

The New Testament Basis of Union.

A courteous correspondent sends us the following:

"I should very much like you to deal more fully with the idea expressed in the closing sentence of your interesting editorial 'Divided Christendom.' The sentence to which I refer is: 'the people amongst whom this paper circulates are pledged to unite with any people, at any time, on the basis laid down in the New Testament.' I should be pleased if you would answer the following questions:

1. What New Testament authority have we for taking Eph. 4 as the basis of unity?
2. If the New Testament position is a sufficient basis for union, how is it that there are divisions in churches which accept this position?
3. Is doctrinal agreement necessary to union?
4. Is not a unity of purpose as Scriptural as a unity on doctrine?
5. Do not the Baptists hold to the seven essentials in Eph. 4? If so, why are we not united with them?—PREACHER."

Our brethren generally consider one of the great needs of the day to be the acceptance of the New Testament teaching on Christian union. On a priori grounds, we could reason that it was not likely that our Lord and his apostles would emphasise the need for and condemn the absence of unity, and leave us in doubt as to the means of realising it. We have pleasure in replying to the questions in order.

"The unity of the Spirit."

"What New Testament authority have we for taking Eph. 4 as the basis of unity?"

This reminds us of the verse—

"Oh, where is the sea? the fishes cried,
As they swam the crystal clearness through;
'We've heard from of old of the ocean's tide,
And we long to look on the waters blue.
The wise ones speak of an infinite sea;
Oh, who can tell us if such there be?"

What New Testament authority is there for our use of Ephesians 4? Why, Ephesians 4 itself, for we generally agree in regarding it as a part of the New Testament. Here are verses 3-6: "Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." The words "there is," italicised in our versions, are not expressed in the original. It is unquestionable that the seven unities enumerated in verses 4 to 6 must have reference to the "unity of the Spirit" of verse 3. We may look at the matter thus: Let some one affirm that not all the unities enumerated

are essential. The question then is, Which may be left out? In actual practice, we know which are regarded as of little importance; but, from the text itself, who could justify the omission of one rather than of another? No one will be insane enough to affirm that for Paul the "one God" or "one Spirit" was not essential to the Spirit's unity. Precisely the reason which any one will give for the inclusion of these is the reason which will justify the inclusion of the other five: the truth is, that no one knows any more of the necessary unities than the Holy Spirit has revealed; and, as He has not differentiated between them, we shall wisely take all.

A fallacy of interrogation.

"If the New Testament position is a sufficient basis for union, how is it that there are divisions in churches which accept this position?"

This involves an erroneous assumption, the exposure of which answers the query. King Charles II. is said to have asked the Royal Society "the cause why a dead fish does not (though a live fish does) add to the weight of a vessel of water. This implies two questions; the first of which many of the philosophers for a time overlooked: viz., 1st, is it a fact? 2dly, if it be a fact, what can cause it?" We recommend "Preacher" to consider the well-known illustration. Our reply is that the New Testament position is sufficient, and divisions exist simply because people do not "accept this position" but either add to or deduct from the teachings of the Book. Some may theoretically accept the New Testament basis who in practice depart from it. In any case, those who abide by this position are not responsible for the divisions.

Doctrinal agreement.

"Is doctrinal agreement necessary to union?"

It largely depends on the doctrine; the query cannot be answered by a yes or no. If we were to say "Yes," somebody might think that we took up the absurd position that there was no room for difference of opinion on even indifferent matters, or questions not clearly revealed. There is wide liberty here, but we must not "teach as doctrine" the opinions or precepts of men. Were we to give an answer "No," we might be taken to sanction a denial of the Lord's divinity or his atoning death. A certain amount of doctrinal agreement is necessary. Would "Preacher" dream of excising from

the Scriptures such passages as the following: "He that believeth on the Son hath eternal life"; "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God"? Of course he would not; well, these texts deal with doctrine.

Unity of purpose.

"Is not a unity of purpose as Scriptural as a unity of doctrine?"

We quite fail to see the need for a suggestion, even when delicately put as a question, that our insistence on Ephesians 4 as a basis for union means that we have any faith in a unity of doctrine as opposed to a unity of purpose. Even the most casual reader of Ephesians 4, we had hoped, would find in it "a unity of purpose": "giving diligence to keep the unity of the Spirit." Our answer, then, is Yes; unity of purpose is essential and Scriptural. This, however, does not mean that doctrinal agreement is less Scriptural or necessary. The Bible demands both, and here, as elsewhere, men err when they seek to put asunder what God has joined.

Union with the Baptists.

"Do not the Baptists hold to the seven essentials in Eph. 4? If so, why are we not united with them?"

Many Baptist churches, possibly the majority in Australia, have in part an unbaptised membership. Such do not "hold to the seven essentials," they have not the "one baptism" into "one body." Their departure from the Scriptural position in this particular is one of the chief reasons why we are not united with them. Again, some Baptists obstinately cling to some things in addition to the seven unities, things which, while unscriptural, they will not give up. For a statement of obstacles in the way of union with the Baptists, we commend "Preacher" and others to an article by D. A. Ewers in our issue of November 12.

In closing we beg to state that we do not "hold to" or "keep" the unity of the Spirit by merely assenting to the seven unities. We must "cherish it, guard it, and make it effectual by love." It has to be remembered, also, that the unity of the Spirit can be violated just as easily by addition as by subtraction. We close as formerly: "The people amongst whom this paper circulates are pledged to unite with any people, at any time, on the basis laid down in the New Testament"—but not on that plus or minus something.

Editorial Notes

"The Mailed Fist"—"The Pierced Hand."

Dr. Alexander R. Simpson, the celebrated Edinburgh physician, as quoted by an American paper, has recently said, "What a hopeless horror this world would be if we thought it was to be ruled by the mailed fist and not by the pierced hand. It is Cain over again, on a big scale, and as is usual with those who go in the way of Cain, not without a specious acknowledgment of God." Cain's was the gospel of force, of brutal power, and his disciples are preaching the same theology to-day. Might is right, and the weaker must go to the wall. God is on the side of the strongest battalions and the man of power, to use the words of the German Chancellor, "has only one thought—how he is to hack his way through." To such an one a solemn treaty is "but a scrap of paper" if it stands in the way of his progress. How great the contrast to the Christian ideal! After all, "the greatest thing in the world" is not military power, but the force of love, and the ultimate rule shall be, not that of the mailed fist, but of the nail-pierced hand. The pity of it is that even disciples of the Prince of Peace are apt to place their reliance rather on legions than love—on rifles rather than righteousness.

Canadian Loyalty.

Ellis B. Barnes has been attending the annual convention of the churches of New Brunswick and Nova Scotia, held in the city of Halifax. The European war had broken out and Bro. Barnes in reporting the convention in the "Christian-Evangelist," remarks: "The loyalty of the Canadians to the British Empire is almost fanatical, and if any still harbor the dream that Canada is waiting to fall into the arms of the United States, forever and forever, a few days' sojourn across the border will shatter that illusion. Canada has no more serious thought of being annexed to the United States than England has of being annexed to Turkey."

Who Can Forbid the Banns?

We notice that in the recent meeting of the W.A. Baptist Union, on the motion of the South Perth church, a resolution was introduced "for steps to be taken to bring about the amalgamation of the Congregational and Baptist Churches," and after "a tremendous amount of discussion," it was carried "in a slightly modified form." This was quite right. Why not? The only point of difference between the two bodies is on the matter of baptism, and the Baptists of that State having "broken down the middle wall of partition" by receiving the unbaptised into their churches, there remains no just cause or impediment why the marriage should not be solemnised without further delay. Who can forbid the banns? There

may be a little discussion about the name of the new body, but as the Congregationalists were never Baptists, and as many of the Baptists have never been baptised, while both parties adopt the congregational polity, it seems only reasonable for the W.A. Baptists to abandon their name, as they have already abandoned the position occupied by their churches generally. It is true that all the early Christians were baptised, and that Paul has placed the "one baptism" with the "one Lord" and "one faith" in the platform of "the unity of the Spirit"; but in these days of advanced thought, who is going to be bound by the writings of Paul? The admission of the unbaptised into church membership is a long step towards Congregationalism, and whether an organic union is effected immediately or not, we may reasonably expect that Baptists will lose their distinctive position. John Bunyan is often quoted as an advocate of open membership, but the fact is overlooked that his Bedford church has ceased to be Baptist, and is now numbered with the Congregationalists. This is the logical, and we think inevitable, outcome of such a position.

Was it a Nickname?

We notice that in the annual assembly of the W.A. Baptist Union one speaker objected to nicknames, and contended that "Baptist" was a nickname. He preferred to be called "Christian." A hearer interjected, "Christian was given as a nickname," and we are told "the discomfiture of the brother was complete." But, was "Christian" given as a nickname? The inspired historian says, "The disciples were called Christians first at Antioch." It does not state this was a nickname. People often assume it was, but why? There is not the slightest hint of this in the statement itself. Some have thought the name was adopted by the disciples to distinguish them from Jews and Gentiles, while others have contended that it was given by Paul and Barnabas under divine direction. It has been urged with force that the word translated "called" necessarily implies a naming by revelation, by divine authority. As Barnes points out, "Its most usual signification in the New Testament is that of a divine monition or revelation." Many eminent scholars of various denominations have endorsed the view that the name was divinely bestowed, and certainly there is no valid ground for the assumption that it was given in derision by the enemies of Christ.

A Wet Canteen.

A determined effort is being made in the Commonwealth Parliament to reintroduce the wet canteen on the motion of Senator Turley. In view of the facts that Russia has absolutely prohibited the sale of drink, even at a Government loss of ninety millions sterling annually, that the highest military authorities of the British Empire have squarely set their faces against soldiers drinking, that the Canadian and New Zealand camps are run on strictly teetotal lines, and that public sentiment in Australia

would be outraged by such a retrograde movement, we are surprised that it has been proposed. Mr. Turley cited Germany as a drinking people who had not shown any lack of nerve in battle, but those who have been horrified at the descriptions of the awful outrages perpetrated by German soldiers, under the influence of drink, will scarcely care to accept their example as an argument in favor of a wet canteen. We should consider the prospect of the motion hopeless but for the fact that the drink forces are powerful and will bring every possible influence to bear on Parliament to secure their object. Their craft is in danger, and they are not as a rule over scrupulous in their methods. It behoves the friends of our young men, therefore, to antagonise this attempt by such a prompt and vigorous bombardment, by means of letters, church and other society resolutions, as shall make our representatives realise that the Commonwealth is not prepared to take a back seat among the nations of the world.

Victory in Sight in America.

Recently Secretary Daniels, of the United States, issued a proclamation rendering the Navy of that country "dry." No intoxicating liquor is now drunk. The "Sunday School Times" points out that large business firms are following suit, recognising that abstinence is essential to efficiency. The Homestead Steel Works has prohibited drinking by employees when on duty. The Carnegie Company has ordered that promotions are to be only made from the ranks of abstainers. The Pittsburgh Coal Company prohibits, under penalty of dismissal, its workmen from belonging to clubs which dispense liquor. The Philadelphia Quartz Company has ordered a ten per cent. increase to workmen who do not use alcoholic drinks. Director Harris, of the Census Bureau, demands abstinence of all his employees. The West Pennsylvania Railway Company not only strictly enforces the rule against drinking by the employees, but has ordered all liquor advertisements in its cars to be cancelled. Such wholesale prohibitions would have been impossible a few years ago, and are certain indications of the trend of public opinion. The State of Virginia has gone "dry" by 37,000 majority, and this has put heart into the reformers in Ohio, where a vote on State prohibition is to be taken this month. The "Christian-Evangelist" states that the Anti-Saloons Campaign for nation-wide prohibition will soon open. The first State to be bombarded by the special corps of selected speakers is Massachusetts, with 350 great meetings, and Illinois follows with 1000. These are to be addressed by the foremost temperance orators of the country, and the campaign will be carried on until every State is canvassed and "sown knee-deep in literature." The objective is National Prohibition by amendment of the Constitution by 1920. With 47,000,000 already living in "dry" territory, and with the tremendous enthusiasm of the reformers, the day of victory is in sight.

