, and about a dozen more are expected to follow shortly.

Russell's Failure.

It will be interesting to have "Pastor" Russell's explanation of the failure of his interpretations of prophecy. According to his dogmatic and oft repeated assurances the Saviour was to have been manifested in October. Will he, like Miller, Baxter, and others, reconstruct his dates and push the time on a little, or will he endeavor to convince his dupes that no mistake has been made? We verily believe that were he to assert himself to be the Christ a number would be credulous to accept him as such. In the meantime, like most of his type, he has financed matters well, and if deserted can retire with a respectable competency. But the large proportion of his followers are so infatuated with his teachings that they will doubtless still rally round him, even though their faith may have been temporarily strained. We are assured this is an age of incredulity, but when we reflect upon the numbers who have placed their trust in such leaders as Mrs. E. White, Mrs. Baker Eddy, "Dr." Dowie, "Pastor" Russell, to say nothing of the hundreds of thousands of dupes of Mormonism, spiritism, and a dozen other equally irrational cults, we doubt the statement.

Twenty Millions Sterling.

The drink bill of the Commonwealth for 1913, according to the published estimate, was £19,837,656. But this is computed to be "considerably within the truth" as water is added to the spirits sold and the estimate was based on the spirit as it cleared the bond. We are safe in saying that the consumers paid fully twenty millions sterling for alcohol last year. At £4 per ounce this amount would weigh 139½ tons of gold, considerably more than twice the quantity

mined in the Commonwealth, the value of which last year was £9,356,412. According to the Commonwealth Year Book, the total value of the wheat, barley and oats produced last harvest was £19,361,595. When we remember the number of farms cultivated, and of men employed in raising these cereals, and reflect that the combined result would not pay for the drink consumed, it gives us some idea of the waste. And if it were merely wasted it would not be so bad. Had that 139 tons of gold been towed out to sea and thrown overboard, it would not have produced the harvest of crime, degradation, sorrow and death that has been reaped as a direct result of the drink consumption. The total government expenditure on education, science and art, that is "on all forms of educational and scientific activity" for 1912 amounted to £4,101,860,—17/8 per head, to educate and develop the mind, while we spent last year £3/14/11½ per head "to steal away our brains." "What fools we mortals be."

A Bishop on Unity.

The "New Zealand Herald" of October 17 publishes an account of a remarkable address by Bishop Averill, of Auckland, delivered at the Anglican Synod on October 16. We quote the following interesting paragraphs:

"The question of the visible unity of the church must be the question of questions with all who love the Lord Jesus Christ in sincerity and truth.

"However much we may desire to conceal the fact of our 'unhappy divisions,' we cannot honestly believe that the divided state of Christendom is in accordance with the mind of Christ or the purpose of God," he continued. "However much we may seek to co-operate with all who love the name of Christ, we dare not pretend to believe that the Christianity which our divisions are presenting to the world is the logical development of the church of the New Testament—the one body and bride of Christ."

Surely the first step towards the attainment of the visible unity of the church—for that alone would convince the world—was to study honestly and fearlessly the teaching of the New Testament about the church, and compare it with the present-day ideals. If all the sectarian books could be burned, the church would be more likely to be guided into all the truth by the Spirit of Truth.

"If we are honest, we must acknowledge that our present divisions are a departure from the standard of the New Testament, and have weakened the power and witness of the church in the world," Bishop Averill went on. "Sectarianism is not the religion of Jesus Christ, and never can be, and the sooner we cease to whitewash our grievous faults and confess them instead, the sooner are we likely to carry out our commission in and to the world.

"The unity for which Christ prayed will come as soon as we really desire it, and not before; as soon as we are perfectly honest, and give up trying to impose upon the Lord

our own 'shibboleths.' . . . At present there is no passion for unity, and so long as the spirit of sectarianism is regarded as compatible with the mind and spirit of Christ, so long will Christ be wounded in the house of his friends.

"The unity for which we pray is surely not to be the outcome of compromise in matters essential, for the united church of God must include all those isolated fragments of truth for which men have fought and separated and made rents in the body of Christ. The united church must comprehend all truth, and consequently every part of the historic church, every sect and denomination, must contain some priceless portion of the truth overlooked or under-emphasised by the main body, which will be its contribution to the perfect whole. The church of the future will not be helped by those who try to minimise differences for the sake of a pseudo-unity, but by those who have honest convictions, and believe them to be an essential part of the truth as revealed by Jesus Christ. The real charity, the real Christian spirit, to my mind, is not exhibited by trying to impose upon the world a unity which does not yet exist, but by clearly and honestly recognising our differences and praying for light and guidance. We shall respect one another far more if we are absolutely loyal to our own convictions than by any attempt to ignore them or water them down.

"The church of the future is to be built upon comprehension, not compromises; affirmations, and not negations. . . . We must all realise how a divided Christendom is blocking the progress of work in the mission field, and weakening the influence of the church in the moral and social life of the world. The sin of dis-union is recoiling on our own heads. Cannot we hear what 'the Spirit saith unto the churches'? Organic unity, and nothing less than organic unity, will convince the world that the Father hath sent the Son."

College of the Bible

N Z. Offering, Lord's Day, Dec. 6.

Through an unfortunate misunderstanding the Bible College offering, which should have been taken among the churches in New Zealand on the first Sunday in May, was not attended to.

It is now proposed to ask the churches throughout the Dominion to make the special effort for this good work on Sunday, December 6th, and it is hoped that the offering will not be affected by coming a few months late. The College is doing a most satisfactory work, and is supplying a very real need. About fifty students are now being trained, and many of them give great promise for the future.

An effort will be made, through the various church secretaries, to provide each church member with a booklet of information and an offering envelope, and it is hoped that the response will be a hearty and worthy one.

A School of 6,000 Members.

The leader of one of America's most remarkable Sunday Schools tells how his school was built up, and why it keeps on growing.

P. H. Welshimer.

People are asking, "How are we going to get the boy to the Bible School; how are you going to hold him there?" "Let me say to you that you will never get the boys to stay in the Bible School until you get the men there.

In a little village in Ohio I once knew a boy who, up to the time he was sixteen years of age, would not wear a pair of pantaloons that did not have a patch on them, as his father sometimes wore patched pantaloons, and the boy wanted to be like his father. If the father gets up on Sunday morning and goes to Bible School, the boy is going to get into the habit of going with him. If the father spends his Sundays in going out driving or going out into the country, or staying in bed, or sitting around the house, the boy is going to do the same.

Let me say this, that before you can count very many people in your Bible School, and especially many men, it will be necessary that you have your preacher there. I could never understand why any preacher should be unwilling to throw his life-strength in that place where he is able to touch the most lives, and which counts for the most. Not only is the success of the Bible School dependent upon the presence of the preacher, but upon the attendance of the official board of the church. In Canton we have sixty men on our official board of elders and deacons, and every man of that sixty is a Bible School man; and there is an unwritten law in connection with our church that no man can ever be elected as an elder or a deacon if he does not come regularly to Bible School. If these men, these elders, these deacons, these trustees, are going to be leaders of the flock, they ought to be where the flock is.

One great trouble in Bible Schools is that we do not give each one something to do. You have to use men or you lose them. Our work is so organized that every man in the class does have something definite to do. You bring in a fellow and give him some task, send him out to help somebody, send him to see a sick person, or get some one else to come to Bible School, and when he becomes acclimated, the very next step to take is to accept Jesus Christ and become a member of Christ's body.

I believe in sociability in the Bible School. The social committee of the school has more to do than to attend to the spreading of a banquet every once in a while. At our Bible School everybody is made cordially welcome. We have stationed in the corridors of our church every Sunday before the beginning of the Bible School many men to greet the visitors; and two men are stationed in each aisle, and each entrance, so that you cannot to save your life get into the

school without shaking hands with from six to a dozen men. We meet every child, every girl, every man and woman, shake their hands and tell them we are glad to see them, and make them feel welcome. About two minutes before the close of the Bible School, other men take their places in the corridors and at the entrances, and shake hands with the people as they go out. We shake them in and we shake them out. It pays to do it.

Then, again, the spirit of commendation is worth while. Occasionally I write a personal letter to every teacher and every officer and every committeeman in my Bible School from the first grade up to the highest grade.

During the year I keep a record of some of the special things that these people do, and at the end of the year I write these two hundred or more a special personal letter, calling their attention to some of the good things they have done during the year, and the best three or four days of my life are the days when I write the letters telling those people what they have done to bring joy and happiness to the hearts of others. I have had people come to me and say, "I thought of resigning from the class at the end of the year, but when I got your letter and it made mention of this, that, and the other thing, I agreed to stick." If you want to hold your helpers, just try that. Do you know, there are a lot of folks doing good, conscientious work in the church and the Bible School, and it is never noticed?

We have what is called the "Doubblers" plan, which has worked very well. We publish a weekly paper, that goes into the home of every church member and Bible School student in our church, and in that paper we publish every week the name of every individual who brought a new pupil to the school the previous Sunday, and we keep that list before the people all the time. They are the "Doubblers."

Then we have the "Block System." In Canton we have a city of 60,000 people. Our church is located right in the centre of the city, and generally we reach out all over the city for our Bible School pupils. A certain number of persons are assigned to each block, sometimes to three or four blocks, and then an overseer is appointed for the people working in each block. The work is to look after the people in their respective blocks, to see whether they attend church or Bible School. If there is a moving-van seen in the street, the committee immediately call and find out whether the children attend Bible School, and if not, we endeavor to get them to come to our school. Often it is found that the children do not have clothing to wear, and then our women get together

and help the mother to make clothing, so that the children can come. If there is sickness in the block, again our committee calls, and we do all we can for them.

Personally, I am a great believer in the contest system, if you run it in the right way. We have had a number of contests. A good contest will arouse the latent energies of God's people, and get those who are not usually doing very much, to do something. It gives them the ambition, and the ability to approach people whom they would not approach were it not for the contest.

I admit that many are brought into the school through a contest who do not care very much about the school or the teaching, or the music or the singing, or give much thought to the general subject of Bible School work. But here is the point. If you get them into the school, and get them to hear the teaching, regardless of what their motives were when they left home to come to your Bible School, and if you will not lower the standards, or the teaching, or the worshipful atmosphere of the school, and let those men and women see something that they have not seen in Bible Schools before, when the contest stops you will hold them.

There is a janitor in our Bible School who is a teacher of one of the classes. Eleven years ago, when that man took hold of that class of young girls, there were eight girls in the class, and to-day there are more than one hundred enrolled, and almost three hundred people have come into the church through that class in the eleven years.

