

The Importance and Aim of Bible School Work.

Recently the Archbishop of Canterbury wrote: "Among the administrative problems (and they are many) which confront the Church of England to-day, none, I think, is more urgent than the question how best to amend and strengthen our Sunday School system." These words have an application wider far than to the Anglican community. There is a Bible School problem confronting the Christian world, which every religious body will have to face, and in some satisfactory degree solve or suffer in its work and influence.

Better schools are needed.

It would be well if the churches of Christ in Australasia could take a leading place in Bible School work. The difficulties are very great, chiefly resolving themselves into questions of finance. Our teachers have as a rule to do their work under most disadvantageous circumstances. Few of our schools have proper equipment, and very many of them with ludicrously inadequate facilities are situated near denominational schools most splendidly furnished. It will take time for a remedy to be provided; but even now we should do more for what we all agree in calling one of the most important parts of our work. It is imperative that we try to keep up with the general advance which is everywhere taking place in educational methods, whether in secular or Bible Schools.

Signs of improvement are not wanting. A number of churches have spent considerable sums in recent years on school buildings. Kindergarten work, which should be in all schools, has been introduced into many. Efforts, sometimes successful, have been made to interest the older members in the school and secure their attendance. These should be continued, for the surest way to discourage school attendance is to act as if release from it were one of the boons of adolescence or matrimony. Teacher-training classes have contributed to greater efficiency, but have generally been of too short duration. A teacher is not trained in a month or two. However, the success of such efforts as those of the School of Methods now being successfully conducted in Melbourne shows that our teachers are eager to learn; and that in itself is one of the best guarantees of future

progress. The New South Wales Bible Schools' Department is publishing this week a special supplement to the "Christian," which we trust will help much in securing a good offering for their school work on December 6. For these signs of interest, we are thankful.

Our supreme aim.

It is necessary that we keep before our minds the supreme object of our Bible School work. The aim is a two-fold one—evangelistic and educational. The teacher seeks first the thorough conversion of every scholar to the Lord Jesus Christ, and, secondly, the development of each scholar so won into the likeness of Christ. Bible School success must be measured by the extent to which this is realised. Everything but its attainment is failure. A more nearly perfect organisation, better up-to-date methods, are imperative, not as ends, but as means. A school might have method and organisation, and yet fail. Nor will numbers alone please us, though, when we can build up a school of six thousand scholars in Australia, we shall naturally expect a great ingathering into the church and a mighty spiritual impulse to be experienced.

The spirit in which the Bible School teacher ought to stand before his class has been well stated by the Bishop of London, A. F. Winnington Ingram: "When Michael Angelo was asked what he was going to do with the rough block of marble in front of which he was standing, he is said to have answered, 'There is an angel in that marble, and it is my business to get it out.' So, when the teacher 'stands' before his class he ought to realise that in every one of his scholars there is an angel, and that it is his duty to get it out, to liberate 'the imprisoned splendour.'"

Occasionally we hear erroneous statements of the purpose of the Bible School. One of these bade fair for a time to become popular, and was repeated with approval by some of our own people. It was to the effect that the church had tried long enough by working with older folk to get people saved by conversion, whereas now it was deemed better to try "salvation by growth." There is only one fatally wrong thing in such a statement; that lies in its ignoring the fact that there is no such thing in the

world as salvation by growth. The teacher or preacher who begins work with a belief in the possibility of salvation by culture, and who acts in harmony with that belief, is likely to have a sad experience, and is certainly not doing the Lord's work in the Lord's way. Jesus loves the children, and children as well as adults need Christ. Remembering this, let us do our utmost to prevent the boys from misspending years in sinning, so that tremendous efforts need to be made to induce in later years a cataclysmic conversion. It is infinitely better and very much easier to win the children to an early response to Jesus' love. We may thus save lives as well as souls. But let us not suggest that the latter process is salvation by growth; there must be in every case a definite acceptance of the Lord, a decision for him, though we have no right to make the violence of the aged sinner's experience the test of the reality of a child's conversion. We shall greatly limit the value of our school work if we do not emphasise its first importance as a place of evangelism. Every teacher should realise that he or she is a herald of the cross of Christ as well as a moulder of character. It may be that here, as elsewhere, Browning's words are true, "Not failure, but low aim is crime."

We have nothing but admiration for the great army of faithful Bible School teachers and their self-sacrificing, voluntary labors. They deserve the sympathetic support and encouragement of all the church. They will certainly receive the reward of their Master, who has committed to them one of the most sacred of duties. The very consciousness that they have that their work is eternal in its influence and is being most signally blessed of God in the advancement of his cause is itself almost sufficient reward.

"An angel paused in his upward flight,
With a seed of love and truth and right,
And said, 'Oh, where can this seed be sown,
Where 'twill yield most fruit when fully grown?
To whom can this precious seed be given
That it will bear most fruit for earth and heaven?'
"The Saviour heard and said, as he smiled,
'Place it at once in the heart of a child.'
The angel whispered the blessed truth
To a weary teacher of precious youth.
Her face grew bright with heavenly light
As she led their thoughts in the ways of right."

Editorial Notes

"Infant Dedication."

Our good brethren of the Baptist variety have been discussing in their denominational paper the advisability or otherwise of the public "dedication of infants." One correspondent urged that the bringing of infants by their mothers to the Saviour for his blessing justifies the practice; but a critic reminds him that the lame and halt and blind were also brought to Jesus, and that such logic would turn churches into hospitals. He also points out that the parents took their children to Jesus, not to "a pastor, parson or priest," and that is what parents should do to-day, though not as a church ceremony. The fact is that advocates of "infant dedication" are largely influenced by the desire to meet the advocates of infant baptism half way, with a sort of infant baptism without the water. We have every sympathy with those who feel the need of seeking the blessing of the Lord upon their children, but not a particle with the idea of a congregational ceremony of "infant dedication." We agree with the critic referred to that such a custom "is unscriptural and a recent innovation, empty and meaningless," and wonder with him "Why are some Baptists not satisfied with the simple order of God's Word?"

The Common Ministry.

"The common ministry of every Baptist man and woman," was the subject of the presidential address by Mr. G. H. Doery at the recent annual meeting of the Victorian Baptist Union. The president, himself a business man, uses the term "minister" in its literal sense, and hence applicable to every Christian. Some of his remarks sound familiar. For example:—"May I ask you to come back with me and study the composition of the early church. It was a company of converts, each and all aglow with enthusiasm and love to Jesus Christ, showing it in a wonderfully practical way toward each other, and acting as evangelists among their old companions. They were a united and happy family, an ideal church, a hive of workers, and absolutely democratic. The elders were the pastors; they remained in business, but as their numbers increased it became necessary for men to devote all their time to the ministry of the church, and the distinction (though slight at first) was made between clergy and laity; gradually the distinction widened, the class element and professionalism so repugnant to the modern mind came to stay. I am glad to say that in our Baptist denomination this is not so apparent, and is quickly decreasing. This is essential, as the efficient minister of to-day is the man who minimises rather than emphasises the difference between himself and his people."

Certainly a return to primitive Christianity means a realisation that all God's people are ministers. "God made the clergy, but man made the laity." We are persuaded that Mr. Doery has struck the correct note in his statement that "The chief causes of stagnation or failure to advance the church of God to-day are the faults of the minister in the pew rather than of the minister in the pulpit." And we are not sure that the following will not apply to members of churches outside the Baptist denomination: "Many men have lost a sense of the personal responsibility, and have, I repeat, relegated to paid men the work which belongs to themselves, and there is a large class of the 'saints of God' who are not only drones in the hive, but they help to minimise the efforts of their pastor by a carking criticism instead of cheery co-operation."

Payment of Preachers.

Among other good points made by Mr. Doery in the address referred to in the preceding note, is one concerning "the ministry of the members of the church to the minister in charge as regards the matter of a living stipend, and also that some better provision be made for break-down and old age." The speaker went on to say: "Considering the gradually increased cost of living, none of our ministers is overpaid; many find it difficult to bring up a family as they would desire, and some are considerably under-paid. With a business man's knowledge of the money value of men in commerce I can point to many ministers who would easily command two or three times more than they draw from our churches, and if we, as churches, could but realise the value of our ministers to the spiritual lives of ourselves, our children, and our country, then we would be more generous towards those Christian gentlemen who have with wonderful trust and at our invitation placed the matter of their temporal wants, both present and future, entirely in our hands. They trust us absolutely; then brethren, if this be so, and it is so, let us as men be loyal to our solemn and moral obligations, and not allow any stigma to attach itself to our denomination." The Baptists of Victoria are to be congratulated on having as president one who can so ably and forcefully present in its many phases "the ministry of every man and woman" in the body.

S.A. Church Extension Day.

December 6 is Church Extension Day in South Australia. At the State Conference last September the hope was expressed that sufficient would be contributed on this date to warrant the Church Extension Committee granting a loan to Dulwich, a rising suburb, where the local brethren have already secured and paid for a finely located block of land. By the aid of this fund the churches at Broken Hill, Croydon, Maylands, Mile End, Moonta, Murray Bridge, Railway Town, Semaphore and Tumby Bay have been comfortably housed. Mount

Compass is now to receive assistance, for which provision has been made, and Dulwich comes next. It is to be hoped that every church in the State will respond to the appeal, and that an offering worthy of the brotherhood and worthy of the needs of the case will be made.

Proposal for Disarmament.

Champ Clark, Speaker of the House of Parliament in America and a prominent worker in the Churches of Christ, in an address to an immense audience in New York, on Sept. 20, said: "As soon as this war is over, Congress ought to pass a resolution requesting and directing the President of the United States to open up negotiations with all the great powers of the earth for disarmament by percentage. That is the only way on earth you are ever going to get it. No great nation is going to disarm while the other nations are armed to the teeth, and we are the people in this world that ought to make the proposition." We agree with the *Christian Evangelist* that Mr. Champ Clark, as Speaker of the House, ought to take the lead in this movement. "He would render a service of incalculable value to the race if the gradual disarmament of the nations could be brought about. 'It is a consummation devoutly to be wished,' and would be worth the cost of this awful war."

An American View.

Lieut-Gen. Nelson A. Miles, of U.S.A., as quoted in the "Expositor," has this to say about the war: "The world has never seen such a war as this, and probably it never will see another. Civilisation on the Eastern Hemisphere is to be set back countless years. We shall not live to see it recover to that point of civilisation at which the world's progress has been broken off. This is a war without reason, as inexcusable as it is lamentable. It is cruel and barbarous, and there was not the least vestige of a foundation for it. It could have been prevented had it been desirable on the part of those who started it to prevent it. There have been times when war was warranted, when war was the only solution, but this general war in Europe is without the faintest hope of an excuse." The "Living Church," an American religious paper, says: "It is an unnecessary war. We doubt whether any war in history ever had so little cause. When, finally, the end comes and treaties must be signed, what great questions will be settled by them? Absolutely none, for none is at issue." To us it appears that the one issue at stake is whether force shall rule or right, and the result will determine whether the world is to be militarist or free.

Stick to the old truths and the old paths, and learn their divineness by sick-beds and in every-day work, and do not darken your mind with intellectual puzzles, which breed disbelief, but can never breed vital religion or practical usefulness.—Charles Kingsley.

The Word of God in Preaching and Teaching.

A. C. Rankine.

It is the duty and privilege of every minister of the word of life to magnify his office. The greatest and grandest work in which man can be engaged in this world is to preach the gospel. God has so ordered that "by the foolishness of preaching men shall be saved." The distinction must, however, be made that it is not by foolish preaching that people will be rescued from the curse of sin. The great Head of the church, the Lord Jesus Christ, has given this commission: "All authority hath been given unto me both in heaven and on earth, Go ye therefore and teach all nations," etc. And again, "Go ye into all the world and preach the gospel to the whole creation." As this work is so important, it is necessary that men should be equipped in the best possible manner for this divinely given task. Howbeit we wish to remark that the question "What to preach," is more important than "By whom?" or "When to preach."

The Creator of men is the Redeemer and Saviour of men. The scheme of redemption is his alone. The message of salvation is divine. Rebellious man could evolve no scheme of redemption for himself. Sin had done its awful ruinous work. It had effaced the divine image in man. True manhood was destroyed. Now, however, God's design is that through preaching perfect manhood shall be restored. But if you would produce Christian manhood you must preach that which will do the work. True manhood is seen when the sinner is led to fear God and keep his commandments. When man gives up a life of sin and shame and consecrates his life to the service of God in the doing of God's will, then true manhood is witnessed.

There is in the Word of God that power which will save men. "Receive with meekness the ingrafted Word which is able to save your soul." The power that sanctifies is the Word of truth. Jesus prayed, "Sanctify them through thy truth, thy Word is truth."

The Word of God is to be the subject matter of the Christian preacher and teacher. What else can he preach? Revelation has been given for a purpose. God has spoken to us by his Son.

Why then should the Word of God be preached? It alone contains the divine answer to the great questions concerning the salvation and glorification of man. Glance at the subjects advertised in Saturday's daily papers to be preached upon in the different pulpits on Sunday. In many cases it is painfully evident that the Word of God is dethroned. The people ask for bread, but they get a stone.

1. If we would preach *obediently*, we must preach the Word. The Christian minister is an ambassador for Christ. In a foreign land the duty of an ambassador is to

deliver the message of the Government he represents. The Christian ambassador represents the divine government. He represents Christ. "Now then we are ambassadors for Christ, as though God did beseech you, we pray you in Christ's stead, be ye reconciled to God." The charge Paul gave to the young preacher of old is one applicable to all Christian preachers to-day, "Preach the Word." He who refuses to do that is disobedient to the great commission and unfaithful in his responsible office as a Christian preacher and teacher.

2. But I remark if we would preach *authoritatively*, we must preach the Word. We live in an age of doubt. Many so-called Christian preachers are preaching doubt, sowing seeds of doubt in the minds of the people. They confuse God's book with the book of science and philosophy, but it is neither. The conclusions of science falsely so-called are doled out to the credulous hearers. The harvest is as the seed sown. Sow doubt, and you reap doubt. The effect is clearly seen in many lives to-day. Destructive criticism has done its devilish work. Many pulpits to-day are places where infidels are made. The preaching is all a matter of negation. Believers are not made this way. The age demands *positive* preaching. We want more authority than the authority of the philosopher, scientist or journalist, and certainly more than the authority of the destructive critic of the Word.

We want a "Thus saith the Lord." God said, "Let him speak my Word faithfully." Jesus taught the people as one having authority, and not as the scribes. "Never man spoke like this man." He convinced the people. And the Christian preacher to-day shall preach convincingly if he preaches authoritatively.