Evangelistic Errors.

Thos. Hagger.

The work of evangelisation is the greatest, most important, and most far reaching in results of any in which man can engage. It is of supreme importance that no mistakes shall be made in the doing of this work, for error here may be fatal, and certainly will hinder success. We have been supplied with an infallible guide-book by that One by whose authority the work is carried on, and we should constantly consult it so that we may avoid mistakes. It is not in a spirit of carping criticism that the writer expresses the fear that present-day evangelism indicates some departures from the guide-book, and consequently reveals some errors and mistakes into which even good men have drifted. May the Lord help us to see and to eradicate error in this matter, that the work may not be hindered.

1. Error with regard to the Holy Spirit.

The Holy Spirit has a most important work to do in conversion—he is to “convict the world in respect of sin, and of righteousness, and of judgment” (John 16: 8-11). This he does through the truth, hence we read, “Now when they heard this, they were pricked in their heart, and said unto Peter, and the rest of the apostles, ‘Brethren, what shall we do?’” (Acts 2: 37). And Paul could write that the gospel is “the power of God unto salvation” (Rom. 1: 16). In perfect harmony with this view are the requests for prayer which Paul made to some of the believers of his day. In Eph. 6: 19 he asks that prayer should be offered for him “that utterance may be given unto me . . . to make known with boldness the mystery of Christ.” In Col. 4: 3 he says, “Withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ.” In 2 Thess. 3: 1 we have, “Finally, brethren, pray for us, that the word of the Lord may run and be glorified. . . .”

But in some evangelistic efforts to-day it is evidently expected that the Holy Spirit will go directly to the hearts of sinners and convert them. Earnest prayers are frequently heard in which God is implored to send his Spirit and save the people. Even among those who profess to follow New Testament teaching prayers are sometimes heard not at all like those for which Paul asked, and which seem to throw the responsibility for the sinner's refusal to accept Christ upon God. At the close of gospel meetings prayers have been offered which seemed to say to the Lord, “We have done our best, and have failed to win; now Lord, take the matter up.” Such a prayer is liable to give a false idea to those who hear it offered. Brethren, let us see that our prayers are in harmony with the Book.

2. Error with regard to the way of salvation.

The New Testament teaches that “Christ died for our sins” and “was raised for our justification” (1 Cor. 15: 3; Rom. 4: 25). That book also teaches that men are to save themselves (Acts 2: 40); this would be done by complying with the conditions laid down by the Lord. The conditions upon which salvation, *i.e.*, forgiveness of past sins, is promised are belief in Jesus Christ, repentance, confession of Jesus, and baptism into Christ (Mark 16: 16; Acts 2: 38; Rom. 10: 9, 10, etc.). This is simple and definite.

To-day a very different way of salvation is often taught; people are told to stand up while the congregation is bowed in silent prayer, or to come forward and take the evangelist by the hand, and there the matter often ends. In other cases the sin-convicted are brought to the front to pray and be prayed for until they feel they are saved. How much better is the simple, certain way taught in God's Word! Sometimes in those assemblies of believers known by the divine names, there seems to be an idea that one of the necessary things for a sinner to do is to walk to the front seat to make “the good confession.” And when a confession has been made in some other part of the building, the remark has been heard, “I would not do that; I would insist upon the convert coming to the front.” Brethren, by all means let us adhere to New Testament teaching, but do not insist upon things which the Word does not. Scripture, not tradition or custom, is to be our guide.

3. Error with regard to baptism.

That baptism—the baptism of the penitent believer in the name of Jesus—is “unto the remission of sins” (Acts 2: 38), designed to bring a man into Christ (Gal. 3: 27), and into his body which is the church (1 Cor. 12: 13) is settled once for all by God's Word. Just why God should have placed this act of obedience to Christ in the plan of salvation we do not know, but it is there by his authority, and that should be the end of all controversy.

Generally to-day men will not agree that baptism has a place at all in the way of salvation, hence little or no reference is made to it in evangelistic efforts, and the human substitute for baptism (infant sprinkling) is given to babies incapable of belief, or men are taught that after they are saved it is their duty and privilege to be baptised. How much better is the Lord's way, “He that believeth and is baptised shall be saved” (Mark 16: 16). Amid this confusion let us be true to the Word of Truth, and instruct the sinner to “repent and be baptised in the name of Jesus Christ unto the remission of sins” (Acts 2: 38). When this is done the sinner will not only have the

consciousness that he is living a new life, but will have the divine assurance that his past sins are forgiven.

4. Error with regard to the church.

The church occupies an important place in the teaching of the New Testament. Among other things it is set forth as the body of Christ (Eph. 1: 22, 23). To become a Christian in apostolic times was to become a member of the church, or body of Christ (see such passages as Gal. 3: 26, 27; 1 Cor. 12: 13; Acts 2: 47).

To-day denominationalism is in existence, and the church is often confused therewith, and so men are taught that after conversion they may or may not join the church, as they may decide: hence the big discrepancy between the number of conversions and the number of accessions to church fellowship. Let us, then, cease talking about “joining the church,” and teach with no uncertain sound that when a man comes to Christ for salvation he enters into the one body which is the church of Christ at the same time, and, being in that church, it is his duty to associate with those previously part thereof, and with them to continue steadfastly in “the apostles' teaching and fellowship, in the breaking of bread, and the prayers” (Acts 2: 41, 42).

Better than New Light.

When, discouraged or desperate, we cry out for new light, let us try using the light that we have. Perhaps obedience to the old light is the only way we can find the new. Or we may find that the old light is best. A Christian man who was patiently awaiting God's settlement of plans for his life-work wrote to a friend: “You asked, ‘Have I any new light on my work?’ No—it is the same old light shining brighter than ever before.” Such a man will never lack for new light. For the oldest light in the world is always new,—“the true light, even the light which lighteth every man, coming into the world.” Our Lord Jesus, the Light of men, makes all things new as we turn, without anxiety, to him, and await his own good time.—“Sunday School Times.”

The Moral Warfare.

Our fathers to their graves have gone;
Their strife is past,—their triumph won;
But sterner trials await the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And strong in him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given,—
The Light, and Truth, and Love of Heaven.

—Whittier.

Christian Education in Madura, S. India

Albert J. Saunders.

Christian education is par excellence the greatest need of India to-day. Over seventy-five years ago Dr. Alexander Duff, the apostle of education in India, uttered the following strong protest against a purely secular education:

"If in that land you do give the people knowledge without religion, rest assured that it is the greatest blunder, politically speaking, that ever was committed. Having free, unrestricted access to the whole range of our English literature and science, they will despise and reject their own absurd systems of learning. Once driven out of their own systems, they will inevitably become infidels in religion; and shaken out of the mechanical round of their own religious observances, without moral principles to balance their thoughts or guide their movements, they will as certainly become discontented, restless agitators, ambitious of power and official distinction, and possessed of the most disloyal sentiments towards that Government which, in their eye, has usurped all the authority that rightly belonged to themselves. This is not theory, it is fact."

In 1909 a remarkable deputation of orthodox Hindus waited on the Viceroy at Calcutta to secure His Excellency's help so that—

"Nothing will be wanting within your power to help us in our efforts to guide the awakening life of the Hindus throughout India by means of a spiritual religious education until they form a truly compact and noble religious nation, a loyal and peaceful and prosperous people."

The population of India in 1911, the year of the last census, was in round figures 315 millions, an increase of seven per cent. during the last decade. But the great mass of India's people, it is estimated over 90 per cent., are ignorant and illiterate. Less than six persons out of every hundred have ever learned or are learning to read and write. Only one-fifth of the children of school-going age are actually in school, and of that number the percentage of male children is 26.1, while that of female children is only 3.9. This will give some idea of the enormous problem of education in India. It is the problem of an immense population, of appalling illiteracy, and of exasperating limitations in equipment, in teachers, and in funds.

But within the last decade encouraging advances have been made against this great sea of ignorance. Private institutions, missionary bodies, and the Government of the land are exerting themselves as never before to enlighten the darkness of India. In 1901-2 the total number of pupils in public institutions in India was 3,886,493. In 1911-12, the number had reached 6,128,725, or 57 per cent. increase in ten years, as against only 16 per cent. increase in the preceding decade. In 1906-7 the grand total of expenditure for education in all India was nearly 56 millions of rupees. In 1911-12, the grand total had reached 78½ millions, or 40 per cent. increase in five years. All this shows a decided forward movement in education, which is highly encour-

aging. The Government has assumed control of all educational work, which is a splendid guarantee of its control, efficiency and general high standard.

1. Elementary education.

For many years the policy of the Indian Government seems to have been one of indifference to the education of India's millions. One reason was the enormity of the task. Another reason was the lack of funds, and then again higher education was given the preference. But now there is perceived a happy change of policy; with higher education well established, more money available for social needs, the Government is turning with enthusiasm to the establishing of elementary education throughout India. At present the country has over 110,000 elementary public schools, attended by some 4½ million pupils.



A Primitive School.

We give a picture of a typical Hindu school of early times. The class is seated on the bare ground, under the shade of a tree. Notice the caste lines and marks on the bodies and faces of the boys. They signify a visit in the early morning to a nearby shrine or temple to pray for a blessing of the god upon their day's work. Indians are intensely religious, and religion occupies a prominent place in every phase and experience of their life. The peculiar things held in the students' hands are their reading books, if you please. They are the leaf of the Palmyra palm, about a foot long by two or three inches wide, on which the morning lesson has been written. Oh, how anxious are these boys for an education.

I wish that I had a picture of a typical village school to show you. It may be a private or a mission institution, helped by Government grants. The school must satisfy the Government's standard of efficiency, which is maintained by an extensive system of inspectors, or the grants are stopped. The country schoolhouse is usually a mud hut with a thatch roof. I have seen some of these little village schools crowded almost to the suffocating point with ambitious children. The teacher is generally the catechist of the village. He is assisted in the school by his wife. Their lot at times is a lonely and hard one, but they

rejoice in a humble share in the education of India.

A typical Hindu city school is a mandapam—or rest house. These buildings were erected many years ago by some wealthy person to serve a double purpose of affording a rest place and shelter for the numerous pilgrims, and also as a work of merit which shall bring a blessing from a god to himself. The idea of disinterested service for the sole good of others is rare in India. With the growth of popular education these buildings have been appropriated for school purposes. The hum of voices, and the voice of recitations are very pronounced as one passes, and one wonders whether any really good work can be done in such a place, and with such methods.

2. Higher education.

Higher education in India centres around the five great national universities under Government direction. The chief of these are at Bombay, Calcutta, and Madras. These are governing and examining bodies only. Though of late there is a tendency to develop the teaching function in them in the form of special lecture courses each year. The real teaching work of the universities is done in a number of affiliated colleges scattered throughout the Presidencies.

The centre for pursuing university work in Southern India is the American College, Madura, under the direction of the American Board of Boston, U.S.A., and subsidised by large Government grants. This is a First Grade College, affiliated with the University of Madras, and under the able leadership of Principal W. M. Zumbro. At present there are four American professors, and thirteen native teachers.

In earlier times education was only for the Brahmins, but to-day all classes are flocking to the schools. Parents, poor and illiterate themselves, are working hard and sacrificing much to educate their children. Two years ago the enrolment in the American College was 125. Last year there were 250 students. This year the number has reached 308. Of that number 63 are Christians—bright, earnest, young men. This year the College could only admit an entering class of 150, and yet there were 700 applications for admittance to that class. This is common to-day throughout the Orient. The efforts at times to get an education are simply pathetic. At last University examination the American College secured second place in results of the whole Madras Presidency. With this record, and with the large new science building in course of erection, the future of our College is assured.

All this refers to general education, but "no branch of education at present evokes greater public interest than technical and industrial education." Private enterprise and the Government itself are encouraging to the fullest of their ability these new avenues of service. The total number of technical and industrial schools in India now

reaches 218, with 10,533 pupils. But this number is rapidly increasing.

The motive.

