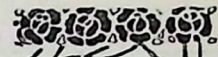




# The Australian CHRISTIAN



Vol. XVII., No. 48.

Thursday, December 3, 1914.

## Condemning the World.

Noah is revealed to us in the Scriptures as a righteous man and as a "preacher of righteousness." It is a happy circumstance when these things are conjoined. We have known some who would much rather preach righteousness than be righteous, while there are many who are themselves righteous, but are not so ready to preach as is desirable.

In Noah's day the iniquity of men cried to heaven for vengeance, and in his wisdom God determined to allow the world a fresh start. "If there had not been so deep a deluge of sin, there had been none of the waters." A righteous seed was preserved for the continued life of men and the carrying out of the divine purpose.

In the letter to the Hebrews appears this interesting word regarding our common ancestor: "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." That is a striking phrase—he "condemned the world." God had done this, too, having decreed the extermination of the wicked race; but how did Noah do it?

Since Peter significantly calls Noah a preacher, it may well be that the patriarch went on an itinerary, and setting forth the purpose of Jehovah called the people to repentance. If so, he was perhaps one of the most faithful preachers who ever lived. He was also, as men would count, one of the least successful. No church would tolerate a preacher who after many years of gospel proclamation could report but seven converts, and these of his own family. Few preachers could keep on giving the message under such discouraging circumstances. Yet we know that Noah pleased God by his faithfulness.

From the Epistle to the Hebrews, however, we would not gather that Noah's condemnation of the world was accomplished by oral preaching. It was by his faith, manifested in his building of the ark in obedi-

ence to the will of God, that he "condemned the world." His trust in the Lord showed up clearly against the dark background of the world's unbelief. His godly life was a rebuke of the sins of men. Every tree felled, every blow of axe or hammer, was a proclamation of his faith in God and in the fulfilment of the divine word.

A lesson of perennial need and importance to us is contained in this inspired comment on Noah's work and method. The particular task may vary, but our work is akin to that of the Old Testament worthy. The world yet lies in sin, and it is ours to be preachers of righteousness and to call it back to God; ours to bring to it a message which may be a message either of hope or of doom. We, too, may condemn the world. It will be well for us to adopt the old-fashioned but divinely approved method. When we see men err in doctrine or in life, we are apt to start on a scolding crusade, and when we get a reception according to our deserts call it suffering for righteousness' sake. Thus did not Noah to the people of old. When he spoke of righteousness, every hearer knew that he was righteous. Even without words he witnessed for God; his "hand taught them" as much as his tongue. We shall more effectively condemn sin and lead to righteousness if we let our godly and obedient lives do the preaching for us. The uttered truth condemns the lie; every pure life preaches against vice; honesty witnesses against fraud, and sobriety rebukes drunkenness. Presented good and truth will gain the victory over error and evil. We may to a large extent dispense with tirades, when we sufficiently live the truth.

It has to be thankfully acknowledged that we are learning the value of the old-time method, while we are hailing it as a new discovery. What is our talk of positive teaching and constructive work but a plea for a Scriptural principle? Merely destructive work helps no one. It is of little use to tell a man that he is wrong; he wishes to know what is right. Error will be superseded by truth. We need not everlastingly proclaim that others' views are unscriptural; let us give them the "truth in love,"

and that truth will do its own work. The surest way to eliminate the darkness is to admit light. Perhaps the best way for us to condemn sectarianism is to let the religious world see the adequacy of the plea we make as seen in the spirit of love and unity that characterises our congregations. Righteousness wrought and preached by righteous men will yield the success which brings divine approval.

Noah's faith and method were vindicated. The obloquy and jeering which were his inevitable portion from the antediluvian wits passed with the deluge which overwhelmed the unbelieving world. He who seemed to be in a hopeless minority was seen to be in the right and with God. Our work is not likely to be so apparently a failure as Noah's was. We are being continually encouraged with the evidence that men are ceasing to do evil and learning to do well. But even should this evidence be lacking, it would be our duty still by faithful living and faithful preaching to tell our fellows the message of God, and faithfulness fulfils a command and can claim a promise which success can not.

Many Christian folk would consider that we should now give special heed to the "days of Noah," and to the lessons which our Lord draws from them. Apathy and unconcern such as these with which the world received the message of the preacher of righteousness are said by the Saviour to be expected by preachers in the last days: "As were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man." Men ask now, as doubtless they inquired of Noah with reference to the flood. Where is the promise of the coming? Whether or not they are right who see in the present state of the world signs of the near approach of our Lord, it is well that in act and word we show our belief in the promise. May it be that by our faith in this as in all the rest of God's Word we condemn the unbelief of the world.



## Editorial Notes

### "This Cursed Militarism."

F. G. Spurr, writing in the "Australian Baptist," from London, about "this cursed militarism," says, "Let Britain and Australian beware of it, and refuse to transfer to their soil the yoke that has broken the neck of Germany. This war ought to end war. It should result in a complete disarmament all round. The world now sees what war means, what soldiering means, what militarism means. The world should resolve that never again shall the military spirit rule mankind. And in this resolve the world must be led by the church. The time for Christian leadership has come." If the result of the war is the establishment of a permanent peace, and in order to that the disarmament of the nations, it will not have been in vain. If the men and money which have been for years devoted to preparation for war can but be released in future for the advancement instead of the destruction of humanity we shall have learned well the lessons of this awful conflict.

### A Remarkable Paradox.

Ours is an age of art and science, an age of discovery and invention, an age of educational progress and intellectual enlightenment. But all the wealth of scientific knowledge and inventive ingenuity is concentrated on efforts to develop primitive savagery. It is a remarkable paradox that the highest culture of the day should be devoted to the evolution of the vilest and most bloodthirsty instincts of humanity. The keenest intellects find their greatest delight in debasing their heaven-given faculties to the cultivation of the most exquisite art of wholesale murder. The noblest talents of born leaders find no higher outlet than that of directing the energies of others in the destruction of their fellows. And so extremes meet, for brains beget barbarism. All this but verifies the contention that intellectual power unless directed by the teachings of Christ becomes a menace to the human race. The gospel of force must give place to the gospel of love, and militarism to brotherhood, but this can never be until our intellects are dominated by the doctrine of the Nazarene.

### Congregationalism.

For some reason Congregationalism does not make the progress of most Protestant bodies. In the United States, according to their official Year Book for 1914, there was last year a net increase of but 32 churches and 7177 members, and the present membership is 750,193. Of 6066 ministers, 2043 are without churches, and 1067 of the 6064 churches are without ministers. The additions by confession reached 34,294, and this is regarded as one of the most cheering facts in the report, and yet the fact remains

that in 1937 churches no new members were reported. The great purpose of a church is to win souls, and when we find a third of the congregations reporting not a single conversion, the position is decidedly serious. In Australia, Congregationalism is represented by many able ministers, but as in America, is steadily falling behind compared with other communions. The "Congregationalist" of the United States thinks that "The two things which Congregationalism to-day needs most of all are, first, a larger measure of competent supervision and greater strategy in leadership; and in the second place, more persistent evangelistic zeal." In the face of the fact of so few conversions we should be inclined to reverse the order of these two great needs. Evangelistic aggressiveness is, to our mind, the more important. We have noticed a tendency among some Congregationalists to attribute their relatively slow progress to their church polity, but as the principle of independent church government is the same in the Baptist churches and churches of Christ, this explanation appears unsatisfactory. The chief weakness, we doubt not, consists in the frequent substitution of religious lectures and essays for the simple gospel of the New Testament. Unitarianism, which eliminates the doctrine of a crucified Redeemer, has no converting power, and in proportion as the old gospel that "Christ died for our sins according to the Scriptures," is ignored or neglected in other bodies, there will be a corresponding lack of conversions. Experience confirms what the Scripture declares, that the gospel, and nothing else, "is the power of God unto salvation."

### Pastors and Ministers.

By what designation should the men who devote their lives to the work of the gospel in churches of Christ be generally known? At one time the universal term was evangelist. Of late the word pastor is being largely adopted, and minister is equally common. In American churches minister is the most popular, though pastor is widely used, evangelist generally being accepted as indicating a preacher who travels around holding gospel missions. Strictly speaking, a minister is simply a servant, and every preacher should certainly be a "minister of Jesus Christ," but so should every other Christian. The Anglicised "deacon" means minister, and all deacons are scripturally and technically ministers. It seems, therefore, hardly correct to distinguish the "minister" from the "deacons" of a congregation. The same objection lies against pastor, as in the New Testament that word is used interchangeably with elder and overseer, or bishop. This being so, it is manifestly unscriptural to make a distinction between the "pastor" and the "elders." It can be urged with force that as the preacher does the most of the shepherding of the flock, he is in fact the pastor, and therefore has a right to the name. But as a people pleading for the adoption of Bible names for Bible things should we recognise the unscriptural practice of one man doing the pastoral work?

Would it not be better to contend for the elders attending to their pastoral duties? And will the restriction of the term to one man be calculated to advance the "restoration of the ancient order of things" in this respect? In some bodies, the Baptists, for example, "pastors" are regarded as inferior to regular "ministers" who have the honor of attaching "Rev." to their names, whilst home missionaries and other unordained preachers are only pastors. The general use of pastor as applied to our preachers might convey to the public the idea that they form a sort of inferior order of Baptist clergy, especially as churches of Christ are often confounded with Baptist churches. We confess we have not much sympathy with the designation of either minister or pastor as appropriate designations when used in an unscriptural sense to distinguish the preacher from other church workers.

### Evangelists and Preachers.

A preacher of the gospel is certainly an evangelist, and when he devotes his time to this work, we see no valid reason why he should not be so called. It may be objected that so much of his time being spent in pastoral work, he should be called a pastor, and we recognise the pertinence of this argument. But since the proclamation of the evangel is the chief work of the church of God, it should be appropriate to designate the preacher as the mouthpiece of the church accordingly. The great work of every church is to spread the gospel and to save men. This is her principal object in supporting preachers, and while the care of the flock is not to be neglected, this is scripturally rather the work of men appointed for this very purpose, of whom by divine wisdom there were several in each congregation. It may be difficult, and indeed impossible in practical life to sharply draw the line between the work of pastors and evangelists, but that the chief work of the former was to feed the flock, and of the latter to preach the gospel, is beyond question. It is singular that most of the names used to denote official workers in the churches are simply Anglicised words. The Latin pastors and ministers in plain English are shepherds and servants, while the Greek bishops, deacons and evangelists are English overseers, servants and preachers of the gospel. How would it do if instead of evangelists we simply called our proclaimers preachers? Why not?

No answer comes to those who pray,  
Then idly stand  
And wait for stones to roll away  
At God's command.  
He will not break the binding cords  
Upon us laid  
If we depend on pleading words,  
And do not aid.  
When hands are idle, words are vain  
To move the stone;  
An aiding angel would disdain  
To work alone;  
But he who prayeth and is strong  
In faith and deed,  
And toileth earnestly, ere long  
He will succeed. —Selected.



## Foreign Missions.

### "Business as Usual."

J. I. Mudford.

"I hope the Foreign Missionary offerings are not falling off on account of the war. The effects are being felt in every direction, so it would not be surprising if the missionary collections amounted to less." This, from a sister who, through our committee, supports her own native teacher on the foreign field, expresses the desire of many another as well. The anxiety expressed is not unwarranted. Calls of national patriotism, reduction of income, the increased cost of living—these, combined with the prevailing uneasy feeling that "one hardly knows what is ahead," may rob the kingdom of God, not only of much money, but of much of the prayer and sympathetic interest which are indispensable to its progress.

### "Irreligious solicitude."

There is, however, such a thing as an "irreligious solicitude" on behalf of Christ's kingdom. God is not bankrupt. It is surely apparent to all that if the divine resources were inexhaustible in July last, "before the lid of hell was lifted off," they are none the less so in December. There are still the never-failing "riches in glory" to draw upon. Our greater Joseph has his storehouses filled for times of spiritual famine. Perhaps we need the remonstrance of Jacob: "Why do ye look one upon another"—in perplexity and indecision? Prayer is the divine link between human impotence and divine omnipotence. Let us therefore pray.