3. And again the way to preach *acceptably* is to preach the Word. The church in many places to-day is being starved to death by its friends. There is nothing like the wholesome words of Jesus to strengthen the soul of man. Jesus said, "My words they are spirit and they are life." Here is the bread of life in the Word. Many know theories of prayer more than prayer. The old, old story always satisfies. It never grows stale. A Bedouin Arab in the desert was starving. He saw a package, and thought it contained dates, but on opening it he found only diamonds. These could not satisfy his hunger. That is descriptive of much of the preaching to-day. Only diamonds in speech are given to the people. But only bread satisfies. If you preach the Word you will preach Christ, and he is our all in all. A man writing a certain article remarked, "If I were a preacher I would not preach science, politics, philosophy or literature. People can read these every day

of the week. But I would preach against sin, and preach salvation from it, and then I would compel attention." A lawyer in America once said, "Preach a living and abiding faith in Jesus. The pulpit is no place to ventilate doubts." People come to find out how to overcome the world, the flesh, and the devil. No lecture on travels can fit the case. They want to know how to meet the tempter. They need the parched soul refreshed. The Bible is the only fount of inspiration that never runs dry. The world is full of sorrow and trouble. Here is the Word which gives comfort to the distressed.

4. In preaching the Word of God is the only way to preach *effectively*. The living seed is the Word. The seed brings forth its kind. Jesus the Living Word is produced in the heart by the written Word. Oh, we need to get the Word before the people. The devil is trying his level best in our day to do away with the Word of God. Influences of an evil kind are at work now-a-days to defeat the designs of God in the preaching of the Word of life. But God's Word faithfully, earnestly, enthusiastically, lovingly preached and taught to the people will not be in vain. God has said, "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Word of God is the sword of the Spirit. That Word is two-edged and pointed. It can, under the power of the Holy Spirit, both cut and prick. But as the faithful and experienced surgeon often has to wound deeply before he can heal the body, so the Holy Spirit uses the divine instrument, the Word of God, to wound the sinner in order that the deadly disease of sin in the soul might be cured effectually. O precious Word of God! Light for the pilgrim's feet, which leads the wanderers home.

Not My Will.

I said, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din."
But He wept as He sent me back—
"There is more," He said. "There is sin."

I said, "But the air is thick,
And fogs are veiling the sun";
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And my friends will miss me, they say."
He answered, "Choose to-night,
If I am to miss you, or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He;
And I walk in a Light Divine,
The path I had feared to see.

The Ministry of Song.

Charles M. Alexander tells how he learnt to make people sing.

It is within reach of any congregation, no matter how small, to have hearty, uplifting singing. I once read a book on "How to Reach the Masses." I have forgotten all that was in the book except one thought, which I want to pass on. The man who wrote the book was very successful year after year in securing a large attendance of working men every Sunday afternoon to hear the gospel. Before the sermon he always determined to get hearty singing from each individual in the audience, so far as it lay within his power, and he would not begin the sermon until this was secured. His determination was always rewarded. He insisted that, no matter how poor or cracked a voice was, it could sing some way; that God did not look at the voice, but at the heart.

Up to that time, in my conduct of singing, I had always had the idea that there were some congregations who would not or could not sing, but this man's thought so took possession of me that it has been the basis of my methods ever since. Of course, I have made failures, but I have gone on the principle that anybody can sing. They may not be able to sing tunes, but they can sing. Some musicians may not like this idea. I do not underrate quality, but we must not forget quantity. We are to remember that many men who can sing but poorly love to sing, and are helped by having a share in the song service just as much as the shining soloist is by his more conspicuous part.

I once read some letters of an old man who had been to a great Sunday School convention, where the leader of the song service insisted upon everybody singing. This old man wrote back home to his wife that he *did* like that conductor; he was the first man that ever really appreciated his voice!

The individuals in a congregation are critics until you secure their co-operation in a song service. Then you disarm them, for if they criticise the singing they are criticising their own work. The Bible insists that all the people sing. The average choir too often aims at entertaining the congregation rather than leading in the true worship of God.

I would like to draw again on my own experience. When I left my home in Tennessee, and went to Chicago, I thought the people were very cold. I was homesick away from my mother and friends. On my first Sunday in the city I stepped into the Moody church. I had heard so much about the work there, and I wondered if I could get anything out of the singing that would satisfy the cravings of a homesick heart. I was surrounded by hundreds of strange people. The great choir behind the pastor sang several hymns. They did it well, but when they had finished my heart was untouched. The pastor rose and looked at the gallery in the back of the church, and said, "The girls' choir will now sing." I heard a little harmonium start up a simple melody,

and a choir that I had not noticed, composed of little girls from the very poor class, rose, and these words floated down from their sweet little voices, "God will take care of you." The message dropped into my heart like honey, and I was melted to tears as I thought, "Of course he will," and I handed my homesickness over to him.

I learned a lesson that morning which I have never forgotten—that simplicity in a gospel song or hymn is one of the cardinal points, if you want it to reach the heart. I have never known of any one being truly converted to God through hearing an oratorio; I go farther, and say that I have never known of a case where any one has been truly converted through the singing of an anthem; yet I have known thousands to be converted through the singing of a simple gospel song or hymn.

Musicians often say to me, "Why do you not introduce selections from the great oratorios or high-class sacred solos? Why do you not give us something high-class?" In my judgment, I use only the highest class; but when they ask me about selections from oratorios, I reply, "When you show me that oratorios will convert more people than simple gospel songs I will spend my time in introducing them, and will put them on the programme every night in the week. But I believe in using the hymns that really help people and save people, and when they do not do that it is best not to waste time on them."

There is no doubt that a good choir is an inspiration to a congregation. It helps to keep the people up to pitch, gives them the proper movement, and, if their heart is in the singing, is an inspiration to those who look at them. I insist upon the members of my choirs looking as they feel. Sometimes I catch them singing joyful phrases with faces fit for a funeral, and I immediately stop them, and ask them to pay more attention to their looks. The appearance of the choir has a wonderful effect on the congregation—not a light, flippant look, but a bright, sane, healthy, happy expression. My experience as a leader of sacred song has been that where the choir is cut off, or has some distinct break between them and the congregation, it is detrimental to effective singing. They should be, as far as possible, an organic part of the congregation.

The singers must be consecrated to God if their songs are to reach and save people. I have often seen a man or woman with a lovely voice get up and sing some of the most beautiful airs. The audience was held and interested, but when the singer sat down you could see that the people had been impressed only for the time. No one had been led any closer to Christ. Their thoughts had been taken no higher than the singer, and were left there. Just after that, some man or woman with an ordinary voice, but with a consecrated heart, would get up and sing a message that carried you up to God. The audience might criticise the qual-

ity of the voice, but the message was left imbedded in the heart. I am not discounting quality. I would choose a splendid voice, and consecration, rather than a poor voice and consecration; but I would prefer a poor voice and consecration to a gifted voice without consecration.

A musician was once telling me about the time he heard Sankey. The great evangelist was singing out of tune; he did not keep the time as written in the book; in fact, it could not be called singing. I abruptly stopped him, and asked him these questions:

"What song did he sing?"

The musician had not forgotten. "Nothing but leaves."

I said, "Did the people listen?"

He replied, "It was absolutely quiet all over the audience."

"Do you remember any of the words?"

"I can recall almost every one of them."

"What more do you want?" I asked.

Consecration should not be confined to the leader and members of the choir only, but should also be the possession of a most important person who is likely to be overlooked—the accompanist. He also should be thoroughly consecrated to God.

When Robert Harkness, my Australian pianist, came with me, God used me to lead him to Christ. He was young in the faith. People always commented on his good playing. He had been with me several months when he was suddenly called on to conduct a half-night prayer in Dunedin, New Zealand. During this service a man arose and spoke about how he had been led to surrender everything to Christ—time, friends, money, ambition. Mr. Harkness had not reached that point of surrender, but during the meeting he did. The next afternoon a man came to me and said, "What has happened to your pianist?"

"I do not know," said I.

"Well," he said, "he doesn't play the way he did yesterday. There is something that was not there yesterday. Find out."

I asked Mr. Harkness what had happened. "A man," I said, "has just asked me what has made a change in your playing since yesterday."

His face brightened as he replied, "I had never fully surrendered to Christ until last night. That may account for it."

In different places where we have gone people have told me of their conversion through his accompaniment on the piano. In his preludes he often gives a religious tone to the meeting before a note has been sung. Get your accompanist consecrated. Get the very best you can, but be sure that he is a Christian.

If I find that I have given out a hymn which the people will not or cannot sing, I stop them sometimes in the middle of a verse. Some of them probably are half asleep, or those who are singing are not noticing the words or getting anything out of them. When everything is still, I say, "Let us not waste time on this song, and make a mockery of the worship." The interruption will wake them up to a sense that the song service really means something.—"Sunday School Times."

Co-operation for Conquest.

Sermon preached at the Enmore Tabernacle in connection with the W.C.T.U. Convention.

A. E. Illingworth.

The European war has already taught us many lessons. There are two, that we apply to our work together for the deliverance of this country from some of the great social evils with which we are all familiar, namely, immorality, gambling, and intemperance.

One is this: We have learned not to belittle the power and resources of our enemy.

The other is: We have learned the value of co-operation, in order to secure a conquest that we hope will result in lasting peace and blessing to all mankind. Minor matters have been put on one side. We want to work together as a united people with friendly allies for a common cause. The spirit of unanimity within the Empire and the solid union of the forces of the allies give promise of ultimate success. We are in this conflict strengthening our hearts and consciences with the conviction that "We are laborers together with God."

Jesus, the world's emancipator, with a far-seeing eye, saw clearly that the deliverance of a race held subject to the despotism of sin and Satan could only be achieved by the unity of his disciples, and he, therefore, prayed that they may all be one, that the world might believe in him as Sovereign Lord and King. What is true of the war in general is also true of our particular struggle for total abstinence for the individual, and total prohibition for the nation. To win out, we must sink minor differences and seek surely to be laborers together with God.

Germany is not the only foe

the British Empire has to face. This national menace looms large just now. It is, speaking figuratively, an acute attack upon our national health and strength, and calls for immediate attention—urgent treatment. But there are chronic diseases, and older enemies, of a more insidious nature that we have not yet cured or driven out. They are strongly entrenched in our body politic, behind habits and customs, and fortified by our own sinful lusts, cravings, and appetites. The chief social evil is the pernicious, demoralising, and soul-destroying curse of intemperance and drink. The naval and military authorities may at regular intervals tabulate the losses in the war—kill, wounded, missing; but no one will ever be able to chronicle the real devastation and havoc wrought by this war. No statistics can ever set forth the terrible ruin—personal and collective, physical, moral, social, and spiritual—wrought by the liquor traffic in this fair and sunny land. I could quote figures, but the wails and lamentations of homeless wives and children, and the bitter cry for bread, are far more convincing than

any lists one might array of the horrors of this trade.

We thank God there is still a vanguard fighting for the right. The churches, temperance societies, and reform leagues are the friendly allies against the stupendous enemy. We are banded together to save the fallen and rescue the perishing—yes, and more, to suppress the evil and remove the cause, and we believe the Lord of Hosts who is with us, he will help us at last to defeat the powers of darkness. We need to

Concentrate our united forces

upon the enemies' strong entrenchments, and never yield till we get a decisive victory. In this European war the Allies are being forced to carry trench after trench, fort after fort, ere they can hope for final victory. So with us. The drink traffic is strongly entrenched, the forces of truth and virtue have been at close grips with it for centuries, at times the outlook has looked very dark and uncertain; but the Christian Allies have fought on and on, until now, taking a broad world-view, we begin to see the dawn of a brighter day. The prospect is reassuring. We may hope for better news. Trench after trench has been taken. We cannot report victory all along the line, but we can report progress—the position is improving. The reports from the far-away U.S.A. are very inspiring. The Anti-Saloon Leagues are making history there. In New Zealand, the No-License movement is gaining ground, and even in New South Wales we are steadily advancing. We have secured thousands of pledged abstainers; we have won again and again great moral victories; we have secured restrictive legislation; we have gained for men and women the right to vote for or against the traffic. Hear me, friends, every drunkard reformed, every wine licence cancelled, every by-law passed, every act of Parliament, and every pledge won—all these will tell their story by-and-bye. Meantime, we look for that glad day when we can shout the oppressor is vanquished and society is free—free!

We want to watch for the daily abuses that are constantly occurring, and immediately attack them. Now is the time to protest strongly against the "so-called" hospitality that is being given to the troops on leave. The general public seem to take a delight in making the men drunk. This is a sad beginning for the serious work they will have to face. We should press for "early closing" of the liquor bars as a measure of urgency. The drink being sold at the encampments is also a question that needs to be considered. The drink traffic is a foe that resorts to any and every trick

to get men down. We have to fight it inch by inch. Every battle won, small or great, weakens the powers of the enemy. Remember, truth is mighty and must prevail. Moreover, it is our duty to get into close, and

Prayerful co-operation with God.

Prayerful work is necessary. We need his help. Drink leads to sin (if it is not in itself a sin). We know that every crime in the calendar is debited to sin's account. We need wisdom from on high. Illustrations which I might now submit are only a few of the many that can be taken from the pages of literature to show the terrible power and subtlety of this fascinating and alluring passion for intoxicants. Enough we are all conscious that we must have the power of omnipotence. The infatuation for sin in any form can only be overcome by the grace of God in Jesus Christ our Lord. The only hope for victory is in our personal and trustful reliance upon God's dear Son. He is our Sun and Shield. We say with Paul, if God be for us, who can be against us?

God hates the sin, but Calvary is the wondrous exhibition of his love for the sinner. He sent Jesus into the world to save sinners. To get the release from sin's shackles we must come to the Saviour, who is able to save to the uttermost.

N.Z. No-License District.

CLUTHA.

Clutha as an electorate carried No-License at the first poll in 1894.

No-License was at first forced on Balclutha, the principal town of the Clutha district, by the country vote against the vote of a small majority of the townspeople. However, years of experience of No-License has altered the vote of Balclutha.

1896—For Liquor (Balclutha), 280. For No-License, 278. Majority of 2 for Liquor.

1911—For Liquor (Balclutha), 291. For No-License, 508. Majority of 217 for No-License.

The record of crime for six years is:

	1908	'09	'10	'11	'12	'13	T'l.
Drunkenness	2	3	2	3	8	8	26
Obscene Language .. .	0	0	0	0	0	0	0
Assaults	0	1	0	1	0	0	2
Indecent Acts	0	0	0	0	0	1	1
Vagrancy	0	0	0	0	0	0	0
Burglary	0	0	2	0	0	0	2
Thefts	0	1	0	1	7	1	10
Breaches of Peace .. .	2	0	0	0	0	0	2
Total	4	5	4	5	15	10	43

The 26 drunks in 6 years were all arrested as they came off the train from a license district. It is nearly 8 years since a Balclutha resident was convicted of drunkenness.

Now, there is a set of 36 noughts; in cricket they would be called "ducks." Why do not the advocates of the open bar tell you here and now, so that their statements may be examined, of the sin and misery of sly grog selling in Clutha? They wait till a few days before the Poll and block investigation. You be wise and keep this by you for reference and when the time comes vote No-License and National Prohibition.

Christ Risen from the Dead.

Sunday School Lesson for December 6, Mark 16: 1-8; Matt. 28: 11-15.

Horace Kingsbury.