But underneath all this splendid showing, what is the motive? what is the objective? It is and must be the truest and deepest moral and religious character development of the people of India. The late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. When a young man, he used to give lectures to the young men of his own country. Although he himself never accepted Christianity, yet he said these striking words about the Bible:

"Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' They do not force it upon us, as the Mohammedans did their Koran, but they bring it, saying, 'This is what raised us; take it and raise yourselves.' Of one thing I am convinced, that: do with it what we will, oppose it as we may, it is the Christians' Bible that will sooner or later work out the regeneration of our land."

In conversation with a Christian Indian educator, of many years' experience, recently, I asked: "What is your opinion about the status of education in India to-day?" My friend replied:

"It has greatly increased in volume. The quality, too, has improved. In former times education was largely theoretical, now it is more and more practical. And that is what India needs. Physical training and sports for High School and College men are going to have a great influence on the physique and spirit of Indians. Yes, and moral and religious education is now believed, even by Hindus, to be absolutely necessary to India's development."

What in your opinion is the outstanding problem of religion in India to-day?

"The want of leaders—native leaders for the native church. We require men of rare spirit and equipment, willing to work hard and sacrifice much. And yet with all our mission schools and colleges we cannot get sufficient men. That is our great problem."

Are there signs of success—a forward movement along Christian lines to-day in India?

"Yes, decidedly so. The principles of Christ are deeply rooted in the hearts of men throughout India. Very many of India's high caste and leading men are followers of Jesus; he is enshrined in their hearts, but they fear to openly confess him. Among the native Christians there is a growing sense of responsibility. They are anxious to raise sufficient money to support their own work, and out of their poverty are giving much."

Have you a word of appreciation, I asked, for American people (he would have said the same for Australian people, too) for what they are doing in India for Christian education?

"Yes," he replied, "I certainly have."

And this is what he gave me:

"In God's providence the East and the West have met. The great American people have had no small share in the noble work of bringing about this meeting. By sending their money, and by sending the best type of their manhood and womanhood they have brought light and peace to numerous homes and hearts in the East, and placed the people under immense debt of endless

gratitude. Go to the distant corner of the district; there in the lonely village you see evidence of American philanthropy. Come to the town and the great centre of learning, and here you find in the school and college supported by American money a large number of young men, the flower of the country—its future statesmen and business men, judges and lawyers, teachers, and leaders brought in a marvellous manner under Christian influences and training, and equipped for their life-work. Witness the spectacle of a noble band of men who have gone out from these institutions occupying positions, high and low, in various parts of the country, and shedding the light they received. None but an Indian can fully and gratefully appreciate the rare Christian love of a people living thousands of miles away, sending their sons and daughters and vast sums of money to educate people who are bound to them by no ties of clan, kinship, caste, or tribe. You have cast your bread upon the waters and you have found it after many days. May God grant that we, like our benefactors, live a life of service and sacrifice, and thus reflect in our lives the life of the Master whose example prompted you to love us."

Letter from P. A. Davey

We leave Honolulu for Tokyo, Japan, on the thirtieth of October, by the s.s. "Mongolia." Our stay in Honolulu has been a very pleasant one indeed, thanks to the preacher of our church here, Bro. David Cary Peters, and his good wife, who with the members have been very kind to us. It has been my privilege to address audiences in two of the Japanese churches in the Japanese language. I was also the speaker at the quarterly convention of the Christian Endeavor Union, the audience in this case including people of seven nations who understood English. The first part of the service, however, was conducted partly in the Hawaiian language. I spoke twice at the church to which Bro. Peters ministers. This congregation is about to erect a new church home, which, judging from the plans, is to be a very beautiful edifice, and one suitable for this climate.

I find that three of our Japanese evangelists are now in active Christian service in the ministry here. A number of Japanese friends have called to see us. One of our own Tokyo members is secretary of the Japanese Y.M.C.A.

Yesterday a reception was given to us by

the Auxiliary of the C.W.B.M., in the beautiful home of Mrs. Hall. The gathering was addressed by Mrs. Davey, who told of her work in Japan. Among those present were two aunts of Dr. Sidney L. Gulick, who were years ago missionaries in Japan. Dr. Gulick and Dr. Doremus Scudder, another Japanese missionary now living in Honolulu, are engaged at present in California in the important work of reconciling the differences between the Japanese and the Californians with regard to immigration. They seek to develop the spirit of brotherhood. "Blessed are the peacemakers."

I would like to express in the columns of the "Australian Christian" our gratitude to the many friends who were so kind to us during our furlough in Australia. We return to Tokyo in good health and spirits.

The taste of America we have had in this land of sunshine, flowers and liquid showers has done us all good. Christian regards to all friends.—Percival A. Davey, Honolulu, Oct. 28.

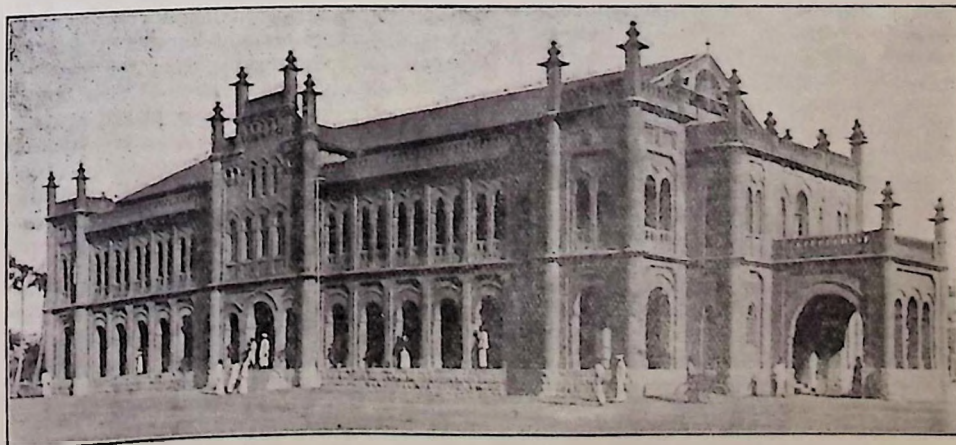
The Silent Call.

Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Not as the awful voice which came
To Israel's prophet bards,
Not as the tongues of cloven flame,
Nor gift of fearful words,—

Not always thus, with outward sign
Of fire or voice from heaven,
The message of a truth divine,
The call of God is given!
But gently, by a thousand things
Which o'er our spirits pass,
Like breezes o'er the harp's fine strings,
Or vapors o'er a glass.

O, then, if gleams of truth and light
Flash o'er thy waiting mind,
Unfolding to thy mental sight
The wants of human-kind;
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dew-fall, heed it well,—
Thy Father's call of love!

—J. G. Whittier.



Main Building, American College, Madura, S. India.

The "Age" on Wet Canteens.

The Melbourne "Age" of Saturday last had an excellent leading article on temperance. Coming from such a source, this should do a very great deal of good. We are glad to note that religious and temperance people have already publicly expressed their appreciation of the action of the "Age." We give some extracts from the article.

"It would be well for those who have been protesting against the abolition of the 'wet' canteen in connection with the Australian Expeditionary Forces to prelude further agitation with an investigation of the true relation of alcohol to military efficiency. One of the first striking facts to emerge from such an enquiry is that the most experienced army commanders of all civilised countries are unanimous in regarding liquor as a deadly menace to the health and morals of troops engaged in active operations."

"It is now accepted as an axiom that troops who abstain from liquor are able to endure worse privations and to work and fight more effectively than troops whose energies are stimulated with the dram. The worst effect of alcohol—from the point of view of the commander—is that it breaks down the natural powers of resistance of the soldier to disease. When the soldier is physically exhausted, worn out with fighting, hunger and exposure, it might seem to the ignorant a blessed thing to carry to his parched lips a cheering draught from the distillery. But the doctor and the general know better. Each in his different way has learned that he had almost better poison the man outright; for it is certain that liquor fed to a soldier thus circumstanced will lend him but an illusory and fleeting sustenance, and that it will render him prone to the attacks of a thousand deadly maladies. Since the war we are now engaged in is first and foremost a struggle of endurance between armed nations, facing each other in entrenched positions, and toiling desperately and almost continuously for mastery, it becomes clear that it is of paramount importance to do nothing to diminish the disease-resistant qualities with which nature has endowed our troops. For that reason we must not give them 'wet' canteens when they are in the field; and while they are in training we must teach them to abstain from alcohol, so that, later, they may never feel the need of so mischievous a spur.

"And there is the moral factor to consider. Who will muster hardihood to deny that drink is the mortal enemy of discipline? Search the criminal records of our long peace, and dispute, if any can, that drink maddens; that alcohol is chiefly responsible for our gallows and our gaols. It is more than probable that the most awful outrages attributed to the German armies during their ruthless tramp across Belgium and France were committed by sections of drink-maddened soldiery. 'Innumerable witnesses,' says the 'Times,' 'testify that

the trail of the German troops is marked by myriads of empty bottles.' The fact, if it be a fact, excuses nothing, but it explains much. The kindest of men become savages under the accursed influence of alcohol; and a victorious army, inflamed by the passions excited during battle, then further bankrupted of reason by indulgence in the cup, may readily be ripened to treat their beaten adversaries with atrocious cruelty. And this is true of every nation and of every time. Fortunately, the Allies have taken care that when they are victors and invaders their triumphant legions will not violate the laws of warfare, incited by the diabolic whisperings of drink-mused brains. That the Allies prohibited 'wet' canteens principally for reasons of military efficiency is obvious, but it is simple justice to credit them also with a sensible foresight to preserve their national repute. Let us hope that the local clamor for the 'wet' canteen will promptly disappear. It is a stupid and a recklessly short-sighted agitation. The clear duty of every patriotic citizen is to support the 'dry' canteen, and by every possible means to help our military authorities in their efforts to instil habits of abstinence in our gallant young trainees. One method we may suggest is a tacit agreement among the people to refrain from treating and 'shouting' any of our troops. The practice is neither wise nor kind."

Prohibition Victories.

There are now ten prohibition States in America, and it is anticipated that two, if not three, more will go "dry" before the end of this year. Besides these, local option is gaining ground in other States not yet prepared to vote on State prohibition. Thus in Kentucky, out of twelve counties recently voting on the liquor issue, nine went "dry" and the State is now nearly all "dry." The next step there will be for State prohibition, and the result is a foregone conclusion. Ex-Governor Beckham, of Kentucky, says the "Christian-Evangelist," is a frank prohibitionist, and has stated in his lectures that "his eight years in the governor's chair brought him hundreds of appeals for executive clemency for prisoners, and that his investigation of their cases revealed the fact that liquor played a part in the crimes of nine out of every ten of them, and that this experience made him a determined foe of the traffic." When shall we have such outspoken governors in Australasia? Ex-President Roosevelt in a recent address at Toledo, stated that if he were a citizen of Ohio, "he would vote against the wet amendment and for the dry amendment." Kansas City, Kansas, is quoted as employing only half the policemen it had before the saloons were banished, while Newton, Kansas, with a population of 10,000, has only one policeman. "Yet there are people who claim that prohibition does not prohibit."—D. A. Ewers.

N.Z. No-License Districts. ASHBURTON.

Ashburton was constituted a borough in 1878. At the present time the population of the town and suburbs is not less than 5809 persons. The rateable value for 1912-13 (borough only) is £33,875. Rates are struck on rental value. In 1902-03, last year of License, the rateable value was £22,613. Thus for ten years of No-License Ashburton shows an increase in its rateable value of £11,262.

What Does Ashburton Spend in Liquor?

Look at the following for answer:—

From the figures stated in an editorial of "The Lyttelton Times," of 17th March, 1911, and appended hereto, it is proved beyond question that the decrease of drink consumption in Ashburton is very definite and gratifying. The figures show the comparison between the drink, per elector, consumed in the Dominion as a whole, and in the No-License area of Ashburton:—

Dominion: 18.00 gals. beer; 1.71 gals. wine and spirits.

Ashburton: 2.47 gals. beer; .77 gals. wine and spirits, or nearly 16 gallons per head less of beer and nearly one gallon less per head of wine and spirits.

Drunkenness.