### "Business as usual."

The British Government has appealed to the nation to take these words, as far as possible, as its motto for the present crisis. Britain has, by her "English methodical persistence" in her time of stress, won the admiration of the neutral world. We must, like our Master, look upon our mission work as "our Father's business." *This work must, therefore, at all costs go on.*

### Signs of encouragement.

These, truth to tell, are not lacking. The Hospital Sunday collections in Melbourne for this year created a new record. Our own Children's Day offerings have in many cases been most encouraging. It was in one of the blackest hours in British history that the great Bible Society had its birth. "Britain was in the thick of a life-and-death conflict for her independence, her very existence. In 1804 the country was living in daily dread of invasion; 3 per cent. stock fell to 54½, and the price of the quarter loaf was 1¼. . . . Yet under such gloomy and menacing war-clouds the Bible Society came into being."

"It is well to remember," says the International Review of Missions, "that the material fortunes of missionary work are not bound up with outward national prosperity.

Missionary societies can prove from their records that in periods of national crisis their incomes have increased instead of diminished. A number of the larger British Missionary Societies had their birth amid the convulsions of the French Revolution and the Napoleonic wars. It is often in days of adversity that men's hearts are most open to the claims of the eternal, and that they are found most ready to give largely to the work of God. The present need cannot be met except through unwonted sacrifices. But by the grace of God these sacrifices can be made."

### The First-Fruits of Maewo.

After arriving at Nduindui last month, I heard that the mail was coming from Vila by a French steamer, which was not expected at Oba for a fortnight from that date. Consequently I did not wait. However, some Nduindui boys were over here in their boat over a week ago, and they brought my mail, which had safely arrived on Oba.

The work here is making progress. For some months past the teachers and I have been holding special meetings for natives who wished to become Christians, and on September 30 I had the privilege of baptising thirty-two of these. As Bren. Filmer and Waters knew some time ago that I was expecting to baptise these in the near future, they were both here for the occasion; also some natives from Pentecost. Hence we were privileged to hear addresses from missionaries and teachers. I think the converts understand the step they have taken, but of course they will need very careful watching and teaching. These people are so helpless against temptation. Six different villages are represented amongst the converts, so they will have opportunities of letting their light shine, and I feel sure that the disciples in Australia will remember these young Christians in prayer.

Since my last report was written there have been some changes amongst the teachers. It is almost a year since the first teachers from Pentecost arrived. The two of these who still remain wish to return this month. Frequent changes are not desirable, but it is fortunate that teachers are willing to come, although only for a year. Had these not come, the work would not have made the progress it has. Until some of the Maewoans are competent to teach I must be satisfied to have the changes, and thankful if others are willing to come and carry on the work. The two who are about to return have done good work.

As all the inhabitants of Nakora went to the other side of the island some weeks ago, and manifested other signs of not desiring a school, I decided to discontinue there. I was very doubtful about the place in the first instance, and decided to send a teacher there only because he was so eager for it. David and his wife are now at Lambatvou, getting in touch with the people there, so

that they will be ready to carry on the work after Moses Tabisut leaves.

Around Baitiavol and Lokolokoluk some of the heathen are making a little opposition, and I'm thankful that Jonah is one of the strongest teachers on the island. Although he is younger than Andrew, he assists the latter, and does much towards keeping him straight. I think it probable that the opposition will eventually be broken down by faithful effort.

In my Oban district there is not much sign of progress at present. Heathen are fairly numerous. The other day when walking through the bush I met twenty heathen who, although they will not come to the schools, were willing to listen to the message in the open air. I pray and trust that in time the Lord's work will prosper in that district also.

I trust that the much-needed rain has fallen in Australia, and pray that God's rich blessing is continually resting upon all his people in that fair land.—A. B. Chappell, Maewo, New Hebrides, Oct. 27, 1914.

### Letter from Miss Thompson.

We are having nice cool mornings and nights now. I had hoped, as I said before, to have spent two or three years longer here, but I still have some miserable turns, and the missionaries here think it would be much wiser for me to have a thorough change and rest.

One of our English members has been, with the help of others, getting up a box for the soldiers. Now she is getting another ready for the Hindustani soldiers, and we have been able to help a little. It would astonish one to hear the accounts of what is going on in Europe. Many a time in the homes lately a good part of my time has been spent in explaining matters. One morning, in six houses I visited, I found men in all but one, who wanted to talk about the war. In some houses the women went into another room, and listened as well as they could.

Sarubai's daughter is still ill, but she has gone for a change, so her mother has been able to do some work lately. Shardabai fell and injured herself, so she has not been able to work. Bro. Shah is out in the villages again. His wife is helping us out in the girls' school, as three of the teachers have been ill. Otherwise our work has been much as usual. With Christian love,—Mary Thompson, Harda, C.P., India, Oct. 26.

### Dr. Morrison's Testimony.

Dr. Morrison, lately the well-known special correspondent in China of "The Times" newspaper, and now the Financial Adviser of the Chinese Republic, says:—

"I think it only fair to say that the good name which Englishmen possess in China—a name for straightforwardness and honesty—is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries living in the land."



# That Nazarene: He is the Christ!

Part III. *Concluded.*

W. J. Way.

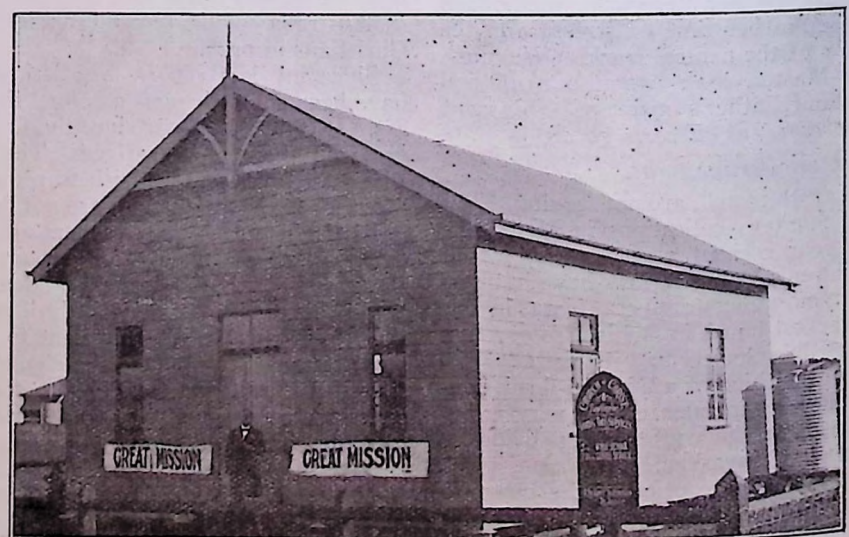
He said he would rise again. I craved intense he would. His words I could not doubt, though their import I but dimly understood. He must come again, or I must perish, gnawed by insatiable desire. I ate no bread and my couch I did forsake, for slumber from my eyes had fled. I felt he could not lie. His last words were deep incised within my mind, they strove within my heart, for in his unique voice my soul did scent the eternal life. I saw, I heard, I craved for One—that Nazarene—transcendent Nazarene. His name was as a flavor to my soul, radiance to my mind, and hope in him did augur continuance of life. He filled my vision and my hope. "He'll rise again," irresistibly my soul did cry, "He'll rise again triumphantly, the Roman guard he'll vanquish, and no less the granite tie." I lingered days to see that incomparable Being grapple with death's relentless mystery. It seemed a vast eternity. Near his sepulchre I loitered and hid amongst the rocks and shrubs. A spell inscrutable of love and hope bound me to the spot. I could not keep away. My eyes turned to where that Nazarene quiescent lay: conquest had lost its tragic charm and all ambitions prostrate lay.

If he should ne'er come again, life can have no charm, hope (there is none) hath no foundation, and the future—mystic, trackless, future without interpretation. If he ne'er come again the universe must ache—forever ache with pain, for that unrivalled Nazarene alone can make life's irritating tenure plain. 'Twas thus I felt, as toward his sepulchre anon in tears I knelt again. The watch was there, and all was still—so still, I thought I heard creation sob—so still that e'en nature, as though anticipating some unparalleled event was awed to silence. Silence! seemed to whisper the watching stars above and the universe around. Silence, spectral silence crept o'er the bosom of the ground. The hour most important the universe has ever known—that hour portentous, nearest the third day's freighted dawn. Heaven watched, angels watched with men, and so watched the Spirit of Creation then—nervous, rapt, intense. Men's hate, apostacy, and the depths of Satan lay in the scale huge and grim, against his promise to rise again. Yea, experience, too, and science defied his word. For who till then, of resurrection or immortality had ever dreamed or heard? The eyes of worlds, dominions, thrones, were focussed where that Nazarene was fast interred. Suspended on his next move trembled the destiny of unnumbered millions—yea, all the millions of Adam's sin-cursed race I watched, and with stress of soul looked toward his tomb, surely expect-

ing that Galilean again would come. I held my breath ('twas hard to breathe); a clammy vapor o'erspread my brow, my eyes were like to leap from out their sockets; my skin tightened o'er my form, and inner flesh nestled to its bony frame. And then—a sound—a heavy seismic sound, as though some mass so huge, had shuffled to some lower ground. It shook my hiding place. Then a light—a form—a face—a face divine, exquisite, pre-eminence of grace. A face in which Jehovah's multi-attributes shone forth full orb'd, all radiant sun; deep as the thoughts of God, or where the seven holy lamps eternal burn, to light the Universe, mysterious, unfathomed urn. And in that light I several forms did most clearly see on either side, and from the midst that blessed Nazarene full gazed at me. I fell upon my face and all but died with thrilling ecstasy, crying, "'Tis he; 'tis he, that mighty Nazarene, who some days past was crucified." And lo, each pierced hand and foot was there a glowing sun, no less his brow, likewise his side. Then, I heard sounds seraphic, carolling round, the heavens full of music living and profound. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory?" Then I could no longer hold but shouted with the heavenly choir, "The Lord strong and mighty in battle, he is the King of glory." But oh, that face, my Perpetua, from which the sun rolled back, creeping into space, lost in the superior

glory of that risen Nazarene. 'Twas not the light of eve or noon or morn, but that light eternal—light of life in which creation first was born. In that light and love from which most surely all things first did come, I stood a man of guilt, and tremblingly alone. But, oh, that fact! What pen or tongue can adequately portray? It beamed love in tender fulness on my soul, and I had power to pray. 'Twas light and life and love—yea, Almighty God beside; but there, I hold, I cannot competently describe. I wept aloud and cried, Oh, God, Most High! I am unclean, undone, have mercy or I die. 'Twas he, that risen Nazarene, who heard my plaintive cry. I saw, I felt my all had been on him laid, and lo, with that triumphant Nazarene, I too had risen from the dead. Light shone in and love, and power, and in that vital energy divine I live in Christ this very hour. I felt, I heard, I saw as ne'er before I'd seen, as if forsooth, a resurrection to everything had been. Since then I've heard of him who near Damascus fell, when light above the sun shone in—revealed his heart of hell; then made him anew, in answer to his prayer, "Lord, what would'st thou have me to do?" Thus has it been with me. O my Perpetua, that risen Christ, that Nazarene, with ecstatic joy, I recommend to thee. I do not dream, my Perpetua, I am not mad, I know—I feel—I've seen; but one thing makes me sad: that so few men crave to see that incomparable Nazarene as seen and loved by me. This record, so desultory, does not—cannot my soul suffice; but I leave it there, my Perpetua; I live in faith and love, and swear once, swear twice—yea, thrice, that Galilean—"My Lord, my God," that Galilean is Christ.

[Two former articles under the above heading appeared some months ago. This concluding part has just come to hand. Though late, we publish it in order to complete the series.—Ed.]



Hawthorne Chapel, Queensland.

Photo by Ernest Suchting.

Built in one day, Nov. 14, 1914. Commenced 5 a.m. Finished, 8 p.m.



## Hawthorne, Q., Chapel in a Day

The above heading has appeared frequently of late in the "Australian Christian" as an object to be reached, but in this issue it signifies an accomplished fact. Readers of the "Australian Christian" are familiar with the genesis of our work at Hawthorne, a suburb of Brisbane. The names of Bren. R. Haigh, W. Huntley, and S. Trudgian are closely associated with that of the writer in the planting and development of the splendid Bible School, and subsequent gospel services at Hawthorne.



W. H. Nightingale.

When tidings of the owner's intention to close the Hawthorne Hall reached the Brisbane church, the idea of erecting a church building in a day was suggested, and the following committee appointed: A. Keddie, architect and builder; W. V. Mills, treasurer, and W. H. Nightingale, organiser. About three months' time sufficed to secure the land on a good street in the centre of Hawthorne, prepare the plans for building, get the volunteer workmen, and raise the major portion of the necessary funds for the project.