Before Jesus was removed from the cross the authorities took pains to make sure that he was actually dead. The soldiers came and brake the legs of the malefactors to hasten their death, "but when they came to Jesus, and saw that he was dead already, they brake not his legs; howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water." This is considered by some not only a proof of his death, but an evidence that he died of a broken heart. "The proofs that Jesus really rose from the dead depend in part on the certainty that he really died." It is interesting, therefore, to note that when Pilate was asked for the body, he satisfied himself that Christ was dead before granting the request. "And when he learned it of the centurion, he granted the corpse to Joseph."

"With the rich in his death."

Away over in the 53rd chapter of Isaiah it was recorded concerning Jesus that he would be with the rich in his death. This prophecy was literally fulfilled when Joseph, "a rich man from Arimathæa," "a councillor of honorable estate," and "a disciple of Jesus, but secretly for fear of the Jews," "boldly went unto Pilate, and asked for the body of Jesus"; and when "there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight" for becoming burial of the precious body; and when tenderly "they laid him in a tomb that was hewn in stone, where never man had yet lain." "It is said that the Jews, as a mark of ignominy, did not allow the bodies of those executed as malefactors to be deposited in the tombs of their fathers except the flesh had been previously consumed. It may have been to prevent this use of the body of Christ that Joseph so early asked leave to remove it and place it in his own tomb."

Women early at the sepulchre.

Godly women followed Jesus in the procession to Calvary and bewailed and lamented him. John records the names of some of them who stood by the cross during Christ's dying agonies. And when the body was taken from the cross to the sepulchre, Luke says, "the women, which had come with him out of Galilee, followed after and beheld the tomb, and how his body was laid." And all four of the Evangelists tell of their early visit to the empty tomb on the resurrection morning. "Their visit was in fulfilment of a ministry of love. They looked upon him as dead; and consequently upon all their own hopes as extinguished; but their love for him had not ceased. Therefore they came, bringing spices that they might anoint him." Speaking of wo-

man as related to Christ, one of the poets has said:

"Not she with traitorous kiss her Master stung;
Not she denied him with unfaithful tongue;
She when apostles fled could danger brave,
Last at his cross and earliest at his grave."

The stone rolled away.

As they approached the sepulchre the women were troubled, for they remembered that an exceeding great stone had been rolled against its door. This might prove a real obstacle to the carrying out of their mission, and they were saying among themselves, "Who shall roll us away the stone?" "And looking up, they see that the stone is rolled back." It might be well to quote here the words of Percy C. Ainsworth, who finds in this event "a picture and parable of our own attitude towards life." "We borrow," he says, "pains from unknown morrows, we walk wearily in the shadow of our forebodings, we are filled with manifold misgivings about things that have no existence outside our poor foolish hearts." "There is only one way to do," says another, "—to go straight forward, doing the work that is given us to-day, and then when we come to the obstacle God will either take it away, or show us a path around it."

"He is risen."

On entering the open tomb the women found an angel, but not the body of Jesus. "Be not amazed," said the angelic messenger, "ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here; behold the place where they laid him!" In this singularly simple language the resurrection of Christ was made known. "Perhaps its supreme value to us is that of the light it flings upon the cross. Apart from the resurrection, the cross in human history would have been no more than the tragic and awe-inspiring end of a life that failed. In the light of the resurrection we are compelled at least to recognise that the fact of the cross needs further and careful consideration. The teaching of Scripture is that the resurrection was demonstration of the fact that in the cross he completed a work which made possible the salvation of men." "We do not, as has been falsely charged, worship a dead Christ, but a living Christ. Having shown his power to conquer death, the great enemy, we know he has power to conquer all our enemies. He is the great, living Leader, Inspirer, Protector, Guide, Saviour, and Life of his people, who will make his kingdom to triumph over all evil."

"—and Peter."

"Go tell his disciples and Peter," continued the angel, "he goeth before you into Galilee." "That little phrase, 'and Peter,' thrills with the tenderness of the heart of

the Master." Only a few hours before Peter had forfeited all claim to a place in the affections of Jesus by his repeated denials. But, as Dr. Chapman points out in the following illustration, it was just like Jesus to have him specially included in the message of resurrection. "A minister in one of the Southern States of America had preached a sermon on Redemption, and as he closed the service, and the people were passing out, a distinguished judge who had been one of the congregation walked through the vestibule of the church. He came across an old colored woman, who was a nurse in one of the rich families. She had been sitting in the gallery with one of her charges. Gazing into the face of this devout old nurse, the judge said, 'Aunt, is it not a marvellous thing which the minister says, that Jesus Christ should die for you and me?' And the old colored woman, with eyes glistening with tears and her face shining, said, with trembling lips, 'No, massa, it is not wonderful, it is just like him!' "And listen," continued the doctor, "It is like him to love us all, and to love us in spite of our sins, to love us in spite of our failures. But, bless his name, it is like him to love the man that has fallen the oftenest, and drifted the farthest. 'Go, tell his disciples and (put your own name in).'"

Bribed to falsify.

The soldiers who had been placed as a guard over the sepulchre hurried back to the chief priests and told them all the things that were come to pass. Something must be done in this emergency, and it must be done quickly, and it must be done by those same priests who had so recently sought false witness against Jesus. So they gave large money unto the soldiers, saying, "Say ye, his disciples came by night, and stole him away while we slept." And was this the best these wicked men could do to discredit the pivotal fact of the Christian faith? The utter absurdity of it all must be apparent. "The sepulchre is sealed, and a guard is set with instructions to keep watch until the third day. They are Roman soldiers, and they all sleep at the critical moment. The timid apostles form a design to steal the body, they surprise the soldiers—the guard still sleeps—they roll away the heavy stone from the entrance to the tomb—the guard still sleeps—they remove the body—and the guard sleeps on. The sleeping guards testify that the apostles stole the body while they slept, and thus the denial of the resurrection rests upon the testimony of men who swear that they were asleep when the event that they swear to transpired! If the Jews believed this, if the Romans believed this, why were not the apostles punished for defying the power of Rome? What foolishness, united with temerity unheard of, for the apostles, who fled when Jesus lived, to steal a dead body and proclaim a falsehood in the teeth of their enemies! As Edersheim reminds us, "Even Strauss remarks that such a falsehood is wholly incompatible with their after-life, heroism, and martyrdom."

German Theology and the War.

A manifesto "To the Evangelical Christians Abroad," has been drawn up and signed by a group of German theologians, some of them men of great eminence, protesting that Germany is guiltless of "the fratricidal war in which the Christian peoples of Europe are about to rend one another." These men describe Germany as "the most peaceful nation on earth," say the Kaiser "struggled earnestly for peace," and declare that "over against a world in arms we recognise clearly that we have to defend our existence, our individuality, our culture, and our honor."

Who was the foe of humanity?

Prof. Harnack, probably the greatest theologian in Germany, has declared that England "played the part of a traitor to culture and to civilisation."

The theologians do not say much about the "scrap of paper." Perhaps their weakest defence is the following, in which "The Westminster Gazette" says with "extreme disingenuousness" "an allusion to the violation of Belgian neutrality is slipped into a charge of atrocity against certain persons unnamed":—"Unnameable horrors have been committed against Germans living peaceably abroad—against women and children, against wounded and physicians—cruelties and shamelessness such as many a heathen and Mohammedan war has not revealed. Are these the fruits, by which the non-Christian peoples are to recognise whose disciples the Christian nations are? Even the not unnatural excitement of a people, whose neutrality—already violated by our adversaries—could under the pressure of implacable necessity not be respected, affords no excuse for inhumanities, nor does it lessen the shame that such could take place in a land long ago Christianised."

"The purpose of this passage," adds "The Westminster Gazette," is plain—it is to cover up that part of the case which is wholly unarguable from any moral or Christian point of view by an audacious attack upon the victims of German aggression. This passage bears internal evidence of having been invented by some official special-pleader and foisted upon the theologians, or we should be compelled to stigmatise it as a peculiarly shameless invention for ministers of the Gospel. We greatly prefer Herr von Bethmann-Hollweg's blunt admission that Germany was doing wrong."

British theologians reply to Professor Harnack.

A group of distinguished British theologians, including Principals Selbie and Forsyth, Prof. H. T. Andrews, and T. H. Darlow, Literary Superintendent of the British and Foreign Bible Society, have forwarded a long and courteous reply to Prof. Harnack, in the course of which they say: "Next to the peoples that speak the English tongue, there is no people in the world that

stands so high in our affection and admiration as the people of Germany. Several of us have studied in German universities. Many of us have enjoyed warm personal friendship with your fellow-countrymen. All of us owe an immeasurable debt to German theology, philosophy, and literature. Our sympathies are in matters of the spirit so largely German that nothing but the very strongest reasons could ever lead us to contemplate the possibility of hostile relations between Great Britain and Germany.... We recognise that all hopes of settled peace between the nations, and, indeed, of any civilised relations between the nations, rest on the maintenance inviolate of the sanctity of treaty obligations.... We therefore believe that when Germany refused to respect the neutrality of Belgium, which she herself had guaranteed, Great Britain had no option, either in international law or in Christian ethics, but to defend the people of Belgium. The Imperial Chancellor of Germany has himself admitted, on August 4, that the protest of the Luxemburg and Belgian Governments was 'just,' and that Germany was doing 'wrong' and acting 'contrary to the dictates of international law.' His only excuse was 'necessity,' which recalls our Milton's phrase, 'necessity, the tyrant's plea.' It has cost us all the deepest pain to find the Germany which we love so intensely committing this act of lawless aggression on a weak people, and a Christian nation becoming a mere army with army ethics. We loathe war of any kind. A war with Germany cuts us to the very quick. But we sincerely believe that Great Britain in this conflict is fighting for conscience, justice, Europe, humanity, and lasting peace."

A literary critic on a higher critic.

G. K. Chesterton, one of England's leading men of letters, has referred to Harnack's remarkable incursion into a new realm of German apologetics, in an article which is racy and excellent. Mr. Chesterton has previously caused us to smile at the "advanced" Higher Criticism, and the following is likely to appeal to the humorous sensibilities of all but those in similar case to that of the critic being criticised:—

"Professor Harnack, a Higher Critic, and a very worthy old gentleman no doubt, has been expressing a pained astonishment at England's armed intervention on the side of France and Belgium, instead of that of his own country; for Prof. Harnack appears to hang out in the peaceful village of Berlin. I have always had my suspicions that the Higher Criticism was a good deal above itself, and that most of its reputation in scholarship was due to the rich and vast field of the things it hadn't found out. I have no high opinion of the logical methods by which men prove that Jericho could not have been utterly destroyed, because there is none of it left. I am not enraptured

with the reasoning which says that Elijah could not have taken a chariot up to heaven, because there is no trace of it on earth. But these things do not greatly affect such religious convictions as I possess. For all they matter to the central truths of Christianity, they may be as they choose: Elijah may go to heaven, and Jericho may go to Jericho. And I willingly admit that I have not a hundredth part of the scholarship necessary to dispute with men like Prof. Harnack about texts and documents, especially about the texts and documents which aren't there. I have not even enough learning to discover that a Higher Critic hasn't got any. I will therefore suppose Prof. Harnack to be as deep in detailed knowledge as his admirers say he is. But I should still decline to accept his conclusions if his judgment on things that happened long ago is anything like his judgment on the things that are happening before his eyes."

Theology "made in Germany."

In similar fashion, Dr. Fitchett, in the "Southern Cross," writes concerning the German manifesto: "We are not concerned to discuss these extraordinary statements, but it is worth while drawing one obvious lesson. Either these eminent divines and scholars knew the true facts of the case, or they did not know them. If they knew, and yet wrote in such terms, it is clear they have lost that instinct of fairness, that reverence for truth, which is the very watermark of Christianity. If they do not know the facts, they ought not to have written about them, and they deserve to be dismissed from the debate on the ground of pure ignorance. The London 'Spectator' says that the manifesto which these theologians sign is in such open quarrel with facts, and its sentences so often are in open quarrel with each other, that it must be of composite authorship. 'Perhaps Professor Harnack,' it says, 'will direct his famous powers of Higher Criticism to the pamphlet and say if he cannot detect a double authorship, a Yahvistic as well as an Elohist hand, as it were.' Yes, it deserves to be remembered that these eminent scholars and theologians, who are so incapable of seeing the actual facts which lie about them, and can be so little trusted to see clearly and speak honestly the truth as to the policy of their own nation, are exactly the experts who, with such confidence, put the sacred books of the Christian faith through the mill of their criticism, and dismiss whole sections of it into mere space with a gesture, and on no better authority than their own literary taste, or want of taste. Many German things will suffer in the respect of the world at large as a result of the present war; and amongst these things the authority of German scholarship, and of German scholars, in the business of interpreting the Bible will suffer a tragical—perhaps we can call it a wholesome—loss of authority, too."

If the present war results in a lessened consumption of theology "made in Germany," it will not have been wholly in vain.

The Family Altar

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

VENEER.

Veneer makes common wood uncommon, and cheap wood costly. Ordinary poplar, by a thin covering, or even by a skilful use of paint, becomes mahogany in the market, and its value is increased many-fold. Thus in material things does the false pay tribute to the true; how naturally, therefore, may we expect the same thing in the higher realm of the spiritual. We should not be surprised that there are hypocrites, but, rather, that there are not more of them. Satan is wise as well as wicked, and he will not fail to use this mighty weapon against our religion. He will disguise foes into friends—transforming a demon of darkness into an angel of light—and his army will always march under a false banner. In whatever other respect we fail this week, let us use no veneer.

SUNDAY, NOVEMBER 22.

Gems of Thought.—"Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16: 7).

Hypocrisy, detest her as we may—and no man's hatred ever wronged her yet—may claim this merit still: that she admits the worth of what she mimics with such care.—*Cowper*.

Bible Reading.—1 Sam. 16: 6-13: Seeking a king.

MONDAY, NOVEMBER 23.

Gems of Thought.—"Go thy way for this time; when I have a convenient season I will call for thee" (Acts 24: 25).

Now is the time to pitch in and achieve—now, now! Remember, my friends, the present is the future from which you hoped so much.—*Norman Hapgood*.

Bible Reading.—Acts 24: 24-27: Procrastination.

TUESDAY, NOVEMBER 24.

Gems of Thought.—"Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" (John 13: 36).

Are you faint with hope delayed?

Life is long!

Tarries that for which you prayed?

Life is long!

What delights may not abide,

What ambitions satisfied,

What possessions may not be

In God's great eternity?

Lift the heart. Be glad and strong!

Life is long!

—*Amos R. Wells*.

Bible Reading.—John 13: 31-38: Patient waiting.

WEDNESDAY, NOVEMBER 25.

Gems of Thought.—"As he thinketh in his heart, so is he" (Prov. 23: 7).

Fully to understand a grand and beautiful thought requires, perhaps, as much time as to conceive it.—*Joubert*.

Bible Reading.—Prov. 23: 1-12: Gems in prov-
erbs.

THURSDAY, NOVEMBER 26.

Gems of Thought.—"The cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful" (Mark 4: 19).