A business man who is a tailor, worked hard to get a hundred and fifty young men into the Bible School and the church, and that man goes around to the stores and factories, and invites the boys to come to his Bible School class, and they come. One night he came to my home, and said to me, "I want you to go to the police station with me: there are four boys who have been arrested for stealing bicycles." I went with him, and there were the four boys. They had never been arrested before, and we pleaded with the magistrate to let them go free, and this man said he would be responsible for them and take care of them. The boys promised that if they were set free they would come regularly to Bible School. The tailor said, "I will get those boys a job, and I will be responsible for them." The magistrate let those boys off, and they secured positions in factories and mills. One boy was then sixteen, another seventeen, the third fourteen. It was four years ago that they stole those bicycles and confessed their theft. Those boys went to Bible School, and I have seen three of them come forward and confess their faith in Jesus Christ. Why? Because a man who is interested in boys went around to the factories and the stores and prisons, and spent his time in getting the boys into the Bible School. Don't you think it pays? Nothing pays like that.

Some people will never know anything about Jesus Christ except what they see in the lives of his disciples.—*Bishop Thoburn.*

Jesus and Pilate.

Sunday School Lesson for November 22, Matthew 27: 11-31; Luke 23: 1-25.

Horace Kingsbury.

The Sanhedrin decided that Jesus was "worthy of death." They reached the decision they wanted to reach, but they dared not to execute the sentence without the consent of the Roman authorities. "They led Jesus therefore from Caiaphas into the Prætorium,"—the residence of the governor.

Pontius Pilate.

Pontius Pilate was the Roman procurator or governor of Judea, from 26 A.D. to 36 A.D. "The proper residence of the procurator was Cæsarea, but it was customary for him to go to Jerusalem at the great festivals for the purpose of securing order and safety in the city, and thus it happened that Pilate was present in Jerusalem during the Passover when our Lord suffered death. The chief duty of the procurator respected the revenues, but in a minor territory such as Judea, which was dependent on a larger contiguous province (Syria), the procurator was the head of the whole administration, and held the highest military and judicial authority; and thus Pilate became the judge of our Lord."

The demands of justice.

The Jews evidently hoped that Pilate, "busied about many things at that season and disinclined to have any controversy with the nation assembled for Passover, would be content with the acknowledgment of his authority, and ratify any sentence they might have passed." When he asked them, "What accusation bring ye against this man?" they answered sullenly, "If he were not a malefactor, we would not have delivered him unto thee." "When Pilate received this discourteous reply," writes Dr. John Watson, "he understood the situation, and believed that he was master. It was, as he suspected, a conspiracy of those tricky, unscrupulous, revengeful priests, and he was to be the tool to do their behest. This victim of theirs was a Jew of nobler character with whom they had quarrelled about religion, and to please their spite Roman law was to put him to death without trial. Let them understand that even a Jewish provincial had a right to better treatment. Without a fair trial Pilate would not condemn Jesus, and without a charge he could not try him, and so it would be best for the priests, he suggested with grim suavity, and it would also save all friction, that they should take Jesus away and try him according to their own law. As if they had not done so, as if Pilate did not know they had, as if their difficulty was not to judge Jesus, but to get Jesus crucified. With much bitterness they confessed their desire, and acknowledged Pilate's authority. Did he think that they would have brought their prisoner to him if they could have managed their own business? 'It is not

lawful for us,' they said bitterly, 'to put any man to death.'"

The charges preferred against Jesus.

In the Jewish Court the charge brought against Jesus was blasphemy, but as that would be no offence in a Roman court, it was changed to treason. "They had to accuse him of political crime to secure even ordinary attention at the hands of the Roman governor." "The first charge was, 'We found this man perverting our nation,' that is, sedition against Rome, treason,—a false charge. The second charge was 'forbidding to give tribute to Cæsar,' another form of treason, apparently a false inference from his saying that he was a king, as if he needed the tribute himself. The third charge was his 'saying that he himself is Christ, a king,' a rival of Cæsar, and therefore, treason,—an altogether false charge, as if Jesus claimed to be a political king, in which sense only could he be a rival of Tiberius Cæsar, the emperor of Rome."

Pilate's verdict.

Pilate was satisfied as to the innocence of Jesus. He knew that for envy the chief priests had delivered him up. So he bravely said, "I find no crime in him." This aroused the Jews to greater urgency. A loophole presented itself to escape the responsibility of Christ's death. He was of Herod's jurisdiction, and Herod was in Jerusalem at that time, so Pilate sent him to Herod. The move resulted in the healing of an old breach between Herod and Pilate, but not in the condemnation of Jesus. Pilate called the accusers together, and again pronounced Jesus innocent. "Behold, I having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him."

Jesus or Barabbas.

At the Passover it was customary to release some one of the Jewish prisoners. "The time and circumstances of the origin of this custom are unknown; but it was a custom likely to arise sooner or later, as it symbolised the nature of the Passover as a passing over, and helped to make the governor's presence at that season wear a gracious aspect; on that account it probably originated under the Romans." Pilate tried to escape deciding the fate of Jesus against his own judgment and conscience, by suggesting that he release Jesus on this occasion. "His offer of choice between Jesus and Barabbas was an attempt to save Jesus, in that it must have seemed inconceivable to him that these men would choose deliberately one who had been caught red-handed, and was a menace to the public safety, in the place of one who, however much they may have differed from his teaching, had

nevertheless for three years moved up and down in their land, doing works of mercy and of healing." But the leaders persuaded the people to make choice of Barabbas. Pilate saith, "What then shall I do unto Jesus who is called Christ?" They all say, "Let him be crucified."

Pilate's weakness.

"The principal feature in the character of Pilate was weakness, and it became pitifully apparent during the trial of our Lord. When Jesus was arraigned before him he was not only anxious to avoid trying him, but he once and again, in the most solemn and impressive manner, even in the presence of his malicious and bloodthirsty persecutors, declared his conviction of his perfect innocence. He even remonstrated with them on the iniquity and unreasonableness of their conduct, and would fain throw upon them the whole responsibility of the deed they were about to perpetrate. Nevertheless, as soon as he saw that the acquittal of Jesus might be so construed as to arouse the suspicion of the emperor, he renounced his own conviction and delivered up the innocent Saviour to the hands of the enraged multitude to be crucified." "Because he had done good in ways which the religious party did not like, and because he preached truth which they did not wish to hear, and because he associated with classes which they despised, Jesus received his reward, and that was the Cross."

Pilate's wash-basin.

"The last sad and almost tragic picture of the procurator washing his hands, is that of yet another attempt to salve his conscience." "This was an impressive act; yet its impressiveness was too theatrical. He washed his hands when he ought to have exerted them. And blood does not come off so easily. He could not abnegate his responsibility and cast it upon others." "He yielded, choosing the way of apparent expedience, instead of that of heroic obedience. If tradition is to be trusted, what he sought to gain he lost, for soon afterwards he was deposed from the place of power, and ultimately died by his own hand." But if tradition is not to be trusted, surely the words of the sacred historian constitute a sad epitaph, "And Pilate wishing to content the multitude, gave sentence that what they asked for should be done. And he released unto them Barabbas, him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will."

All must do something with Jesus.

"No man who has known Christ may escape a decision regarding him." "What shall I do with Jesus?" This is a question every person must answer. There is no avoiding the responsibility. Each one for himself must decide whether he will receive or reject the loving Saviour. There will come a time when there will be a somewhat different question to answer,—What shall I do without Jesus? Oh! to think of the awfulness of the judgment day without his forgiving love and comforting presence!

The Church and Liquordom.

J. J. Franklyn,

President, Temperance Committee of Churches of Christ in Victoria.

In the light of the world-wide crusade against alcohol, it seems unpardonable that indifference to the evils of the legalised liquor traffic should exist, especially on the part of any member of the professed Christian church.

With the view of arousing a deeper interest in temperance reform amongst well-wishers of our country, we beg to submit for the careful perusal of all Australian patriots the following facts. In the Commonwealth we spend annually £19,000,000 in drink. Since federation Australia has wasted £180,000,000 on this poisonous beverage. With what results? During this period not fewer than 750,000 persons have been charged with drunkenness, and as three-fourths of all crime and pauperism is traceable to this "liquor fiend," we have reaped an awful harvest from this prodigal expenditure. The madness of this liquor business is further demonstrated in the revelations of modern science. For example, Sir Victory Horsley, in his work on "Alcohol and the Human Body," terms alcohol "an insidious poison, that should be administered as carefully as opium or any other deadly drug." Will any one say we are acting sanely when we license thousands of men to sell this drugged beverage for private gain, for about seventeen hours per day, even to youths and girls in their teens, to say nothing of the abnormal sales to persons already drugged to irresponsibility? The whole traffic is a continuous challenge to the church of Jesus Christ. It is an awful parasite upon our social and industrial system. It is a veritable scandal upon our boasted humanism, and a positive and cruel wrong upon innocent womanhood and helpless childhood, to say nothing of the evil influences wrought upon the coming generation, for even if the last drunkard should die tomorrow, and the last drop of liquor thrown into the gutter, the harvest of alcoholism must be in a measure reaped by the poor victims born with the virus in their blood. There are thousands of children born annually of alcoholic parents, who in the very nature of things cannot be other than drunkards, especially if the liquor traffic exists as a constant temptation. In the words of the late Hon. W. E. Gladstone, we would say: "We suffer more year by year from intemperance than from war, pestilence and famine combined—those three great scourges of the human family."

As showing how the several states of the Commonwealth are ruthlessly robbed by this strongly entrenched liquor monster, let us cite Victoria. Since this state began her career as a colony, the people have spent, or rather mis-spent, over £297,000,000 in liquor. This is about three millions more than the total gold yield. Victoria spends annually over £5,000,000, about £3/16/1 per head of the population. The supposed revenue

from the sale of liquor disappears when we see that £364,970 goes in maintaining the police and gaols. In 1913, over 14,000 people were arrested for drunkenness. Over 10,000 of these were Australian born. Victoria has: Inmates in lunatic asylums, 6173; inmates in destitute and benevolent asylums, 7568; prisoners in gaols, 6170; children under state charge, 9782. We are stating a solemn fact when we say that, were it not for the liquor traffic, this bill of costs against the taxpayer of Victoria would be impossible. Mr. Justice Hodges said from the Bench of Victoria: "Not only is drink



J. J. Franklyn.

responsible for more crime than any other cause, but it is responsible for more crime than all causes put together." This weighty utterance from this worthy judge should tend to the awakening of a livelier interest in this question and a more strenuous hostility and campaign against the open bar system on the part of many hitherto easy-going Christians and citizens. We cannot afford to sit idly by and see the brightest and best of our young democracies engulfed by this liquor stream. It is about time we said to the liquor monopoly, "Hands off."