Saturday, November 14, was the day set apart for the effort. It will long be remembered in Hawthorne. The day dawned cloudy and dull, but cleared later to beautiful sunshine and soft breezes. F. Stubbin, of Boonah, and brother, were on the scene at daylight. They were followed in quick succession by others, and in a very short space of time the spot selected was a veritable hive of industry. A. Keddie took control, assisted by W. Chalmers, T. Byrne, F. Enchelmaier, J. Swan and H. Morton. People in the district were rudely awakened by the noise of hammers, and the whirr of saws, boring, chiselling, etc. Some of them quickly gathered in evident amazement at the lightning-like rapidity with which the men worked and the timber assumed shape.

About 6.30 a.m. the committee of lady workers arrived, under the direction of Mrs. Nightingale, and immediately set to work preparing breakfast. The State mission tent, tables, etc., were quickly erected,

and the ladies took charge. By 8.15 over 50 workers had enjoyed the appetising repast of eggs and bacon, and were back at work with greater enthusiasm than ever. Throughout the day luncheon and meals were served at frequent intervals. The ladies did their part well, and thus contributed in a large measure to the success achieved.

Cheers went up as the frames of the walls were lifted into position, and the building began to take shape. At 2 p.m. the walls were sufficiently boarded to enable the painters to make a start. The plumbers were busy also preparing spouting, etc., while a number of workers under the direction of Bro. W. Suchting were erecting the fence around the property. Crowds of interested spectators gathered during the afternoon to watch proceedings. Bro. E. Suchting took a number of photos. during the day. A start was made with the roofing iron about 4 p.m., and by 7 the building to all intents and purposes was completed. A few of the workers remained in order to put on some finishing touches, sweep out, and arrange the seats, until we sang the doxology and pronounced the benediction at 10 o'clock. It was fitting that we should lift our voices in united praise to God for all his blessing toward us at the close of such a successful day.

I cannot conclude without a word of thanks to the warm-hearted friends throughout the State who have responded

so liberally in the matter of finance. Only about £27 are needed to balance all expenditure; to the great body of workers, over 100, men and women who came from near and far, and toiled so heroically; to Bro. Keddie, who so ably led the forces to victory, and to all who helped in any way to build a house for the Lord at Hawthorne.

The services on the Lord's day were particularly inspiring, as we gathered for the first time in the new building to fulfil the Saviour's request, to speak to the 150 young people at 3 p.m., and to the great crowd that packed the building at night.—W. H. Nightingale.

### "Statistics Prove."

"Statistics prove" so many things—  
The size of towns, the height of kings.  
The age of children in the schools,  
The skull development of fools;  
The salaries that parsons get,  
The number of abodes to let,  
The wealth of lucky millionaires,  
The price of hens and mining shares;  
All things below, and things above,  
It seems to me, "statistics prove."

But, no! Statistics never yet  
Appraised a single violet,  
Measured the glances of an eye,  
Or probed the sorrows of a sigh.  
Statistics never caught the gleam  
That dances on a meadow stream.  
Or weighed the anthem of a bird  
In forest aisles devoutly heard;  
Statistics never proved a soul  
In high or low, in part, or whole;  
Sin, beauty, passion, honor, love—  
How much statistics cannot prove!  
—Amos R. Wells.



Photo by Ernest Suchting.

Workers in connection with the Hawthorne Building.



# The War a Great Moral Opportunity.

## An Editor's Dream.

Professor L. P. Jacks, the Editor of the "Hibbert Journal," in the October issue writes thus of the war:—

"Is it a foolish dream, that each nation will emerge from the trial, shattered it may be as to the artificial mechanism of its social life, but made whole in spirit by the healing of internal divisions and by a new birth of confidence between man and man? And may we not hope that when the time of settlement comes some great and generous mind will gain control of the situation—perhaps the mind of England or of a statesman who can interpret the soul of its people—and base the terms of peace on the mutual respect of nations for each other's rights?"

### What a victory!

"What a victory for civilisation that would be! This at all events is what we should keep in mind and work for, *even in the day of wrath*: nothing less will compensate the world for the awful price it has to pay. Should it be attained—and there is no reason why it should not be—a new era will dawn, marked by the passing away of that dark cloud of misgiving and fear, the influence of which on all that contributes to the worth of life has wrought so fatally in modern civilisation—how fatally we shall never know until it has gone for ever and made place for its opposite. There is nothing to guarantee such a result: at the same time there is nothing to render it impossible.

### A greater good beyond.

"Having regard to all the circumstances under which this war has been forced upon us, *I cannot doubt that it may be converted into a great moral opportunity*. All evils are ideally capable of being so converted; but how to effect this is not always easy to see. In the present case, however, the mind passes readily to the thought of a greater good beyond. If the nation plays its part in a spirit of thoroughgoing self-devotion, the evils of the war will not indeed be diminished, but they will become its secondary feature.

"*The primary feature will be the reawakening of the moral consciousness of the people*. That the character of the British people will be profoundly affected no one can doubt. It rests with us who are now alive to determine what the influence shall be. Our duty is so to meet this trial that the memory of it will nerve the moral forces of our posterity for all time to come. This, I confidently believe, is what will happen. We shall develop a new seriousness. Our social life will emerge into a better climate. Luxury, frivolity, and class selfishness will receive a check. An atmosphere will arise which the disloyal spirit cannot breathe. Stern necessities will have taught us that the State is an object of service for all, and not an instrument of gain for sectional interests.

"We shall have a deeper faith in the 'good-will of our fellows, and the sense of security, of late so fatally undermined, will be established on a firmer basis. We shall attach less importance to mere organisation and more to the great instincts which are the foundations of society. There will be more confidence of man in man, and of nation in nation; even those who are now enemies may become friends through the heroism of either side.

### Some gains.

"A thousand sophistries will have withered; the audience of the mountebank will be thinned, quacks will find a slacker market for their wares, and many paid agitators will be out of work. We shall all know better than before what it is to have a man's part to play in the world. Our intelligence will be broadened, and that to a degree which no 'system of education' could ever compass; we shall have learnt the things that matter. Our religion also will be less voluble and more sincere; we shall have seen something of the terrors of the Lord."

## "The Argus" on Preachers and Their Work.

When "The Argus" undertakes to defend preachers against the criticism of a preacher, one may naturally ask, "Is Saul among the prophets?" In last Saturday's issue, the Melbourne daily has a leader based on the description which Mr. Tonge, an Anglican preacher, gave of his fellow-clergy as "dull and uninspiring." The "Argus" writer says some excellent things. We give the closing portion of his article:

"The truth seems to be that there are many factors to be considered in estimating the influence which a church has on its people. There is the preaching, which is only one factor, though a very strong one. Then there is the pastoral work, which is even a stronger factor than the preaching, and depends on the personality of the parish priest. Then there is what may be called the 'power of the altar.' This, which is the strongest factor of all, is the feeling the people have of the divine presence in their act of public worship. Their church is the house of God, their worship is the worship of God, their minister is 'God's man' in their midst officiating in the things of God, and the people cling to the public worship because therein they have a certain communion with God. There is another factor, in the social activities of the congregation. Some congregations are small hives of incessant social gatherings and clubs and meetings; and it is this factor which seems to hold the young people most, especially in this new and restless land. Then another factor is the mere denominational loyalty, which is

most strongly felt when a people are a small folk amid a large majority of alien minds. The minority feel they are fighting for a principle, and so they cling together to preserve their principle from being destroyed. . . . All the factors count in the process, and it is a mistake to lay too much stress on the mere preaching, as if that alone counted.

"One thing should be noted about the life and work of the church in Australia. If there seems to be a certain failure or decadence in the religious life of the people, if the ministrations of their priesthood tend to become 'dull and uninspiring,' it is probably more the fault of the laity than of the clergy. The more the lives of the clergy are examined, the more one is astonished at their devotion and self-denial, their industry and faithfulness. It must be a tremendous sacrifice for any man of ability and energy to enter the ranks of the Christian ministry—a sacrifice which is possible only to the most conscientious and the most intensely religious natures. Any weak or selfish man must shrink from it. Those men who are the officers in the Christian army are worthy of the admiration of the whole people. But a campaign cannot be won by the officers alone. Unless the people as a whole take their share in 'active service' the Christian church must fail in its warfare. What is needed is to rouse the people, not to find fault with the ministry."

## The Bible and War.

The Council of the Bible Crusade in England has published a poster reminding readers that in the greatest days of British conquest the victories were ascribed, both by commanders and Parliament, to God, and calling for a recognition of the fact that to-day we equally need God's help. It reads: "Loyalty to the king is good; loyalty to the King of kings is better.

"Fear God. Honor the king.

"The battle is not yours, but God's.

"The Bible, which is the Word of God, exhorts every one of us to

"Remember the Lord, which is great and terrible" (Neh. 4: 14).

"He shall judge among the nations" (Isa. 2: 4).

"Say among the nations, The Lord reigneth!" (1 Chron. 16: 31).

"Our Lord Jesus Christ . . . is the blessed and only Potentate, the king of kings and Lord of lords" (1 Tim. 6: 14, 15).

"The Lord is our King for ever and ever" (Psa. 10: 16).

"In righteousness he doth judge and make war" (Rev. 10: 11).

"Through God we shall do valiantly: for he it is that shall tread down our enemies!" (Psalm 60: 12).

"Victory is of the Lord" (Prov. 21: 31, marg.).

"Remember this, and show yourselves men" (Isa. 46: 8).

The poster is supplied to friends who will post it in their neighborhoods, or in the form of handbills for general distribution.



# The Ascension.

Sunday School Lesson for December 20, Luke 24: 50-53; Acts 1: 1-11.

Horace Kingsbury.

In the reading from the Book of Acts we find the world-wide missionary enterprise once more emphasised by the risen Lord. "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses *both* in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." Let the Home Missionary enthusiast notice the repeated "and," and the Foreign Missionary enthusiast notice the important "both." The sympathies of Jesus are neither *Home* missionary nor *Foreign* missionary, but *Missionary*. The power-full disciples are to be witnesses of the ascended Christ—not only to *see* him go back into the glory, but also to *testify* to his finished work, and to proclaim up and down the world the good news of salvation through him.

## The greatest faith in the world.

Dr. Alexander McKenzie writes: These men who for a few months had walked with him and learned of him—by these his work and word were to be preserved and extended till every man should hear of him. They knew him, and they were ready to do anything at his bidding. He knew them and he trusted all to them. I think this is the largest instance of faith in the history of the world. If they failed him, his cause was at an end. The cross would be the headstone at its grave. He knew they would not fail him, for his love held their hearts. I think of Nelson's signal as the battle of Trafalgar was to begin—"England confides that every man will do his duty." "I have no signal for confides," the officer said, "May I not say expects?" Nelson consented, but his own word was the better, with more heart in it, "England confides." The words express as well as words can, fittingly, beautifully, the thought of Christ when his hour had come. He confided that every man would do his duty. Every man did. It is a testimony to them, but even more to him.

## "He is counting on us."

Mr. S. D. Gordon, writing in "Prayer Changes Things," imagines a conversation between Christ and the Angel Gabriel, soon after the Ascension. Gabriel says, "Master, you died for the whole world, did you not?" "Yes." "You must have suffered very much." "Aye, Gabriel, I cannot talk about that even to you; it goes too deep." "And do they all know about it down there?" "Oh, no; just a little handful in Syria know about it thus far." "Well, Master, what plan have you made to tell the world that you died for them?" And the Master is supposed to reply: "I asked Peter, and James, and John, and some more of them down there, just to go and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and still others beyond, till the last man in the farthest reach has

heard the story, and has been caught, thrilled, and thrall'd by the power of it."

But Gabriel looks as if he could see difficulty in the Master's plan. And he says: "Yes, but, Master, suppose, after awhile, Peter forgets. Suppose John loses his enthusiasm, and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy about things, some of them good things—church things, may be—suppose they get so busy that they do not tell the others, what then?"

And back came that quiet voice of the Lord Jesus. He says: "Gabriel, I haven't made any other plans. I am counting on them."