Three brothers, travelling in a forest, came upon a pile of golden coins. It was agreed that two should guard it, while the third went to town to procure means by which to remove it. When they separated, the two decided to slay the third, so there would be only two to share the treasure. Meanwhile, the third brother reflected that if he could get rid of the other two, the whole would be his. He therefore brought back to his brothers a bottle of poisoned wine. On his return the two fell upon him and killed him, and then they drank of the wine and died.—*Chaucer*.

Bible Reading.—Mark 4: 14-20: How dollars deceive us.

FRIDAY, NOVEMBER 27.

Gems of Thought.—"I must work the works of him that sent me, while it is day: the night of death cometh when no man can work" (John 9: 4).

Work is the primal curse, but softened into mercy makes the pledge of cheerful days and nights without a groan.—*Cowper*.

Bible Reading.—John 9: 1-7: The working Saviour.

SATURDAY, NOVEMBER 28.

Gems of Thought.—"And the Pharisees came forth and began to question with him, seeking a sign from heaven" (Mark 8: 11).

Signs in the skies indeed there were. At his birth was a star. They announced from the skies his nativity. The dove from the skies descended upon him. Voices from heaven at different times acknowledged him the Son of God. Finally, at his crucifixion, darkness at mid-day and earthquake gave witness to him.—*Whedon*.

Bible Reading.—Mark 8: 10-13: Seeking signs.

The Challenge of Jesus to the Disciple

To the Editor of the "Australian Christian."

Dear Bro.—We read with some interest and much surprise an article in your issue of Nov. 5th, entitled, "The Challenge of Jesus to the Disciple." In the second division of this article, under the title of "Higher Criticism," are some very astounding statements, whose relevancy to the subject in hand is difficult to see. We read, "It is high time that Christians everywhere knew what higher criticism is." One would imagine from this statement that it is one of the most important functions of the teaching of to-day to learn to appreciate the higher criticism. The fact is that those Christians who do know it are neither enamored of it, nor do they feel at all inclined to teach it to others. If the author of this article would devote his attention to those who do know higher criticism and explain its hidden excellencies, it would be more practical than giving a broadcast view of it to the great body of Christians who have neither the time nor the facility for proving or disproving its conclusions—although, by the way, we find we err here, as we are told higher criticism has no conclusions. This perplexing statement is made, "Higher criticism has little or nothing to do with conclusions." Where then is its constructiveness; what does it build up? Now comes a paragraph such as in all our reading we have never before had applied to the higher critics; one would think it was taken from that well-known martyr chapter in the Hebrews, or from a period of R.C. persecution of Christians. Referring to higher critics, it says: "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." Why this long list of virtues of the higher critic? Critics as a rule do not consider themselves the long-suffering individuals this article endeavors to make them out to be. A

critic is generally looked upon, and rightly so, as an aggressive character who is able to give in sword thrusts or pen thrusts much more than he is likely to get back again, and the higher critics are no exception to the rule. Only to think of them for one moment studying the feelings or the cherished convictions of Christians when they conflict with their own makes us smile at the absurdity of it. Are they not the men who have ridden rough shod over every Christian sentiment, have trodden underfoot every holy place, and have made the blood of the covenant an unholy thing? Away with this temporising with evil, this nursing of the serpent, which will yet strike home with deadly effect. The critics themselves would be the first to scorn any such statement in regard to themselves. Are they not all mighty men of valor, going into the battle with the glow of triumph on their faces?

Again, note this sentence: Higher criticism "simply means a careful historical study of the Bible by the latest improved and scientific methods." What does that mean? Why, we would not impose such a statement upon school boys, and yet the intelligent educated readers of the "Australian Christian" are asked to accept that as a definition. The writer of the article well knows it is not such; does he not say further on: "Higher criticism, i.e., careful study that does not stultify the apostolic witness, should be a welcome field, an ally of the church instead of a menace." This sentence alone gives away the whole case for the higher critics. Why, sir, every college and school of Christian teaching can have the definition here given of higher criticism applied to them. Can we not truly affirm of the Bible College at Glen Iris, that the teaching there is a careful historical study of the Bible by the latest improved—yes, and scientific methods?

Now, note this: "Young men who had inclinations toward the ministry have been lost to it for ever, 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*" (the italics are ours). One would think by reading this that there is a considerable number who would make promising Christians and come into the church, if they were allowed to think as they please; for that is the only construction we can place on such an indefinite phrase as "shackles on the mind." We should say there is no use in any men or women coming to the church or Christ who are not prepared to give their mind up to Christ and take his mind as their mind. The only freedom of the mind we can have is the freedom which is in Christ. That freedom is denied no one in the church of Christ. Now, we know this is not what the article means; it means that, if people knew that they could have the freedom of the higher critics in the church, they would come in much more readily. That may or may not be true, but we know such people would not make the enthusiastic Christians referred to. Not wide, but straight, not broad but narrow, is the way that leadeth unto life: Christ said so; that is sufficient.

This whole division savors of special pleading. One thing is clear—accept higher criticism, and you will be blessed; reject it, and you will not.

Now, we have the final onslaught: "The false emphasis given higher criticism by Christian teachers has created a widespread state of mental confusion." How unjust this statement is will be apparent when we refer to other portions of the article. We find in the ranks of the higher critics constructive and destructive critics, extremists, faddists, fanatics, advocates of "new theology." We should say the critics themselves give their own false emphasis and the Christian teacher rightly warns his people. It is painfully noticeable how the writer of the article appears to array himself against the Christian teachers of the day, because they will not take a viper to their bosom. He may not mean it, we hope he does not; he may be desirous of founding a newer higher criticism shorn of all its objectionable features. Let him say so; let him be its apostle, and we will perhaps find it is not higher criticism so-called, but a truer conception of Christian love and duty and a closer following of the mind of Christ itself.—Yours,—R. Campbell Edwards.

New South Wales Bible Schools' Department

Annual Offering, December 6th.

The "Why" of the Bible Schools' Offering

With every passing month, the work of the Bible Schools' Department increases. There was a time when the Examination was the one, and only one, big feature of the year; coupled to this was the visitation of the schools.

Now the work of the committee in its desire to be of assistance to all the schools has become an exceedingly busy department. Every day letters seeking advice and guidance are received from all parts of the State. An invaluable statistical report and circular is issued monthly. Week-night teachers' meetings are held in the various schools where possible. Quarterly conferences, which have been exceedingly popular and successful, are arranged and organised. Country schools are being assisted as they never before have been. The organiser's recent visit to about twenty isolated schools in the country has been productive of much good. The suggestions made have all been taken up with a spirit of enthusiasm, and have resulted in a state of efficiency never before witnessed in these schools. The nucleus of a "Workers' Lending Library" of up-to-date Bible School books has been imported and set in circulation. Annual and half-yearly demonstrations are being arranged for in the city. It is now under consideration to organise "District Schools of Methods" for the instruction and training of teachers—the country will also share in this new and important feature.

To have arranged and completed such a programme as this in the short space of eighteen months speaks volumes for the

capacity of our schools and their staff of leaders.

To maintain and develop this programme of "efficiency," which will produce unprecedented results in the course of a year or two, demands the full time and best efforts of a Bible Schools' organiser.

Long years of patient waiting, persistent pleading, importunate praying have brought about this advance.

To maintain this work, at least £200 is needed. We cannot contemplate the stagnation, discouragement, disorganisation, and declension that would follow the failure of our offering, and the order to "Retreat" which such a failure would signify.

But we know that our churches will rise to the occasion, and with that spirit of enthusiasm and sacrifice now characterising our schools, will make it possible to "hold the ground" already taken, and push on to the "Berlin" of our ideals.

A Sound Investment. The Treasurer's Appeal.

S. Gole.

Money invested in Bible School work produces the richest dividend in the world, viz., precious young lives won for the service of our Lord. A pound spent on the child in the Bible School produces a greater result than £10 spent on the man or woman of the world in later years. We say that "Prevention is better than cure," and in no way is this better exemplified than in its application to Bible School work. Better by far, through the agency of the Bible School, to keep the child from growing up

into sin, than trying to cure him of that sin when full grown. This is pre-eminently the greatest Home Mission work we are engaged in, and produces by far the greatest result for the money spent on it.

The brotherhood in New South Wales has been appealed to on behalf of many good causes, and never without a splendid response, but what better or higher appeal could be made than the present one—for the Lord's work amongst the young people of this great land!

We make but one financial appeal in the year, and on your response thereto depends whether the splendid work of the last two years by our Bible School organiser and the committee shall be continued and extended, or the work suspended for lack of the necessary funds. A glimpse at our financial position will reveal our real and urgent need.

Credit balance from last year £59 13 3
Received since (in 9 months—
mostly from one Bible School
enthusiast) 97 12 9

£157 6 0
Expended since Conference .. 143 17 2

Balance £13 8 10

Our aim is to raise £200 on Bible School Sunday.

The Bible School Committee is pledged to give at least £100 per annum towards the salary of the Bible School and Home Mission organiser. £40 has already been transferred to the Home Missionary Committee, and the balance of £60 must be paid before next Conference.



Petersham Primary Department.



Mosman Bible School.

The *minimum* amount required to continue the work on the present basis is £175, but we ask for at least £200 to enable the committee to extend the work, and to organise and maintain new schools.

With confidence we leave this matter in your hands, and pray that God will help us all to realise our responsibility in this matter, and to give a liberal offering on the 6th December for his work amongst the children of our State.

Please forward offerings to "Milford," Bancroft Avenue, Roseville, N.S.W.

"The Proof of the Pudding."

H. G. Payne.

The annual offering is the Bible Schools' Committee's chief source of income; in fact, practically its only source. A good offering is a vital necessity, not only that the work already done should be unimpaired, but that it be extended. Having laid a good foundation, to discontinue would be folly.

New South Wales led the States in the appointment of a Bible Schools' evangelist. His appointment has been justified by results. "Wisdom is justified of her children."

The writer has viewed Bro. Gale's work from *three practical standpoints*. That of

1. *An evangelist*. The primary work of an evangelist is to win souls. The Bible School is the best soul-saving agency that the church possesses. That which helps the Bible School, helps to save souls. During the first year of specialised Bible School evangelism the number of scholars increased 12 per cent., and the teachers 15 per cent. We are now in the second year, and the growth continues.

2. *The superintendent of a school* which has had the assistance of Bro. Gale, and which as a result has increased its enrolment and efficiency.

3. *A member of the Bible Schools' Committee*. This has made easy the obtaining of a broad view of the work, and a knowledge of the general appreciation of Bible School workers. Such criticism as we have received has been of a trifling character affecting some local or restricted phase of the State-wide work.

"By their fruits ye shall know them." The splendid advance made last year, and being continued in this, proves the value of the work.

The courteous advice and help of the Bible Schools' evangelist, which are cheerfully placed at the call of the schools, and as freely drawn upon, are having results which cannot be stated in figures on paper, but are being printed in capital letters on the hearts of the teachers and the taught.

The Greatest Function.

The greatest function of the Church of Christ is its teaching function. It is many, many times easier to teach children than grown up folks; this is why I believe the Bible School offering should be a great big one. Save a boy or girl, and you launch a lifeboat to save others. Think it over!—Chas. C. S. Rush.



W. Gale,

Bible Schools' Evangelist,
and Home Mission Organising Secretary.

A Safe Investment

There is nothing to equal the Bible School as an investment for our time, our talents, our money. It has always returned large dividends for the capital invested. With more up-to-date methods of work, with increased earnestness and efficiency in the workers, and with more generous financial support, the returns in the future will be far more satisfactory. Show your appreciation of this great work by supporting our Bible Schools' Committee and organiser in their effort to raise the standard of Bible School organisation, and make a generous gift to the work in the December offering.—H. G. Harward.



Down in the Riverina.

The Organiser on his Bible Schools' Tour of New South Wales.

A Work Full of Promise.

One can hardly overestimate the value of Bible School work. Possibly none of us rise to the opportunities that present themselves for the training of the young. Our schools are always open for all who are willing to enter and receive of its benefits. It is with pleasure we review the work of the past year. We are glad of increased interest and of more efficient service. This is due to the diligent work of our organiser, Bro. Gale. His personal visits to each school and conference with superintendent and teachers; his well arranged general conference with the teachers in the central church, have been of great service and inspiration to the teaching staff. We think this is a work that well deserves our support. It would not be a big task for us to gratify the wish of the committee to raise £200 per year among our schools and churches to enable them to give special attention to a work so full of promise.—T. Bagley.

An Organised Graded Bible School in Outline.

W. Gale.

The following outline is applicable to schools with about one hundred scholars. This can be accommodated to suit schools smaller or larger, as local conditions determine.

In every school the general superintendent should be supported by an assistant-superintendent, or co-superintendent. These two should be in constant conference. Too often have we found schools completely disorganised by the resignation of the superintendent with no assistant cognisant of the work, plan, and methods to immediately step into the breach and lead on successfully. The secretary and treasurer are indispensable—one of the senior scholars could act as assistant secretary.

Being a graded school, there will be at least the following departments—Primary, Junior, Intermediate, and Senior (Adult Bible Class). To make these workable, each should have a superintendent and secretary. Let the secretary be a scholar, if possible. The superintendent of each department should be selected for special aptness for dealing with the particular characteristics of that department. Upon him rests the responsibility of solving the problems peculiar to his department, the care of the absentees, and the creation of a suitable atmosphere. Without these departmental superintendents it is impossible to maintain an efficient graded school. One general superintendent in a school of one hundred cannot hope to cope with the problems and lead to efficiency in plan and method, without the assistance of active, intelligent, departmental leaders. At the present moment, our New South Wales schools have about reached the maximum of efficiency that can be expected from a "one-man" school. Unless we immediately appoint our departmental leaders, we shall stagnate and decline.



"Feed My Lambs."
(Millie Winter, Boomi.)

Each departmental leader, if he be an intelligent student, a reader, and a visitor to other schools, will soon become an expert in his own department, and we shall awake to find our schools manned by experts.

Thus the regular teachers' meeting—now called the "Workers' Conference"—will become a session of absorbing interest for the discussion of the problems of each department, led by their own superintendent, simultaneously. The general superintendent will at this conference preside over only the general business session. He will be the inspiration of the departmental superintendents, who will in turn soon become his "Board of Experts."

This is in keeping with the common principles of commercial life—the sharing of the responsibility, the training of experts, spreading the interest, and giving time and opportunity to the general superintendent or "manager" for administration, and the development of administrative ability.

We heartily commend this scheme to the earnest consideration of every school. It is practicable, for it has been successfully conducted in our own country. Nothing short of this will suit the aims and ideals of the Bible Schools' Committee, who exist to lead on to efficiency our many splendid schools.

Enthusiasm.

The Bible School largely represents the personal effort of the enthusiastic portion of the church. Its success depends on the amount of enthusiasm in the effort, the fitness of the teachers, and the nature of the organisation. A Bible School organiser can aid all three. He knows where success lies, and the fact that he can direct the enthusiasm of others into successful channels makes that enthusiasm more purposeful and lasting.