The following quotation from an editorial of the Melbourne "Age" of May 9, of this year, should furnish food for serious reflection: "We know that the vast industry associated with alcoholic liquors is for the most part only a parasite on all other industries. . . . For every man the liquor trade keeps in employment it makes another a public charge." If this represents the calm judgment of the editor of a big daily journal, it is high time for the church to sound

its war cry against this traffic in human life. No language can express, much less exaggerate the enormity of this man-defying, God-defying evil. Drink confounds us, shames us, laughs at us at every turn. There is scarcely a vice or disease or disorder that, morally speaking, is not linked with drink. Drink has been characterised as millions of capital invested in a great tyrannous trust—the liquor oligarchy—for slaying the youth of Australasia, body, mind, and spirit, degrading manhood, debasing womanhood, befouling childhood, absolutely pitiless, absolutely inhuman. It is an ever-present savage, preying upon us daily, even while all other reputable businesses are closed by the hand of the law, and in comparison therewith making our Asiatic peril a feeble and hurtless creature. Do we realise that the greater percentage of all the horrors that sadden and sicken society are directly traceable to the tearful traffic? Who can sum up the crimes and cruelties of war? It is said that one million men died at the bidding of Xerxes, another million at the call of Cæsar, and still a third million at the nod of Napoleon; and who dare attempt a forecast of the number of the slain to be debited to Kaiserism? Approximately, one hundred battles were fought in the eighteenth century. But here is a death-struggle that hath no field of honor, no equity, no conscience, thoroughly wicked, thoroughly pitiless, thoroughly unscrupulous, thoroughly un-Australian. And if there is anything that makes the sense of injustice stir the breast of patriotism, it is to see the Union Jack—which we familiarly term the "Old Flag"—floating from the gable shaft of some "drunkard factory." The "Old Flag" stands for life, liberty, and a chance to be happy. The liquor bar expresses death, slavery and a chance to be wretched. Only one flag harmonises with the dram-shop, the red flag, and here in sooth it usually floats. We rejoice to see that Australia is swinging into line with the rest of the world, and demanding reform in the laws relating to this trade. New South Wales has had two polls on the local option principle. The people have had an opportunity of crystalising their opposition to the liquor business (and had it not been for the unfair and un-British restriction imposed by a pro-liquor politician, R. J. Seddon, in the New Zealand Act of Parliament, and unfortunately copied into the Australian enactments, that is, the infamous three-fifths' majority, many "dry districts" would have been won in that state). South Australia is to take a referendum on the question of six o'clock closing, a most reasonable proposition. This modest moiety of reform should be advocated, and worked for by the whole body of level-headed moderates of that state. If the churches get to business in dead earnest, we predict a great win for the reform party.

This state will soon get legislation enabling the people to deal effectively with the trade at the ballot box. Then Victoria is promised a battle with "Bung and Co." at the first general election in 1917. From

Continued on page 742.

The Challenge of Jesus to the Disciple.

Geo. E. Moore.

"Ye are the salt of the earth.... Ye are the light of the world."

In the sermon on the mount Jesus definitely attributes to the Christian society the character of a social force, and makes clear what qualities and attitudes go toward the making of the social influence to be exercised by his disciples. In an octave of beatitudes he pronounced the man "happy" who possessed these qualities and attitudes, and declared those disciples, whose social practice could be interpreted by these, the "salt of the earth," "the light of the world." But why "salt" and "light"? What do salt and light do? Salt is the well-known symbol of that which preserves and purifies; light of that which illuminates. The "earth" and "world," then, in the mind of Jesus, stand as symbols of corruption and darkness. If, therefore, the disciples are salt, the obvious service of the Christian society is in preventing corruption: if light, their work is to turn a flash into the darkness. Wherever, therefore, there is a church of Christ, it should be easier for society to be purer and more wholesome; wherever there is a Christian, life should be preserved from corruption. The mission of the church as a social force is to preserve, purify and prevent corruption; to flash light into the darkness. And written large over this manifesto of the King is a message of faith in the sufficiency of the gospel to save the world from unutterable corruption by destroying the hidden revelries of darkness, the sufficiency of the gospel manifested in the presence of a company of twice-born men who fully accept the obligations and responsibilities of comradeship with Jesus. And as a result of thus following the Master the message of heaven commanded the audience of men in all walks of life with unexpected good fortune. Truly the words of Scripture are significant—"And a great company turned unto the Lord."

Such, briefly, is the record in the New Testament. But when we come out of the New Testament into the twentieth century, what do we find? A glance at society with its impenetrable indifference to the claims of Jesus tends to the unpromising suggestion that something is fundamentally wrong; that there is some hindrance to the free course of the truth of God causing it to lose much of its apostolic force. Let us examine some of the reasons usually given for this indifference from the view-point of the church itself.

1. Divisions.—It cannot escape our notice, so insistently does it force itself upon us, that the divisions of the Christian society into conflicting bodies is a source of weakness. The words of the Lord himself are directed with accent and emphasis in this direction. In a most solemn manner the Divine Head of the church linked the unity of his disciples with the conquering power

of the gospel. Facing Calvary, he prayed that all who believed on him might be one (John 17: 21). But while we recognise in division a source of weakness, it must be confessed, if we confine ourselves to actual observations and experiences, that the divisions in the religious world are not sufficiently powerful to create the impenetrable indifference abroad. Our divisions are too often magnified. In many instances they are not deep and vital. They do not touch the core of spiritual life. They lie on the surface and do not transgress the law of Christ. The unity for which Christ prayed—the spiritual unity for which the New Testament pleads—is left untouched by them. The church is not so divided as it seems. The things upon which Protestant bodies of all denominations are united are more powerful than the things which divide, and the things which further the cause of Christ greater than those which hinder. It is not to be denied that the factions in the church are a source of weakness, but he is short-sighted indeed who sees in this the prominent reason for the almost impenetrable indifference of the world to the claims of Christ.

2. Higher Criticism.—Much has been written about the regrettable tendency of Higher Criticism. To many this is a veritable serpent in the garden of the Lord. Ministers of God's grace condemn it in a wholesale manner. Constructive and destructive critics fare alike at their hands. Many read the conclusions of extremists, faddists and fanatics—advocates of a "New Theology," whose assertions are as mischievous as they are grotesque; men who proceed on the irrational assumption that Christianity has little to do with a divine and reigning person, but is simply the outgrowth of a prophetic ideal. These profane and repulsive assertions are read and the conclusion drawn that all critics are fools, concerned only with a mass of silly and stupid speculations. It is high time that Christians everywhere knew what Higher Criticism is! "Higher Criticism" has little or nothing to do with conclusions arrived at, but is a technical expression suggestive of a method employed in studying the Bible. It simply means a careful historical study of the Bible by the latest improved and scientific methods. In the ranks of these careful students are patient, heroic, long-suffering, God-fearing men, whose temper of mind, amid misunderstanding and denunciation, is truly fashioned after the mind that was in Christ. The false emphasis given Higher Criticism by Christian teachers has created a widespread state of mental confusion. Young men who had inclinations toward the ministry have been lost to it forever, and men and women have been hopelessly estranged who otherwise might have been enthusiastic

workers, because they believed that in order to be members of the body of Christ they must put shackles on their mind. To increase efficiency let us adopt the method of Jesus. He challenged his disciples on one point, "Who do men say that I am?" and when they replied by stating that various opinions were held, he asked with intense earnestness, "Who say ye that I am?" The answer came in words of a tremendous confession, "Thou art the Christ" (Matt. 16: 16). With this as fundamental we may move out in a hundred ways regarding the great problems of the Christian faith, still having the assurance of Jesus that we are part of his church. Higher Criticism, i.e., careful study that does not stultify this apostolic witness, should be a welcome field—an ally of the church instead of a menace in this day when the intellect is supreme.

Why, then, is there such stolid indifference to the claims of Jesus? Why in the presence of miracles wrought in other realms must the church stand paralysed and embarrassed, a maimed and crippled thing, unable to do the great work unto which God has called it? An indifference so persistent and prevalent to the superlative demands of Christ finds its roots in some factor more powerful than the accidents of division or the mental confusion of our times. What is this powerful factor? Is it not in the failure of the disciple of Christ to make capital out of the heavenly franchise and become the "salt of the earth" and "light of the world"? Allowing for the numerous causes of weakness—our limited powers of mind and body, our temperaments, laws, customs, conventionalities, over which we seem to have no more control than over the rising sun or falling rain; allowing for the divisions in the Christian society and the wide-spread state of mental confusion; it must still be confessed that in many of the details of life in the Christian society, the Christian is a piteous caricature of the principle of the sermon on the mount—his social conduct has little relation to his religious belief. When a Christian answers as the rich young ruler, "I am just, I am honest, I do not bear false witness," the challenge of Jesus comes "What do ye more than others?" To be just, etc., is no more than the world demands of those who would be good citizens. Every sane man approves of these. The manifesto of the King means more. There is a point beyond, to which we must go. The experiences of the Christian life are by no means exhausted in these. One may do all this and yet be only a shadow of the reality for which the Master pleads. Thus far a man is only a moralist, not a Christian; and the difference between a moralist and a Christian is, as Drummond puts it: "A Christian works from the centre; a moralist from the circumference." Paul insists on this when he says, "Let that mind be in you that was also in Christ." The distinctive character of the gospel as a social force lies well within the province of personal character built on the underlying urgency of possessing the mind that was in Christ.

The most urgent and critical question for

the church to face in this twentieth century is not the question of division, of higher criticism, of New Testament Theology, of German speculation, of biblical criticism. The challenge of the Christ is a call to conduct. Herein is the strength or weakness of the church revealed. The world has always been materialistic and sordid. Wide-spread corruption is everywhere—in society, in industry, in politics, in the church. Voices of greed and hate rend the air. Only a disciple revealing the presence of Christ is sufficient for these things. The hopes of humanity depend upon a church possessing the qualities and attributes of the "happy" man. There never was an age when the Christian was so challenged by a hostile world to turn his attention to his own action and conduct—to challenge his own spiritual ambition. And the challenge is expressed in the two

great commandments of Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . and thy neighbor as thyself." No man has a right to be a leader in the church who does not pay more attention to the souls of his fellows than his own barns; who does not deal with his neighbor with the equity of the heavens; who saps the life and strength of the man of toil, and gives unfair remuneration for services received until compelled by law to pay a just and reasonable wage, who is not catholic enough in mind and heart to know that all men are brethren. Only the church equipped in mind and heart and dedicated to the cause of humanity can attempt the performance of the task that God has given with sufficient strength and exultant confidence. For such, and such alone, are the "salt of the earth"; the "light of the world."

The Church Offering

How to make it intelligent, liberal, universal, and constant.

Ira A. Paternoster.

Under the above heading I. J. Spencer, minister of the Central Christian church, Lexington, Kentucky, writes in the "Missionary Intelligencer" for October.

I have thought for some time that some better plan in connection with our giving should be adopted by the churches, and was pleased to read the very able and sane article of H. A. Procter in the "Christian" of October 15. This article of Bro. Procter, together with that of Bro. Spencer, could well be printed in tract form and given to the churches for their prayerful consideration.