## The ascension.

"The critical point in a story is the conclusion. It must keep up the interest to the end and close at the highest point, or it breaks down and fails. How shall this Life, that opened with angel minstrelsy in the skies and was attended with many wonderful works and has just emerged from the tomb and been crowned with the wonder and glory of the resurrection, be brought to an appropriate conclusion? What poet or painter would dare attempt the task? But give the pen to one of these humble followers of Jesus, and he will write a conclusion that is the fitting climax of the whole story, and that, viewed simply as a piece of literature and work of art, is one of the most beautiful things in all the books of the world. How simple and natural it is, how free from all art and effort, affectation and self-consciousness." We give the pen to Luke, and here is his brief and beautiful description of the "natural and necessary completion of the resurrection": "And he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven."

## "A cloud received him."

"The cloud is here, as elsewhere, the symbol of the divine glory, and it was also, as St. Chrysostom called it: *the royal chariot*." In the 104th Psalm we read of the greatness of God "who maketh the clouds his chariot." "As Elijah ascended to heaven in a chariot of fire, so on this 'royal chariot,' did the eternal Son of God ascend from earth to the heaven of heavens." Thus the disciples lived to see "the Son of man ascend up where he was before." And their last vision of Christ was "not upon the cross, but ascending from Olivet in glory; not in agony of atonement, but in the act of blessing; not in seeming defeat, but in manifest triumph."

## "This Jesus shall so come."

We quote from Dr. J. Wilbur Chapman: Some one may say, "Doesn't the belief in the Lord's second coming make you a bit of a fanatic?" In answer, permit me to

say that holding to anything will make you a fanatic if you press it out of proportion. A friend of mine, a great preacher in Boston, lived out of the city in the summer-time. He used to go away to Boston early in the morning, and he would say to his little children, "I am coming home on the five o'clock train. I want you to meet me." While he was gone in the city, the children would play—as children will—and their frocks would become soiled, and their faces, too, but whenever they knew their father was coming they would hurriedly clean up and hasten to meet him. One day my friend, as he left his home, said, "Children, I am going to the city. I do not know when I shall be coming home, whether it will be at ten o'clock or at noon. I may not come until to-morrow. You watch for me." And he told me that he did not come back for a week. But the children met every train, looking for him; and this kept them clean for a week. I think this hope of Jesus' return will change one's living. If I believe that Jesus is coming soon I will not be unscrupulous in my dealing with men. I will not be sinful. I will not be unclean. I will not be faithless.

## "The three appearances."

"The grandest fact in history is that Jesus Christ, the Lord of Glory, has been in this world. And the most important fact of the present is that he is now in heaven making intercession for us. And the greatest prophesied event of the future is that he is coming again. These three appearances are beautifully set out in the 9th of Hebrews: (1) His appearing upon earth 'to put away sin by the sacrifice of himself.'—Verse 26. (2) His entering 'into heaven itself, now to appear in the presence of God for us.'—Verse 24. (3) 'And unto them that look for him shall he appear the second time, without sin unto salvation.'—Verse 28. Surely nothing can be more comforting to the church, the bride of Christ, than this precious promise which our absent Lord has left us, that he will come and receive us unto himself, and that we shall be with him, to behold his glory."

## "Be ye also ready."

"The apostles were gently rebuked for standing and gazing idly up to heaven." "And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." "No follower of Christ may linger for ever in passive contemplation. There is work for all to do." The promise of the Saviour's return should increase our zeal in his service. The watchfulness constantly enjoined in this connection is not to be confused with idleness and upward-looking. No attitude will be so pleasing to the returning Lord as that of cheerful obedience to his will and diligent performance of his commands. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."



# Open-Air Preaching.

J. Wiltshire.

The range of my paper will include the open-air preacher, his method of working, and the possible results of his work.

There are a few remarks with which I wish to preface the fuller discussion of the subject. The first is that the open-air preacher need never offer an apology for his line of action, yet he must often make an explanation. When he makes his appearance in some quarters he is an object of curiosity. The gathering crowds become eager to know what new production he seeks to thrust upon the market. Again, by reason of the practice of open-air preaching having become so uncommon, many good people imagine that soul-saving and preaching have become inseparably bound up and wedded to bricks and mortar. The open-air preacher need not make apology, because his position is in harmony with both the spirit and the letter of the New Testament. The Lord preached to the multitudes from nature's pulpit, under the heavenly dome from one end of Palestine almost to the other. Jesus led his congregation to that point where he can point to the bird, and thus teach men not to be over anxious about what they shall eat, and where he can point to the lily and teach them not to worry about what they will wear.

Having thus preached, Jesus, in parable, gives us a command to do likewise, "Go out into the highways and compel them to come in." He speaks of leaving the ninety and nine sheep which went not astray, and seeking persistently the sheep which had strayed. Jesus says also, "Go ye into all the world and preach," but in this he lays down no condition that a building must first be constructed.

The second thing is that much discretion is needed. While in one place it may be wise to preach out of doors, it may be foolishness to do so under other circumstances in another place. In a community where the people are a church-going people, open-air preaching is unwarranted. It is folly to speak to a few people out of doors when one may speak to many under more comfortable circumstances. Every man will decide for himself whether or not it would be profitable to preach in the open-air in his district.

## Indispensable qualifications of the preacher.

The service in the open depends very much upon the preacher; what he can make the meeting is what it will be. He can allow the service to drag until the last and most patient hearer drags himself away, or he can send everything with a good swing until everybody available is listening with undivided attention to all that is being rendered or said.

The first essential qualification is an unshakeable belief in the Bible as being the

Word of God. To be of an unbelieving or doubting mind even indoors is bad, but out of doors it positively cannot stand. Amongst those who crowd around one are perhaps many who are keen to detect a weakness in this direction. Some are very anxious to find room to doubt and question the Bible, and when they find a preacher faltering, they imagine their desire is granted. They will then either walk away in disgust, or overwhelm the preacher with perplexing questions from which there is only one way of escape, and that is to turn the light out and slink off into the darkness.

The open-air preacher must believe that sin is guilt, that it damns, that Christ is the Son of God who died yet lives and saves. The conviction of these things must grip him, and their grip upon him must in a measure cause them to grip his hearers. To excuse sin, to apologise for hell, to indulge a universal hope may please and send sound asleep a sin-loving congregation met in a building, but in the open the folly of such things is very soon felt when we see ourselves before men who regard our words with the utmost indifference, and us with contempt. The man who preaches outside finds a stronghold in not being wise above what is written.

The second essential is a good knowledge of God's Word. The man on the street will always be arrested by the music of a passage of Scripture. There seems to be some memory within him to which the verse fastens. Perhaps mother taught it him long ago. No words that we can say do better service. The stories of the Bible always prove very attractive, they are so true to life, and it seems as though in them God has said something for everybody.

At any time the preacher is much criticised. His faults are generally laid bare by some kind or unkind friend, but I think no preacher is more discussed than the man who faces all classes in the open. Hence the abiding necessity of a truly consistent life. Men usually regard the street preacher as one whose profession is the more loud, and hence their expectation for a better man. There can be no harm worth mentioning in an absolutely false report, but, if there should happen to be an element of truth in it, havoc would be played with his works and efforts.

There are other qualifications, such as a good, clear ringing voice. A good commanding voice will command attention when logic and helpful exposition have failed. On the other hand, it avails nothing if one have a good voice and a poor heart and head.

Then one needs to be tactful. If the speaker hangs too long on one point, the audience will quietly move off. It may be a breach of ecclesiastical etiquette to get up and walk out of a dedicated building or sanctuary, but there is no such breach made

17 quietly withdrawing when the open-air service does not suit. It would be quite interesting to see how long some of those discourses which have been listened to in a comfortable building would hold the same congregation in the street. Some of the people probably would be home and in bed before the last hymn was announced.

One needs a good big heart, because he will have before him again and again the man whose friends are all dead. There will often be one who will say, "No man cares for my soul." He is too shabby to enter a place of worship, and he feels that even in the open-air service he is being unduly attacked. This man feels that he is the worst man in the crowd, and all your hard knocks are meant for him. In such a case be careful to balance accounts by setting forth God's love and mercy.

## The order of the service.

It is scarcely necessary at any time for the preacher to go out alone, especially if he labors with a church. He may do a good work single-handed, but I think he would do a great deal better with others to help him. Their assistance in singing will help to attract a congregation, and their very presence will be an invitation to others to come and listen. The leader should impress upon every one who stands with him that their mission is to win souls. The meeting should exhibit nothing of frivolity, but will be dignified, reverential, and earnest. The appearance of a band of workers of that description will impress all who see them, and materially aid the words of the preacher.

The best singing is not too good for the meeting. A great deal can be done with the singing to help the preacher, and a little can be done by it to dishearten him. A crowd will gather to listen to a solo, and be dispersed just as quickly when one commences to preach. To follow on with an address just after a solo means disaster. The best speaking sounds flat after good singing. A good plan is to announce a solo to be sung after the address, and the people will wait and listen to both items.

The choice of subjects for addresses is important. I have found it advisable to have several subjects in mind, and speak as the occasion demands. The best address does not always get the best hearing. There is no time to spread the cloth and set the table and then serve the courses in turn, but everything has to be done at once. It does not do to tell the people always they are going to die; sometimes it is good to tell them they have got to live and pay their debts. I have never seen better attention than when sin is being denounced and Christ as the sacrifice for sin is being presented.

The more light that can be had the better, that is of course if it is a night meeting. The light attracts, especially if the weather is inclined to be cold. The light looks warm, and so do the people who surround it; such a little advantage as this is worth taking.

Seaside services may be made very profit-



able, and by making careful choice of the time to commence, a good crowd can be won to listen.

### **The benefits resulting from open-air preaching.**

The advantages are many, but I have not space to dwell upon them. There is gain in many ways, even if the preacher go out singly, but if he is supported by a church the gain increases manifold.

The church in her own spiritual life is benefited. While the fact of a church's undertaking open-air preaching is an evidence of her love for men and her consciousness of the awful condition of mankind without Christ, yet such a course is calculated to develop that consciousness more and more. If the average church could but be brought to see from a main thoroughfare a string of human souls going down to death and doom, that church would become more zealous by far in her attempts to rescue them. When our Lord would urge the disciples to immediate action, he would have them "lift up" their eyes and "look." If we want to get a revival of zeal in our less active churches for the salvation of the lost, it will be good for us to bring them face to face with those who perish. A good cure for many church troubles would be open-air treatment such as that I am trying to set forward. Many a consumption that is now eating out the life of churches would die out if only the diseased members were thus treated.

From nature's pulpit much can be done to break down sectarian barriers to church union. To my mind it is the most satisfactory way of getting the ear of many sincere church men and women. These folk never come to our services, and they have a reason for it, and that is they cling to their own place of worship; but without injuring anybody they can attend an open-air service, and if the speaking is wisely done, sooner or later the light will dawn upon these earnest souls. The open-air has served many good reform movements. Luther did a little there. The Wesleys and Whitfield excelled in this great work. They were used of God to stir all England, but they had to stir from without the churches. Spurgeon preached frequently to ten thousand people in the open-air, and said he would have done much more, but he felt he had as much as he could well do in the Tabernacle.

The last advantage resulting that I will mention is the growth of the church. This is an inevitable result. The Word of God must spring forth, and often from such places as we may least expect. Some of the best members of the church are there through open-air services. The world is made to own that we do care for it. Hearts which have abandoned hope begin to feel that there is hope in and through Christ, and many are brought from the lowest depths and made to sit with Christ in heavenly places who would have passed on to hell had no such effort been put forward.

## **The Family Altar**

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

### **THE WIRELESS MESSAGE.**

There must be harmony between the sending and receiving stations of the wireless message, or it will fail. They must be keyed to the same pitch. The voice that speaks and the ear which hears must be closely akin. This was why the enemies of the Christ did not understand him. They were from below. He was from above. "Ye are of your father, the devil," he said, "and the lusts of your father ye will do." The bad man thinks all men are bad, and the good man sees good in the bad. We are by nature visionaries, and what we see in others is largely a reflection of ourselves. The blind eye sees no light, and the deaf ear hears no sound; but the healthy eye and ear see light in the densest darkness, and hear sweet music in the discords of life. If we would hear messages from our Christ this week, we must dwell in the atmosphere of heaven.

#### **SUNDAY, DECEMBER 6.**

Gems of Thought.—"If God were your Father, ye would love me" (John 8: 42).

Lord, we beseech thee, grant thy Spirit's power, Our Comforter to be in sorrow's hour, Our Guide to be to point the heavenly way, And light our souls with love's diviner ray.

—*Palmer Hartsough.*

There are people with so little sense of music that to them it is only a variety of noise. The secret of the truth is with the true, the secret of purity is with the pure, the secret of goodness is with the good, the secret of the Lord is with them that fear him.—*Melville B. Chapman.*

Bible Reading.—John 8: 37-45: Why some men reject the truth.