The fitness of the teachers is a matter of degree. As a rule a church is glad to have

them at any degree whatever, so long as the character and standing are good. On such material as this, the organiser can operate. Having specialised on Bible School problems he is able to direct the studies of the teacher to such works and methods as will achieve the greatest amount of success with the least amount of unnecessary effort. In moving around the churches, the expert meets the same difficulties and the same questions to be solved. The average child nature does not vary much from school to school. What has succeeded or failed in one school is likely to succeed or fail in another. The problems of discipline, organisation and interest which may appear new as they arise in one school, may have been met long ago in another, and the organiser is there to apply the solution.

We have tried the organiser—he is beyond the experimental stage. The work of the brief past speaks for itself and augurs well for the future.—Alan Price.

Our Duty.

The time has arrived again in which we have to appeal to you for help in our Bible School work, and we do so with greater confidence than ever. The work of our organiser has been very successful, and wherever he has visited the schools and had time to organise to any extent, the result has been to give the workers new heart and extended vision of Bible School work. He has quite justified his appointment, and if we do our part, we will soon see an ample return for our money; and while I think the time is past when picture drawing is needed to emphasise the importance of this work, there is one thought I would like to put before you, that is, the second coming of our Lord and Master. If we knew that King George was coming to Australia in a year's time, we would soon be making preparation to meet him. How much more should we be preparing to meet the King of kings, who will come (and perhaps sooner than we think), and what better greeting could we give him than to have a great array of the young marshalled in his service? Let us do our duty on December 6.—Geo. Stimson.



Bangalow Bible School.
Our "Banner School."



"Lambs at Play."

Let the church supply and control through the school the "play" (social life) of the lambs.

The Bible School Conscience.

Thanks to the enthusiastic work of the Bible School Committee and the secretary, Bro. W. Gale, we can now testify to a greater and more widespread interest in the school life of our churches.

We have always had a conviction, more or less pronounced, that the work of evangelism amongst young people was more fruitful than many other forms of evangelistic enterprise.

We have now awakened to the fact that we must apply ourselves more earnestly and intelligently to the equipment of the schools and the training of the teachers if we are to attain the highest results.

"There remaineth yet" very much to be done, but we are on the way to efficiency and success.

I commend the committee for their past activities, and urge the brotherhood of the churches to "stand by" the laborers and help the schools.—A. E. Illingworth.

How the Organiser's Work is Viewed by the Country.

The following letter is one of several that have been received by the committee expressing appreciation of the plans of the committee and the assistance that the department can now be to even far-distant schools.

The President, Bible Schools' Department.

Dear Bro.,—Allow me, on behalf of the Lismore schools to offer the Bible Schools' Committee our sincere thanks for arranging and bringing about Bro. Gale's visit to our district recently.

We feel that as the result of Bro. Gale's visit and his enthusiasm and capabilities, we have been lifted from the "old rut" in Bible School work, into a new and superior system.

By his kindly manner in pointing out our errors and faults, he won his way deeply into our hearts.

F. W. Stratford,
Secretary Lismore and District Schools.



Wagga Wagga Bible School.

Definite Aim.

Of the present earthly warfare, we are told that the shooting of certain infantry is very indifferent, because definite aim is not taken. The progress of our churches in New South Wales, from a numerical standpoint, has been of the same order, the last two or three years. 18 months ago, however, definite aim was taken in the Bible School work, and at the last annual conference a Bible School organiser was appointed. The advance since then is remarkable. Over 1000 new scholars have been enrolled during the year and a half, the greater part being added since the advent of the Bible School organiser. The progress continues. This spells progress numerically for our churches in the near future. We are on apostolic lines now, for many evangelists, as teachers, are telling the glad tidings to hundreds of groups, week by week.

We are also on scientific lines, for psychology teaches that the period of life most susceptible to Christian influence is the very age of most of our scholars.

We are on common-sense lines, too, for if there were the choice between a method of cultivation producing 15 bushels of grain, and another producing 100 bushels, the latter would be followed by all sensible men. It is admitted that the greater number of decisions come from those of the age we are dealing with in our schools. Therefore to support the work of the organising secretary, is to support the hundred bushels method, and every shilling contributed on December 6th will bring a rich harvest.—P.J.P.

To the Superintendent.

Your Programme.—Whatever the size of your school, and however limited your force, you should have a definite programme prepared each week, and know it thoroughly yourself, whether anybody else knows it or not. The most successful superintendents are those who carry out a definite plan for each Sunday, that has been prepared especially for that day. It gives your school the atmosphere of preparation and success which nothing else could give it. Mr. C. M. Howland, the superintendent of the Portsmouth (O.) Christian Sunday School, has described in the following words his own custom and what he would recommend to other superintendents in the matter of conducting the school while in session. Mr. Howland writes as follows:—

We try to vary our exercises to keep the school interested, and believe that every other superintendent should make the exercises a little bit different every Sunday. People get tired of the same thing over and over again each Sunday, and enjoy these changes. I would have an orchestra in the school if at all possible, and would have same to play from five to fifteen minutes

before time for opening the school. This seems to put every one in good spirits for the opening song. Open the school promptly on time with perfect silence. Usually open with prayer. We occasionally use the Lord's Prayer in concert to open the school. We use two or three inspirational songs at the beginning and try to have every one take part in the singing. We have the showing of the Bibles each Sunday and encourage all to carry their Bibles. Our school is now running 70 and 75 per cent. carrying their own Bibles.

We try to have a special musical number at the closing exercise of the school each Sunday besides a special number by the orchestra. We close the school occasionally with an invitation song.

I would especially suggest that you urge each superintendent to prepare his programme for the next quarter, making some change in the programme each Sunday. I find the great trouble is to get people to think. Let every superintendent go to the school with his plans outlined and thoroughly prepared to make the school the most attractive and interesting.

Making Teachers.—The main reason why you are often put to it now to find a sufficient number of well-qualified teachers to take care of your classes is that somebody failed to train them several years ago. If you will, therefore, be on the constant look-out for young men and young women whom you can encourage, inspire and train to become teachers, you will be making a great contribution to the Bible Schools of the near future. The superintendent and minister should unite in an effort to help young people to see the opportunities and privileges of teacher-training, and impress upon them the obligation. A training-class of such pupils should be one of the classes in your regular school each year. Moninger's "Training for Service" is the best book for the first-year course, and in the advanced course the next two books are Welshimer's "Common Sense: A Study of Mind and Method." A determination on your part to keep teacher-training to the front will increase the efficiency of your school beyond measure.



Hornsby Kappa Sigma Pi

BIBLE SCHOOLS**Annual Offering**

will be taken on

DECEMBER 6th.

College of the Bible.

On Thursday, November 12, the eighth annual demonstration of the College of the Bible was held in the Lygon-st. chapel. Although it was a hot evening, the building was well filled. The chair was very ably occupied by R. Lyall, chairman of the College Board of Management.

After the opening hymn S. G. Griffith led in prayer. The chairman then made reference to the struggle going on in Europe, and at his request the audience rose and sang the National Anthem heartily.

Feeling reference was made to the passing away of F. G. Dunn, whose judgment and counsel have done so much to guide the affairs of the College to their present happy condition. It was also intimated to the audience that Bro. Lawson, whose sympathies and interest have always been with the College, had been appointed to fill the vacancy on the Board of Management.

The chairman also made known to the meeting the munificent action of the church at Glenelg, South Australia, which has made provision for the College to receive £50 per year towards helping promising students continue their work when financial matters would otherwise prevent them.

A. R. Main, the Principal, reported that the College work was very satisfactory. Nothing could be desired to add to the unanimity and good feeling existing between the Board of Management, faculty and students, while the College was growing in the favor of the churches of the Commonwealth. Mr. Main made the following very interesting comparison. Seven years ago there was a total enrolment of 21 students. Of these, 16 came from Victoria, 2 from New South Wales, 1 from South Australia, 1 from West Australia, and 1 from New Zealand. This year the enrolment numbered 55. These are distributed as follows: Victoria, 14; South Australia, 20; N.S.W., 10; Queensland, 8; West Australia, 2; New Zealand, 1. The demonstration this year is the first in the history of the College when all the States have been represented at the end of the year. This is most satisfactory, not only as an indication of the development of the institution, but also of the increasing confidence which is being placed in it in all parts of our Commonwealth.

A very interesting aspect of this year's work also is the large number of students who have found remunerative work among our churches in Victoria, fully two-thirds of them being engaged as student preachers, helpers, or Sunday School workers. This has been a help to the students and the College, and their consecration and energy have not been without their good results upon our Victorian work.

At the close of the Principal's report, certificates were presented to the following students who have completed the Bible course:—

A. J. Wedd (West Australia); R. Arnott (New South Wales); D. A. Cockroft, W. E. Reeve and W. H. Hinrichsen (Queens-

land); H. A. G. Clark (South Australia), and L. A. Anderson (Victoria).

H. Clark on behalf of these graduates responded to the good wishes expressed to them, and in a very apt and pleasing way spoke of the appreciation the students had for Glen Iris, and of the attachment they felt for the place where their faith had been increased, strengthened and fortified, and their faculties developed.

The programme also contained a happy selection of part songs given by the stud-

ents, and in which they were ably assisted by Mr. Nat Haddow and Miss Jeannie Dickens. Mr. Howlett Ross, the elocution master, and Miss Blake, contributed recitations, and spicy talks were given by A. J. Wedd, D. A. Cockroft, and R. Arnott, while L. Anderson gave an interesting essay. The meeting was very enjoyable, and all went away feeling it was one of the best of its kind that we have had. An offering amounting to £6/2/3 was taken up for the library fund.—H. Knott.

Foreign Missions.

Prayer for Missions.

The Federal Foreign Missionary Committee, comprising all of our State Committees, commend most heartily to the whole Australian brotherhood the proposal that Sunday and Monday, 29th and 30th inst., be observed as National Days of Prayer for Missions. Organised congregations and isolated members alike are urged with greater importunity because of the present world-situation, to unite in earnest prayer to God for his blessing on the labors of his church for the evangelisation of the world.

Never, it would seem, was there more need of "the ministry of intercession" than now. How appalling the need of the unevangelised peoples of the earth! How pitiful the spectacle of professedly Christian nations in the death-grips of war! How inadequate the wisdom and the resources of man to meet the world's need! Let us pray that a just and lasting peace may soon be accomplished among warring nations; that these nations may become Christian, not only in name, but in very truth; that the name of Christ may not be blasphemed among the heathen as a consequence of the present struggle; that the missionary treasury may not be allowed to suffer in these times of stress; that strength may be given all present workers to bear the burden and heat of the day; and that more laborers may be sent forth to reap the world's ungarnered harvest.

It is an easy thing to talk about prayer; it is a harder thing to pray. Let November 29 and 30 be given to steadfast, united, believing, prevailing prayer.

An Unknown Giver's Generosity.

A Man who Gave to Missions Twenty Churches.

One morning, in 1906, writes Dr. A. B. Leonard, Secretary Emeritus, Board of Foreign Missions of the M.E. Church of the United States, an aged man entered the missionary office and inquired for Secretary Leonard. I responded, saying, "That is my name. What can I do for you?" Without giving his own name, he replied that he desired some information concerning our foreign missionary work. He desired to know what we were doing. I enumerated our different kinds of work—evangelistic, educational, hospital, orphanage, publishing, etc. He listened with special interest and said: "I want to do something special. What can I do?" Not knowing who he was, or what he might be able or willing to do, I thought I would name something worth while, and replied: "You can do this—for £500 you can build a good native church and parsonage in any one

of the following countries—India, the Philippines, China, Korea, Japan, Africa, and in some instances there will remain a margin that can be applied to the support of a native pastor until it is exhausted." He replied that he liked that, and after some further conversation he drew from an inside breast pocket a large leather pocket-book, and extracting a blank cheque, took up a pen and filled it out—it read £2000. Up to that moment he had not given me his name. Handing me the cheque, which was made payable to me personally, he said his name must not be made known; that I must not endorse it over to our treasurer, but deposit it to the credit of my personal bank account, and then on my own cheque turn it into our treasury.

As he placed the cheque in my hand, he said: "I want a church in India, one in the Philippines, one in Africa, and one in China." He further said, in substance, that he was somewhat advanced in years, his wife was dead, as were also his two sons; that he had fully provided for all who had claims upon him as relations, and, having some money remaining, he had decided to use it for benevolent purposes while he was still living rather than dispose of it by a will which might be contested in the courts and cause it to be diverted to unworthy persons and dissipated by expensive litigation.

A Second and a Third Cheque.

As he took his departure, he said: "You may hear from me again in a few days." Having never previously met or heard of the man, I confess I had a doubt as to whether the cheque would be paid, and I said: "I wonder if he has come here this morning to perpetrate a joke by giving me a cheque that will never be paid; the name signed may be fictitious, and I do not know his place of residence." However, I sent the cheque to my banker, and three days afterwards he informed me that it was paid. A few days later a letter came, enclosing a cheque for £1000, saying, "I want a church in Korea and one in Japan."

I notified all the parties interested and requested that they locate the churches in the different countries. Promptly there came answers expressing thanks, and in three cases there were special requests. Bishop Bashford said that a church was greatly needed at Nanchang, China, but it would cost £1000. Would not the donor allow the £500 to be applied to the Nanchang church and he (Bashford) would be personally responsible for the balance needed. The same situation existed in the Philippines. They wanted a church at

Tondo, a suburb of Manila, that would cost £1000, and they would be responsible for the remaining £500. A letter came from Bishop Hartzell, requesting that he be allowed to apply £250 to a church in Rhodesia, and the other £250 to a church in Liberia. Having ascertained by correspondence the address of the "unknown friend," I forwarded to him the above three statements. By return mail there came a cheque for £1500—£500 additional for Nanchang and like sums for each of the other two.

Fourth and Fifth Cheques.

The word got out that somebody was giving largely for the erection of churches in the foreign field and many letters came, asking for the name and post office address of the generous giver, with which, of course, I could not comply. Among many others there came a letter from W. N. Brewster, of Hinghwa, China, setting forth the great need of a church at Binghai, that would cost £600, which I forwarded to the "unknown." A cheque was promptly returned for the sum named.

In 1906, a few days before I started on my world-round journey, I wrote to my friend, saying that if he had additional funds that he would like to apply to the erection of churches or school buildings and would trust me to locate the properties I would be glad to serve him. The day before I sailed from New York I received his cheque for £2700.

After my return from my world-round trip I was visiting in the vicinity of my friend's residence and took occasion to call on him. I decided that I would not ask him for further contributions, but simply extend hearty thanks for his many generous gifts.

In Memory of His Sons.

Very early in our interview he said that he had decided to establish memorials in the foreign fields for his two sons, who had died several years previously, and wanted to know what I could suggest. Dr. C. L. Barc, president of Reid Christian College, Lucknow, India, was on furlough, and was trying to secure funds with which to erect a boys' high school building on the grounds of the Lucknow College. The Government had agreed to give 50,000 rupees (£3500), and at least an equal sum must be secured from America. An earnest appeal had come for £1000 with which to erect a boys' school building at Yungbyen, Korea, and I suggested that these buildings would make appropriate memorials to his sons. He promptly decided to provide the sum needed, and as I was leaving he said I would hear from him soon. About one week later his cheque came for £4500.