That Ashburton is not free from drunkenness is often quoted as an evidence of the failure(?) of No-License. But in considering this question let it be remembered—1st. That through the alteration of the Electoral boundaries only a portion of the original No-License Electorate is the present Ashburton Electorate, viz.: Ashburton Borough, Hampstead and Tinwald—2nd. The Police District embraces a portion of the Selwyn License District—3rd. No-License is not Prohibition. Still with this to work against No-License the figures are very encouraging. For 1902, last year of License, the convictions for drunkenness were 117. For the year ending 31st December, 1913, there were 67 convictions for drunkenness recorded at the Ashburton S.M. Court. In about 75 per cent. of these cases the arresting constables deposed to "arresting accused on the train"; "arresting on arrival from Timaru, Chertsey, Rakaia, Christchurch, etc." The under-noted paragraph from the "Ashburton Guardian," of June 12, 1912, describes a representative case, and also explains why it is possible for Prohibition Orders to be issued in a No-License area.

Sly-Grog Selling.

As a result of the drastic provisions of "The Licensing Act, 1910, relative to the sale and "storage" of intoxicating liquors in No-License districts, and mainly through the vigilance of the police, the illicit sale of alcohol in Ashburton is almost a negligible quantity. To use the phrase occurring in the columns of the local newspaper—"The sly-grog sellers in the Ashburton County are almost as extinct as the moa."

The Great Commission.

Sunday School Lesson for December 13, Matthew 28: 16-20; Luke 24: 36-49.

Horace Kingsbury.

The Scriptures set down for this lesson are not two records of the same parting charge. They should not be confused. "Let it be carefully observed that they were spoken on different occasions, in different places, in different terms, and that they describe different responsibilities." In this brief article we will confine our attention to the great commission as it appears in Matthew's Gospel.

Our marching orders.

"Jesus came to them (the eleven disciples) and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." In these unequivocal words the divinely appointed King committed his subjects to the world-wide missionary enterprise. He left them no option. The Duke of Wellington once met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindus in support of their false religion, gravely proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindus?" The Duke immediately rejoined, "That is not your business. Your business is to obey your marching orders,—*Preach the gospel to every creature.*"

A matter of elevation.

"The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." And Jesus came to them and commissioned them there. Dan. Crawford sees significance in the fact that they were on the mountain that day. He says truly, that belief in Foreign Missions is largely a matter of elevation. The higher we get, the farther we see. We must ascend the mountain of vision before we learn to think in continents. The interpretation may not be based on the laws of exegesis, but it is quite true that self-centred, narrow-visioned people are never missionary enthusiasts. High thinking, large giving, and noble living go together. If we would only climb above our selfishness, and look out on the tired, hungry, sinful world about us, we would understand better than we do the yearning of the Saviour for the salvation of men, and we would be constrained to make quicker response to his great commission.

"All authority hath been given unto me."

Jesus was "born of the seed of David, according to the flesh," and "declared to be the Son of God with power, according to

the spirit of holiness, by the resurrection of the dead." "The resurrection was the transition from the state of humiliation and limitation; and by it Jesus enters, in his manhood, on the possession of that glory which he had with the Father from eternity. In these mighty words, 'All power is given unto me in heaven and in earth,' he stretches out the hand that had been pierced with the nails, and shows us that it holds the unlimited sceptre which his Almighty Father has bequeathed him. The man Jesus rules the universe. The kingdoms of nature, of providence, of grace, and of glory are his."

"Go ye therefore."

In full consciousness of his "all authority" the Great Missionary gives the great commission to his chosen ones, and attaches the promise of his helpful presence always. His authority makes our obedience imperative, and his promise sure. Christianity is essentially missionary. And it is still true, as it ever has been true, and as it ever will be true, that the church of Jesus Christ must "preach or perish, teach or tarnish, evangelise or fossilise." "Go ye!" said Jesus. And be it remembered that, "The 'Go' is just as positively commanded as the 'baptising' and the 'teaching' that follows." "The Master's ringing cry is 'Go ye'; and the other cry from our blood-brothers of the far-away lands is, 'You are a long time coming.'"

"Make disciples of all the nations."

"A disciple is one who accepts the teaching of Jesus; and men are made such by preaching the gospel to them." Lest any one should think the giving of an occasional coin or the singing of a missionary hymn discharges a Christian's obligations to Christ and the world, we quote the following direct words from Chas. Reign Scoville:

It has been said, "God's plan depends upon man." If the whole duty of the whole church is to give the whole gospel to the whole world, then there is a great individual responsibility, a mighty work for every man to win for Christ those with whom he comes in contact every day, and we must remember that if they are to be saved in "Jerusalem, Judæa, and Samaria, and the uttermost parts of the earth," it is time to be through with simply sitting in our churches, singing

Rescue the perishing,
Care for the dying,"

and have no concern for the dying, and never attempt to rescue a perishing one. To sing,

"Weep o'er the erring one,
Lift up the fallen,"

—the very song becomes a mockery to those who have never wept over a single erring one, but who more frequently kick them because they fell. It is time to

"Point them to Jesus,
The Mighty to save,"

and not simply sit and sing, and dream and wish. "GO"—"make Disciples."

"Baptising them into the name."

"Baptising them" does not mean baptising the nations, but baptising those *disciples*. And they are to be baptised "into the name of the Father and of the Son and of the Holy Spirit." "It would seem very clear from this Scripture that there is a transitional significance in Christian baptism, a bringing of those who were already disciples into the name of the Father, the Son, and the Holy Spirit." Prof. J. W. McGarvey said in this connection, "The name of the Father and of the Son and of the Holy Spirit means the combined *authority* of all the manifestations of God. To be baptised into this, is to be brought by baptism into actual subjection to it. He that is baptised is brought into subjection by that act to the Father, to the Son, and to the Holy Spirit; and in consequence of this subjection he receives the remission of his sins and the gift of the Holy Spirit."

"Teaching them to observe all things."

The emphasis that has been placed upon other portions of the great commission may account for the insufficient stress placed upon this. The Commission is not fulfilled when disciples are baptised. It should ever be borne in mind that we are not called to a sensational evangelism, but rather to an educational evangelism. Our endeavor should not only be to *rally* souls to the cross of Christ, but to *keep* them there. Notice carefully that the commission does not read, "Teaching them all things whatsoever I commanded you," but does read, "Teaching them to *observe* all things whatsoever I commanded you." Underline that "observe" in your own thinking, and in your own practising, and remember that obedient disciples of the Lord Jesus Christ are not mere baptisers, but careful teachers of practical Christian living and implicit obedience to *all* the Master's will.

"And lo, I am with you alway."

"Go ye. . . and lo, I am with you alway." In other words, "Come with me to this work." "This promise includes more than his mere presence. When we urge men to a dangerous and difficult undertaking, and say, 'We will be with you; we promise them our co-operation and support. Such is the meaning of Jesus: he is with his people to help them and to protect them. The promise is limited only by 'the end of the world.'" Dan Crawford sees something of a challenge in the thrilling words of this great commission. He justly claims that its parts are inseparable, and that the enjoyment of the promise depends upon obedience to the command. In the dialect of his Africans the words, "Lo, I am with you alway," read like this, "Just you see if I am not with you." Brethren, let us put the Master to the test, remembering always that we cannot have the "Lo" unless we have the "Go."

The Family Altar

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

THE MINOR CHORDS.

The minor chords in music are the sweetest. The high soprano, gleefully toying with the stars, and the deep bass rumbling in the bosom of the earth excite our admiration and wonder, but it is the minor chords, with tears in the voice, that reach the heart and soften and sweeten the life. And so the Christ, the only perfect life known to earth, was "meek and lowly." And when we know him we must be humble, and when we truly know ourselves we can not be proud. The dew and the rain hasten away from the mountain-top, but they linger in the valley and transform it into a paradise of beauty. Pride ever goeth before a fall, but humility and resignation make our feet sure in a slippery path. True loftiness is reserved for the lowly, but the proud in heart shall be abased. Therefore, if we would touch and tender the hearts of men this week, we must sound the minor chords.

SUNDAY, NOVEMBER 29.

Gems of Thought.—"Every one who exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 18: 14).

The humblest man who ever trod the globe chose for his disciples men engaged in humble callings; and we do not recall that he ever performed any of his wonderful works except for those who were humble in spirit. The centurion came to him in sincerest humility, saying that he was not worthy the Master should come under his roof. It was in shame and humility that the woman to whom the Master said, "Neither do I condemn thee," stood before him while her accusers slunk away. And no more beautiful example of humility can be imagined than that of our poor Magdalen.—*Dallas News*.

Bible Reading.—Luke 18: 9-14: A contrast.

MONDAY, NOVEMBER 30.

Gems of Thought.—"Ye cannot serve God and mammon" (Luke 16: 13).

Wealth is the slave of the wise man, the master of the fool.—*Seneca*.

Ye cannot serve God and mammon, but ye can serve God with mammon.—*Anon.*

Bible Reading.—Luke 16: 9-13: How to use money.

TUESDAY, DECEMBER 1.

Gems of Thought.—"Render the account of thy stewardship" (Luke 16: 2).

If at the dawn of the early morning
He shall call us one by one,
When to the Lord we restore our talents,
Will he answer thee, "Well done?"

—*Fanny Crosby*.

Settling up is a law of life here on earth. Christ says it is a law of heaven. Settling time came suddenly in this story. No bankruptcy court then. Jail and slavery. Unless there was a redeemer. This story throws us among the "sharps" of the ancient day. It seems to me that in quoting these "grafters" of the long ago the Master is laughing at a lot of you fellows of this modern time who are going along in your superior smartness sneering at the promise of a day of judgment.—*W. H. Ridgway*.

Bible Reading.—Luke 16: 1, 2: The day of reckoning.

WEDNESDAY, DECEMBER 2.

Gems of Thought.—"Let us make man in our image" (Gen. 1: 26).

Man has within him the divine power by which he can rise to the highest heights of spiritual achievement. This can man, by choice, by resolve, and by his divine strength, accomplish; but he can only accomplish it in and by obedience; he must choose meekness and lowliness of heart; he must abandon strife for peace; passion for purity; hatred for love; self-seeking for self-sacrifice, and must overcome evil with good.—*James Allen*.

Bible Reading.—Gen. 1: 26-28: Grandeur and glory of man.

THURSDAY, DECEMBER 3.

Gems of Thought.—"Pray without ceasing" (1 Thess. 5: 17).

Let the sweet hope that thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

—*Anne Steele*.

Bible Reading.—1 Thess. 5: 14-20: A precious exhortation.

FRIDAY, DECEMBER 4.

Gems of Thought.—"I show unto you a more excellent way" (1 Cor. 12: 31).

There is a height higher than mortal thought;
There's a love warmer than mortal love;
There is a life which taketh not its hues
From earth or earthly things, and so grows pure
And higher than the petty cares of men,
And is a blessed life and glorified.

—*Edwin Morris*.

Your God is love; love him and in him all men,
as his children in Christ. Your Lord is a fire; do not let your heart be cold, but burn with faith and love. Your Lord is light; do not walk in darkness. Your Lord is a God of mercy and bountifulness; be also a source of mercy and bountifulness to your neighbors.—*Father John*.

Bible Reading.—1 Cor. 13: 1-13: The better way.

SATURDAY, DECEMBER 5.

Gems of Thought.—"Let all who put their trust in thee rejoice" (Psa. 5: 11).

Calm Soul of all things, make it mine
To feel, amid the city's jar,
That there abides a place of thine
Man did not make, and can not mar.

—*Matthew Arnold*.

Do the right, and your ideal of it grows and perfects itself. Do the wrong, and your ideal of it breaks up and vanishes.—*James Martineau*.

Bible Reading.—Psa. 5: 1-12: Perfect trust.

The Challenge of Jesus to the Disciple.

To the Editor of the "Australian Christian."