#### **MONDAY, DECEMBER 7.**

Gems of Thought.—"We that are strong ought to bear the infirmities of the weak" (Rom. 15: 1).

The true strength of every human soul is to be dependent on as many nobler as it can discern, and to be depended upon by as many inferior as it can reach.—*Ruskin.*

What do we live for, if not to make life less difficult for each other?—*George Eliot.*

Bible Reading.—Rom. 15: 1-7: Helping the weak.

#### **TUESDAY, DECEMBER 8.**

Gems of Thought.—"No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby" (Heb. 12: 11).

It is often better to have a great deal of harm happen to one than a little; a great deal may rouse you to remove what a little one will only accustom you to endure.—*Greville.*

Bible Reading.—Heb. 12: 5-11: The good of chastisement.

#### **WEDNESDAY, DECEMBER 9.**

Gems of Thought.—"Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15).

Onward speed thy conquering flight,

Angel, onward speed!

Cast abroad thy radiant light,

Bid the shades recede;

Tread the idols in the dust,

Heathen fanes destroy;

Spread the gospel's love and trust,

Spread the gospel's joy.

—*S. F. Smith.*

We cannot get golden results out of leaden sentiments.—*Herbert Spencer.*

Bible Reading.—Mark 16: 14-20: The panacea for all evil.

### **THURSDAY, DECEMBER 10.**

Gems of Thought.—"Then they cried unto the Lord in their trouble, and he delivered them out of their distresses" (Psalm 107: 6).

The "Sunday School Times" tells of a Chinaman who describes his conversion. He says he was in a deep, slimy pit, helpless to deliver himself. Confucius, from the mouth of the pit, reminded him that he would never have fallen into this predicament had he obeyed the teachings of Confucius, and warned him to obey them if he should ever get out. Buddha advised him to count it all as nothing, fold his arms, and find peace in Nirvana, but Buddha, too, left him in the pit. Then a man of kind and sorrowful face leaped into the pit and lifted him to the solid earth, put new robes on him and promised never to forsake him. Jesus Christ gave him practical help in time of need.

Bible Reading.—Psa. 107: 1-13: Our helper in distress.

### **FRIDAY, DECEMBER 11.**

Gems of Thought.—"Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry" (Job 22: 7).

A friend once asked Mr. Armour what good his money did him, says the Washington "Star." Mr. Armour replied: "The only real pleasure I can get out of life that yonder clerk with his limited means can not get, is the giving, now and then, to some deserving fellow, without a soul knowing it, 500 or 1000 dollars—giving him a fresh start upward without making the gift a hurt to him. And as to possessions, the only things I really own are my two boys and my good name."—*Anon.*

Bible Reading.—Job 22: 1-11: The selfish soul.

### **SATURDAY, DECEMBER 12.**

Gems of Thought.—"He forgetteth not the cry of the humble" (Psalm 9: 12).

Humble we must be, if to heaven we go;

High is the roof there, but the gate is low.

—*Herrick.*

William Dawson once told this story. "At a revival meeting a little lad, who was used to Methodist ways, went home to his mother and said: 'Mother, John So-and-So is under conviction and seeking for peace, but he will not find it to-night, mother.' 'Why, William?' said she. 'Because he is only down on one knee, mother, and he will never get peace until he is down on both knees.' " Until conviction of sin brings us down on both knees, until we are completely humbled, until we have no hope in ourselves left, we cannot find the Saviour.—*D. L. Moody.*

Bible Reading.—Psalm 9: 7-12: The cry of the humble.

## **The Boy Who Helped Jesus.**

We do not even know his name,

His lineage, or his age;

And yet he lives in deathless fame

Upon the Gospel page.

The people round the Master pressed,

The sick, the poor, the sad;

He stands distinct from all the rest,

A little fisher lad.

We cannot guess what prompts his thought

That those five loaves he brings;

Two fish he may himself have caught

He carries on his strings.

He waits with patient, upraised head;

The hungry crowd he sees;

The fish are here, the barley bread,

And yet what use are these?

Still, all he has his Lord may take,

And then, it must be well.

The Master took, and blessed, and brake,

And wrought his miracle.

O glad child heart, so sure and swift

The perfect way to choose!

O happy hands that bore the gift

The Master deigned to use!

—*Selected.*





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

## Tasmania.

**LAUNCESTON.**—We had bright services all day on Sunday, 22nd. We had with us Miss E. Mitchell, and Mrs. Tucker, from Melbourne. The Bible School was well attended in all departments. The evening service was well attended. At the close of Bro. Swain's address two made confession of their faith in Christ. The local press thus writes of the tent mission: "A splendid congregation greeted Mr. S. G. Griffith on his return visit to Launceston, the large tent in St. John-st. being crowded to its utmost capacity on Tuesday night. Pastors Jeffs and Swain spoke words of warm praise regarding Mr. S. G. Griffith, and extended to him a hearty welcome to the mission. Mr. S. G. Griffith responded, and at once plunged the meeting into song, after which he preached an eloquent sermon on the subject of 'The Conversion of a Good Man.' The meeting throughout was characterised by a spirit of reverence and devotion, and after the close of the sermon three persons publicly decided to live a new life."—A.W. Heron, Nov. 27.

## New Zealand.

**AUCKLAND** (Ponsonby-road).—The local brethren are upholding our meetings with ability. The young people's Bible Class, now led by Bro. E. Vickery, has an average attendance of 50. We have had a good time with Dr. Macklin. As Elder Morton only got the cablegram the day before his arrival, there was little time to arrange a reception. Bro. Morton was at the boat soon after her arrival, intimations were sent, and a gathering of brethren heard a fine address. For the public address on Thursday, we failed to obtain a larger building, but we sent pulpit notices to all the churches, and had a large gathering in our own place. On Sunday, Nov. 15, the doctor gave an enlightening address to the young men and women of the Bible Class, and another in the evening in the large building. Dr. Macklin will have a place in our memory as a brother beloved for his works' sake. We could not get a public recognition of the doctor's services for our Lord in China; for our local press was apathetic, although copies of the "Australian Christian" containing the account of the reception in Melbourne were shown to them.—E.C.

**WELLINGTON.**—Dr. Macklin was with us on 8th Nov., and the South Wellington and Kilbirnie churches combined with us to make a full meeting. On Monday evening Dr. Macklin gave a very interesting lantern lecture. The meeting, which was well attended, was presided over by the Mayor of Wellington (Mr. J. P. Luke), and the Chinese Consul was also present. Dr. Macklin's short visit is much appreciated by the Wellington churches.—A.H.E.

**DUNEDIN.**—Mrs. Adamson, an old and esteemed member of the Tabernacle, passed away yesterday. The preacher at both services was Chas. Waitt, and there was one confession at the evening service. Children's Day, arranged by the C.W.B.M., was the occasion of a special service in the afternoon, when children and teachers from suburban schools were present in large numbers. Mrs. Powell and Miss Lowe addressed the children, items were rendered by the different schools, and Bro. Reid, of N.E. Valley, ably led the sing-

ing. £3/10/- raised in the meeting will go towards the support of orphans in India.—L.C.J.S., Nov. 16.

## Queensland.

**VERNOR.**—The meetings for worship are well attended. On Nov. 1 Bro. Domrow, from Rosewood, gave a much appreciated exhortation. The Bible School steadily grows. Nine scholars and one teacher sat for the recent examination in the Q.B.S.U. On the evening of Nov. 1 the scholars gave the Children's Day service, "In Many Lands." It was a great success, the chapel being filled to overflowing. The programme was splendidly rendered. The children took up a collection in aid of Christian comforts for heathen children, amounting to £1/12/5½. Mission boxes, previously placed in the homes of parents, were opened on Children's Day, and contained £2/14 3½, making a total of £4/6/9, a record for us. Our thanks are due to Bro. and Sister O. Adermann, for training the children, to Mr. Letzen for the loan of his organ, and to Miss Litzaw as organist. C. H. Pratt was present and conducted the service.—A. Pieper, Nov. 11.

## South Australia.

**STIRLING EAST & ALDGATE VALLEY.**—Fine meetings yesterday. Bren. J. Fischer and H. Ackland assisted the writer. One confession at the Valley. Twenty Endeavorers visited the Summertown Society last Wednesday.—T.E.

**COTTONVILLE.**—We had one confession at the gospel meeting. E. J. Paternoster, of York, was the preacher. He addressed the Bible School in the afternoon on anniversary occasion. Rain, which we welcomed, interfered with attendance. The tea and public meetings were held on Thursday last, to which large attendance came. Bren. Ewers and Huntsman addressed the public meeting, and Bro. Wright, President of the Conference, presided. The report covering a year of Bro. Manning's work was peculiarly interesting, because of these facts. The church membership had doubled; so had its finance. There was also a doubling of Bible School and Endeavor Class attendance.—J. McNicol, Nov. 22.

**GOOLWA.**—Since last report we have received in by transfer a sister from Semaphore. For some time past our kindergarten has been in charge of Sister L. Shipway. We have reorganised our Bible School, forming a junior class of fourteen or fifteen of our elder kindergarten scholars. Our kindergarten superintendent, Miss Graham, owing to ill-health, has been forced to take an extended holiday. Lord's day, Nov. 8, at the gospel service, a young girl from the Bible School made the good confession. To-day, Nov. 22, we were pleased to welcome amongst us Bro. and Sister Harris, from Balaklava. Bro. Harris has been transferred to the position of postmaster in this town. This morning one young lad from the Bible School made the confession, and this evening the young girl who previously confessed Christ was baptised. There was a good attendance.—A.M.L., Nov. 22.

**TUMBY BAY.**—On Nov. 5, a working bee was held at the chapel, when a wide pathway was made over the sand from the road to the porch. Nine brethren carried on the work. The sisters were also busy, improving the interior of the chapel. On Temperance Sunday, Nov. 8, special addresses were given at both services. Our Christian Culture Club has been increasing lately, the last meet-

ing creating a record. We are pleased to have J. D. and W. F. Nankivell back from College for their vacation. They will be a great help to us.—A.J.F.

**WILLIAMSTOWN.**—On Nov. 15, at the close of Bro. Pascoe's address, one made the confession, the wife of one of our local preachers. This is the first confession since April, 1913. Bro. Ewers was with us at our anniversary services, and we had a happy time.—W. G. Pappin.

**WALLAROO.**—One confession since last report, that of a young girl, who has since been baptised. She was received into fellowship this morning. To-day we celebrated our Bible School anniversary, and have had a most successful day. In the afternoon the school rendered the exercise "Children's Day in Many Lands." Everything passed off most successfully. To-night's gospel meeting was good. A fine sermon was delivered by Bro. Wiltshire on "What manner of child shall this be?" A few special items of song were rendered by the school. There were about 205 present in the afternoon, and about 320 to-night, including scholars. The interest in our Bible School is growing.—E.J.K., Nov. 29.

**NARACORTE.**—The Bible School with a host of friends drove out to Stoney Point for their picnic on Nov. 11, where they had a very enjoyable time. The children held their anniversary services last Lord's day. The chapel was prettily decorated. Special hymns, quartettes, and solos were rendered in a very creditable manner by the scholars and friends. E. Edwards, of Bordertown, helped us considerably by his opportune and earnest addresses. On Monday evening the anniversary concluded with a public meeting. Mr. C. E. Tapp, Congregational minister, gave an address on "The Church, its relation to the School," the writer speaking of "The Teacher's relation to the child."—P. Warhurst, Nov. 29.

**MILE END.**—Children's Day exercises were rendered on Wednesday evening last to a full house. The teachers and scholars had been at great pains in preparing the various scenes, songs, and recitations, and the result was a pronounced success, every one being delighted with the evening's entertainment. The offering amounted to £2/11/-.—M., Nov. 29.

**CROYDON.**—Splendid meetings to-day. In the morning F. Plant presided and G. Duncan exhorted. The Bible School attendance was good. At the gospel service H. J. Horsell preached on "The Value of a Soul." On Tuesday evening the York Singing Class rendered a service of song entitled "A Child of Jesus," under the baton of Mr. Fiedler. A collection was taken in aid of the needy. On Lord's day, Nov. 29, in the morning, A. Dodson presided and H. J. Horsell exhorted. Bible School, record attendance: 196 scholars, 5 new scholars. At the gospel service H. J. Horsell preached on "A Jailer Saved." The Junior Endeavor is improving; it has now over 50 members.—J.S.H.F., Nov. 22.