Both buildings have been erected, and are now in use. Without giving further details it is sufficient to say that the gifts of this man have erected churches as follows: India, 3; Burma, 1; Malaysia, 2; Philippines, 1; Borneo, 1; Africa, 2; China, 5; Japan, 3; Korea, 2; and school buildings; India, 2; Korea, 1; total churches, 20; total school buildings, 4; total cost, £16,000.

As I am still receiving letters inquiring about this man, I may add that for more than two years he has resided in the many mansioned house "not made with hands, eternal in the heavens." There are many men and women who might follow the example of this generous giver.—"Christian Advocate."



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

New Zealand.

SUNDAY, DECEMBER 6,

Is the appointed day for the

Annual Bible College Offering

among New Zealand Churches. Let every member make an Offering.

AVONDALE (Auckland).—We had very fine meetings on Nov. 1, 32 breaking bread. Bren. Vickery and Greenwood (Auckland) presided and exhorted respectively. There were 40 scholars and five teachers at Bible School, and about 40 at Bro. Greenwood's address to young people in the evening.—F.D., Nov. 2.

WELLINGTON SOUTH.—We are now right in the thick of the No-License campaign. The church has undertaken the weekly distribution of literature. Our district is a "dry" one, and we are trying to get such a large vote for National Prohibition that others may also enjoy this great blessing. Bro. Phillips is giving a series of sermons on this subject. The Sisters' Sewing Class held their second annual meeting this week. During the year the membership has doubled, and the society has been a very useful aid in church work. A visiting committee has been formed. The new officers are: Pres., Sister Vickery; vice-pres., Sister Patching; sec., Sister Furlonger; treas., Sister Pratt. We are pleased to receive Bro. Moore, late of Wanganui, into our fellowship.

NELSON.—The mid-week prayer meeting was well attended, P. Bolton speaking. On Lord's day, Nov. 1, at a well-attended morning service, Bro. Lang presided, and P. Bolton spoke. The Bible School had a splendid attendance. At the evening service our building was full, when Bro. Mathieson made a grand appeal, taking as his subject, "Christ and certain rich men." Two young women confessed Christ. We rejoice with our brethren and sisters in the country district that during the four weeks' mission conducted by M. O. Johnston, eleven have been added to our number. The Endeavor Society held their monthly consecration meeting on Monday evening, with a good attendance.—H.B.L., Nov. 5.

DUNEDIN.—There was one confession at the prayer meeting on Thursday evening, making three from the Bible School during the week. Preparations are being made to hold a sale of work in aid of Roslyn building fund on the last week in November. The roofing of the building is now being proceeded with.—L.J.S., Nov. 2.

PALMERSTON NORTH.—The sisters of the Sewing Class are steadily working, and have donated another four pounds to the building fund. The work of the sisters in connection with their conference is also good. We regret that two of our active workers have gone away—Bro. Frank Pullyn to Wellington, and Sister M. Brown to Wanganui. On Oct. 18 a young sister confessed Christ, and on Oct. 30 a mother and daughter confessed their faith. Last Lord's day all were received into the church. The morning meetings for school children keep up well, with an average attendance of twenty-six.—M.S., Nov. 1.

LOWER HUTT.—The annual church business meeting was held on Oct. 21. Bro. Owen presided over a fair attendance. Treasurer's and

secretary's reports were satisfactory, and encouraging. Bro. Grinstead has been with us for six months, under the Home Mission Executive, and the church has been helped greatly by his labors. Our membership has been increased by some being restored and some added by letter. Good interest is manifested in our Lord's day services, and our outlook is hopeful.—David Cairns, Nov. 5.

SPRING GROVE.—Meetings for the last month have been well attended. Great interest has been taken in the mission. Eleven have made the good confession. We have engaged Bro. Johnston for six months. Last Lord's day morning there was a good attendance, when we had with us Bro. and Sister Langford, from Christchurch. Bro. Johnston gave a fine address on "The Love of Service."—L. P. Russ, Nov. 6.

Tasmania.

KELLEVIEW.—On Nov. 8 three were baptised. As we have no baptistry now, they were immersed in the creek, which brought to our minds Bro. Cheek and the first baptisms here. Our chapel is started; we hope to have it finished by the new year.—A.S.C.

LAUNCESTON.—Last Sunday the services were well attended and bright. On Monday, 9th, the Bible School held their annual picnic; a river boat was chartered and a run was made to Gravely Beach. About 250 were present. On the 15th inst. we start our tent mission in conjunction with our Baptist friends.—A. W. Heron, Nov. 13.

West Australia.

NORTH PERTH.—On Oct. 7 an enjoyable evening was spent at North Perth, through the energy of H. J. Banks, our evangelist. We were favored with a visit from Dr. Macklin, and had a picture entertainment. Slides were shown of scenes of China, Bro. Macklin giving us a talk on the pictures. An instructive and profitable evening was spent. On Nov. 1 we were pleased to have A. Eaton with us from Northam, who spoke morning and evening. Bro. Banks was at Claremont, conducting the opening services of their building.—H.D.

CLAREMONT.—Our new building is opened. Brethren turned up splendidly for the work on 31st ult. Though we did not succeed in completing the building in the day, we were able to hold all the services in it on the following day. Our aged Bro. Flincy had the honor of being the first president, at our Lord's day morning service on Nov. 1, when seventy met. The organising secretary, H. J. Banks, addressed the church, and at night preached a splendid sermon to a fine audience. We wish to thank sincerely all the brethren and sisters who have so generously helped us both by their services and donations.—E.H.E., Nov. 9.

PERTH.—We welcomed three into membership last Lord's day morning. After Bro. Blake more had given a helpful talk to the Juniors, R. W. Ewers delivered an earnest address upon the attitude the Christian should take towards the great crisis in Europe. We closed our ten days' mission in the evening, when two Bible School scholars made the good confession. Five have accepted Christ during this time, while a number of others have been "almost persuaded." Mrs. Heilbronn, a faithful member for several years, has left our State to reside in New South Wales.—W.A., Nov. 6.

FREMANTLE.—Nov. 8, Bro. Leach gave us an enjoyable, practical exhortation. On Monday evening H. Verco gave a splendid paper on "Jesus doing his Father's will." The Dorcas Society and Women's Mission Band held good meetings. Both these societies are a splendid help to the church. The church have decided to let their preacher go to Collie to conduct a fortnight's mission, to begin Nov. 29. The work continues to go along nicely.—E. G. Warren, Nov. 11.

SUBIACO.—Our recent annual business meeting resulted in the election of two new deacons—Bren. Gardner and Sterling. The church is contemplating the erection of a building at West Subiaco, where our brethren have a fine block of land. Finance is the trouble, but we will have to build a church in a day and so help to relieve matters. One of the healthiest adjuncts of the work is the Sunshine Class, which meets each Sunday morning. There were 49 present yesterday. A strong effort is to be made to revive the Endeavor Society. Our choir has much improved of late. Will those interested please note that the secretary of the church is now G. S. Thompson, 31 Rupert-st., Subiaco?

Queensland.

BOOIE.—On Oct. 25 W. J. Way preached the gospel to a nice gathering, his theme being "What's going up?" We understand he is to pay us another visit shortly. A few disciples meet monthly here, and, as we have not had an evangelist with us for some time, we greatly appreciated Bro. Way's visit.—W. Pond.

WOOROOLIN.—We were pleased with a three weeks' visit from our State organising secretary. He had splendid meetings at Booie, Home Creek and Wooroolin. Bro. Way is to be thanked for his activity in travelling to these places. His addresses were appreciated, and resulted in four confessions and the addition of one formerly immersed. We are inconvenienced under our present arrangements for meetings, but purpose erecting a meeting house early in the new year. We would appreciate the assistance of brethren.—J. H. Adermann, Nov. 8.

MA MA CREEK.—At the gospel service at Flagstone Creek, there was a crowded house, Bro. Rosenberg preaching. We had the largest gospel service to date at Witcott, W. Morton preaching. The Sunday Schools at Ma Ma Creek and Flagstone gave £2/12/- towards the Foreign Mission Christmas offering. The date for the "Manse in one day" is November 19; 30 men have offered their services. £50 is wanted to pay everything off. Many strangers are attending the services.—T. A. Chappel.

BUNDAMBA.—The church celebrated its twenty-fifth anniversary with a tea and public meeting on Saturday, Oct. 31. The public meeting was presided over by Bro. McKie, a veteran of the cause. Addresses were given by Bren. Nightingale, Burrows, Want, Cummings and Swan, interspersed with musical selections, under the leadership of G. Green. We had visitors from Brisbane, Bulimba, Auckensflower and Ipswich. On Nov. 1 Bro. Nightingale exhorted the church in the afternoon. A children's day service was held, and Bro. Nightingale gave a powerful forelgn mission address, the children singing the pieces for the occasion. Sunday School prizes were distributed. At night Bro. Burrows proclaimed the gospel.—G.G.

South Australia.

REMARK.—On Oct. 25, Bro. Raymond gave an excellent address. Our best thanks are due to our brother for his work; he has to leave Berri without dinner to get here in time for the meeting. On Nov. 8 we had our best meeting to date, both as regards numbers and interest. Bro. Raymond delivered a splendid address on the early closing of hotel bars.—Nov. 9.

MILE END.—On Wednesday last another of our Bible School scholars, son of Bro. and Sister our Walker, confessed Christ and was baptised. He received the right hand of fellowship this morning, when Bro. Cuttriss exhorted. Bro. Gore

preached at night. Miss A. E. Manning and Mr. A. J. Cherry, both of this church, were united in marriage by D. A. Ewers on the 12th inst. They are both teachers in the Sunday School.—M., Nov. 15.

LOCHIEL.—On Nov. 1 F. Hollams, from Balaklava, spoke at all meetings, these being well attended. On Nov. 8 we had good meetings; one young woman made the good confession, Bro. Jones preaching.—W. G. McGregor, Nov. 13.

BALAKLAVA.—To-day we celebrated our church anniversary, Bro. W. C. Brooker speaking at all services. There were fine gatherings. At the afternoon meeting Bro. Brooker illustrated his address by the use of an umbrella. To-night we had a crowded attendance at the gospel service, despite the very oppressive weather. Bro. Brooker delivered an eloquent sermon on "God is love." The choir under Bro. O. H. Finlayson rendered anthems at all services in very fine style. We continue the anniversary services on the 18th. On Saturday evening, Nov. 14, Bro. Brooker delivered a lecture to men only in the local institute hall on "Crime and the treatment of criminals." About 130 men were present. The lecture, together with some lantern views, was much appreciated, as also was a male quartette. All departments of church work are in a healthy condition. We regret the departure of Bro. and Sister R. W. Harris for Goolwa.—P.H.R., Nov. 15.

COTTONVILLE.—One was received into fellowship. The church anniversary was held to-day. Bro. Ewers addressed a large gathering of members. A year has passed since Bro. Manning commenced to labor, and many changes for the better can be recorded.—J. McNicol, Nov. 15.

QUEENSTOWN.—A fair attendance of members met around the Lord's table. Bro. Marquardt presided, and Bro. Hawkes spoke on Jas. 4. We had a good Bible School, and received our honor banner, awarded for premier school, 1913. Bro. W. Cosh, school visitor, presented it in the absence of the president of the S.S. Union, W. J. Taylor. Bro. A. Mann preached at night on "Marvel not that I said unto thee, Ye must be born again."—H. Watkins, Nov. 15.

HINDMARSH.—On Wednesday evening, Nov. 11, the members of the Football Club tendered a farewell social to S. Glastonbury, who is leaving for the front by the second contingent. Addresses were given by G. P. Cuttriss, chairman; T. H. Brooker, and H. Harding. A. J. Walkley presented on behalf of the club a thurmos flask in a leather case. Mr. Glastonbury suitably replied. On Sunday, anniversary services passed off successfully. In the morning G. Wilson addressed the school on "Lessons from blotting paper." At the afternoon service Bro. T. H. Brooker spoke on "A true Australian story," while in the evening G. P. Cuttriss' subject was "Hands." Bright singing was given by the scholars at all services.—J.L.R.

KADINA.—To-day we had back with us from College Frank Cornelius. We regret that to-day was the last time for a while that we shall have Bro. Wiltshire, of Wallaroo, with us. He is going to Mile End. His loss will be greatly felt in this district. The exhortation was based on 2 Cor. 8: 8. Bro. Wiltshire gave a beautiful address from Mark 1: 41.—Jas. H. Thomas, Nov. 15.

STIRLING EAST & ALDgate VALLEY.—With lanterns trimmed and burning, a number of brethren and sisters met at the camp of road makers last Wednesday night. The men readily accepted the invitation to select the hymns and joined heartily in the singing. To us it was a night spent casting bread upon the waters. The attendance at evening meeting at Stirling was much smaller than usual on account of oppressive weather.—T.E.

UNLEY.—The Junior C.E. Society held a successful social last Tuesday evening, 72 being present. Our Sunday School has decided not to have the usual picnic this year, but to donate the £10 to a fund for the relief of distress in the district; a committee has been appointed to administer this fund. It has been arranged to have the Children's Day service on Wednesday evening, Dec.

2, instead of on the preceding Sunday afternoon; the prizes won at the recent competition will then be distributed. W. A. Leaney has resigned his position as deacon, as he will be meeting with the church at Cottonville, his residence being nearer that place. The young ladies F.M. Band annual social and sale of goods is to be held on Tuesday evening, Nov. 24.—P.S.M., Nov. 14.

New South Wales

INVERELL.—Weather conditions interfered with Lord's day services. Bro. Waters addressed the church, and in the afternoon journeyed to Oakwood. No meeting was held. The evening service was specially devoted to temperance, and a collection in aid of the N.S.W. Alliance was taken. Our brother ably spoke on "Thou shalt not kill."—H. W. Cust, Nov. 10.

MEREWETHER.—On Lord's day Bro. Fretwell spoke both morning and evening. Services were well attended. The morning subject was temperance. In the evening the theme was "Characteristics of Christianity," and the address was the first of a series to continue for five Lord's days. "Joy" was the characteristic dealt with. Sister Geggan, senr., was admitted to our membership.—Joseph Fraser, Nov. 7.

JUNEE.—On Lord's day, Nov. 1, we celebrated Children's Day quietly. The offering amounted to one guinea. Bible School attendances are keeping up well, new scholars coming along. School work is very encouraging. F. C. Moreton, who has been in Junee about three months, has left us. He has been a willing worker and a great help to the church during his short stay, and we miss him very much. Yesterday being Temperance Sunday, G. Woolnough delivered a fine address from Prov. 23: 31, 32.—W.L.C., Nov. 9.

BROKEN HILL (Wolfram-st.).—The final results of Bro. Wiltshire's mission were: ten girls up to 12 years, five of whom have been baptised; three boys not baptised; three girls of fifteen years, two of whom have been baptised, and two married women, received by faith and obedience. There were good and appreciative audiences. The choir rendered helpful service. We are grateful for the mission, and thank Bro. Wiltshire.—E. J. Tuck, Nov. 12.