Dear Bro.,—In your issue of Nov. 19 appears a criticism of one section of an article written by me, and I ask space for a brief reply. It is unfortunate that the point of my article has been so entirely missed. The definite object of the article was to show that our failure was largely due to the fact that we are more or less unfaithful to the challenge of Jesus to be "salt" and "light"; and incidentally to point out that the reasons usually given for the impenetrable indifference of the world were not sufficient. Of course I grant that Bro. Edwards' motive in replying was all right, although his expressions sometimes are very unfortunate. Bro. Edwards challenges me under the heading "higher criticism," but I feel that his challenge is based upon a certain attitude

toward higher criticism which he has in his own mind. He quotes: "It is high time that Christians everywhere knew what higher criticism is!" and interprets it thus:—"That it is one of the most important functions of the teaching of the day to learn to appreciate (italics mine) the higher criticism." Now I made no such contention, but simply asserted and assert again with double emphasis "that no man has a moral right to talk about anything—unless wholly corrupt—in a wholesale manner. I protest against the use of the English language in wholesale manner. The mention of "faddists, extremists, fanatics, advocates, and a new theology, etc.," should have been a sufficient cue to my own position. Higher criticism as a method of study surely is a legitimate field. I pray God that the temper of heart and mind to compel the Scripture to give up its hidden secrets in the light of scientific progress, may never falter. Perhaps the trouble lies in the word criticism. Bro. Edwards hints this: "A critic is generally looked upon, and rightly so (italics mine) 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." Now the idea of "criticism" as used with the prefix "higher" does not mean fault-finding. I read a criticism of Melba a short while ago, and, behold, every word of it was praise. But it was criticism none the less! Now there are higher critics of the constructive type. While in college I have heard Henry Drummond and John Fiske referred to as "higher critics," and although we disagree in many things with these men, would we dare assert that they rode "rough-shod over every Christian sentiment, and made the blood of the covenant an unholy thing"? It is true also that higher criticism does not care for conclusions, but is simply a method of experimentation, observation, searching, sifting, digging. Critics approach the Scripture in a perfectly disinterested fashion as they would any other book and investigate and interpret its words in the light of history, philosophy, astronomy, biology, geology, physiology, psychology, paleontology, archeology, etc. But they let the conclusions take care of themselves. The method of approach is legitimate, although they may err in their conclusions.

I have also been called into question for daring to say that some higher critics had virtues. I inserted this because I claim to be honest. I think I know something of some of the men and their spirit. I repeat what I said about "faddists, extremists, fanatics, etc.," on Nov. 5, but do not hesitate to add that there are among those called higher critics some "patient, heroic, long-suffering, God-fearing men." Now if Bro. Edwards disagrees with the conclusions of some higher critics, and if he has investigated the problem, he has a right to set forth his reasons for disagreeing, but no man has a moral right to condemn all higher critics as fools, and in a wholesale manner declare all their conclusions as stupid and false. It may create sentiment to smile at the idea of higher critics being considerate, but to declare that all higher critics are inconsiderate flies in the face of the most obvious facts. It is worthy of note here that the English theologians refer even to Germany thus: "All of us owe an immeasurable debt to German theology, philosophy and literature. Our sympathies in matters of the spirit are so largely German." Among the higher critics of England, America and Europe are men sweet-spirited, kind and considerate, for whom the "Christ of Christian experience" is no myth. They simply believe—their belief may be wrong—that the larger part of the religious world has settled down in error, and that truth is of more importance than feelings and settled convictions. And do we not ourselves practise this in our relation to the denominational world?

Now nothing is farther from my mind than to defend German or any other theology. Nor do I, or did I, even hint at lowering barriers. If Bro. Edwards will read my article through without preconceptions, he will know what is meant by "shackles on the mind." (It might be interesting at this point to notice that Jesus said that the way, not the man, was narrow.) Did I not make it clear that we must plead for allegiance to Christ? Did I not declare that the disciples' atti-

tude of mind and heart must be in tune with the beatitudes? Did I not declare that the church must demand more than assertions of justice, honesty, etc.? Did I not speak with accent and emphasis upon possessing "the mind that was in Christ"? In unflinching tones I asserted that unless men were willing to consecrate themselves to the cause of humanity they should leave the church alone. But yet Bro. Edwards comes back, "now we know this is not what the article means." I do not know how to answer this. I made no appeal to the brotherhood to accept "higher criticism" as interpreted by Bro. Edwards. I merely asserted that it was legitimate as a method of approach to the Scriptures. Nor was anything farther from my thought than his illogical deduction "accept higher criticism and you will be blessed; reject it, and you will not."

A word on my final onslaught: "The false emphasis given higher criticism by Christian teachers has created a wide-spread state of mental confusion." This has been termed unjust! Let us submit it to a test. I suppose that every member of the church of Christ has heard something about higher critics, and has an opinion regarding higher criticism. Now where did they get the idea? How many of them off-hand could tell me the names of a half-dozen critics and what they are writing about? How many could mention the name of *one* destructive critic, *one* faddist, *one* fanatic, *one* extremist, and tell off-hand what he has said? How many preachers could definitely define the principles of German theology or English and French speculation? And yet almost every disciple has spoken in broad condemnatory terms about these things. Now where did the mass of the brotherhood get their vague, general notions? What is the cause of their mental confusion? Is it not because ministers of God's grace have spoken in general terms about something with which they are not sufficiently acquainted to point out the definite errors, and if called to answer abruptly, could at most quote the saying of a "faddist, fanatic, or extremist"? This, then, is my contention, and every reader must judge between us.

Since last week's "Christian" came to hand I have been busy drawing people out on the subject under discussion. They all spoke of Harnack—the obvious reason being, of course, that special prominence is given him in our religious papers of late—but when I asked them to tell what Harnack taught *they were without reply*. I ask candidly if this is a successful way of "warning people against a serpent." Is it Christian to give an impression which robs a man of his Christian character when one knows nothing of his teaching? I am pleading for common honesty in spiritual things. For my own part I do not accept many of the conclusions of Harnack, and have publicly in America said so, but as a Christian I count it only honest to state definitely my point of disagreement, but dare not speak in sweeping, general terms about a thing of which I know so little.

Here, then, is the rock on which I stand. If we wish to strengthen our pulpit power and bring an added glory to the cross of Christ, we should labor to answer those who oppose the cross, but I oppose lowering the dignity of the religion we profess by descending to the use of broadside generalisations—an indication of the lack of acquaintance with the theme—and never, oh, never, quittance with the theme—and never, oh, never, think that it is possible to dismiss a thing of so great magnitude as higher criticism by sheer great magnitude of God with nineteen satires. Surely the church of God with nineteen centuries at its back does not need to resort to slurs and satirical quotation, to justify its existence! I plead again for an educated ministry, and would impress on the readers of the "Christian" if this were the place to do so, that support of the College of the Bible at Glen Iris is the most sacred obligation, that men may be trained so as to be able to honestly answer questions honestly put. Away forever with sweeping generalisations, for they only confuse, and if we cannot answer for they only confuse, and if we cannot answer, the results that higher critics present to us, can at least be honest enough to leave them alone, preach a positive faith in Jesus as the Saviour of the world, and plead for Christianity as the social force claimed for it by Jesus Christ—Yours, Geo. E. Moore.

Annual Church Collections for the College of the Bible

Victoria.

Gardiner	£2 13 0
Brim	2 2 0
Doncaster	5 17 6
Dandenong	3 3 5
Brighton	10 12 6
Taradale	3 10 0
Malvern	2 3 6
Fairfield	0 10 0
Moreland	4 0 0
Meredith	1 10 0
Buninyong	1 0 0
Emerald	1 0 0
Wonga Park	0 10 0
Kaneira	0 4 0
Middle Park	8 4 0
Hampton	3 1 6
Emerald	1 0 0
Prahran	5 10 0
Ballarat (Dawson-st.)	4 3 0
Box Hill	3 16 0
North Richmond	2 14 7
Chinese (Carlton)	0 16 7
Gordon	0 12 6
North Fitzroy Church and Endeavor Sy. ..	7 10 0
Kaniva	2 17 9
Bet Bet	5 15 2
Montrose	2 2 0
Swanston-st.	50 7 3
Kyneton	1 12 6
Cheltenham	5 2 0
Northcote	2 0 0
Berwick	18 15 2
Surrey Hills	5 7 9
Brunswick	1 6 9
Warracknabeal	0 12 6
Bayswater	1 0 0
French Island	1 1 0
St. Arnaud	1 13 0
Shepparton	1 15 0
South Yarra	6 16 0
Warrnambool	1 10 0
Cosgrove	0 18 0
Hawthorn	8 6 6
Williamstown	3 1 3
South Melbourne	3 2 0
Colac	2 6 1
North Melbourne	1 5 0
Lygon-st., Carlton	35 19 0
Dunmunkle	0 15 0
Windsor	2 15 1
Red Hill	2 13 6
St. Kilda	0 6 0
Lancefield	0 10 6
Burnley	1 10 9
Harcourt	3 0 3
Drummond	1 10 0
Polkemmet	1 14 0
Mildura	1 5 0
Jumbuk	1 5 6
Boort	2 7 9
Stawell	1 15 6
Geelong	7 10 0
Warragul	2 0 0
Dunolly	0 16 8
Blackburn	1 7 0
Fitzroy	3 15 8
Swan Hill	0 15 6
Footscray	0 9 9

South Australia.

Kersbrook	1 4 3
North Adelaide	2 13 6
Hindmarsh	9 10 0
York	3 10 0
North Croydon	1 18 6
Bews	1 0 0
Owen	1 10 0
Long Plains	4 0 0
Naracoorte	0 17 6
Unley	5 16 11
Alma	4 3 3
Murray Bridge	1 4 0
Mallala	1 0 0
Glencelg	50 0 0
Cottonville	1 8 3
Balaklava	2 12 4
Lochiel	1 2 6

Bordertown and Mundalla	2 0 3
Wallaroo	1 5 3
Goolwa	0 6 3
Grote-st.	13 7 0
Queenstown	1 5 0
Milang	2 0 0
Kadina	1 2 0
Maylands	2 6 6
Tumby Bay Circuit	1 1 6
Mile End	3 9 0
Hindmarsh Y.P.S.C.E.	5 0 0
K.S.P., Norwood	0 10 0

New South Wales.

Merewether	0 10 0
Gilgandra	2 0 6
Mosman	1 7 2
Seven Hills	0 10 0
Marrar	0 9 6
North Sydney	2 7 3
Lidcombe	2 2 6
Hurstville	1 6 6
Bangalow	1 0 0
Canley Vale	1 16 0
Bungawalbyn	1 5 9
Junee	2 0 0
Tyalgum	1 0 0
Petersham	1 5 6
Hornsby	3 6 5
Marrickville	0 16 0
Corowa	0 10 0
Killabakh	0 7 0
Lismore	0 6 7
Sydney	8 5 0
Newtown	0 16 0
Enmore	14 19 3

Queensland.

Zillmere	0 11 0
Bundamba	0 12 6
Rosevale	1 15 9
Mt. Walker	1 0 0
Ma Ma Creek	1 0 0
Boonah	2 14 3
Eel Creek	0 10 0
Charters Towers	3 9 6

West Australia.

Collie	0 10 0
North Perth	0 15 9
Narrogin	0 17 0
Brookton	2 16 0
Fremantle	0 11 6
Kalgoorlie	0 15 0

Tasmania.

Launceston	1 9 0
Hobart	3 11 10
Nubeena	1 7 0
Caveside	0 7 0
New Ground	1 0 0

New Zealand.

Hastings	3 0 0
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His Hand.

The Servant wrought with weary brain, when,
lo,
The Master softly laid His unseen palm
Among the keys of thought, and there was
calm;
A silence touched the tongue, the hand let go
The pen; and then the Master, smiling slow,
Said, gently, "Wait and rest." Strange peace
like balm,
Flowed from the Hand, and music like a psalm
Stirred from the love-pressed keys in deepening
flow,
As day by day the mystic touch was felt;
Until at last, slow smiling still, his hand
The Master lifted, while the Servant knelt,
And spoke with grace most passing sweet,
"So, stand,
The harvest calls again, and rest must cease;
Thy prayer for work is heard: lo, go in peace!"

—John T. McFarland.



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

Tasmania.

LAUNCESTON.—On the 15th inst. we opened the combined tent mission, which is being conducted by the Baptist Church and the Church of Christ, H. H. Jeffis and H. Swain being the missionaries. A large congregation assembled and extra seats had to be got in to accommodate the people. Mr. Jeffis conducted the devotional exercises, and H. Swain delivered the opening address, his subject being "The Power of the Gospel." The enthusiasm has been maintained during the week, the large tent being well filled each night. A fine interest is shown and a splendid spirit pervades the services. The singing is hearty, and the missionaries tell out the gospel message with power.—A. W. Heron, Nov. 21.