I have always been a strong advocate of the envelope system of giving, and believe the duplex envelope the best of the system. It does seem strange that the support of our missionary obligations and our educational and benevolent undertakings should have to depend upon one offering per year, and that largely governed by climatic or local conditions.

Why should we, above all people, who profess to be so loyal to the Book, interpret, or misinterpret, the injunction to "lay aside each week as the Lord has prospered us," to refer to the weekly offering for the work of the church, and then feel that once a year or half a year is sufficient for the man out of Christ? I am confident the work of the church will never be as real as it should be until we are found giving as much for others as for ourselves.

In looking over the annual reports of the last conferences held in Victoria and South Australia, I found the following amounts were given for ourselves and others. Victoria gave to Home Missions £2869, to Foreign Missions £1368, and a total of £16,801 for all purposes. South Australia gave for Home Missions £2383, and for Foreign Missions, £1244, and for all purposes

£12,937. This shows that for missions in Victoria £4237 was given, and for other purposes, largely local expenses, £12,564 was given; and in South Australia £3627 went for missions and £9310 for local work. Working this out on the basis of work done in Victoria and South Australia and in the regions beyond, we note that £2612 was raised for Foreign Missions and £30,738 was spent on work in these two states.

These figures show us that our obligation to preach the gospel to every creature is not receiving from the Australian brotherhood the attention it should receive. It is not that we should do less for our own land, for as a foreign missionary worker I know how much depends upon the home base, but rather that we should do more for others who have a claim upon us.

If the right system of giving can be adopted by the churches, namely, that of laying aside every week as the Lord has prospered, and that amount rightly apportioned, a larger work will be done.

Undoubtedly the duplex envelope is the best system we have before us to-day, but the best system is useless, unless properly worked. Often good systems have proved failures because they have been left to work themselves, and the duplex envelope will prove a failure if left to work itself. It is very necessary that every church should have a missionary treasurer—a man who studies and seeks to promote the missionary interests of the local church. It is not right to let the missionary funds and church funds become mixed. I have never heard of a church in Australia borrowing the missionary offering for local work, and hope I never shall, but it is wise business to have a missionary treasurer in each church. Then, too, every member should be asked at least once each year what amount he will contrib-

ute weekly for local expenses and for missions. It is the duty of every member of the church to give something to the church, or, if too poor, to receive something from it. Personally I favor the suggested apportionment plan with the individual member which is now so largely adopted with the church. While in Lexington my wife and I were for a time members of the Broadway church, where Bro. Mark Collis ministers. We were never asked what amount we would give each week, but on taking membership were given a suggested apportionment. This amount we cheerfully paid. At the end of the quarter a statement was mailed us showing us when we were in arrears, and we were glad to know, that we might maintain our share in the work. There was not an apportionment for local expenses and another for missions, but at the commencement of the year a budget was prepared. It was seen that a certain amount would be required for the year, and that amount was apportioned out among the members. During the two years we were in membership at Broadway, I do not remember receiving a special appeal because of an empty treasury. Is not this a sane business method? It is useless to try and successfully work the duplex envelope without the every-member-cavass. This must be done to ensure the successful working of the system.

Some church officers object to this method because it entails a lot of work. It does mean work to finance properly the work of the church. But after all, is the work entailed by this business-like system to be compared with the worry and work of preparing for the annual collections? I believe the joy of seeing a good system like this doing its constant work pays for all the effort put into it. But it does mean work to make it a success.

Bro. Spencer in his article makes a good suggestion. It is that of grouping the church members and allotting a group to one elder and one deacon. "This would be," he said, "in harmony with the principle indicated by their 'fellow-elder' Peter, in the third verse of the fifth chapter of his first epistle; and in accord, also, with the principle of New Testament shepherding."

Denied and Granted.

Now which of these holds hardest pain,
Most grievous is to bear—
The joy we crave and never have,
Or the curse of a granted prayer?
The baffled wish or the bitter rue?
Must we then choose between the two?

O will of God, thou blessed will,
Which, like a heavenly air,
The breath of souls about us rolls,
And wraps us everywhere,
Giving with its divine caress
All healing, and all tenderness,—

O will of God, be thou our will:
Then, though the time seem long,
Made one with thee, it cannot be
That we shall suffer wrong;
And, whether granted or denied,
Our heart's wish shall be satisfied.

—Susan Coolidge.

The Man of Sin.

By Geo. E. Burns.

The present devastating war in Europe has given fresh interest to the study of prophecy, and as a consequence we find many fantastic interpretations being set forth, some of which at least may have a strong tendency to unsettle some who have not the knowledge required to combat any such impositions.

It has been asserted, and that with much plausibility, that William of Germany is that man of sin, and that the present conflict is the great tribulation. But as others equally plausible have said that Napoleon was that individual, that the Papacy is that prophetic personage, and that one of the Cæsars was its fulfilment, it will be manifest that presumptuous men can pervert the Scriptures to suit their own base purposes.

There is, however, no denying the fact that the Word does point to an individual who is to be manifest at some point of time at the close of the Christian era. As for the location of the time of his manifestation or the discovery of the individual, it is both useless and vain at the present day for any man to try to settle it. Christ, as distinctly as possible, declared that no man knoweth, nor the angels, nor even himself, but his Father only (Mark 13: 32). But he goes even further in Acts 1: 7, and tells them that it is no part of the disciples' privilege "to know the times or the seasons which the Father hath put in his own power."

Many have said that this has been abrogated in the Revelation; but we have no statement to that effect in that message, hence we are not justified in believing such an assertion. The Revelation is not a revelation of "times and seasons"; but a revelation of "things which must shortly come to pass" (Rev. 1: 1). If we consider the indefiniteness of the word "shortly," we will at once see that God has not yet lifted the curtain to let us see when these things will be.

It seems plain from the Spirit's message in 2 Thess. 2 that the church in Thessalonica had been unsettled by fears of an almost immediate judgment or winding up of earthly events. Paul, by the Spirit, writes to allay their distress. He besought them by several things, the sequence of which made it impossible for the day of Christ to be at hand.

There was first "the coming of our Lord Jesus Christ, and our gathering together unto him." Of this event the Spirit had previously taught them in the first epistle (1 Thess. 4: 13-17). That alone was sufficient to allay the fears of any child of God.

Then there was to be "the falling away" and "the revelation of the man of sin." Note that the Revised Version uses the definite article, "the." "A" falling away has certainly come; but so had there in Paul's day. The Judaising propaganda was "a" falling

away, and there have been many since; but "the" "falling away" will be that which shall make the manifestation of "that man of sin, the son of perdition, possible."

There are, then, four things which in order must precede the "day of Christ." Or perhaps I should rather say two events which have each two clear divisions. There is first "the coming of our Lord Jesus Christ," and with that as an inseparable part of it "our gathering together unto him." Then somewhere upon its heels, as is shown in the subsequent verses of this chapter, "the falling away," and as part of that event, "the manifestation of the man of sin."

Some find difficulty in understanding verses 6 and 7, "And now ye know what withholdeth that he might be revealed in his time. . . only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed."

The expression surely carries its own explanation. "And now ye know," says the sixth verse. They had not known at the beginning of the chapter, consequently the knowledge must have been furnished somewhere in the first five verses. Two questions arise, "What withholdeth?" and "What is withheld?" Verse 7 partly supplies the answer. The "workings of the mystery of iniquity" are hindered, withheld, and that by a person who is to be "taken out of the way." He has in the first verse spoken of the taking away of the church, consequently it must be the presence of the church, the body of Christ, in the world that hinders the manifestation of the man of sin; but when the presence of Christ in his church has been removed, there shall then be no hindrance to the working of that wicked, and he shall manifest both his presence and his power. See Matt. 5: 13, 14.

We have a very exact picture drawn of him, too, in this passage, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . Even him whose coming is after the working of Satan with all deceivableness of unrighteousness in them that perish." It will be quite impossible to mistake that picture when it is seen. He has not yet come, nor will he come, at least to our knowledge, until these several attendant features and events are fulfilled. But there are still more exact features drawn for us by the Prophet Daniel. May I be pardoned for saying that Daniel is not difficult to understand? Time was when I, too, regarded his prophecy as too mystic for me to even attempt it. But Daniel is his own expositor, he explains his dreams and visions.

Just one will suffice our present purpose. That in chapter 8 is perhaps the plainest; but those of chapters 7 and 11 agree therewith, giving only greater detail.

The vision of chapter 8 is of a ram with unequal horns and a he-goat with a notable horn between his eyes. The ram is the dual kingdom of Media and Persia (verse 20), the rough goat is Grecia, the horn Alexander the Great (verse 21). The goat overcomes the ram and takes his kingdom. The great horn being broken, four come up in its place, showing that four kingdoms shall arise out of the extinct kingdom of Alexander the Great; but not in his power. They shall have no connection with Alexander's conquests. One of these four future Grecian kingdoms shall in the latter time of their kingdom have a king of fierce countenance and understanding dark sayings, and his power shall be mighty; but not his own (after the working of Satan—see above) he shall also stand up against the Prince of princes." It is surely not hard to recognise the picture. Compare with chapter 7: 7, 8. The description of the "little horn" agrees with other descriptions of the man of sin. "He had a mouth speaking 'great things.'"

Then finally in chapter 11 we can easily trace the vision of chapter 8. The mighty king of Greece that shall stand up (Alexander the Great) against the fourth king of Persia is the notable horn between the eyes of the Grecian he-goat of chapter 8. Again that Grecian king's power is broken, as was the horn, and is scattered to the four winds of heaven, as four horns sprang up in the place of the one. "Not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those" (chapter 11: 4). Strife between the northern and southern kingdoms arises, until finally in the northern kingdom there shall arise a vile person to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries (verse 21). In verse 23 we have the suggestion of the "little horn" uprooting three of the greater horns, for he shall come up, and shall become great with a small people." The picture drawn in verse 36 at once marks this personage out as the man of sin of 2 Thess. 2: "And he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished. Compare chapter 7: 8 and chapter 8: 25. There is also an interesting passage in Zech 9: 13. Greece is there again pointed to as the future opponent of Judah, verse 9 of that chapter clearly showing it to be subsequent to the advent of Christ.

My conclusions therefore are these:

1. The church will be removed before the "man of sin" can manifest himself.
2. His characteristics are, blasphemous assumptions of deity, miraculous power to deceive.
3. He shall be a mighty monarch reigning over the northerly portion of Alexander the Great's empire.
4. He is therefore not yet a known, personage.

Foreign Missions.

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

Interesting Jottings from Harda.

On account of the bad roads it is six weeks since I have been able to go to a village. I have not felt like going out several days, but am better on the whole than I was last month.