**MOONTA.**—On Nov. 29 our C.E. Society met to say farewell to Bro. Wilson, who is leaving us after three months' work in Moonta. The secretary, on behalf of the society, presented Bro. Wilson with a C.E. gold pendant in recognition of his having formed the society. Bro. Wilson suitably replied. On Nov. 30, in the morning a good number met around the Lord's table, and we had fellowship with several visitors. Bro. Neill presided, and Bro. Wilson exhorted from 2 Cor. 2: 6, and received into membership one who previously had confessed his Lord and followed him through the waters. Gospel meeting at 6.30, when a fair number were present. This being Bro. Wilson's last Sunday night with us, he took as his subject, "Last Words," which was effectively illustrated by a chart, and gave a splendid address, which was enjoyed by all present.—B. Marsh, Nov. 30.

**CHINESE MISSION, ADELAIDE.**—While Bro. Jame was here last September, he introduced the observance of the Lord's Supper by the Chinese brethren. On Lord's day evening previously they had met with the church at Grote-st. The change has proved to be a great improvement. The attendance is very much better, and a greater interest is taken in the Lord's work. Bro. Timothy



Lum has presented the mission with two dozen Chinese Bibles and three dozen Chinese hymn books. We are very thankful to him for his very useful gift. We are to have a social on Dec. 17, after which the week-night classes will go into recess for one month. The Lord has greatly blessed our work during this year, and we are praying that he will send us more workers in the coming year.—E.M.P., Nov. 29.

HINDMARSH.—The Endeavor Society received a visit from D. A. Ewers on behalf of the H.M. Committee. The need of support was put before the society, and the sum of £3 was donated from the funds. On Thursday, Nov. 19, a successful rendering of the cantata "Choicest Gift" was given before a large audience. On Sunday, Nov. 22, anniversary services were continued. In the morning Bro. Cuttriss addressed the audience on "Lost, a Boy." In the afternoon the cantata, "Choicest Gift," was repeated. In the evening Geo. Wilson addressed the children on "a foot rule—the standard measure." Good bright singing was given at all services, assisted by orchestra. We tender thanks to all who helped make the anniversary services a success. The scholars and teachers have decided to forego their picnic and donate the money to relief work, the sum of £16 being divided to Patriotic, Red Cross, and Belgian Funds. On Tuesday evening, Nov. 24, about 30 members and friends of the C.E. Society paid a visit to the old people of the Destitute. A good programme was greatly appreciated. 85 old people were present. On Thursday, Nov. 26, the quarterly business meeting of the Foreign Missionary Society was held. G. P. Cuttriss occupied the chair. A duet was rendered, also solos by Misses N. Bice and M. Doley. Miss Cameron, of Angas College, gave a very thoughtful talk on mission work. Bro. Glastonbury gave a very encouraging report. Splendid attendances on Nov. 29, 74 in Bible Class. Grand meeting at night, one young man making the confession. Sister Caudle and Bro. Malthouse are seriously ill just now.—J.L.R.

**QUEENSTOWN.**—On Nov. 11 the marriage of Sister Lillian Cox to Bro. Peter Jeffries was celebrated here, and the breakfast was held in the schoolroom. On Saturday, Nov. 28, the marriage of Sister Irene Wilson to Bro. Chris. Smith was celebrated, the reception being also held in the schoolroom. On Sunday, Nov. 29, the attendance of members was slightly better around the Lord's table. We were pleased to have Bro. Pearce, from Point Sturt, again. Bro. Lawton presided, and Bro. Hawkes addressed on 1 Pet. In the evening Bro. Brooker preached on "The still small voice," to a large audience. A nice trio was rendered by members of the choir.—H. Watkins, Nov. 29.

WEST WIMMERA CONFERENCE.—The half-yearly Conference was held at Bordertown on Sunday, 15th, and Wednesday, 18th Nov. Bro. Taylor, of Maylands, was the Conference speaker, and he addressed the church on the Sunday morning. In the Institute in the afternoon he spoke to the children, and again preached the gospel at night. On Wednesday morning, a devotional meeting was held in the chapel. Bro. Taylor gave a good encouraging address to the members. Brethren from Victoria were present, and also Bro. Warhurst from Naracoorte. In the afternoon the meeting in the Institute was well attended, and a helpful programme was presented. Bren. Warhurst, Benn, and Taylor spoke at the C.E. hour. The evening meeting was also well attended. Bren. Benn and Taylor gave addresses which were helpful to all. Singing throughout the Conference was rendered by visiting and local brethren. The sisters were responsible for providing the meals, which were enjoyed by all, and they deserve equal thanks with all who helped to make the Conference a successful one.—E.S.V.

## Victoria.

**HAWTHORN.**—On Thursday, Nov. 26, the sisters held an enjoyable picnic in the Botanical Gardens. We had nice meetings yesterday. Bro. Hammond, of Norwood church, and Sister C. Hammond, of S.A., were with us all day. Miss Henry, of the China Inland Mission, gave a magnificent address

at the evening service. Dr. Kitchen addressed the Adult Bible Class on "Prophecy and the Present War." Our aged Sister Hardie was present yesterday morning for the first time since her serious operation.—A. C. Rankine.

**CHEL TENHAM.**—Since last report meetings have been well maintained, and the interest continues. We enjoyed a visit from J. J. Franklyn; in the afternoon of Temperance Sunday he gave a splendid address to a crowded gathering in the largest hall in the district, the occasion being a united temperance demonstration. Our kindergarten class, having outgrown our accommodation, has been compelled to meet in the Temperance Hall. Mrs. Wilson, who has ably organised the class, and staff are now enabled to better cope with this growing department. The Bible School makes steady progress; its present need is teachers. To-day A. P. Wilson completed his first year of service with us. The year has been one of rich blessing. Many have found Christ, and the church has been instructed in the fundamentals of Christian service. Bro. Wilson has taught "First Principles." He has also built upon "First Principles," and his work will stand the test of time. —F.W.M., Nov. 29.

WINDSOR.—On 22nd Nov. Miss Tansley, of London, was received into membership, and at night a young lady from the Bible School made the good confession. This morning Mr. Wedd gave a very earnest address. Before the evening service Mr. Unaiapon gave an organ solo, and gave a fine address on the Australian aborigine. After an appeal by Mr. Graham, a young lady went forward. Mrs. Carnaby favored us with a solo. Next Sunday Children's Day will be celebrated. Miss Henry, of the C.I.M., gave an address on Nov. 29.

MELBOURNE (Swanston-st.).—We continue to have good meetings. On Sunday we had a large number of visitors from other States at our morning meeting. J. E. Allan, late of Doncaster, now on his way to preach for the church at Moonta, S.A., gave a much appreciated and thoughtful address. We had our usually fine meeting at night, Bro. Franklyn giving an earnest address on "The Uplifted Serpent." Since our last report the church has held its annual business meeting. The various reports presented showed good work done during the year. The church membership now numbers 340, the nett additions for the year being 38. The contributions from the members for the carrying on of the work amounted to over £900. The total amount raised for all purposes was over £1100. Out of our offerings over £250 has been given to mission and other work outside our own local work. The following brethren were appointed to serve the church as officers during the next three years: F. A. Kemp, B. J. Kemp (treasurer), A. E. Kemp, C. Lawson, R. Lyall (secretary), A. R. Lyall (asst. sec), T. Mitchell, P. B. McMaster, W. Wettenall, and A. Wilson. Appreciation was expressed of the work that Bro. Franklyn was doing for the church during Bro. Allen's absence.

BRUNSWICK.—The church has been built up with addresses from W. A. Strongman and Josiah Jenkin. Last Lord's day morning Bro. Hardie extended the hand of welcome to ten new members, six on faith and obedience, and four on letter from Bendigo. The gospel was proclaimed by L. A. Williams. Fine meeting and two confessions. This morning we welcomed in five new members—two on immersion and three on letters from Maryborough, V.c., and North Melbourne. L. A. Williams spoke at night on "Memory," and took another confession. Our brother is certainly paving the way for the new evangelist, and we are greatly encouraged at the success attained.—W.T., Nov. 20.

29. FAIRFIELD PARK.—Record meetings on Nov. 22 and 29. After each gospel meeting we had the pleasure of witnessing one from the Bible Class immersed. The one on the 22nd was received at our morning meeting. L. Williams gave a stirring address. Bro. Hibburt gave his farewell gospel message. He is leaving for three months on a visit to his mother in New Zealand. He was given a send-off by the church on Thursday evening, when a gathering of 70 met for the purpose of

presenting him with a purse of money. Bro. Hib-  
burt responded in a very feeling way. Bro. Cow-  
ard takes his place for the month of December.  
—F.P.

MALVERN.—We had the pleasure of hearing a young lady make the good confession on Sunday night last, after a splendid address by L. C. McCallum. Our meetings are keeping up, and a splendid interest is shown. Our evangelist is taking a well-earned holiday, and Bro. Strongman has kindly consented to fill the platform during Bro. McCallum's absence.—A.V.H., Nov. 29.

**BENDIGO.**—The school picnic was held at Castlemaine Gardens on Nov. 11, when a special train conveyed about 500 children and friends to that town. An enjoyable outing resulted. During the month Bro. Warren, from the College of the Bible, visited us and sang a solo at the evening meeting. By letter from Maryborough we received into fellowship Mr. and Mrs. Hall, formerly of Mildura. T. J. Cook and H. Sims visited Derby, and had good meetings. Mrs. A. Pollock has reconstructed the Bible School there, and now conducts it at her home. A welcome social to Bro. C. R. Mitchell was held on the 18th inst. The leaders of the church auxiliaries spoke. The preachers of the Presbyterian and Baptist Churches were present, and welcomed our preacher. Solos and anthems by the choir interspersed the speeches, and refreshments were served at the conclusion. Bro. Mitchell has taken an office in the city where he can be located. We are expectant for good results.

CARLTON (Lygon-st.).—There was a nice attendance at the meeting for worship. A. P. Wilson, from Cheltenham, gave a fine exhortation. H. Swain, who came over from Launceston to fill Bro. Griffith's place, presided in the morning, and gave a splendid gospel address at night. Gifford Gordon gave an appropriate and helpful talk at the Thursday evening prayer service. Mr. David Uniapon, an Australian native, spoke to a large audience of the Century Bible Class and Bible School. His address upon the Australian aborigines was instructive and interesting.—J. McC.

EMERALD.—The mission commenced on November 22. Meetings fair during week nights. One young lady confessed Christ last Wednesday night. Last night we had a record meeting, over 80 being present. Bro. Procter is doing a good work here, and we hope to see more confess Christ. The mission continues until Wednesday night.—W. P. Legg.

STAWELL.—Good attendance at all meetings yesterday, especially in the afternoon and evening, when the children of the Sunday School took the greater part of the meetings, the occasion being their anniversary. In the afternoon Bro. Robbins spoke to the children on "Pins," after which Bro. Burden presented the prizes. In the evening the services were continued, when the children rendered several special songs very sweetly, and two of the sisters sang solos.—W. J. Williams, Nov. 30.

**MALLEE CIRCUIT.**—There was a splendid attendance at all meetings yesterday. Sister Ferguson, from the church at Stawell, was received into membership at Warracknabeal. At Brim we extended the hand of fellowship to our Sister Penfold, who was baptised last week. At the gospel meeting there were several who had not been present before. We are pleased to report that Bro. Hood is recovering, and expects to leave shortly on an extended holiday.

**SOUTH MELBOURNE.**—The S.S. anniversary services on Nov. 22 were conducted under most favorable weather conditions, Bren. Hagger, Beiler and Clay being the speakers for the day. The children rendered special music at all the services. The unfortunate illness of our esteemed superintendent prevented him from being present. On Wednesday evening the presentation of prizes took place, quite a number of the scholars gaining the maximum number of marks. The children again sang some anniversary hymns. A septet of girls rendered some part songs very sweetly, and Misses Olga Shadbolt and Florrie Dixon, both advanced elocutionists, delighted those present with recitations. Collections for school prize fund amounted to £5. The secretary's annual report dis-

*Continued on page 808.*



## The Challenge of Jesus to the Disciple.

To the Editor of the "Australian Christian."