New Zealand.

CHRISTCHURCH.—At the Bible Class rally on Oct. 18 a good number of members and friends were present, and listened to an interesting address on Matt. 5 by Mr. Laird, of the Baptist Church. The class held a successful picnic on Oct. 26, when about 120 members and friends went out in drags to Ohapuku. A happy day was ended with a social in the schoolroom. The Band of Hope held a concert on Nov. 10, and finished its year's meetings on Thursday, when a bright programme was given by the Oxford Terrace Baptist Band of Hope. Bro. Gebbie in the mornings is expounding the epistle of James. To-morrow evening he preaches on "The Book of Nature and Revelation."—P.S.N., Nov. 14.

NELSON.—The mid-week prayer meeting was well attended. P. Bolton presided. On Lord's day, Nov. 8, at the morning service there was a large attendance. P. Bolton addressed the meeting. There was a good attendance in the evening, when, in the absence of Bro. Mathieson, P. Bolton preached. The Endeavor Society met on Tuesday evening and held a special birthday meeting.—H.B.L., Nov. 12.

DUNEDIN.—Last Friday being the final meeting of the Tabernacle Literary and Debating Society for this year, a social was held. Attendance record cards with the object of improving the attendances at the church services have been distributed. Yesterday 100 members met in the Tabernacle for breaking of bread. 95 scholars present at Bible School. The Home Mission Committee is reminding the churches of the annual H.M. offering on the first Lord's day in February. The Committee is assisting Timaru, Ashburton and Gore churches, the amount involved being £6/5/- per week.—L.C.J.S., Nov. 9.

PALMERSTON NORTH.—The attendance at last Lord's day's gospel service was a great improvement on previous evenings. Bro. Johnston took for his subject, "The Beast, No. 666: Who is he?" Last Friday Sister Alice Cairns and Bro. C. Tagg were united in marriage, L. Johnston officiating. We lose two Sunday School teachers and the president of the Band of Hope, as Bro. and Sister Tagg are going to reside in Wanganui. Our good wishes go with them. Wanganui church has gained two active workers.—M.S., Nov. 7.

MOTUEKA.—The church now consists of seventeen members, one sister having been received in since last report. The church is making arrangements for the erection of a suitable meeting house. God has opened the way when all seemed dark to us. This is a large fertile district with

thousands of inhabitants, and there is every prospect of a good cause being established. We ask for the prayers of the brotherhood, and their help. We are considering the possibility of erecting the building in one day.—F.J.M.

WELLINGTON SOUTH.—Sunday, Nov. 8, will be a day long to be remembered in Wellington. All were delighted with Dr. Macklin's unexpected visit. He addressed a large audience in the morning, showing how Christianity was destroying devil worship in China. In the afternoon the chapel was well filled with children, when Dr. Macklin gave a very interesting talk to the combined Vivian-st., Kilbirnie and Newtown schools. At night the gospel meeting was held early in order to let the members attend the Vivian-st. church, where Dr. Macklin spoke to a crowded audience on "Medical Mission Work in China." During his visit to Wellington the doctor has been entertained by the Y.M.C.A., N.Z. Club, Single Tax Society, and the Chinese Consul.

West Australia.

BUNBURY.—The work is in a satisfactory condition, and we anticipate much progress under the leadership of Bro. Rodger. The Bible School enrolls new members frequently. We expect ere long to put an extension to the main building, thus securing more space for Bible School work. Bro. Rodger has formed an Adult Bible Class; last Lord's day several new members enrolled. A literary society has also been formed. The gospel meetings are splendidly attended, also the mid-week meeting. The church is making arrangements to hold a special evangelistic mission under the leadership of Bro. Banks, organising State secretary.—George Knight.

TAYLOR'S WELL.—We had a good attendance this afternoon at the temperance meeting, Bro. Alcorn giving a splendid address. Our brother also gave a much appreciated address to the children and parents. Fourteen met for the breaking of bread. On Sunday next the members meet at Bro. Watts' house for breaking of bread.—W. J. Francis, Nov. 8.

MAYLANDS.—Our work makes steady progress. During the last three months we have greatly enlarged our building. We now have an extensive church property. The extension work was largely accomplished by voluntary labor. For nearly three months an average of twenty-five men, "besides women and children," gave of their services for a day or portion of a day, every week. A Boy Scout troop was organised about two months ago. The number increases every week, and great enthusiasm is being manifested. The Scout Master is Bro. H. Riches. A strong choir has now been organised, under the leadership of E. R. Berry. Our Bible School, of which A. A. Lightfoot is superintendent, increases in numbers. Last Sunday, Nov. 15, we had our record for a regular day. 146 were in attendance. Our gospel meetings are at their best. There were two confessions—husband and wife—on Nov. 15, and two on Nov. 8. Our membership recently passed the century mark. A Young People's Society has also been formed lately, under the guidance of Misses F. Nankivell and E. Schmidt. T. H. Scambler has been laboring with the church for the past twenty-one months. We look forward to continued and happy progress.—E.R.B.

PERTH.—We observed Nov. 8 as Lily Day. The chapel was beautifully decorated with lilies for the occasion. Bro. Blakemore delivered an

outspoken address upon the gambling evil. In the afternoon the scholars carried out an excellent programme of songs and choruses before a large attendance. At night three Bible School scholars decided for Christ. Last Lord's day morning we received into fellowship four scholars from the school, who were presented with copies of the New Testament. At the gospel service Sister B. Little rendered a solo and Bro. Blakemore spoke upon "Has Christianity Failed?"—W.A., Nov. 16.

Queensland.

ANERLEY.—On Nov. 8 Bro. Olsen ably exhorted; S. Trudgian proclaimed the gospel at night. At the mid-week meeting Bro. Nightingale conducted a gospel service, speaking on "The Great Commission." Yesterday Bro. Morton, of Ma Ma Creek, gave a splendid exhortation. Bro. Morton, of Zillmere, preached at night to a good meeting.—A.R., Nov. 16.

CHARTERS TOWERS.—Since last report two have confessed Christ. Our meetings show a decided improvement. The membership is now 52, we expect to reach our aim, 60, by the close of the year. The total contribution to our Extension Fund is now £22/11/—R. Coward, Nov. 16.

ROMA.—Our work here and in the district is being steadily pursued. Meetings in Roma are progressing, whilst those in the country are now well organised. These are held monthly, and are a boon to the people, for there are no others held in these places. There was one confession at Yingerbay on Nov. 15. A fine sulky and harness has been purchased for this work. We cordially thank the brethren who freely loan their horses.—W.R.

South Australia.

BERRI.—On Nov. 8 Bro. Edwards presided, and Bro. Raymond exhorted on "How to bring a revival in this place." At the evening service, Bro. Raymond gave a splendid temperance address. Our mid-week cottage prayer meetings are still going well. On the 12th, one young man responded to the invitation. After this service Bro. Raymond held a baptismal service, when the three recent converts were baptised. On Nov. 15 we had a good morning meeting, when Bro. Jarvis, senr., presided, and Bro. Raymond extended the hand of fellowship to the three above mentioned, and also exhorted the church on the Lord's Supper.—Geo. W. Jarvis.

GLENELG.—On the 11th inst. Miss Allie Burford was married to Mr. Cyril Beale by T. J. Gore, assisted by E. W. Pittman. The chapel was artistically decorated, and was crowded. It is interesting to record that the occasion also celebrated the 47th anniversary of the marriage of the bride's parents (Mr. and Mrs. Wm. Burford), Mr. Gore having been one of the officiating preachers at that ceremony. Despite the warm weather, the attendances at all meetings continue good.—Chas. Ferris, Nov. 23.

MILE END.—At the close of to-night's meeting a Bible School scholar made the good confession, Pastor Hyde preaching. We had E. J. Paternoster, from York, with us this morning, who gave a splendid exhortation on "Prayer."—M., Nov. 22.

UNLEY.—The literary society had an enjoyable impromptu evening on Tuesday last, and will close the present session with a social evening on December 1. The Society has had a successful season. Although the attendance was smaller this evening than usual, we had a good meeting. At the close of Bro. Huntsman's address on "The Invited but Unprepared Guest," one lady made the good confession. Several of the young members of this church have been accepted for service at the front; we wish them God-speed and a safe return.—P.S.M., Nov. 22.

GROTE-ST.—Last week E. Ross Manning exhorted in the morning, and in the evening D. A. Ewers preached the gospel. To-day one was received into fellowship by letter. Bro. Horsell, of Croydon, exhorted. This evening Bro. Cuttriss addressed a fair congregation. J. E. Thomas is

away holiday making at Port Noarlunga for a month. The Bible School is preparing for Children's Day, which takes place next Sunday, 29th inst.—T.M.G., Nov. 22.

BALAKLAVA.—On Tuesday, Nov. 17, at the conclusion of the Endeavor Society meeting, a farewell social was tendered to Bro. and Sister R. W. Harris, who have left us for Goolwa. Bro. Ewers presided and spoke of the sterling qualities of the departing friends. Words of farewell and appreciation were spoken by Sister Mrs. Marriott (Dorcas Society), Bro. A. Ward (Y.P.S.C.E.), Bro. W. Gibbins (Sunday School), Bro. Roediger (officers and church), Bro. Tuck (Temperance organisations and District Endeavor Union), Mr. Bubbock (Methodist Y.P.S.C.E.). Bro. Ewers made a presentation on behalf of the church. Bro. Harris responded. On Wednesday our anniversary services were continued, when we held a tea meeting in the Institute, which was fairly well attended. The sisters provided a fine tea. In the evening a public meeting was held in the chapel, with a large attendance. Bro. Tuck presided, and spoke of the fine work accomplished by our evangelist, Bro. Ewers. Bro. Ewers delivered a fine address on "Gathering up the Fragments." Bro. Brooker followed somewhat along the same lines. The choir under O. H. Finlayson rendered three anthems in a pleasing manner. The writer on behalf of the church thanked all who had helped to make the service a success. We are pleased to report that our Bro. H. Curtis, senr., who about three weeks ago met with a very painful accident, is making progress towards recovery, and hopes shortly to leave the private hospital for his home again.—P.H.R., Nov. 23.

MALLALA.—This afternoon our kindergarten class, under the leadership of Miss McLachlan, gave a demonstration. It was a splendid success. A number of the children's parents and friends were present. An offering was taken up for Foreign Missions. The superintendent distributed prizes to each scholar. We are sorry to report that our esteemed evangelist, Bro. Goodwin, is very ill. He was removed to the Adelaide Hospital on the 21st. We pray that he may soon be restored, and that God will bless him and his wife.—A.H.

STIRLING EAST & ALDGATE VALLEY.—The final meeting for this year of the Band of Hope was held on Friday night. The building was packed. A resolution was passed, condemning the attempt to reintroduce the "wet canteens" into military camps. Its success was largely due to the efforts of Sister Grace Halliday. Bro. T. Oinn is sick. Rain interfered with attendances at services to-day.—T.E.

QUEENSTOWN.—We had a fair attendance of members around the Lord's table, with a number of visitors. Bro. Coin presided, and Bro. Brooker addressed us on James 5. In the evening we had a fair audience notwithstanding the wet weather. Bro. Brooker preached on "The Juniper Tree."—H. Watkins, Nov. 22.

NORWOOD.—We held our S.S. anniversary services on the 12th. The scholars and friends gave the cantata "Under the Palms" most successfully, under the leadership of Mr. W. Matcless. There was a good attendance. This year the funds to distressed cases in the district, and the children have decided to forego the annual picnic. On the 15th the services were continued. Bro. Ira Paternoster preaching in the morning. Mr. Reuben Richardson, of N.Z., addressed the children in the afternoon, and P. A. Dickson in the evening. All the services were well attended. Our S.S. superintendent, G. D. Wright, is back again from his visit to W.A., and we have visiting with us Mrs. Harry Wright and her son from the West. Yesterday Bro. Dickson preached morning and evening. Owing to the weather conditions, the attendances were not up to the average.—J.T., Nov. 23.