WAGGA.—Since last report meetings have been fairly well attended, Bren. Brown and Wilkins speaking. On Lord's day, Nov. 1, we bade goodbye to Bro. Lindsay Rich, who has since left us to do honor to our country. Our new chapel is now in progress. We hoped to be able to build and furnish without appealing for help; but, owing to severe drought, many of our members have greatly suffered. We should be grateful for the assistance of the brethren in the furnishing and completion of our building. We acknowledge with pleasure a donation of £1/1/- from Bro. Rossell, and £10 from Bro. and Sister F. Cowell, of Marrar church. Donations will be gladly received by Bro. Brown, Railway-st., Wagga.—W. F. Wenk, Nov. 11.

TAREE.—We had good services last Lord's day, H. Edwards speaking. Yesterday the Bible School held its annual picnic at the Old Bar. Children's Day collection amounted to £2/12/7.—T.T.M., Nov. 12.

LIDCOMBE.—Children's Day passed off well, singing and reciting being good. The exercises are to be repeated on Tuesday evening. To date the amount collected per boxes and plates is £2 6/-. Last evening one was baptised. The attendance was good. The work is promising.—M.A., Nov. 16.

ENMORE.—We had a good address in the morning by Bro. Illingworth. We had with us Sister G. Bagley, from Vancouver, and Bro. Thirsk, and received into fellowship our Sister Dawes, who was immersed on the previous Lord's day. There was a good attendance in the evening, when Bro. Illingworth spoke on "The Doctrine of Regeneration." A young girl from the Bible School made the good confession. Our Bible School annual picnic was held at Roslyn

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Sisters' Department.

SOUTH AUSTRALIA.

Meeting held on November 5.

The devotional meeting was led by Mrs. E. W. Pittman.

The president, Mrs. I. A. Paternoster, presided over the business session.

Minutes of last meeting were read and confirmed.

Sunday School additions: York, 1; Mile End, 1; Cottonville, 4; Prospect, 3; total, 9.

Roll-call of Delegates: 32 were present. Collection, 15/4.

Treasurer's Report (Mrs. Bond): Receipts for Oct. 1: Received for Home Mission, 19/4; in hand, 12/1; total, £1/10/5. Foreign Mission: £2/9/2½; in hand, £4/19/1½; total, £7/8/4. General Fund: Collection, 14/0½; in hand, £12/3/-; total, £12/17/0½; Expenditure, Hospital Committee, £3; "Australian Christian," £3; Home Mission Committee, 10/-; Foreign Mission Committee, 10/-; Prayer Meeting Committee, 5/-; Temperance Committee, 5/-; total, £7. Balance, £5 17/0½.

Hospital Report (Miss E. West): Visits paid: Destitute, 18; Adelaide Hospital, 13; Consumptive Home, 10; Private Hospital, 7; Children's Hospital, 3; Home for Incurables, 7; Sick and Aged, 31. Magazines, 375.

Temperance Report (Mrs. D. A. Ewers): At the Maylands church a strong local temperance committee has been formed to take up this district, and keep in touch with the central committee. A report was also given of the first meeting of the Temperance Committee, and a list of the officers elected. It was decided to ask our churches to take up a quarterly collection on a Sunday evening for the fighting fund, also that Bro. Franklyn, of Victoria, be asked to come over for a month to help in the work before the day of the Referendum, and his services be offered to the General League Committee on our behalf.

Foreign Mission Report (Mrs. E. J. Paternoster): I will mention here the visit of Dr. and Mrs. Macklin at our Conference. Most of us heard with interest and profit the stirring addresses of the doctor and the interesting talks of Mrs. Macklin. In a letter from Sister R. Tonkin, she says her furlough is delayed for a time, but she hopes that she can come early in the New Year. Sister Cameron expects to leave to take up her work in India next month. Amounts received: Unley, 10/4; rd. per week; Grote-st. Mothers' Meeting, 2/8; Prospect, £1/19/2; Norwood, 4/-.

Home Mission Report (Mrs. Riches): Three missions have been held lately, one at Broken Hill, where there were 19 conversions; at Prospect 9 were brought to Christ; also a mission at Queenstown, but I have not yet heard of any results there. Amounts received: Grote-st., 16/7; Mile End, £2/2/7; Queenstown, £1/3/9; Prospect, £2/5/3; Unley, £1/5/10; Hindmarsh, £1/3/7; Maylands, 10/-; total, £9/7/7.

A very interesting little talk was given by Mrs. Filmer, of the New Hebrides, about the women and girls on those islands. It was proposed and seconded that "the sisters work for the Belgium Relief early in the new year." Before the meeting closed, the president, on behalf of the Sisters' Conference, presented Miss Manning, the secretary, with a silver teapot, suitably inscribed, on the eve of her marriage, and wished her all happiness.

The next month's meeting to be in the hands of the Home Mission Committee. The meeting closed with the singing of a hymn and the benediction.—A. M. Evans, Asst. Secretary.

Obituary.

CROUCH.—A very old and respected member of the church at Kaniva has passed away in the person of Sister Crouch, familiarly and affectionately known as "Auntie Crouch." Our sister came out from England many years ago, and previous to coming to Kaniva, had resided at Mount Gam-

bier, S.A. Though our sister has been unable to attend the meetings of the church for some years through bodily infirmity, yet the things of God were very dear to her, and she was always glad to receive the visits of the church members, and many of them were happy in visiting her and came away spiritually blessed from contact with her. Sister Crouch's husband predeceased her about a year ago. She leaves two daughters and a grandson, who has gone with the first Expeditionary Force. She had reached the great age of ninety years, and many times had expressed the desire to depart to be with Christ. May God grant to his church a readiness like to that of our sister. She fell asleep in Jesus.—A.R.B.

WHEATON (*nee* Donelly).—The church at Kaniva has sustained a loss in the death of Sister Mrs. C. M. Wheaton, of Miram. Sister Wheaton was possessed of musical and other talents which she was ever ready to use in the service of Christ's church. She was called away at the early age of twenty-three years, and left a baby just a few hours old, and a husband bereaved after less than two years of married life. We take comfort in the assurance that "he doeth all things well." Sister Wheaton was the daughter of Bro. J. Donelly. To him and to the bereaved husband we extend our sympathy.

"Not now, but in the coming years, it may be in the better land, We'll read the meaning of our tears and then, some time we'll understand."

—A.R.B.

Victorian Home Mission Notes.

Thos. Hagger, Secretary, 15 Walsh-st., Coburg.

The past month has been a good one in the Victorian Home Mission field, the following additions having been reported: Gordon, 1; Taramdale, 1; South Melbourne, 2; Castlemaine, 1; Shepparton, 1; Warrnambool, 4; Bet Bet, 16; Colac, 1; Kaneira, 1; Drummond, 6; Golden Square, 5; total, 39.

The Volunteer Mission campaign is proving a blessing to the churches thus being helped.

The receipts for October amounted to £197 15/10; the expenditure to £240/8/7; thus we went behind during the month to the extent of £42 12/9. The debit balance at Oct. 31 was £628/9/1; this is £147/10/1 more than at the corresponding time last year.

The Women's Conference is helping by raising a shilling fund, by which means they hope to make a substantial contribution to the funds.

The new mission tent will be used at Burnley for the first time; this will cost £80.

ACKNOWLEDGMENTS.

S.A. HOME MISSION FUND.

Receipts for Month of October.

Subsidies from Assisted Churches: Wallaroo, £7; Mile End, £20; Narracoorte, £5; Maylands, £10/16/8; Goolwa, £10; Prospect, £9; Ungarra, 7/6; Butler, 7/-; Pillana, 15/-; Tumbly, £3/15/-; Northern District, £1/6/-; Berri, £2/10/-; Semaphore, £5; Bordertown and Mundalla, £8/11/8; Murray Bridge, £3.

Donations: Croydon Church, Duplex Envelopes, £1/4/-; Semaphore Church, do., £4/2/1; North Adelaide, do., 14/8; Hindmarsh Brother, £3 15/11; C.E. Union for Living Link, £5/1/-; Aldgate Valley, 5/-; Conference promises redeemed, £9; Lamerook Church, £1.

Conference Adjustments: F.M. Committee, 10/-; Temperance Committee, £1/10/6; Federal Executive, £2.

Total, £116/12/-.

Various Conference Expenses, £37/8/2; Conference Travelling Expenses, £3/2/11; Salaries and Subsidies of Churches, £156; Postage and Petty Cash, £2/9/7.

Total Expenditure, £199/0/8.

Debit Balance, October 31, £204/15/2.

Note.—Salaries paid on Nov. 2 increased the debit to £330.

D. A. Ewers, Mile End.

VICTORIAN HOME MISSION FUND.

Receipts from Oct. 17 to 31 (inclusive) were:—Churches per Collectors: Bayswater, per Bro. Wieland, 10/6; Malvern, per Sister Mrs. Richards, 16/6; North Melbourne, per Sister Mrs. Dale, and helpers, £1/19/10.

Churches, per Duplex Envelopes: North Richmond, £1/9/11.

Individual Gifts: Miss Jermyn, Gardiner, 5/-; Mrs. Somerville, Gardiner, £1; Miss W. Ludbrook, Brighton, 10/-; Bro. W. Cust, Hawthorn, £10; J.R.C., 5/- (for new tent); "Birchip," 1/-.

Miscellaneous: Shepparton C.E., 4/-.

Assisted Churches towards Preachers' Support: St. Arnaud, £3; Maryborough, £14/2/2; Warragul, £1/19/6; Drummond, £7/8/6; Colac, £13.

Total, £56/11/11.

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From the Field—Continued.

Gardens on Saturday, and was a great success.—E.L.

CHATSWOOD.—We had a nice meeting last Lord's day. Children's Day exercise will be rendered on Wednesday, Nov. 25. A very pretty wedding was celebrated in the chapel on Saturday, the 14th. Bro. Arthur H. Webber and Sister Alma Olga A. Schache were the contracting parties. Bro. Webber has recently been appointed manager of one of the banks in Orange. He will shortly leave Sydney to take up his duties in that large inland town.—T. Bagley.

MOSMAN.—Good meetings were held to-day. The Bible School celebrated Children's Day in the afternoon, and a very pleasant and profitable time was spent. A fine gospel meeting was held at night, Bro. Walden preaching. Bro. Chas. Renton, from Lygon-st. church, was with us last Sunday.—A.E.O.

LILYVILLE.—On Nov. 8 J. Fox presided, and A. E. Illingworth exhorted. At night Bro. Saunders preached. On Nov. 15 Bro. Riddell presided, and Bro. Rush spoke; five girls who were baptised during the week were received into fellowship. The Bible School is still progressing. At night the meeting was well attended; Bro. Saunders spoke on "Bills presented." Two young men and one girl from the Bible School confessed Christ.—E. Brown.

BELMORE.—Last Tuesday saw Shaw's hall well filled for the Bible School anniversary gathering. The pieces submitted reflect great credit on all concerned. On Saturday the school and friends journeyed to Sandringham for the annual picnic; an enjoyable day was spent. Yesterday T. A. Corbett spoke at the morning meeting, and the evangelist preached at night to a crowded congregation. The Bible School is fast outgrowing the accommodation; over 200 scholars and teachers were present yesterday. We need a new building speedily. On December 13, a golden offering of £100 is the objective.—J. Rodger, Nov. 17.

ERSKINEVILLE.—Lord's day, Nov. 15, has been a big day in our church and school history. We had a nice meeting at the breaking of bread. Bro. Breach, of Lidcombe, exhorted. Sister Butteress was received into fellowship. It being decision afternoon in the Bible School, a special service was held, when 50 scholars decided to serve Christ. Three new scholars were enrolled. At night we had a big gospel meeting, Bro. Pond delivering a splendid gospel address, illustrated by chart. Nine confessed Christ. These, with seven previously, make a total of sixteen confessions to date for the mission.—W. Budgen, Nov. 15.

Victoria.

BRIM.—Temperance Sunday was observed here both in the Bible School and church service. A temperance address, based on Hab. 2: 15, was delivered at the afternoon service. There was a good attendance at the evening service, and one stepped out for Christ.—Nov. 10.

MONTROSE.—Our mission, which commenced on Wednesday, Oct. 28, continued and increased in interest nightly till Friday, Nov. 5, when the largest and most impressive meeting of the mission was held. There were about 130 people present that night, and four made the good confession. Bro. Hagger was in excellent form throughout, and delivered some excellent soul-stirring and inspiring addresses. Bro. Clay, as song leader and personal worker, was a splendid helpmeet to Bro. Hagger. The mission seemed to interest the whole district, and the interest is still keen, for last night saw over 100 present, and another made the good confession. Our meeting yesterday for worship was just splendid; four were received into fellowship, and 45 broke the memorial loaf. Bro. Moysey gave an excellent address on "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The church here has been wonderfully built up and strengthened. We feel deeply grateful for our many blessings during our mission. We thank

Bro. Hagger for his faithful presentation of the truth; Bro. and Sister Clay for their assistance in the singing; Bro. Moysey for his splendid help, and our organist, Sister Ellis, who had to come three miles, and never missed a meeting. The total results from the mission were 9 precious souls won for the Master, in addition to the one who confessed on Sunday evening. Of these 8 have already been baptised. On Saturday, Nov. 7, we held our annual Sunday School picnic, which was a great success.—Robt. Langley.

BRIGHTON.—Our meetings are improving in numbers and general interest. This morning we had an interesting and appropriate discourse from Bro. Knott, of the Bible College. At the evening service Bro. Moore delivered a powerful address on "Separation" to another big meeting.—R.P.C., Nov. 15.

BRUNSWICK.—The sale of works was opened by the mayor, Cr. Balfe. The sisters are confident of a successful return. This morning J. C. F. Pittman, of Moreland, exhorted. L. A. Williams's gospel topic was, "The Ever Present Christ." There was a full house, with one confession. Six who confessed Christ last Lord's day were immersed.—W.T., Nov. 15.

WINDSOR.—At the annual church business meeting C. R. Graham was engaged for a further period. This morning we had a fine address from Mr. Young, on "Some reasons why people absent themselves from the morning meeting." To-night we had a rousing temperance address, and a collection for Victorian Alliance.

MILDURA.—Last Sunday evening Bro. R. G. Cameron gave a rousing address on the temperance question. Two who confessed Christ the previous Lord's day were immersed.—H. Gray, Nov. 10.

BERWICK.—The work is progressing smoothly, Bro. Ingham being engaged for another term of twelve months. Our Sunday School anniversary will take place on Nov. 29 and 30, when we expect to have with us H. E. Knott at the Sunday services, and S. G. Griffith at the Monday evening meeting. The annual Bible College collection amounted to £18.—H.H., Nov. 15.

SHEPPARTON.—Meetings well attended. On Nov. 11 we held our annual Sunday School picnic. Our Bible Class, organised by Bro. Henderson, is growing. On Sunday next our collections at Sunday School will go towards Children's Day. We are glad to report that Mrs. Robert Dudley is improving; also others who have been ill.—Nov. 16.