I very much regret that the evasiveness of Bro. Moore's reply in yours of November 26 makes it incumbent upon me to again trespass upon your valuable space in order to seek a reply which will leave no room for any misconception as to what Bro. Moore means by higher criticism, and how far he agrees with the results thereof. I for one would be extremely sorry to attribute to him a position which he does not uphold, and yet from a dispassionate reading of his reply one instinctively feels that he is all the time championing the view of the higher critics as against the views generally held by Christian teachers in their study of the Bible. He writes, "How many preachers could definitely define the principles of German theology, or English or French speculation? and yet almost every disciple has spoken in broad condemnatory terms of these things.".... "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?"

In the foregoing we are asked to study speculation so as to point out its definite errors, and Christian teachers are blamed because they do not waste their time in this manner, and because they very rightly condemn such speculations in general terms. But has not Bro. Moore all along dealt himself in generalities, and has not yet defined what higher criticism is? May we ask him for a definition, also to let us know his view of the authorship of the so-called five books of Moses? Was Moses their author? Did David write Psalm 110? If not, why does Christ acknowledge it in Mark 12: 36, 37? In verse 26 of the same chapter Jesus speaks of the book of Moses and the bush. What book did he refer to? Does Bro. Moore accept the critics' view, that the Pentateuch (five books of Moses) includes three chief codes of law: *The Book of the Covenant*, Ex. 20, 22, 23; *Deuteronomy*; and the priestly code—the Deuteronomistic code can be identified with the code found and canonised by Isaiah; the Book of the Covenant is clearly earlier and more primitive; the priestly code a later development composed after the exile about 500 years B.C. Did the Apostle John write the books we usually assign to him? Is 2 Peter apostolic? Such are some of the questions which exercise the minds of the critics. Our readers can judge for themselves as to their merits, and how far they are likely to influence our attitude to the Old Testament Scriptures. We have nothing to say to the man who says exactly what he means and means what he says. Whatever else we may think of him, there is one thing we must allow, and that is, he is a true man. We end here, as the Editor has insisted that this reply shall be of the briefest.

—R. C. Edwards.

## A Parting Message.

Strathfield, Nov. 25th, 1914.

To the Editor of the "Australian Christian."

Dear Bro.,—We are just on the time of departure. May we send parting greetings in your paper to all the members in Australia, Tasmania and New Zealand?

We are sad at leaving, yet joy in returning to home and work in China. Our thoughts return in loving and grateful memories to the homes which have been ours while in this country.

May God richly bless the various labors of Christians throughout this land, and make us all more zealous in work that all peoples may be evangelised. "Mizpah."

Yours in His service,

Dorothy De Lany Macklin.

To God's great eye all shine alike,  
As in their primal beauty;  
That day is best whose deeds are best,  
That worst which fails in duty.

—Christopher Cranch.

## ACKNOWLEDGMENTS.

### FOREIGN MISSION FUND.

Churches: Hampton, £1; Newmarket, 4/-; Dunolly, per Sister Beasy, 11/6; Bayswater, per Sister Clements, 8/10; Brighton, per Bro. Holland, £3/10/-.

Other Contributions: Bible Class, Berwick, support of Isaac, £1/10/-; Mission Band, Doncaster, per Miss Crouch, £3; Mrs. D., 10/-; "Gratitude," support of Mahadoo, £2; Mission Band, N. Melbourne, support of orphan, £1/2/6.

### Children's Day Offerings.

From Bible Schools: Cheltenham, including support of orphan, £1/7/3; Swanston-st., Melb., £2/17/8; South Yarra, £2/0/7; South Richmond, £1/7/6; North Fitzroy, £3/11/6; North Melbourne, £2/0/3; Moreland, 12/6; Brim, £1; Tannymorel, Q., 13/6; Brighton, £2/18/10; Newmarket, £2/1/6; Croydon, 13/2; Kyneton, 5/-; Bundamba, Q., £1/5/-; Ma Ma Creek, Q., £2/13/-; Lygon-st., Carlton, £4/1/-; Merbein, 19/-; Footscray, 13/3; Northcote, 14/-; Fairfield, 10/1; Ascot Vale, £2/0/6; Taradale, £1; Doncaster, £1 1/3; Mt. Clear, 2/6; North Richmond, £3/1/-; Carnegie, £1/8/4; Berwick J.C.E., 7/8; Master Geo. Stevenson, Portland, 3/-.

R. Lyall, Treas., 39 Leveson-st., N. Melbourne.  
J. I. Mudford, Act. Sec., 76 Munro-st., Ascot Vale.

### N.S.W. HOME MISSIONS.

From Churches, towards Preachers' Salaries: Junee, to Oct. 31, £4; Chatswood, to Sept. 12, £3.

From Churches, per Collectors: Enmore, 19/6; Petersham, £1/10/8; Hornsby, £1/9/-; S. Auburn, £1/17/6; Marrickville, 15/6.

Conference Contributions: Chatswood, 10/-; Canley Vale, 10/-; North Sydney, £1; Petersham, £1.

Individuals: Anon., £20; Bro. and Sister C. J. Lea, £5.

Miscellaneous: Cash Collection, Demonstration, £8/0/6; Repayment of Loan by Church, £1.

Total receipts, £50/12/8; expenditure, £94/13/- for the four weeks ended Nov. 17. Overdraft at date, £232/9/7.

W. H. Hall, Hon. Treas., Messiter-st., Canterbury, N.S.W., Nov. 18, 1914.

### F. G. DUNN MEMORIAL FUND.

Mrs. Brown, Dandenong, 2/6; "Friend," £1 2/-; Lancefield Church, 5/-; H. E. Knott, M.A., £1/1/-; Kaitangata Church, £1; Mr. J. Fischer, Adelaide, £1.

### ANNUAL COLLECTIONS FOR COLLEGE OF THE BIBLE (ADDITIONAL).

Belmore, N.S.W., 17/6; Ascot Vale, £10/10/-; Roma, Qld., £1/6/-; Meringanda, 6/-.

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"Thinking Black," 9/-; posted, 9/5; by Dan. Crawford (a fine new missionary book on Africa).

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a Perfect Needle Threader, for hand or machine needles; a Dust-Eating Duster, picks up and holds all dust; a handy steel Pot Scraper; a Spirlette Fly-Catcher; and a Broom

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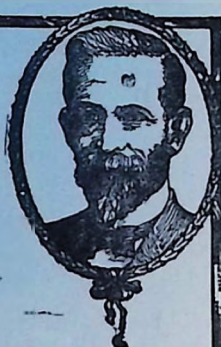
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Editor: A. R. MAIN, M.A.

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*From the Field—Continued.*

closed a school roll of 300 scholars, an increase of 57 for the year, with an average attendance of 200. 22 were added to the church from the school. The report also showed that one in five of the church membership is a Sunday School teacher, and that half of the membership is in regular attendance at the school. We enter upon a new year with good heart and a fixed determination to eclipse past records. The slogan of South Melbourne is, "We want more room, and must have it." While our evangelist is helping at Burnley, C. Anderson, from Northcote, is rendering splendid service at the week-night meetings, and is taking all of the meetings on two Sundays. We appreciate his splendid addresses and willing sacrifice. A very pretty wedding took place in the chapel, which was tastily decorated, on the 28th, when Bro. Alf. Robins was married to Sister Bertha Copeland, Bro. Clay officiating. The organist played the Wedding March, and the choir sang an appropriate anthem. The function attracted some hundreds of people, numbers not being able to gain admission.

**ASCOT VALE.**—Last week the Kappa Sigma Pi association held a most successful social, which was largely attended, and thoroughly enjoyed by those present. Bro. Kingsbury was presented with a handsome suede cushion with emblem by the association, and a beautifully framed group of photographs of the football club. The recipient replied, thanking them for their gifts. Last Lord's day our esteemed Bro. Kingsbury closed his labors with the church in this neighborhood. In the morning two were received into the church. The addresses delivered by him will long remain in the hearts and minds of the members. At the close of the "We Mean Business Bible Class," S. J. Southgate, sec., on behalf of the class, thanked our teacher for the discourses he had given, and for the spiritual uplift we had received. Bro. Kingsbury suitably replied. At this stage our preacher presented prizes won by the successful competitors in an examination conducted by him in connection with the "Inasmuch Class." He also gave books to the library; to each of the Bible Class officers he presented New Testaments, and to the church organist a complete copy of Sankey's Hymns, with music. These gifts were highly appreciated. At our gospel meeting Bro. Kingsbury delivered a powerful sermon on "What will your record be?" to the largest audience we have ever had. We thank our heavenly Father for the magnificent work that Bro. Kingsbury has rendered to the cause during his brief ministry. God has richly blessed him in all departments. The spiritual lives of the members have been deepened, an impetus has been given to the Bible School work by the inauguration of the Adult Bible Class (at which 115 were present last Sunday), and the stranger within our gates has been drawn nearer to the Saviour as a result of his earnest and faithful utterances. The entire church regrets deeply his departure, and our united and earnest prayer is that God's richest and choicest blessings will remain with him throughout his earthly career. Bro. and Sister J. C. F. Pittman will commence their labors with us next Lord's day, Dec. 6.—J.Y.P.

**NEWMARKET.**—On November 6, Bro. Mudford laid aside his beloved father, who had been a sufferer for some time past, but was apparently well the day before his death. The loving sympathy of the church is with him in his trouble. The Newmarket brethren are most happy to have Sister Leane meeting with them again after her prolonged serious illness. Arnold Stewart is still in hospital, but slowly recovering. He was visited by his teacher and class last Sunday afternoon. Mrs. Alford returned from her holiday. Morning meetings are good. The gospel meetings are fairly well attended.—W.J.L.

## New South Wales

**ENMORE.**—G. T. Walden spoke at the morning meeting from James 2. Bro. James Hunter presided, and we are glad to see him and his wife and daughter back again safely amongst us, after an absence for some months in the Old Country. We rejoice to know that Mrs. Norman Hunter is progressing favorably after her recent operation

in the Lewisham Hospital, and trust that she will soon be able to meet once again with us on the Lord's day. Bro. Illingworth gave a fine address in the evening on John 4: 49-50, and at the close of the service a young lady decided for Christ.—E.L.

**ERSKINEVILLE.**—Splendid day of services. Good meeting at the breaking of bread. C. Rush, from Marrickville, gave a fine exhortation. At the Bible School in the afternoon we had a large gathering, the occasion being the final of the rally, the blues winning under the leadership of their captain, Sister Chapman. Several splendid items were rendered by the scholars. Bro. Forbes, from Belmore, delivered an interesting address. The gains through the rally in four months have been just on 200 new scholars. The adult class has grown from 4 to 50. We had another very large gathering at the gospel meeting, Bro. Pond preaching, at the conclusion of which there was one confession.—W. Budgen, Nov. 29.

**HURSTVILLE.**—On Wednesday last we held our anniversary entertainment, when quite a large number of friends gathered to hear the children sing and recite. We were pleased to have Bro. Payne with us to address the meeting. The prizes were distributed by Bro. Garden. The tableaux "Rock of Ages," and "Abide with Me," were contributed by some of the teachers. A very enjoyable evening was spent by all. On Friday evening Bro. Gale delivered a lantern lecture on Sunday School work, to an appreciative audience. On Lord's day, Nov. 29, Bro. Crawford ably exhorted the church. The Lord's day school had a large attendance, six new scholars being enrolled. Bro. Garden preached to an interested audience.—E. J. Winks, Nov. 29.

**MARRICKVILLE.**—Bro. and Sister Williams have removed to Taree. On Nov. 9 the "Sunshine" girls' class of the Bible School gave a very successful concert. Last Monday evening the primary department, under the supervision of Mrs. Brown and Miss Matthews, rendered a cantata entitled "Jack and the Beanstalk." Our building could not nearly accommodate those who came. The Bible School picnic last Saturday to Como was a very enjoyable outing. Our Tennis Club defeated Hornsby in a return match. Tea was provided, after which games and a fine social time were much enjoyed. Bro. Thos. Walker is to conduct the music in connection with the great children's demonstration during the Federal Conference.—C.C.S.R., Nov. 30.

**HORNSBY (Albert-st.).**—Elder Crosthwaite presided, and Bro. Payne exhorted. Lord's day School, decision day; 9 confessions. Gospel service, Bro. Payne gave address, after which there was a baptism. Bro. Payne resigned his position as evangelist as from February next. We want a good evangelist in this splendid field.—Thos. E. Rofe.