We are glad to know that Dr. Macklin's visit has helped the work so much. We enjoyed a visit from an American brother last week. He had been a teacher of English and Music in a College in Turkey. He was in Egypt when war was declared, and had some interesting experiences then, and on his way here.

Some of the English people here are very busy now-a-days helping make things for the wounded soldiers. Some of our native Christians have helped, too, in this work. As some of these latter are very poor, and could not give much to help the war fund, a few decided to go without meat and vegetables, and have only bread and water, one day in the week while the war lasted. They will give the money saved as their share.

Some of the German missions will suffer, but we hear that English missionaries have decided to invite them to their homes as guests when it is necessary.

There is nothing especially new to report of the work lately. Quite a number are ill. Saruba's daughter Esther, the head mistress of the Girl's School, has been out of school for two months through illness. Bro. Shah's wife is teaching every day to help out in the emergency.

It does one good to hear the poor people talk of the way they are treated by the English, and now they are longing and praying for them to gain the victory. They only think of the English and the Germans, and cannot understand why the war should last so long. I am besieged with questions in some homes, and it is pitiable to hear the questions asked by some.

Some of the railway employees have been dismissed, and we do not know what they are going to do, so it makes it hard to visit in some places. Yours in the Master's service,—Mary Thompson, Harda, C.P., India, Sept. 14.

"Make Me a Little Cake First."

1 Kings 17: 13.

J. F. B. Tinling.

A Message for this time of Drought and War.
Was ever request more unreasonable? Recall the picture. It is a scene of desolation. The land was under the blight of the famine which lasted three and a half years. All vegetation had perished, and the poor who depended on it must have done likewise. The city of Zidon might hold its own through its maritime trade, but it would have its own mass of misery, with little to spare, and little thought of sparing, for the villages of its vicinity.

Only two figures are before us—a man and a woman. Such home as the woman has is there, and she shares it with a son, probably a sick child, or she would not be gathering the sticks alone; but her neighbors have gone to their graves, as it seems, only a little before her. The man might be hastily called a vagabond, for he has no home,

and to the woman he is a complete stranger. He asks for a drink of water, and, having some access to a rare supply, she goes to fetch it; but when he calls after her, asking her to bring him also a morsel of bread, she replies, "As the Lord liveth, I have only a handful of meal in a barrel and a little oil in a cruse." The other will not take the refusal as final, but dares to say, "Make me a little cake first."

Let the light fall on this picture from above, and all is changed. The apparent vagabond is a prophet, in charge of the cause of God and the true bread, and the widow is prepared for his appeal, for already a command has come to her heart to welcome a God-sent messenger. So she does as she is told, makes a little cake for him first, and finds the scanty and final meal for two becomes the abundant provision for three during many days.

The perennial example has a special application to-day. The world is poorer by hundreds of millions than it was a few weeks ago, and war continues its work of destruction. Some members of our churches who were rich and generous are comparatively poor, while many who could give a few pounds a year for the evangelisation of the world seem justified in saying they have nothing to spare. Perhaps Elijah's Master and ours passes some of them by because they have disqualified themselves for service by their estimate of their resources.

However that may be, we are sure he is appealing to the multitude of his poor to prove him anew over their handful of meal. If a million of poor Christians followed the example of the widow of Zarephath the treasury of the Lord would be full, even in this time of shortage. Have we adopted her order of interests? Is our giving on the same scale as hers?

Some poor women at a mission station in India were asking, "What can we do?" The lady missionary reminded them that they used, as heathen, to give the first handful of rice daily to their god, and surprised them by the assurance that the true God whom now they worshipped would accept it. Gladly they renewed their habit, and at the end of the year found they had raised enough to pay an Indian Biblewoman's salary. The writer had been pleading the missionary cause in an English village. Soon afterwards a woman sixty-two years of age brought him a 5/- piece, with the explanation that it was "the Lord's tenth." Her only assured livelihood was a private pension of £10 a year. She had just drawn her 50/- for the quarter, and the big coin (how big in the Master's eye!) she passed on promptly and firmly to the missionary society.

A Syrian convert at Beirut with his wife sold their bed and slept on the earthen floor that they might give something to the mission. A Korean took the thatch from the house he was building to help to roof the church, which he reckoned more important than his own dwelling. Some islets in the South Pacific were swept by three successive tidal waves, which left the inhabitants only their lives. They began the work of restoration with a place for public worship.

In every land the Church of Christ has some who follow the Zidonian widow in her venture of faith. The handful of meal has sustained the missionary cause more than the pile of gold. The immediate future will see many subscriptions discontinued or diminished, but the claim of God remains paramount and reasonable, and those who dare to obey will get more than they give. Is he not saying to the poor as well as to the rich, and with a peculiar interest in their poverty, "Prove me now herewith, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Subjects for Prayer.

Suggested by the L.M.S., and commended to all
Christian People.

Let us confess the sins of limited love and of positive dislike, the slackness and indifference, the blindness and acquiescence, which have made the war possible.

Let us recollect our moral and spiritual obligations to the peoples of Asia and Africa, and pray for them that they may not be led to blaspheme the Christ, whom Europe confesses, because of our fighting.

Let us recollect the countless homes made fatherless and ask God to give us hearts of love for great nations led into enmity by the powerful few.

Let us pray for German, French, Dutch, Swiss and Continental missionaries, especially those working in British territory.

Let us pray that missionary workers in all countries may be given grace to set themselves diligently, in humility and prayer, to learn the divine meaning in the present visitation in relation to the evangelisation of the world.

Let us give thanks for the spirit of love shed abroad in our hearts and pray for an abounding supply of love overflowing that shall flow out to all men; that we may see men as God sees us all under the arch of his love.

Let us intercede with God for all workers in the mission field and for missionary administrators, that they may be granted in this time of anxiety and trial unflinching faith in God and in his purpose, and patience and courage to bear all suffering through which they may be called to pass.

"A Sower Went Forth to Sow."

"The Seed is the Word of God."—Luke 8: 11.

A sower went forth to sow.
Roseate hues lined the eastern sky,
The morning dawned and the sun rose high;
The precious seed, as he strode along,
Foretold the joys of the harvest song.

A sower went forth to sow,
Some of his seed by the wayside fell,
Some among rocks where no root could dwell,
Some among thorns that sprang up apace,
Some in good ground found a resting-place.
On, on he toiled, strong in faith and prayer,
Sowing the seed with a tender care.

A sower went forth to sow.
The seed he sowed by the hard wayside
The enemy's wiles could not abide;
Among the rocks it withered away.
By thorns was choked on a darksome day;
But seed that fell on the good ground told
Of thirty, sixty—a hundred fold!

A sower went forth to sow.
From early dawn, in the noontide sun,
He bravely toiled till his work was done;
When the day was o'er and the sun went down,
A sower's faith won a reaper's crown.

—Anon.



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

Tasmania.

NUBEENA.—During the month the interest has been maintained, and the church has worked harmoniously. Arrangements have been made for the evangelist to visit Tarrana monthly, and the first service was held on October 4th. One of our local brethren has commenced fortnightly services at Carnarvon, the old Port Arthur penal settlement. On the 8th and 9th we had a working bee, and a fine picket fence was erected around the chapel. The Bible School has made good progress. For the month of June the average attendance was 10. In July a red and blue rally was commenced, and continued till the end of September, the average attendance for the three months being 24, 42, and 47 respectively. For October the average was 49. The school now has between 70 and 80 names on the roll, and we would be glad to enter into a three months' attendance competition with any school of about the same membership. The scholars are busy preparing for Children's Day. During the last week the angel of death has visited our midst and called home the husband of one of our members, and our Sister Mrs. W. Batchelor after a long and trying illness.—G.T.B., Oct. 26.

HOBART.—The Bible School held its anniversary services during this week. Large attendances were present last Lord's day afternoon and night. W. C. McCallum and C. Dugan, a Methodist minister, were the speakers for the day, and special anniversary hymns were splendidly sung by the children. On Wednesday night the school had its annual tea, followed by a largely attended public meeting. The children decided to forego their prizes this year, and to hand over the money (about £7) so saved to one of the patriotic funds. The superintendent, A. E. Gourlay, Miss Paterson, conductor, Miss Rodd, organist, and Mrs. McCallum, in charge of the kindergartners, worked hard to make the services a success.—J.A., Oct. 30.

LAUNCESTON.—W. E. Beiler, of Fitzroy, was with us again on Lord's day, 25th, morning, afternoon and evening. W. F. Peters presided at the morning service, and Bro. Beiler spoke on "The Power of a Message." Bible School meetings were well attended. At the evening service, which was well attended, Bro. Beiler delivered a splendid address on the subject of "From Blindness to Sight." One confessed Christ. Our brother returned to Melbourne on Tuesday last. We will not forget his short visit.—A. W. Heron, Oct. 30.

New Zealand.

KAITANGATA.—The work still prospers. On October 7 a special offering of £2/13/6 was made for Bro. Hadfield's immediate distress. On Oct. 18 our annual F.M. offering reached £9/2/9. Bro. Tape's lecture, "London by Night," in aid of our local C.W.B.M. effort towards our building fund, was an instructive treat. Bro. Stevens, of Mornington, cycles from Balclutha to worship with us. T. Cairnes and R. Eaton are our delegates to the Dominion Conference to be held in Dunedin at New Year, 1915. We still pray, if it be God's will, that Bro. Binney may yet be spared in health and strength to us all. On Oct. 9, nine Sunday School scholars took the South Island Churches of Christ Scripture examination.—Geo. Thompson.

RICHMOND (Nelson).—Important events have taken place since last report. Under the

preaching of Bro. Price, an elderly lady has accepted Christ. There has been a debt of £100 on our chapel here, and with God's help we have now cleared this off. To celebrate the event we held a cup and saucer social, resulting in a fair amount of crockery being added to church property. All branches of church work are in a healthy condition.—B.G.C.

OAMARU.—We have lately had closing socials in connection with the Boys' Club and Young Men's Improvement Class. Good programmes were presented at both. In connection with the former the medals and other prizes were distributed. Reports read and demonstrations given prove that good work has been done in the winter months. Our attendance campaign has helped to improve our weekly record, but not yet to the extent we desire, much sickness among the members affecting attendance. The Foreign Mission offering has reached £35.—K., Oct. 22.

KILBIRNIE.—The Bible School held its anniversary services on Sunday last, followed by a tea and entertainment on Wednesday. Owing to inclement weather the attendances on Sunday were smaller than usual, but on Wednesday evening the chapel was packed. Under the capable baton of Bro. A. Thomas, of Newtown, the scholars sang several choruses in a pleasing manner, and an enjoyable programme of dialogues, etc., was rendered. Bro. Weston, also of Newtown, trained the children in the elocutionary section. The secretary's report showed a roll number of 88, with an average attendance of 70. Sister D. Atkinson is still secretary, and Bro. Coombe, supt. The latter distributed the prizes on Sunday afternoon, when Bro. Jarvis gave a very interesting address on "The right side of the ship."—G.P., Oct. 23.