MELBOURNE (Swanston-st.).—Last Sunday week we had with us Bro. and Sister Cleveland, from Grote-st., Adelaide. Bro. Wilson, from Cheltenham, gave an excellent address in the morning, and took the Bible Class in the afternoon. Bro. Franklyn exchanged at Cheltenham, in the afternoon addressing a large meeting in the interests of temperance. In the evening at Swanston-st., Bro. Franklyn delivered a splendid temperance discourse on "Melbourne Plague Spots." Last Lord's day the morning address was based on the letter to the church at Philadelphia; the evening theme was "Christian Union," with reference to recent conference of religious leaders on that topic. We were pleased to have as visitors Bro. and Sister Langlois, from Maylands, S.A.—Nov. 17.

PRESTON.—We had a record attendance at the mid-week prayer service. On Sunday morning five were received who were immersed the week previous. The attendance at the gospel meeting is well maintained; one confession at the close of Bro. Sidwell's discourse.—G.A.D.

MALVERN.—Success continued with us in our anniversary services on Wednesday night last, when we had a packed house and a good programme. L. C. McCallum presented the prizes. On Sunday our meetings were well attended. In the morning Frank Smith spoke. In the afternoon, we had several new scholars to the Sunday School. At night L. C. McCallum gave a splendid address to a good audience.—A.V.H., Nov. 16.

DONCASTER.—We tendered Bro. and Sister Allan a farewell social on Friday last. A. R.

Main and Reg. Enniss were present and spoke of the high esteem in which they held our brother and sister. F. Cameron, on behalf of the young men's club, presented Bro. Allan with a purse of sovereigns, and thanked him for the great help he had been to the club. Our young Bro. Alf. Petty, on behalf of the Boys' Square Club, presented Bro. Allan with a nicely bound atlas. Bro. John Tully on behalf of the church and officers presented Bro. Allan with a purse of sovereigns, and spoke of the happy relationship that had always existed between us. Several musical items were nicely rendered. During the three years that Bro. and Sister Allan have been with us, they have endeared themselves, not only to the brethren, but to the whole district, as was shown to-night by the chapel being crowded out. Bro. Allan preached his farewell sermon, at the close of which three made the good confession. Bro. and Sister Allan are leaving the church in a very healthy condition in every department. We are very sorry to lose them, but hope and pray for their success at Moonta.—Geo. T. Petty, Nov. 15.

DANDENONG.—Bro. Thomas, having returned from Adelaide, occupied the platform morning and evening. Owing to the financial depression, the church is unable to meet fully current expenses, and our brother will be leaving shortly. He had accepted a reduced amount of salary recently.—J. Proctor, Nov. 14.

HAWTHORN.—We had enjoyable meetings yesterday. At the morning service there were present Bro. and Sister Langlois, of Maylands, S. Australia, and Sister Violet Dalwood, of Norwood. The sisters of the church are arranging for a basket picnic to be held (d.v.) on Thursday week in the Botanical Gardens.—A. C. Rankine, Nov. 16.

CARLTON (Lygon-st.).—The meetings on Lord's day were good. Amongst the visitors were Miss Silk, Prospect, S.A., and Miss Pattison, Hobart. S. G. Griffith gave an uplifting exhortation to the church, spoke to the Century Bible Class, and delivered a powerful discourse at night, his subject being "Why join the Church of Christ." There was one confession. We are pleased to announce that S. G. Griffith has been honored with the presidency of the Y.P.S.C.E. of Victoria. The Dorcas Class will hold its annual sale of work in the lecture hall on Nov. 27 and 28.—J.McC.

ASCOT VALE.—Since last report three have been received by faith and obedience. Attendances at all meetings are good, with great interest. The concert and American evening held recently passed off successfully. On Temperance Sunday a collection amounting to £33/- was taken up at our gospel service on behalf of the Victorian Alliance. Last Lord's day morning our preacher gave us an excellent address on Esther. At our Adult Bible Class H. E. Knott delivered a stirring address on the present war, dealing with militarism, destructive criticism, decadent catholicism, etc. At our gospel service H. Kingsbury delivered a powerful discourse to a packed audience. On Thursday evening, Dec. 3, a members' social will be held in the school hall, at the rear of the chapel, to bid farewell to Bro. Kingsbury and to welcome Bro. and Sister J. C. F. Pittman, who will commence their labors with us on the following Lord's day. All past members interested in their old home are most cordially invited to attend.—J.Y.P., Nov. 16.

FAIRFIELD PARK.—We have had good meetings since last report. Bro. Cornelius ably exhorted on the 8th. At the gospel meeting, Bro. Hibburt preaching, a girl from the Bible Class confessed the Saviour; she was baptised on the 15th. Bro. Crowden exhorted on the 15th. Our esteemed Sister Munro and family have been bereaved of one dearly loved. The church deeply sympathises with the widow and family.—F.P.

BOX HILL.—We had splendid meetings all day yesterday, when Bro. and Sister Enniss spent the day with us. Bro. Enniss spoke at the worship meeting on "The Bible School." In the afternoon he addressed the school, at the conclusion of which one young lady decided for Christ. In the evening Bro. Enniss preached to a splendid audience, when six lads from the Bible School

(an entire class) confessed Christ. We are grateful to Bro. Ennis for his visit and helpful addresses. On October 22 a kitchen tea was given to our organist, Sister Wiese, and our Bible School secretary, Bro. Ward, who were united in marriage on Oct. 31. The sale of work held on Nov. 6 was a grand success.—Robt. G. Carter, Nov. 16.

KYNETON.—There was a good attendance this morning. We held a special temperance meeting to-night, and had the hall filled. The Rechabite lodges held a church parade in regalia, about thirty being present. The writer spoke on temperance. A collection taken for temperance purposes resulted in £14/- . All are desirous that the writer should be able to give more time to Kyneton, and a meeting of members was held to-night to talk over the financial question. We are hoping to make an increase.—J. C. Shipway.

WEDDERBURN.—Since last report we have had Bren. Bennett, Gibbons, and Seymour, with us for week ends. Their presence was undoubtedly profitable to the church. We are grateful to Williamstown church for having spared Bro. Bennett. A. Hutson has accepted an invitation to labor with us as evangelist. J. Birthisol is leaving to go to the front. Meetings are still good, and interest is maintained. The church is anxiously waiting for Bro. Hutson.—F.J.P.

Here and There

N.S.W. Bible School Day, December 6.

December 6 is Church Extension Day in South Australia.

T. Bagley's new address is "Kelvin," Johnston-st., Chatswood, Sydney. 'Phone, 867.

After an address by D. A. Evers, the Y.P.S.C.E. at Hindmarsh last week voted £3 for home missions.

Three from the Sunday School made the good confession at Red Hill, Vic., last Sunday evening, H. Clark preaching.

W. H. Nightingale telegraphs as follows:—"Hawthorne chapel erected Saturday; crowds Sunday; great rejoicing."

The address of Sydney Gole, treasurer of the N.S.W. Bible School Committee, is now "Milford," Bancroft Avenue, Roseville.

The new Victorian mission tent is now in use at Burnley. Some £45/2/- has been received towards the £80 which this costs; other donations will therefore be in order.

In last week's "Christian," among the acknowledgments for Chatswood building fund, Bro. J. F. Ashwood's kind donation for ten years free of interest should have read £20 instead of £10.

A Sunday School of seventeen scholars is being conducted by T. Batty, formerly of Bet Bet, and Sister Mrs. Batty, formerly of Maryborough, Vic., at Big Pat's Creek, a few miles out of Warburton. They expect the school to grow. This is good work for isolated members.

It has been necessary to fill the vacancy on the Board of Management of the College of the Bible caused by the death of F. G. Dunn. R. Lyall has been chosen as the new chairman, and Chas. Lawson, at the earnest request of his brethren, has consented to take a place upon the College Board.

Burnley, Vic., tent mission commenced on last Lord's day with good attendances. It is a brave thing for a small church like this to undertake the running of a big tent mission. Should any member be willing to help the brethren there with a gift towards the expenses, it will be gratefully received.

"The Sunday School Times" of America is one of the best edited of religious papers. Its issue of September 26 is a music number. From it we re-

print portion of an article by Chas. M. Alexander. Our singers and conductors will be interested to learn what the great song leader has to say on the subject of singing as an aid to gospel proclamation.

The College of the Bible, though located in Victoria, has meant a great deal to the churches throughout Australasia, having provided preachers for all parts. The College deserves all the help we can give it, and it is hoped that the New Zealand churches, having not been appealed to for nearly two years, will give largely for this work on the first Lord's day in December.

With this number the N.S.W. Bible Schools' Department is issuing a special supplement dealing with school work. W. Gale, Bible Schools' evangelist, arranged the matter and selected the blocks. It is hoped that by this means the offering to be taken up for Bible School work in New South Wales on December 6 will be materially increased. Every church should participate.

J. E. Allan concluded three happy and exceedingly useful years with the church at Doncaster on Sunday last. Bro. Allan has taken a keen interest in all things for the welfare of the district, and is esteemed highly by old and young alike. Considerable success has attended the work among men and boys, and at the farewell meeting it was specially gratifying to hear the unstinted appreciation spoken by boys and men, some of whom had been won for Christ by Bro. Allan, and who had all become accustomed to public speaking in the clubs formed by the preacher.

We have been asked to "explain the apparent discrepancy between Matt. 10: 10 (which says 'nor staff'), Luke 9: 3 ('neither staff'), and Mark 6: 8 ('take a staff')." Alford's explanation is simple: "They were not to procure expressly for this journey even a staff: they were to take with them their usual staff only." McGarvey on Matt. 10: 9, 10 says: "The prohibition is against procuring the articles mentioned before starting, and at their own expense"; they were not to "carry more than one staff, seeing that a second one which was used only for carrying a pack across the shoulder, would be superfluous."

Secretaries of churches should shortly receive samples of the Churches of Christ Almanac for 1915, published by the Austral Co. This will be of peculiar interest this year, containing as it does a fine photograph of our late Bro. F. G. Dunn and a short sketch of his life. Fine pictures are also given of the College of the Bible, with which our brother was so closely identified since its inception. Suggested hymns and readings for church worship are included as usual. Orders are already in hand for this new production, and it is expected that the demand will be keen. Brethren and churches will do well to place their orders at an early date to avoid disappointment. The usual charge of twopence per copy will be made.

In Sir Wm. Macgregor, who has returned to England on his retirement from public service, says "The Christian," Great Britain has an official of whom she may well be proud. In such varied spheres as Fiji, Lagos, Newfoundland, and Queensland, he has exhibited the qualities of a fine Christian statesman. In his high position he has seen much of Christian missions, concerning which he says:—"I have had the opportunity of seeing the effect of mission work on a good many different races, and certainly the effect has been very marked, both on the colored men and the white men. Of course such a testimony conveys nothing new to those who know the facts. But there are still critics who disparage the missionary cause, and the words of a disinterested veteran are worth more than all the garbled statements of the croaker."

Jas. Manning, treasurer of the S.A. Church Extension Committee, wishes all the churches in that State to give heed to the following appeal, and respond liberally on December 6: "The committee again makes an earnest appeal to the churches for a liberal contribution to this fund. During the past year the chapel at Murray Bridge has been completed, and the church granted a loan of £350. Mount Compass has been promised £75. The calls for help still come. The land at Dulwich has been purchased. Many brethren

live in this locality, and are meeting regularly. The committee considers this a most promising district. A building is needed, and if funds permitted it would be provided. Lack of a suitable church building hampers the work of a church, so we ask again that on offering day the brethren will add to the force of this fund by liberally contributing to it."

W. G. Oram records an interesting experience: "A very unusual invitation was received by the evangelist recently, namely, to attend a Methodist Bible Class and give an expression on our position as a church towards baptism. Of course we complied. An unusual thing happened. The Methodist preacher in charge of the district, in stating his position, emphatically declared that the word could have no other meaning than to immerse; he would not even allow a secondary meaning, and in reading his quotations used the word 'immerse.' Later, however, he sought to belittle the ordinance either as a command or in its design. It was but a symbol suitable for a people that were used to symbols, and loved them. After the writer had had an opportunity of reading his paper, the chairman stated that Mr. Oram would be pleased to give further information, and answer any questions. After two had been put and answered, and the subject had become highly interesting, to us at least, the Methodist preacher said, 'We will ask Mr. Oram to close with prayer,' which rather reluctantly he did. When bidding the writer good-night, our friend remarked, 'Really, I did not think you would come.' He evidently does not know church of Christ preachers."

COMING EVENTS.

NOVEMBER 22 & 25.—South Melbourne S.S. anniversary, Nov. 22 and 25. Speakers: at 11, Thos. Hagger; subject, "Bible School Work." At 3, Will. Beiler; subject, "Three Bad Kicks." At 7, Will. H. Clay; subject, "Prognostications." Wednesday, at 7.45, prize distribution. Special singing at all services. Seats promised to early comers.

IN MEMORIAM.

BOLDUAN.—In loving memory of our darling Ferdie, eldest son of William and Agnes Bolduan of Emerald, who died at Fairfield Hospital on the 18th November, 1913, aged 10½ years.

"Sadly missed."

"Oh, for the touch of a vanished hand,
And the sound of a voice that is still."
—Father and Mother.

GROOM.—In sad and loving memory of my dear wife and our dear mother, who passed away on Nov. 20, 1913.

Twelve months have passed since that sad day,
When one we loved was called away;
God took her home, it was his will,
But in our hearts she liveth still.
—Inserted by her loving husband and family.

GROOM.—In loving memory of my dear mother, Lucy Groom, who passed away on November 20, at North Fitzroy, aged 71 years.

Gentle in mind, patient in pain,
Our dear mother left us, heaven to gain;
Always so loving, generous and kind,
Few in this world her equal you'll find.
—Inserted by her daughter and son-in-law, M. and W. Brown.

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November 22 to 28.

Daily Readings.

A glimpse in dark days. Job 19: 21-29.
 The key to the grave. Rev. 1: 9-18.
 Like unto the body of his glory. Phil. 3: 17-21.
 The Quickening Process. Rom. 8: 10-23.
 The Victorious Challenge. 1 Cor. 15: 42-58.
 Christ the Revealer. 2 Tim. 1: 1-11.

Topic—Resurrection of the body and life everlasting.—John 11: 19-27.

What benefits do believers receive from Christ at death?

What benefits do they receive at the resurrection?

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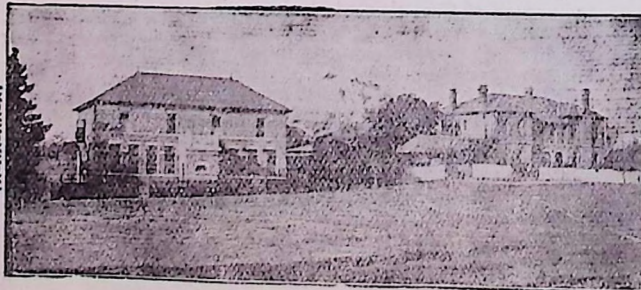
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