KADINA.—On Monday evening last our C.E. society paid a visit to the Taylor-st. Methodist Society. Owing to lack of interest the combined

meeting for peace will no longer be held. This morning Frank Cornelius gave an exhortation from Rom. 8: 28. We are all pleased at the progress our brother has made at the Bible College. This evening Bro. Verco chose Isaiah 53: 3 for his subject.—Jas. H. Thomas, Nov. 22.

New South Wales

WINGHAM.—Last Lord's day morning we had the best meeting for worship that we have had for some time, twenty being present. Geo. Cross presided, and W. Gale addressed the church on Bible School and Home Mission work.—T.T.M., Nov. 18.

NORTH SYDNEY.—On Sunday, November 8, at the morning service, Dr. Bardsley gave an interesting address. At a well attended gospel service Alan Price gave an excellent address on "The Three Feasts." We regret to record the loss of A. H. Webber and Miss O. Schache—now Mrs. Webber—who are to make their new home at Orange. We wish them success and godspeed. On Sunday morning, November 15th, Bro. Symington presided, and Bro. Oldfield, from the Bible College, gave a most encouraging and enlightening address on "The Ordinance of the Lord's Supper." Our Bible Class and Bible School continue on the upgrade, but there is still room for many more. There was a very good attendance at the gospel service. Bro. Oldfield's subject being "The Faith that Saves." Three members of our Bible School took their stand for Christ.—Cyril T. Garrett, Nov. 15.

WAGGA.—The building of our chapel is proceeding, and it is expected to be finished by about the end of the year. We have sufficient money to pay for the building, but the furnishing has yet to be provided for. If any of the brethren would like to assist us, we would be very grateful to them. Send donations to A. Brown, evangelist, Railway-st., Wagga. We are pleased to acknowledge the receipt of a donation last week for £10, from Bro. and Sister E. Mowar, of Marrar, toward our building.—Nov. 21.

TAREE.—On Lord's day morning G. Stimson, of Canley Vale, presided, and G. Burns addressed the church. Fifty-five were present. W. Gale, from Sydney, proclaimed the gospel to a full house at night, and addressed the Bible School in the afternoon. On Monday night we had a social and distribution of Bible School prizes, and on Tuesday night Bro. Gale gave a lantern lecture on Home Mission and Bible School work.—T.T.M., Nov. 18.

HORNSBY.—H. G. Payne presided, and Bro. W. Gale addressed the church on Home and Bible School work. At the gospel service Bro. Payne gave an excellent address on "Who is my neighbor?" The K.S.P. Club is still growing; three new members last Friday; total, 33.—T. E. Rofe.

HURSTVILLE.—On Lord's day, Nov. 22, the school and church anniversary was held. To-day at the morning meeting we had several visitors with us, including Sister McCoughtry, from Melbourne. Bro. Garden ably exhorted. The anniversary service this afternoon was largely attended. A splendid programme was rendered by the children, and Bro. P. J. Pond delivered a splendid address on "Stop, look, listen." The gospel service was well attended, the children rendering special items. Bro. Garden delivered the address, and six girls from the Bible School made the noble confession. The total amount collected for Children's Day up to date is £3/17/7. The anniversary services will be continued on Wednesday. On Friday night we are to have a lantern lecture by Bro. Gale on Bible School work.—E. J. Winks.

ERSKINEVILLE.—On Lord's day morning Bro. Crawford gave us the exhortation. There was a good attendance in the Bible School. Saturday, December 5, has been decided upon as the day to build the new primary school hall in a day. We would be grateful to any of the brethren who will come to help us. The sisters of the church will come to provide refreshments for the workers. We had a big gospel meeting at night,

this being the close of the two weeks' mission by P. J. Pond. Bro. Pond gave a fine address on "From Earth to Heaven," illustrated by chart. Four confessed Christ. This makes the total confessions for the mission, 35.—W. Budgen, Nov. 22.

LILYVILLE.—On Tuesday, 16th, the young people's union held their first meeting. On Wednesday, 17th, three were baptised, one of whom made the confession in that meeting. On Sunday, 22nd, at the meeting for worship Bro. Saunders presided, and Bro. Corbett, from Mosman, gave us a fine talk. Three were received into fellowship. The Bible School is increasing in numbers and quality. At night Bro. Saunders gave us a stirring address. Two young women made the good confession.—E.B., Nov. 22.

CANLEY VALE.—A young man was immersed last Lord's day, having confessed Christ the previous week. Bro. Crawford is giving his Sundays to the work here. We expect shortly to have Bro. Arnott, from the College of the Bible, with us. Our annual business meeting was held recently, when reports showed that satisfactory progress had been made all round. We are forming a social club for the mutual benefit of our young people. Our kindergarten is going ahead. The children's foreign mission programme will be given on December 5.—A.O.W., Nov. 22.

PADDINGTON.—On November 15, J. S. Garden gave the address at the morning meeting on account of Bro. Gale having been called away on Home Mission work. The address was much enjoyed. At night W. D. Lang conducted the gospel service. Splendid address, good attendance. On November 22 D. R. Hall, Attorney General, addressed the church. The thoughtful, practical address was much appreciated by all. J. S. Garden conducted the gospel service. Good address, and earnest appeal for decision.—A.W.S.

PETERSHAM.—Bro. Gray gave a splendid exhortation at the morning meeting. After Bro. Poole's address at night, three young girls made the good confession. Three were received into fellowship at the after meeting. On Nov. 22, at the morning meeting we were pleased to have Bro. Stowe with us, who gave a very helpful address. One sister was received into fellowship. We had a good gathering at our open air meeting. Bro. Poole preached a splendid sermon at the gospel meeting.—T.I.

ENMORE.—Dr. Macklin spoke in the morning on the type of men required for mission work in China. This was the doctor's last meeting in Sydney, as he left by the evening's train for Brisbane, where he is to join his wife and family in a few days, after which they return to their work in China. We wish them all godspeed and many years of further service. Bro. Illingworth's subject in the evening was "The Text of Texts," John 3: 16, his earnest message being very helpful. We were pleased to welcome quite a number of visitors during the day's services.—E.L.

SYDNEY.—Meetings to-day were well attended. Bro. Harward speaking at all the services. The open-air service held at the conclusion of the gospel address drew a large crowd. Number of the members back with us again who were away recruiting in health and holiday making.—J.C.

BELMORE.—We are rejoicing over the results of yesterday's meetings. G. H. Browne spoke in the morning, and gave us an excellent message. A. E. Forbes preached on "The Prodigal's Return" at the gospel meeting. The building was filled; interest intense. Three young men stepped out on the Lord's side. With a suitable building, Belmore will prove a stronghold for New Testament Christianity. We look to Dec. 13 to raise £100 to enable us to start the new building.—John Rodger.

Victoria.

HARCOURT.—The attendance at our morning meeting to-day was the largest for a long time. The two men who were immersed last Lord's day were received in this morning. We are having big attendances at all meetings, and are hoping for a forward move. Bro. Schwab goes home

Continued on page 792.

Sisters' Department.

VICTORIA.

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

The usual monthly meeting of the Women's Conference Executive was held in the hall, Swanston-st., on November 6. Mrs. Chown presiding. Mrs. Kelson led devotional exercises. The Bible reading was Romans 8.

Sympathetic reference was made to the passing away of our esteemed Sister Mrs. McLellan. It can be said of her that she was "steadfast, unmovable, always abounding in the work of the Lord." Prayer was offered on behalf of the bereaved family.

Apologies were received for absence from Sisters Ludbrook, A. Lyall, Martin, E. Pittman.

Calendars to be sent to our missionaries.

A vote of thanks accorded Mrs. H. Pang for her interesting address on "China."

Additions from Bible Schools: Williamstown, 2; Doncaster, 2; South Richmond, 1; Lygon-st., 2.

Home Missions.—The Committee visited Brighton on October 15. Mrs. T. Hagger read the Scripture lesson. Speakers were: Mrs. Griffith and Mrs. Ludbrook. Miss Arnott favored with a solo. An offering was taken for H.M. work. During October the sisters at Kaniva held a rally meeting in the interests of Home Missions; an offering was taken. The Committee are grateful for the help rendered, and are hoping to hear from other country churches willing to help in the same way. The Committee will be pleased to arrange meetings if applied to. A letter sent to Mrs. J. Pittman, 15 Hornby-st., Windsor, will be gladly responded to.—L. Pittman, Supt.

Foreign Missions.—As far as we know our missionaries are well, except Miss Thompson, who is not feeling very strong. The sympathy of the natives in India, our missionaries say, is with Great Britain in the present war. Days of national prayer for missions, November 29 and 30. The sisters' co-operation in this will be appreciated.—L. Lyall, Supt.

Temperance Committee visited Carnegie on November 4. Mrs. Ray presided, and spoke on total prohibition. Mrs. Walker gave a fine paper. The address by Mrs. Holmes was much appreciated. Next meeting will be held at Middle Park on November 25.—N. Ray, Supt.

Hospital Visitation.—Mrs. Meyer to Melbourne Hospital, 3 visits; to Alfred, 1; Eye and Ear, 5. Mrs. Cameron, Alfred, 2 visits; Old Folks at Royal Park, 1. Miss Petchey, 3 visits to Alfred Hospital; cakes, sweets, and 200 books and magazines distributed. Thanks to the following sisters for books, etc.:—Mrs. Chown, Mrs. Collins, Mrs. Watts, Mrs. Payne, Mrs. Veitch, Miss Darnley.—E. C. Thurgood, Supt.

General Dorcas met in the hall, Swanston-st., on Wednesday, Oct. 21. There was a good attendance, and a busy day was spent in working for the Red Cross Society. Several garments were made; 12 parcels of groceries and 11 parcels of warm clothing sent to needy cases; rugs and quilts to College of the Bible. Thanks to brethren and sisters for gifts:—Cash, 1/6; a parcel from church, Pakenham; also from a sister, warm rugs and flannelette from Doncaster Benevolent Society.—L. Martin, Supt.

Next meeting of Executive will be held in the hall, Swanston-st., on December 4. Mrs. Forbes leads devotional exercises. Mrs. Baker will give a paper. All sisters welcome.

Home Mission Executive, Middle District of New Zealand.

At the present time we have two evangelists engaged in Home Mission work—Bro. Lionel Johnston at Palmerston North, and Bro. H. Grinstead in the Hutt and Petone Districts. The reports from these fields show that a steady work is being done. At Palmerston three have been added by faith and obedience, while at the Hutt and Petone churches several have been restored.

Our President, Bro. Vickery, in company with

Bro. Geo. Day, paid a flying visit to Levin, a township between Wellington and Palmerston North, and both were much impressed with the possibilities of the field. A golden opportunity is presented to us in this district. The Government industrial school, with 400 boys, is here located, and the superintendent would gladly allow the gospel to be preached on Sunday afternoons or evenings. We have a small church in this district, and the brethren are doing their best, but what is needed is an evangelist to labor with them.

We regret that the funds of the Executive are not in a state to allow a preacher being appointed, and so this field that is white unto harvest, must be passed by; in fact, instead of being able to go in for progressive work, the Executive, owing to its financial position, has been forced to tender Bro. Lionel Johnston three months' notice to terminate his engagement.

Bro. M. O. Johnston, of Vivian-st., has just concluded a special mission at Spring Grove. We are pleased to report nine additions. The sisters, under the auspices of the Sisters' Conference, held a rally at Petone on Oct. 28. Splendid reports from the sisters of the various churches were presented. The Petone sisters have been most energetic. Apart from the visiting of the sick and general work, they have raised the sum of £28, part of which has been paid toward reducing the building debt, and the balance to complete payments for a piano. We urge all sisters to become identified with the Sisters' Conference.

In conclusion we plead with the brethren to support Home Mission work to the very full, that as doors are opened we may be in a position to go in and take possession.

Obituary.