WANGANUI.—Church matters go on apace. Sickness keeps a good number away at present, though on the whole meetings are fair. A special church meeting was held on the 16th inst., at which we decided to engage Bro. Chas. Downey, of Stratford, to come and labor with us for a period of twelve months. Bro. Downey will give part time to the work of the church. The choir concert on behalf of new property fund was a successful one, both from a musical and financial standpoint. Active preparations are being made in the school for the demonstration to be held in November, and everything points to a successful gathering. The singing is under the guidance of Bro. Rice. The school has grown lately, making it necessary to form a new class, which has been done, Miss Rodgers being the teacher. We regret to have to report the departure of one of our best workers. Since her arrival in our midst some three years ago, Sister May Taylor had proved herself a most energetic worker. She took part in all branches of church work, and at the time of her departure was Sunday School teacher, choir member, secretary of Band of Hope, instructor of physical culture class, and also an active worker in other branches. She has left for Sydney. Before leaving she was the recipient of presents from the choir and Sunday School. Various speakers warmly praised her efforts. Our sister feelingly responded.—H.S., Oct. 22.

NELSON.—The mid-week prayer meeting was well attended. On October 18, the morning service was more largely attended than usual, when Bro. Johnston, of Vivian-st., Wellington, who is at present conducting a very successful mission in the country districts, delivered an inspiring address. It being the Sunday School anniversary,

the afternoon and evening services were held in the School of Music, which was tastefully decorated for the occasion. Special singing was rendered by the scholars and choir at both services. In the afternoon Bro. Johnston addressed a well-attended meeting. Prizes were presented to the scholars by Mrs. Knapp. At the evening service, despite the unsettled weather, the building was crowded, and a large number were unable to gain admission. There were present between five and six hundred people, besides the Sunday School scholars and teachers. Bro. Mathieson presided at this service, and delivered a grand and inspiring address on the life of Paul, holding the undivided attention of his large audience right through. We are proud of Bro. Mathieson and pray that he may receive the physical strength he needs. The singing was far above any usual standard. Special praise is due to Bro. Lang for the manner in which he trained the scholars. The anniversary was continued on Wednesday evening, when the scholars gave an entertainment at the school of music, the building again proving too small. The dialogues, singing and recitations given were greatly appreciated. Bro. Mathieson occupied the chair. The Endeavor Society met as usual on Monday evening.—H.B.L., Oct. 22.

West Australia.

PERTH.—We had splendid meetings all day on October 18. In answer to our appeal for the attendance of every member, a large number met around the Lord's table. A special feature was the large attendance of Bible School scholars, to whom Bro. Blakemore gave a helpful talk before he spoke from Zech. 4: 6. Our visitors included G. D. Wright, from S.A. At the Bible School 263 were present. In the evening we commenced a ten days' mission, the missionary being A. W. Connor, who spoke upon the subject, "The Great Alternative." One came forward to confess Jesus.—W.A., Oct. 21.

FREMANTLE.—On October 14, the church tendered to Bro. and Sister Warren a "Congratulatory social" in order to celebrate the completion of their first twelve months' labor amongst us. Representatives of the different organisations of the church gave cheering reports of progress, and appreciative remarks of our brother and sister's work. During the twelve months, thirty have put on Christ in baptism; others received by letter, restoration, and one baptised believer, bring the number up to forty-eight. During the evening the choir sang two anthems splendidly under the leadership of Bro. Fred. Vanstan. A solo was sung by Miss M. Francis, and a duet by Bro. and Sister Warren.—H. E. Cole, Oct. 22.

SUBIACO.—Last Sunday, Bro. Connor being absent to commence the mission at Lake-st., Bro. Stirling preached. At the close of an earnest address, one boy made the good confession. Our brother gives promise of great usefulness as a preacher of the word. In the chapel on Thursday a welcome was tendered our Bro. Rodgers, the new evangelist for Bunbury.—C.

PERTH.—Two have confessed Christ during the first week of our mission. Last Lord's day the morning Bro. Blakemore gave a short talk to the Juniors, after which G. D. Wright, the president of the S.A. Conference, delivered an earnest address on the subject, "The Secret of a Successful Christian Life." In the evening the mission was continued, Bro. Connor preaching to a large gathering. On October 26, the Bible School held its annual picnic at Crawley Park. A happy day was spent by a large number of the scholars and their friends.—W.A., Oct. 27.

CHINESE MISSION, PERTH.—The good received from the visit of Bro. Jame still remains with us. Our scholars continue to show a keen interest in the gospel services, which are now well attended. Dr. Macklin paid two visits to the school, and good meetings were the result. We feel the need of an evangelist to enable us to accomplish greater results for our Master.—W.A., Oct. 27.

Queensland.

BRISBANE.—Last Lord's day A. E. Morton, of Zillmere, exhorted the church. We have lately been visited by Bro. Pilkington, of N.Z., and Bro. D. R. Hall, Attorney-General, Sydney. The office-bearers are planning for greater efforts for the evangelising of the city and suburbs. It is hoped as an outcome to create greater interest and attendance at all meetings.—H.C.S.

BRISBANE CITY AND SUBURBAN CONFERENCE.—On the 20th inst. a public meeting organised by this conference was held in the Ann-st. chapel. Visitors were present from Albion, Zillmere, and Annerley churches. H. C. Stitt presided, and H. W. Hermann acted as song leader. A very interesting paper on "The Presiding Brother" was read by L. Gole. "The New Testament Evangelist" was the title of a paper ably presented by John Swan. Both papers received favorable comment and commendation.—H.C.S.

TOOWOOMBA.—On Sept. 24 we had our largest prayer meeting for some considerable time. At that meeting two confessed Christ. On Sunday, October 11, we also had the joy of hearing one lad confess Christ. There was a splendid meeting on Sunday, 18th, when there were three decisions. Last Tuesday evening a largely attended temperance meeting was held under the auspices of the Young People's Society, the programme consisting of musical and elocutionary items, dialogue, and an address by Mr. Moon, pastor of the Baptist Church. Last Sunday evening was the largest attended gospel service for some years. Bro. Davis spoke on "Blasting at the Rock of Ages." There was one confession at the close. This makes eleven additions by faith and obedience during the past three months.—W.P. Brooks, Oct. 26.

New South Wales

INVERELL.—Thursday evening prayer meeting was nicely attended. On Lord's day, Bro. Waters occupied the platform morning and evening. "True Discipleship" was his gospel theme. In the afternoon our brother conducted a service at Swanbrook, whilst the writer held a service at Spencer's Gully. We regret to report that the young lady mentioned in last report has since passed away, after a season of patient suffering. Our Bible School department has suffered a severe loss.—H. W. Cust, Oct. 27.

TAREE.—Good services all day. Bro. Burns addressed the church in the morning and preached the gospel at night. Fifty-one met around the Lord's table. Bro. E. J. Saxby conducted services at Tinonee, and H. Edwards at Keilabakh. At Wingham the work goes along steadily.—T.T.M.

PADDINGTON.—On October 6 and 8 we held our Bible School anniversary. The Lord's day congregations were large and appreciative. Bro. C. Rush, of Marrickville, spoke in the afternoon and held both children and parents from start to finish. The writer addressed the morning and evening meetings. On the Tuesday evening a good programme was rendered by the scholars, assisted by a few helpers from elsewhere. A presentation of a splendid teacher's Bible was made to S. G. Goddard, who has removed to Chatswood. On October 22 and 23 a sale of work was conducted by the Dorcas Class, assisted by the members of the "Sower Band" and others. The effort was a great success. About £35 has been realised. The church responded well, notwithstanding the big efforts put forth recently whereby the building fund has been put on a thoroughly solvent basis. On Lord's day evening, 17th, a patriotic service was held, when an offering on behalf of the Widows' and Orphans' Fund was received. £2 was forwarded to the Mayor for the above-named purpose. Last night a young lady, who for some time has been a teacher in a denominational Bible school, decided to follow the Lord in baptism; and a young man who has been attending our meetings for some years took his stand for Christ and New Testament Christianity. He was for some time before this a worker in a denominational church.—F. Collins.

BALMAIN.—Bro. Saxby gave a splendid exhortation to the brethren at Balmain last Lord's

day morning. There was a good attendance in the afternoon, and a very encouraging gospel meeting in the evening.—G. Newey, Oct. 26.

CHATSWOOD.—We had a splendid meeting on Sunday morning, several visiting brethren being present. The Bible School adds new scholars to its roll every Lord's day. Our meetings are full of promise.—T. Bagley.

MARRICKVILLE.—The children's F.M. offering was taken to-day. Bro. Saunders gave a fine address. Special items were given by the scholars. Bro. Holtz, our energetic superintendent, announced that £7/15/- had been received in the boxes at the close of the service. There is more to come. We had a large attendance at the gospel service, and splendid interest was manifested. W. J. Williams, late evangelist at Marrickville, and beloved by all, continues very seriously ill. Dr. James Kingsbury is still confined at home through his long and painful illness. The Bible School attendance is keeping up well during the hot weather, 225 being present to-day.—C.S.R., Nov. 1.

NORTH SYDNEY.—On October 25 bright services were held. In the morning Bro. Webber gave the address. The attendance was good. In the evening a repetition of the anniversary service was given. The children rendered some excellent music under the direction of Bro. Tingate. Bro. A. Webber again addressed the congregation. On Saturday the children spent a pleasant day at Balmoral. Encouraging services were held on Nov. 1. F. T. Webber in the morning gave an uplifting address. The gospel service was exceptionally well attended. A. H. Webber preached from Matt. 6: 33.—F. J. Reeson.

ENMORE.—We enjoyed a series of quiet but uplifting meetings on Sunday, Nov. 1. D. R. Hall gave a very helpful address at the morning service upon "Thinking," taking as a text "Think on these things." Two young men were received into fellowship by faith and obedience. Sister Macklin was amongst our visitors. In the afternoon the Children's Day boxes were received. Sister Dorothy Macklin spoke nicely to the senior department about "Christmas in the Chinese Schools," and she, with her sister Louise, sang "Jesus loves me" in Chinese. Mrs. Macklin gave a little talk to the kindergarten scholars. Fair meeting at night, when Bro. Illingworth preached from John 1: 51; subject, "Hereafter." Steady work is being done. The sisters have given large contributions in goods to the Belgian Fund. In September last our general superintendent of the Bible School resigned. Yesterday the school teachers selected Bro. Rupert White, a pious, zealous young man of great promise, and we trust that our splendid school will be lifted to a higher standard still under his leadership.