**LIDCOMBE.**—Meetings good all day. To-day was known as "Go to Church Sunday" here and at Auburn in all Protestant churches. Bro. James, from Petersham, exhorted, and E. Andrews presided. Bible School attendance good, percentage better than last Lord's day. Out-door service at 6.30 p.m. Bro. Clydesdale conducted the song and gospel services; subject, "Meeting God." Preparing now for the anniversary services on Dec. 6 and 8. Special gospel service, tea and public meeting. Bible School picnic pronounced a success.—M.A., Nov. 29.

**BELMORE.**—The interest in the district shows itself by crowded meetings. Last night the building was again filled. The evangelist, A. E. Forbes, at the close took the confession of another young man. He, with the three others who confessed last Lord's day, were baptised. The anniversary meetings are arranged for Lord's day, Dec. 13, and the public meeting for Thursday, Dec. 17. The year just closed has been full of activity, and characterised by blessing.—John Rodger, Nov. 30.

**LILYVILLE.**—On Tuesday, Nov. 24, the young people's union held their inaugural social. The programme was a good one. On Sunday, Nov. 29, the meetings were well attended. At 11 a.m. Bro. Fox presided. Bro. Saunders exhorted. Two young ladies who were baptised during the week

were received into fellowship. The Bible School had 92 scholars present, and at night Bro. Saunders gave a fine address; the interest was keen.—E.B.

**BALMAIN.**—Bro. Nicholson gave a splendid address to the congregation last Lord's day morning. We also had a good attendance of children at the Bible School, and in the evening we had a bright gospel meeting, at which Bro. Morton gave a good stirring address.—G. Neuey.

**CHATSWOOD.**—Splendid meetings last Lord's day. Among our visitors were Bro. Morris, of Peak Hill; Mrs. Geo. Bagley, of Vancouver, and B. Whately, of Enmore. On Wednesday night last, the Bible School, under the leadership of W. J. Fox, rendered the Children's Day exercise, "Children in Many Lands." We are indebted to R. K. Whately for £1 toward our building fund.—T. Bagley.

**WAGGA.**—Last week we were unfortunately the centre of a severe storm, which blew down one of the walls of our new chapel building, the workmen having just finished the wall that morning; fortunately no one was hurt. To-day our meetings were not so well attended as usual. The sisters have formed a church aid society, and undertake to make garments and other useful articles to be disposed of as a sale of work and thus raise money to help defray building expenses.—W. F. Wenk.

**TAREE.**—Services were well attended on Lord's day. Bro. and Sister W. J. Williams are at present spending a few weeks on the river, which we all hope will prove beneficial to them. Bro. Burns addressed the church and preached the gospel at night.—T.T.M., Nov. 26.

**INVERELL.**—Last week's meetings were all fairly well attended. On Lord's day morning Bro. Waters spoke on the need of "Burning Hearts." The afternoon service was held at Spencer's Gully. In the evening our brother spoke on the words, "At the second time, Joseph was made known to his brethren." Our Sister W. Nott is still in the hospital, and another, Miss Neville, is to undergo an operation to-morrow. We ask God's blessing upon them. Our Bible School is showing increased interest under Bro. Brightly, acting superintendent.—H. W. Cust, Nov. 23.

**SEVEN HILLS.**—Since last report we have had two additions, one by faith and obedience, and one by letter from Erskineville. We have lost one by removal. We thank the brethren who visit and exhort the church from time to time.—G.L.P.

**LISMORE.**—On Nov. 16 the C.E. held a special service in the interests of Bible School work. A splendid programme was arranged by the Bible Schools' Committee, convener, Sister K. Furlonger. The C.E. is very much alive, having an average attendance of over 30 members. Recently there were over 150 scholars present at the three Bible Schools. This means more than double the number present two years ago. One night per week the teachers meet in session to discuss the lesson the succeeding Lord's day, etc. At the end of his third year here, Bro. Stevens handed in his resignation. The church has been well maintained during his stay, and our brother has spent himself fully in the Master's service. Last night at the close of his sermon a married lady confessed the Christ. Our preacher is giving a series on the "Second Coming of Christ," extensive notes of which appear in the local press. There is much sickness amongst the members.—A. S. Cooke, Nov. 23.

## QUEENSLAND QUARTERLY SILVER OFFERING FOR HOME MISSIONS.

The second offering of the above, which amounted to £60/8/1, was so successful that the result has made the quarter self-supporting. Now that the objects of the offering are well understood, and the machinery for carrying it out is regularly forwarded by the H.M.C., there is no doubt that a steady and reliable flow of revenue will obtain sufficiently to balance each quarter. November 22 was set apart for the purpose of the third offering.—H. C. Stitt, Treas.



## Here and There

Church Extension Fund offerings in S.A. on December 6.

W. J. Way telegraphs as follows: "Hawthorne, Queensland; eleven confessions, Sunday."

Until further notice the address of W. D. More will be c/o J. G. Barrett, the Grove, Coburg.

J. E. Thomas will spend December 6 with the Tumby Bay church on the occasion of its anniversary.

Every disciple in N.S.W. is urged to contribute something, be it ever so small, to the Bible Schools work on December 6.

During the month five baptised believers and five by faith and obedience have been added to the N.S.W. Home Mission churches.

In many of the S.A. churches Sunday evening collections are being taken up in aid of the campaign for early closing of liquor bars.

After three years' successful ministry at Hornsby, N.S.W., H. G. Payne has resigned and accepted an engagement with the North Sydney church.

Do not fail to read, on the Foreign Mission page, of the success of our new work on Maewo, New Hebrides, in which Bro. Chappell is laboring so devotedly.

December 6 is Bible Schools Day in N.S.W. The annual offering for Bible School work will be taken up in the churches and schools. The committee is asking for £200.

The Victorian General Dorcas will meet next Wednesday, 9th inst., in the lecture hall, Swanston-st., from 10.30 a.m. As this is the last meeting of the year, a good attendance is requested.

Burnley, Vic., tent mission had its largest attendance on Sunday night last, when the sermon was on "Christian Unity." So far there have been three confessions and one baptised believer added; three of these were received into fellowship at the morning service on Sunday last.

The N.S.W. Home Mission tent is now available for churches desiring to hold missions during the fine warm weather. Churches in N.S.W. requiring the tent for mission purposes should communicate with Bro. Gale at once, who has in hand the arranging of any volunteer missions.

The Temperance Committee of the S.A. Conference is pushing on its work. The churches in that State will take an active part in advocating the closing of liquor bars at 6 o'clock by means of the referendum at next election. It is proposed among other things to have a large calico sign in front of every church building.

The Almanac for 1915 has been the subject of many complimentary remarks. It is both useful and ornamental. Copies should now be on view in the various churches, and may be ordered through the secretaries. Isolated brethren should write direct to the Austral Co. The suggestion has been made that it would be a splendid thing for churches to bear the expense of placing an Almanac in the homes of all their members. We should be glad to hear from the first church to do this.

A brother wishes to know if Judas partook of the Lord's Supper with the other apostles on the night of institution. Nobody knows, but most Christians believe that he did not. Had we Luke's account alone, we should feel certain that he did, for Jesus, after the record of the supper, is reported as saying: "Behold, the hand of him that betrayeth me is with me on the table" (22: 21). Matthew and Mark, however, place the utterances of the traitor before the account of the supper; most prefer to think that the first two evangelists rather than Luke are giving the order in time. John, who does not give any account of the supper, lets us understand that Judas went out immediately after receiving the sop (13: 30), and

this, when taken in conjunction with Matthew and Mark's references to the sop (Matt. 26: 21-25; Mark 14: 17-21), strongly suggests that Judas went out before the supper. But the data we have do not allow us to dogmatise.

If thou neglectest thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God the love to thy neighbor is begotten, and by thy love to thy neighbor thy love to God is nourished.—*Francis Quarles.*

"As roots of plants, by mysterious forces, draw in the materials of life from the earth, and throw them upward, and themselves lying in darkness, minister to the shining glory of blossom and leaf in the sunlight above; so prayers uttered here in darkness and tears, and with no seen results, shall in heaven disclose fruits whose transcendent loveliness the utmost wishes of earth did not measure."

Prayer and Desire.—Personal request at the throne of grace is not the whole of prayer; though in our shortness of sight we sometimes confuse the two. Prayer, if sincere, is an act of worship with which God is well pleased; our personal desires, if expressed in a spirit of submission, are the same. Sometimes, however, because the things which we seek are withheld, we jump to the conclusion that our prayers are not heard, that our desires have not reached the ear and heart of our Father in heaven. This feeling would not come upon us if we realised more keenly the truth expressed by an American writer:—

The Lord reserves the right to deny the petitions of his people. He always answers prayer. "No" is an answer as much as "Yes." Our prayers are always answered, but our requests are not always granted. The man from whom Christ cast out the legion of demons, prayed that he might be with the Lord. The petition was refused; and our Master, who knew what was best, said: "Go home to thy friends, and tell what great things the Lord hath done for thee."

We recall that on one occasion Martin Luther was told that things were not happening in harmony with the desires expressed in his prayers. The Reformer's answer was one that we do well to remember. "Why," he said in effect, "do we give up our wills to God, praying 'Thy will be done,' if, after all, we are anxious for things to turn out just as we wish, and disappointed when they turn out otherwise?"—"The Christian."

Whose Fault Is It?—It is sometimes our failure if those for whom we are responsible fail. Their success may be our duty. Thring, the famous English schoolmaster, said: "A teacher's first maxim is, 'If the boys do not learn it is my fault.'" Joseph Jefferson, as a veteran actor, was one time commiserated by an acquaintance over the fact that doubtless Mr. Jefferson was sometimes annoyed to find that certain persons in his audiences failed to appreciate the finest touches in his acting. The old actor's reply was: "If any boy in the 'peanut gallery' fails to catch the point of anything that I say or do on the stage, I have failed." He abruptly dismissed the suggestion that the audience might be at fault. Have we teachers and preachers and parents as high a standard for our Christian service as had this successful actor?—"Sunday School Times."

Soldiers and Drink.—Not too soon have the military authorities demanded the earlier closing of the London public-houses in the interests of the soldier—and therefore, indirectly, of the nation. As from Monday last, the doors must shut at 11 p.m.—late enough at that, as we think. But, as we said last week, it is the foolish "treating" habit that does the mischief, and experience proves that this goes on all day. What can be more idiotic than for a fatuous enthusiast (as happened the other day) to order a hundred glasses of beer, and invite the uniformed passers-by to come in and drink them! Some publicans are complaining that this excessive treating "interferes with their regular business"—but obviously it yields good profit, nevertheless! Unfortunately, many of the police seem disposed to regard drunkenness under such "exceptional circumstances" to be permissible. There would be less need to close public-houses earlier at night if the law was more strictly enforced during the day.—"The Christian," London.

## Obituary.

BOWMAN.—It is with sorrow that we write of the death of Bro. John Bowman. Stricken with pneumonia, after a short illness, he passed away at the Alfred Hospital. Our departed brother recognised the claims of the Lord Jesus Christ and made the noble confession under the preaching of C. A. Quick, and was received into the church here on December 16, 1906. Bro. Bowman was of quiet, loving disposition, and a devoted husband. In his humble way he assisted at the morning services of the church, which he regularly attended. His mortal remains were interred in the Coburg Cemetery on Wednesday, November 4, 1914, F. McClean, of Lygon-st. church, officiating at the graveside. Our late brother leaves behind him his sister wife (*nee* Miss Rose Clark, late of North Fitzroy), a mother, sister and other relatives, all faithful members of the Brunswick church, who deeply lament his loss. He is not lost, but only gone before to meet the Saviour whom he loved. We commend those who remain to the care of our heavenly Father, knowing that all is well.—W.T., Brunswick, Vic.

## COMING EVENTS.

DECEMBER 8, 11 and 12.—Erskineville, New South Wales. Opening of the new primary school hall, Dec. 8. Good programme. All invited. December 11 and 12.—Sale of Work. All welcome.

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J. E. Thomas, D. A. Ewers,  
I. A. Paternoster.  
S. G. Griffith, W. C. Brooker,  
G. T. Walden.

New South Wales.

T. Bagley, T. E. Rofe,  
L. Russell, G. Stimson,  
J. Stimson.

West Australia.

H. J. Banks, W. B. Blakemore.

Queensland.

T. F. Stubbin, L. Gole.

Tasmania.

W. R. C. Jarvis.

New Zealand Advisory Board.

R. Gebbie, J. L. Scott,  
C. F. McDonald, J. Routledge,  
and J. Inglis Wright.