ADAMS.—The church at Warragul has sustained a loss in the death of Sister Adams, who died at her residence on Nov. 7. She, with her husband, came to Warragul district about eleven years ago. Although living some five or six miles out in the country, they were regular attendants at service. Some few years ago they sold their farm, and came to live in Warragul, when they became real live members of the church, always in attendance, ready and willing to do all they could for the Master's cause. We missed our late Bro. Adams, who was an officer for a long time, and now we miss our Sister Adams. May the incident remind us all of the uncertainty of this life and the need for being prepared for the Master's call.—R.W.J., Warragul, Vic.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

The following amounts were received from Nov. 1 to 16:—

Churches, per Collectors: Dunolly, per Sister Beasy, 11/9; Brunswick, per Bro. Donaldson, £3; Collingwood, 14/6; Stawell, per Bro. Peters, 15/4.

Individual Gifts: W. G. Harman, Kyneton, 10/-; T. E. Kent, North Melbourne, £1; Miss Streader, Middle Park, 5/-; Bro. and Sister Hayward, Swanston-st., £1.

Special Gifts for New Tent: Bro. and Sister T. W. Smith, Lygon-st., 10/6; "A Friend," £1 10/-; Mrs. D., 4/6; Bro. and Sister Hayward, Swanston-st., £1.

Mission Thankofferings: Horsham, 19/1; Montrose, £5/10/-; Echuca, £1/12/-.

Assisted Churches for Preachers' Support: Gordon, 5/-; Taradale, £3/9/4; Echuca, £3/5/-; Horsham, £6/5/8; Dunolly, £2/14/2; Stawell, £6 10/6; Pakenham, £3/5/-; Warragul, £1/19/6; Boort, £4/6/8; Kyneton, £2/14/2; Wonga Park, 10/10; Polkemmet, £10.

Churches for Student Helpers: Fitzroy, £1 1/8; Collingwood, £1/1/8.

Miscellaneous: Women's Conference Executive and Home Mission Committee, £16/10/10; Year Book Receipts, £1; Aged Evangelists' Trust, £4 6/8; Refund, L. A. Anderson's Ticket, 2/6.

Total, £88/11/10.

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From the Field—Continued.

after next Sunday, and will return to commence on full time work in January.—F.P., Nov. 22.

BET BET.—Last Sunday evening we had a good attendance at the gospel meeting, it being the last evening Bro. Anderson would be with us. We are sorry to lose our brother, who is very well liked. Bro. Sprigg, from the College of the Bible, is spending vacation in the district, and preached the gospel this evening.—G. A. Sewell, Nov. 15.

BRIM.—We had a splendid meeting last evening, our subject being "The Significance of Baptism." At the close a young lady confessed Christ, and, with the one who came forward last Lord's day, was baptised the same hour.—Nov. 16.

MIDDLE PARK.—We have just passed through a very successful anniversary season, with splendid meetings at all Sunday services and the mid-week demonstration. Bro. Moore, of Brighton, gave an uplifting address on the church, in the morning. H. Kingsbury favored the children with a talk they will not soon forget. Bro. Knott preached in the evening to a full house. Afternoon and evening the children sang special songs under the baton of Bro. Stappers, to whom we owe a special appreciation for the help he has rendered us. The Wednesday evening demonstration by the children was largely attended, and proved most enjoyable. During the evening a handsome gift was presented to Sister Beatrice Holden, our organist. The school is progressing favorably, and a number have recently joined the church. We have started a library with about 140 books, which is largely availed of.—J.S.M., Nov. 22.

STAWELL.—Recently I received a visit from a woman, who, in the isolation of a country home, has endeavored to be faithful to her Lord and Saviour. She was only in the town on a visit, and wished to be baptised that evening, as it would be her only chance before returning home. She told me that through reading the Word in the quiet of her own home her eyes were opened to its teaching regarding believer's baptism.—H. B. Robbins, Nov. 19.

FITZROY.—Our J.C.E. anniversary demonstration on the 14th was splendid. The Juniors did well. A. P. Wilson's address on "Baits" was appreciated. Last Lord's day two, baptised the previous week, were received into fellowship. Yesterday our Bible Class held a very successful picnic at Sandringham. To-day we had good meetings all day. One received by faith and baptism.—W.B., Nov. 22.

ST. ARNAUD.—We had a good meeting at last Endeavor; 17 present, with five new members enrolled. A. Hurren presided. The topic was "Love."—J.McC., Nov. 23.

BOORT.—There were good meetings to-day. In the morning we enjoyed the fellowship of Mrs. Marfleet, and L. Anderson delivered a helpful address. The kindergarten work is going ahead. Interest is still maintained in the gospel meetings.—A. T. Lacy, Nov. 22.

STAWELL.—There was a good attendance at the meeting yesterday. We are holding our Sunday School anniversary next Sunday, and picnic on Wednesday following.—W. J. Williams, Nov. 23.

HAWTHORN.—The choir held an enjoyable social last Saturday evening. Bro. Wholan addressed the church yesterday morning. Several strangers were present at the gospel meeting.—A. C. Rankine, Nov. 23.

CARLTON (Lygon-st.).—There was a nice gathering in the morning, including a number of visitors. We extended the right hand of fellowship to one baptised during the week. R. T. Pittman gave a thoughtful exhortation upon "Faith." The gospel service at night was well attended, when S. G. Griffith's theme was "Be sure your sins will find you out." Bro. Griffith has been invited to Launceston to take a part in the united mission which is being carried on by our Baptist friends and the Church of Christ. On Thursday evening Bro. Collins, from Paddington, N.S.W., was with us, and gave a much appreciated and helpful talk.—J.McC.

CASTLEMAINE.—We commenced a mission for spiritual development on Nov. 8, holding services each night except Saturday, until the 15th, last Lord's day. Bro. Clipstone was the missionary. There were encouraging attendances, and the mission proved a blessing in every way. Our brother's messages were heart-searching and helpful. Musical items by choir and male quartette helped to make the meeting bright and attractive. The Bible School held their picnic last Wednesday, the 18th, at Kyneton Gardens.—D.S., Nov. 23.

WARRNAMBOOL.—We had good meetings yesterday. This evening the members and friends tendered a social with the double object of celebrating the 21st birthday of Sister Nettie Jones, who is doing a good work as church organist and kindergarten leader, and of bidding godspeed to Bro. Harry Hardy, who leaves to-morrow for active service at the front. On behalf of the church Bro. Robb presented Sister Jones with a silver-backed brush and comb, and Bro. Jones presented Bro. Hardy with a morocco wallet and New Testament.—L.T., Nov. 23.

A Country Church.

Nestled in the hills, 11 miles east of Gawler and 25 miles north-east of Adelaide, lies the pretty little village of Williamstown. The nearest railway station is five miles away, and there is an air of quietness and seclusion that makes it restfully attractive to the visitor from the busy city. Sitting under the shade of a magnificent gum tree in one of its lovely gullies the other Sunday morning and listening to the almost absolute stillness my mind went back to the lines of childhood days:

"Morn amid the mountains;
Lovely solitude.
Gushing streams and fountains
Murmur God is good."

Unfortunately the "gushing streams and fountains" only existed in imagination, as the creeks have ceased to run owing to the drought, but the "lovely solitude" was there, and in the sweet peacefulness of the rustic glade and beautiful scenery it seemed to me that it must be easy to be good in Williamstown. But there is no Eden without its serpent, and I suppose that human nature is much the same in every place.

The little church dates back to August 27, 1893, when T. J. Gore organised the congregation at the opening of a small galvanised building holding about 50, but meetings were held some time prior to that. W. G. Pappin and R. Messner appear to have been the principal brethren. The former at the age of 84 still remains, hale and hearty, but the latter has gone home, his widow only tarrying "till the shadows are a little longer grown." These brethren, their wives and others, nine in all, were principally Baptists, but the study of the New Testament led them to adopt the more Scriptural position. There are now fifty-three names on the roll. The little building soon became too small, and the present stone structure was erected in 1900. It is about 35 x 20, with vestry at the rear. And attached to the vestry is a comfortable little room furnished as a bedroom and study for visiting preachers. I think this is about the only country chapel I have struck in my travels with this sensible provision. The inscription on the foundation stone is also unique: It contains merely the words "Jesus only. Feb., 1900." Surely a most fitting inscription. I have heard of four or more foundation stones being laid for one chapel, each inscribed with the name and titles of the person performing the ceremony. I understand it was proposed that Bro. Pappin's name should be on the stone, but he preferred the name of Jesus, and at the suggestion of Bro. Messner, the word "only" was added. I confess I like the idea. It harmonises so perfectly with our professed object: "that in all things he might have the pre-eminence."

A. Pascoe, of Kersbrook, is the preacher, and has been for the last five years. Kersbrook is about nine miles south, also in the Hills, and here for over half a century a Christian church has existed. It now has a membership of about 60.

About three years ago it was received into the Evangelistic Union of S.A. Bro. Pascoe receives support from both churches, and supplements this, in favorable seasons, by the produce of his little orchard. He and his excellent family are a tower of strength to the cause of primitive Christianity, and are much esteemed. I always enjoy fellowship with Bro. Pascoe.

The object of my visit was to help in the anniversary on November 1 and 2. As this is the great event of the year the church entered into it with that peculiar heartiness that characterises only country congregations. The morning service was well attended. Two or three things attracted my notice: The good brethren are evidently loyal to the old teaching: "When ye come together to eat, tarry one for another," and so we were several minutes late in starting. "When the hour was come they sat down," is another Scripture I would commend to our churches generally. The attitude in prayer was kneeling, which I think is not common in our churches. This is all right where the audience is small, the seats far apart, and the floor clean, but it might be found inadvisable where the movement would cause a little confusion, or the clothes get dusty. Still it is certainly an improvement on the lazy habit of sitting. In Scripture we read of standing, kneeling, and even falling prostrate in prayer, but I don't remember any case of sitting. We should not think in a normal state of health, of taking a seat in the presence of an earthly king. Williamstown is one of the very few South Australian churches which have not yet adopted the individual cups, but they use the organ, and it is softly played while the contribution is being taken up.

The Sunday School children had their innings in the afternoon, when 170, including fully sixty adults, were packed in the chapel, prizes were distributed, and an address given by the writer. The chapel was crowded again at night. The tea on Monday in the Council Hall was not largely attended, but the supper later on was well patronised, and there was a fine public meeting presided over by Bro. A. Bain, addresses being given by A. Pascoe and self. The choir was strengthened by several singers from Kersbrook, and a violin and cello played by two of the Misses Pascoe. A number of selections from Calvary's Praises were rendered, and pieces by the children, with solo and duets. Altogether we had a good time.—D. A. Ewers.

Here and There

W. W. Davey Fund.—Thankfully received from "Friend," 10/6.

Sunday and Monday, November 29 and 30, national days of prayer for missions.

Miss Tilley expects to reach Melbourne on Saturday next, 28th inst., from Queensland.

Will Bible School secretaries kindly forward Children's Day offerings at once to their State F.M. officials?

Remember the 6th of December, Church Extension Sunday in S.A. Let every church in the State take up an offering.

Last week's Victorian Home Mission notes should have included one addition at Maryborough, bringing the total for October to 40.

This last summer in China, Miss Tonkin says, has been the hottest known for forty years. Despite this fact, Miss Tonkin is well and hard at work.

S. G. Griffith left Melbourne on Monday for Launceston, where for a few days he will assist in the united mission conducted by Messrs. Swain and Jeffs.

The books of the Foreign Christian Missionary Society of our U.S.A. brethren, whose financial year has just closed, show a gain of 16242 over last year's record.

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Daily Readings.

The care of the churches. 2 Cor. 11: 23-33.

A solemn charge. 2 Tim. 4: 1-8.

Robber, Hireling, Shepherd. John 10: 1-15.

A preacher's fears. Gal. 4: 9-20.

Watching for souls. Acts 20: 17-35; Heb. 13: 17-25.

Ruling his own household. 1 Tim. 3: 1-13.

Topic.—Sharing the Preacher's Joys and Cares.

Phil. 1: 1-11; 1 Thess. 2: 13-20.

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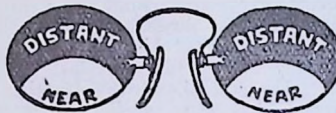
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