BELMORE.—The fortnight's mission by A. E. Forbes, the evangelist, was a time of blessing. Marked interest was aroused. At yesterday's worship meeting, a young man who was baptised during the week was received into fellowship. The gospel meeting last night taxed the building to its utmost, Bro. Forbes preaching. The Bible School anniversary is to be held on Nov. 8.—J. Rodger, Nov. 2.

South Australia.

PYAP WEST.—On October 4 the usual meetings were held. G. May presided in the afternoon, and Bro. Raymond addressed the church. In the evening Bro. Raymond preached on "It is finished." Bro. Davie presided, and L. Curtis exhorted at the afternoon meeting. On Oct. 18, in the evening Bro. Curtis spoke on the early closing of liquor bars, in reference to the referendum to be taken on that subject.—L.G.D.

PIRIE SOUTH.—At the annual business meeting, held on Sept. 30, 1914, J. Johnston presided over a large attendance. Matters concerning the over a large attendance. Matters concerning the welfare of the church and other religious and social institutions for the betterment of the town were dealt with. The following officers were elected for the ensuing year:—Secretary, Bro. Adams; treasurer, E. Earle; deaconesses, Sisters Hogben, Marshall, Palmer, Scott, Earle, Adams; deacons, Bro. Miller, Earle, Perry, Havelberg, Rush-bridge, Hibberd; Home and Foreign Missionary

agent, Sister B. Marshall; church correspondent, Sister L. Hibberd; delegate to the Council of Churches, Bro. Rushbridge; delegates to the Temperance Alliance, Bren. Smith and Miller; church organisers for the Early Closing of Liquor Bars Campaign, Sister Rita Scott and Bro. G. Edwards. The anniversary services were conducted by Mr. Wichart, of Orororo, on Sunday, Oct. 4. There was a splendid attendance. A band of willing workers decorated the chapel. The choir helped splendidly. Mr. Wichart delivered two inspiring addresses. In the morning he spoke from Deut. 8: 2, and in the evening from Phil. 3: 14. On Monday night Bro. Morrow presided over a record attendance, when the choir rendered several anthems. The secretary, Bro. Adams, and the treasurer, Bro. E. Earle, gave favorable reports. Messrs. Wichart and Johnston addressed the gathering in fine style.—C.H.H., Oct. 9.

BERRI.—We have had splendid mid-week prayer meetings lately. On the 15th a married man made the good confession. On the 22nd we had Bro. Parnell, of the B.F.B.S. with us, who gave an encouraging address. On the 18th we had a good morning meeting; Bro. Edwards presided, and Bro. Raymond exhorted. There was a splendid service at night, Bro. Raymond preaching on "Obedience." On the 25th Bro. Raymond presided, and the exhortation was given by Bro. Parnell. The attendance at the evening service was not so good as usual on account of the heat. Bro. Raymond gave a splendid address on "Disobedience."—Geo. W. Jarvis.

COTTONVILLE.—Four were received into fellowship this morning. There was one confession at the gospel meeting.—J. McNicol, Nov. 1.

YORK.—Since the writer has been away in the mission at Prospect, the meetings have been carried on by C. Hunt, W. Garrett, W. Bennett, J. Swain, C. Fiedler; we thank these brethren. To-day the writer spoke to a good meeting in the morning, Bro. Parham presiding. At a good evening meeting the writer spoke. A number of members are sick. Sister Richardson, one of our C.E. and Bible School teachers, is leaving us to go to Lamerloo. The Junior department presented her with a Bible as a token of love and esteem.—E. J. Paternoster, Nov. 1.

PROSPECT.—Our mission closed on Thursday night. There were five confessions, and the church was helped by the faithful preaching of the message. On Saturday we held our Sunday School picnic at the church, the children having a good time. They were served with tea at 4.30, and an adult tea was very well attended at 6 o'clock. In the evening G. P. Cuttriss gave the children a talk on New Zealand. This was illustrated with lantern views. Opportunity was taken to make a presentation to E. J. Paternoster and Sister Minnie Leedham for the splendid help they were to us in the mission. Bren. Reynolds and Banks spoke on behalf of the church. The church is indebted to the York church for letting Bro. Paternoster hold the mission, and to Grote-st. choir for Miss Leedham's services. Yesterday the meetings were well attended, and a good spirit is manifest in the work.—I.A.P.

UNLEY.—On Monday evening the C.E. annual social was held; a good programme of musical and elocutionary items was rendered, and the president, Mr. Huntsman, gave an address. Endeavorers from other societies presented greetings. The teachers of the Sunday School had a pleasant and helpful meeting on Tuesday evening, and were afterwards entertained by the superintendent and Mrs. Harris. There was a large attendance this morning. Geo. T. Walden was with us and gave a fine address to the children in the afternoon. On next Sunday (Nov. 8), World's Temperance Sunday, a collection will be taken up at the evening service in aid of the Alliance funds. Children's Day will be observed on November 29.—P.S.M., Nov. 1.

GROTE-ST.—Last Sunday morning P. A. Dickson exhorted the church, and in the evening J. E. Thomas preached the gospel to a good audience. To-day Bro. Thomas exhorted the church and gave a good gospel message to-night, at the close of which a lad from the Sunday School confessed Christ. The annual social of the Y.P.S.C.E. So-

Continued on page 744.

The Church and Liquordom.

Continued from page 735.

present indications it is reasonable to prophesy that within a very few years the whole of Australasia will be engirdled with legislation empowering the people to settle this vital question in the good old democratic fashion—and why not? "The trade" is a constant menace to the best interests of our civic and national life. Lord Rosebery said: "Though I am not a fanatic in temperance reform, I view the uncontrolled conditions of the liquor traffic as a serious danger." What is true of the old land is also too true in the land of the Southern Cross. We close this article with an earnest appeal to all God-fearing, country-loving men and women to awaken to the need of immediate and whole-souled opposition to this liquor monster. Begin to-day to work and pray for the overthrow of this tyrant—King Alcohol.

"Hark! the onset—will ye fold your
Faith-clad arms in lazy lock?
Up! O, up, thou drowsy soldier,
Worlds are charging to the shock.
Oh! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

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ARRESTED DEVELOPMENT.

A father was called away from home just after the birth of a beautiful baby boy. His stay was longer than expected, and covered several years. Soon after his departure the child was injured. The mother, hoping the trouble was not serious, and anxious not to make the father sad, kept the news from him. But when he returned and found instead of the well-developed child he expected to see, a poor little, frail body, his disappointment and sorrow were great beyond description. The rosy cheeks had lost their tint, the bright eyes had become dull, and the chubby limbs and body had become pale and flabby. It was a sad case of arrested development.

Let each of us ask himself the question, Is my spiritual life illustrated in this case?

SUNDAY, NOVEMBER 8.

Gems of Thought.—"You are become such as have need of milk, and not of strong meat" (Heb. 5: 12).

All my life Christ has seemed to me as a star afar off; but little by little he has been advancing and growing larger and larger, till now his heavens seem to fill the whole hemisphere, and I am floating in the glory of God, wondering with unutterable wonder how such a mote as I could be glorified in his light.—Payson.

Bible Reading.—Heb. 5: 6-14: Gradual growth.

MONDAY, NOVEMBER 9.

Gems of Thought.—"But when he was yet a great way off, his father saw him, and ran, and fell on his neck, and kissed him" (Luke 15: 20).
If, when I turned me from the ways of sin
And sought my home, my lot had been to find
My Father justly wroth, no longer kind;

If, to my prayer, the answer stern had been:
"Thou sayest well 'unworthy'! Enter in,
But take a servant's place, a son no more;
'Tis only mercy openeth the door,
That thou the bread of servants mayest win;"
Then might I fancy, while my tasks I wrought,
Somewhat I earned of him, and somewhat paid
Of all my debt. On this my pride had stayed.
But now the robe, the ring, the joyous feast—
Ah, but the greeting kiss, the Father's breast!
My pride is lost, o'erwhelmed in love unthought.

—Ruth Graham Robinson.

Bible Reading.—Luke 15: 17-24: Salvation awaits all.

TUESDAY, NOVEMBER 10.

Gems of Thought.—"The Lord was my stay" (Psalm 18: 18).

God shall be my hope,
My stay, my guide, and lantern to my feet.

—Shakespeare.

The weakness of man is in proportion to his reliance upon himself, notwithstanding he knows that all power is in God. Disappointment and disaster are sure when he relies on policy instead of principles, on cunning instead of honesty, on trickery instead of truth. As compared with such a one, a broken reed is a tower of strength. He is as weak as impotence itself, as foolish as folly, and his reward is emptiness.—Anon.

Bible Reading.—Psalm 18: 16-22: Safety in God.

WEDNESDAY, NOVEMBER 11.

Gems of Thought.—"Having no hope, and without God in the world" (Eph. 2: 12).

"There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Believes on God.

"Whoever says, when clouds are in the sky,
'Be patient, heart; light breaketh by-and-by,'
Trusts the Most High.

"The heart that looks when eyelids close,
And dares to live when life has only woes,
God's comfort knows."

Bible Reading.—Eph. 2: 8-13: Hope in Christ.

THURSDAY, NOVEMBER 12.

Gems of Thought.—"We speak the wisdom of God in a mystery" (1 Cor. 2: 7).

God moves in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm.

—Cowper.

There is no surer proof that there is sunshine than the fact that you are lost in a fog bank. There would be no fog in the universe if there were no light. It is sunshine that makes all the mist.—Minot J. Savage.

Bible Reading.—1 Cor. 2: 1-10: Mysteries.

FRIDAY, NOVEMBER 13.

Gems of Thought.—"To the law and to the testimony" (Isaiah 8: 20).

I am a rationalist, an Agnostic and a Free-thinker.... I make this statement with all the seriousness that should accompany expression on such an important subject: That if I were stranded on an island and doomed to live in solitude, the one Book that I should wish to have by me for constant study and reference would be the English Bible. For I know of no book that has so helped me in the past and promises to be a steadfast guide in the future. After years of study, the profundity of its psychological message astounds the intellect, and the apparent sincerity

that resounds through all its chapters adds a fervent tone.—Anon.

Bible Reading.—Isaiah 8: 19-22.

SATURDAY, NOVEMBER 14.

Gems of Thought.—"I trust in the mercy of God for ever and ever" (Psalm 52: 8).

Some persons run at you like a dog with its mouth open; and they think they have shown you mercy because, at last, they turn away and do not bite you. But mercy is to be beautiful and gracious. It is to be bestowed, not surlily, but cheerfully.—Beecher.

Bible Reading.—Psalm 52: 1-9: True mercy.

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From the Field—Continued.

ciety was held on last Monday evening. Bro. Thomas occupied the chair. Mr. McDonald McNicol, pastor of the Northgate-st. Baptist Church, and Dr. Elliott addressed the meeting. Bro. Thomas, on behalf of the society, presented Bro. E. W. Peet with a gold C.E. pin and a silver serviette ring, suitably inscribed, for faithful services rendered in the past to the society. Interspersed with the proceedings there were musical and elocutionary items.—T.M.G., Nov. 1.

Victoria.

BRIM.—Our Bible School anniversary services were held yesterday in the public hall. The writer conducted services in the afternoon and evening. The oppressive weather marred the attendance somewhat. Special items were rendered by the scholars at each service, and were highly appreciated. Each scholar wore a rose, and an address was given to the junior scholars on "Lessons from the Rose." The subject for the seniors was "Getting the best out of life." In the evening we had about one hundred and twenty present, our subject being "The Two Kingdoms." Bro. D. Jones kindly took charge of the meeting in War-racknabeal in order to allow the evangelist to be free for the services here.—W. G. Cambridge, Oct. 26.

SOUTH RICHMOND.—On Oct. 25, had a good morning meeting, Bro. Cornelius presiding; Bro. Crowden exhorted. The Bible School was well attended, with a good collection for charities. The kindergarten is growing; the children take great interest in their exercises. The gospel meeting showed an increase in attendances. Bro. Wedd spoke on "Citizenship." Two made the good confession.—W. Mundy.

WONGA PARK.—We celebrated our Sunday School anniversary services on 25th and 27th inst. The Sunday service was unusually well attended, over sixty people being present. We had W. H. Hinrichsen, from Blackburn, with us for the Sunday services, his addresses being very much appreciated. Two confessed their faith in Christ. On Tuesday evening the children rendered their pieces to a fairly large gathering. Bro. Hibbard, from the College of the Bible, distributed the prizes. The Sunday School is growing.—E. A. Smith, Oct. 29.

PRESTON.—We had a fine meeting in the morning, two being received by letter from North Richmond. Bro. Sidwell exhorted. There was a record attendance at the Bible School. The gospel meeting was well attended, with two confessions at the close. Bro. Sidwell has been engaged to labor with the church for a further period of six months. We are pleased to report that Bro. Binney's health is slowly improving, although he is still very weak. He has great faith in the new treatment he is undergoing.—G.A.D.

CARLTON (Lyon-st.).—There was a good meeting for the breaking of bread. Miss Coward, from the church at Launceston, was present. We were pleased to welcome three into fellowship who had "put on Christ" during the week. The Bible School picnic is to be held on Nov. 3, at River-view, Maribyrnong. The gospel service was well attended, and two made the good confession. F. Collins, evangelist at Paddington, N.S.W., was present. Our Children's Day has been postponed until next Sunday afternoon, when we hope to have a good gathering.—T.W.S., Nov. 1.

FITZROY.—During October Bro. Beiler went to Launceston to enable H. Swain to have a holiday. Bro. Swain occupied the Fitzroy platform on October 18 and 25. There was one confession on the latter date. A special business meeting was held on October 21, when the church unanimously invited the present evangelist to continue for another two years. Bro. Beiler has consented to stay for an indefinite period. On October 29 a complimentary social was tendered to Bro. and Sister Beiler. F. Lang has been appointed deacon in succession to our late Bro. Hughes. Our J.C.E. holds its first public demonstration on Saturday, Nov. 14. A visit from Bible College students was much appreciated by our Endeavorers on Oct. 20.

ECHUCA.—Our mission closed on October 28. We have enjoyed the addresses of Bro. Hutson. The brethren have been encouraged and built up.

On Sunday, 25th October, we had a record meeting for worship. Bro. King, of Cohuna, came forty-five miles to attend the service. Bro. Wilson came from Rochester during the week, and helped in the meetings; Bro. Beard, from Bendigo, Mr. Nicholls, the Baptist minister, attended, most of the services and helped by prayer and scripture reading. Nine made the good confession, six have been baptised, and five received into fellowship, our aged Bro. Davey speaking a word of welcome. Mrs. W. Kent was organist, and attended every night. We thank the North Melbourne church for releasing Bro. Hutson for this mission.—E. Darlow, Nov. 1.

MONTROSE.—With Bren. Hagger and Clay as missionaries, on Wednesday last we commenced a ten days' mission. The meetings have been well attended; on Sunday evening we had over a hundred present. At the close a young lady confessed her faith. The mission continues till Friday next. Our Sunday School picnic is to be held on Saturday next.—Robt. Langley, Nov. 2.

BENDIGO.—Our meetings yesterday were conducted by C. R. Mitchell, who has begun his ministry in this city. There were good attendances and fine interest was manifested. Our school picnic will be held at Castlemaine next week. A. Dempster and J. Kenley visited Derby and held morning and evening services.

GOLDEN SQUARE.—C. R. Hall, of Carnegie, held a series of meetings for eleven nights, finishing with a thanksgiving social on Friday last. The attendances grew from 28 to 70. There were two restorations and three confessions. We wished that Bro. Hall could have continued for another two weeks, as he grew, too, in our esteem and love. We are expecting permanent growth in the attendances. Dr. Cook and P. J. Seymour took the meetings on Sunday. Miss Stella Rooft was organist for the mission, and A. E. Streader the leader of song.

Here and There

Bro. F. Collins, evangelist of the church at Paddington, N.S.W., is on a visit to Victoria.

We are glad to notice that the Toowoomba church, Queensland, is progressing well under the leadership of Ethelbert Davis.

S. H. Mudge has just paid his first visit to Kaniva, Vic., to preach, and at the first service a young man confessed Christ. The little church is doing splendidly.

The first few nights of the mission at Lake-st., Perth, conflicted with the big election meeting. Bro. Connor is preaching, and there have been three confessions.

Next Lord's day, Nov. 8, is Temperance Sunday. Every speaker is asked to endeavor to help on the cause of righteousness by delivering a message in harmony with the occasion.

If sufficient funds are raised on December 6, the N.S.W. Bible Schools' Committee expects to organise and maintain several new schools. These will be, in reality, outposts for home mission work.

Bro. W. Gale will visit Taree and the Manning River district of N.S.W. from Nov. 15 to 17. A special lantern lecture will be given whilst there. To further Bible School work is the special purpose of the visit.

W. H. Nightingale has announced his intention of relinquishing the work in Brisbane, Q., in January next. He will be open to engagement from February 1. Bro. Nightingale has done good work in the northern capital.

The monthly Council meeting of the Churches of Christ Christian Endeavor Union of Victoria will be held in the Swanston-st. lecture hall on Monday evening next, the 9th inst., at 8 o'clock. A. G. Day will address the meeting on "Temperance." All delegates are urged to attend.

December 6 is Bible Schools' Day in N.S.W. On this day offerings for the enterprises of the Bible Schools' Committee will be taken in all the churches and Bible Schools of the state. £200 is asked for to maintain and extend the work.

We have been compelled to hold over a number of church reports and other items until next week. Correspondents will please note the reason. The public holiday on Tuesday both delayed the mails and made it necessary for us to begin printing earlier than usual.

A number of churches have not yet forwarded money received for Bible College work. The amounts in hand will shortly be acknowledged in the "Christian," and church treasurers are again asked to forward the offerings, that the published list may be as complete as possible.

It may not be generally known that the Victorian Bible School Union has a special fund from which schools may be helped to secure kindergarten equipment. The money is loaned, without interest, for twelve months. Schools desiring such assistance should apply to the Bible School organiser.

In most of the Sydney churches during the next three weeks Bro. Gale will tell the story of the Great World's Sunday School Convention held last year at Zurich, Switzerland. This will be illustrated by numerous slides never before shown in Sydney. Slides of local and country schools will also be screened.

Our readers are again reminded of the annual demonstration of the College of the Bible in Lygon-st. chapel, on Thursday evening, Nov. 12, at 8 o'clock. A full house is expected. Certificates will be presented, a students' programme rendered, and an offering taken up for the library fund. All are cordially invited to attend.

Swanston-st. church has taken up the collecting of the shillings in response to the appeal issued by Miss Rometsch as secretary of the Women's Conference very heartily, and expects to realise a goodly sum. This is a way in which all the churches and all the members can help easily. Send all such contributions promptly to Miss Rometsch, 59 St. Vincent's-st., Albert Park, or Mrs. Haywood, 74 Cameron-st., Moreland.

The Bible School Union of Victoria has decided to hold a musical festival during next Conference. It is proposed to form a choir of 350 voices, representing the Bible Schools, and Tait's Auditorium has been secured for Easter Tuesday evening. Mr. Nat Haddow has consented to act as musical director, and Miss Jeannie Dickens will be associated with Bro. Haddow in the musical arrangements. Schools will later be asked to select good singers for this undertaking.

Bren. Hagger and Clay will commence a tent mission at the corner of Burnley-st. and Madden-grove, Burnley, Vic., on Sunday, Nov. 15. Services will be held every night, except Friday. Melbourne disciples are asked to support this effort with their prayers and presence. A temperance service will be held on the first Sunday afternoon at 3.45. The new tent will be used for the first time, and, by the way, there is not quite sufficient in hand to pay for it.

The Victorian Bible School organiser recently spent some time with the church at Warrnambool. Splendid progress has been made in the Bible School work in that town, the school having grown from 30 scholars to about 100 in a few months. Bro. Robb is the enthusiastic superintendent, and is associated by a good staff of teachers. This school should soon grow up to the 200 mark. The preacher, Bro. W. L. Jones, and his family, are highly esteemed, and have done well under somewhat difficult conditions.

Bro. Arthur Barnard, of Boonah, secretary of the Queensland Preachers' Conference, writes:—"The preachers in Queensland appeal to the preachers in the states of New South Wales, Victoria, and South Australia, to forward to Bro. Nightingale the following information regarding members of their respective churches who may be leaving those states to take up permanent residence in Queensland: Name, intended residence, if known, actual or probable date of arrival, and if

NOVEMBER 15 & 18.—Middle Park Sunday School will hold its anniversary on Sunday, Nov. 15, and 18. Speakers: Morning, 11, Bro. G. Moore, M.A.; afternoon, at 3, Bro. Kingsbury; evening, at 7, Bro. H. Knott, M.A. Special singing by the scholars. Wednesday, public meeting. Songs, recitations, and dialogues by the children.—W. H. Mill.

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Daily Readings.

The Lord God planted a garden. Gen. 2: 8-15.
Thanksgiving for the beauty of the earth. Psalm
104: 10-24.

As the dew unto Israel. Hosea 14: 4-9.
Fragrant for the Master. Song of Solomon 4:
12; 5: 1.

The Loveliness of Life. Phil. 4: 1-9.
The Paradise of God. Rev. 2: 7; 22: 1-5.
Topic—As a Flower of the Field. Psalm 103:
13-18; Matt. 6: 28-34.

Am I walking with open eyes through God's
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Am I learning the secret of spiritual beauty?

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