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## THE RECENT CONGRESS ON UNION.

Though somewhat late in the day, we think it worth while offering a few thoughts regarding the Congress on the Union of Churches recently held in Melbourne. As it was not our good fortune to be present at the last sessions of this Congress, we are therefore indebted to the official reports for our information as to what was done. From all accounts it would appear that the deliberations of the Congress were characterised by the most friendly feelings, and an illustration was given of the possibility of expressing divergent views without any display of ill-feeling. It is possible that the conditions under which the Congress met had much to do with the freedom of utterance which obtained. All that was said could not be regarded as distinctly representative, for in some cases individual views were expressed that would not receive endorsement if referred back to the respective religious bodies.

### The programme.

The Congress had before it three distinct propositions for consideration. These were: (1) "The Standardisation of College Curricula," (2) "Union Control of Home Missions," and (3) "The Difficulties and Possibilities of Organic Union." These subjects were remitted to separate Commissions, and the reports of these Commissions were submitted to and discussed by the whole body. It cannot be said that any immediate results of a practical nature have accrued from the discussion of these matters. Any tangible results would have to be the outcome of direct negotiations between those bodies which are nearest akin to each other. But while agreement may be reached on minor points between some, the outlook for organic union is not by any means hopeful. It is doubtful, indeed, as to whether the question of overlapping, which seemed to be regarded as the greatest evil arising out of existing unhappy divisions, will receive any satisfactory settlement. To give

power to any Commission to decide which churches should exist, or not exist, in any given locality, is to demand more than can be readily granted. Under such conditions the churches represented by this journal would not receive much favor, if the past is to be any guide for the future. In any case, the right to preach the gospel in any locality it is thought desirable, is one that cannot be parted with.

### Organic union.

The most interesting discussion was that which arose in connection with the question of organic union. Turning to the report of the chairman of this Commission, we find that he is able to speak of some "gratifying results." Some of these are given as follows: "(1) The formal obstacles to Union have been more clearly defined than ever before, and the Commission believe they will be regarded as smaller than they were supposed to be. Moreover, inquiries have been instituted and lines of inquiry have been suggested for the future which are likely to reduce them still further. (2) It has been shown that there is remarkable unanimity regarding Doctrine. Apart from questions related to Sacraments and Orders, there seems to be no such doctrinal divergences as to justify continued separation. (3) While all the churches will, it is hoped, feel that they are nearer to one another than they had known, it has been made clear that the Congregationalist, Methodist and Presbyterian Churches are very close together, and it would appear that there is no formal obstacle between them which might not be expected to yield to Christian wisdom and charity." There is very little doubt in our minds that the first steps in organic union will be taken by the three non-immersionist bodies mentioned. They are only separated by denominational prejudice and vested interests. If these were out of the way, the minor differences that exist would be easily adjusted. The probability of union between the two immersionist bodies, viz, the Baptists and the Churches of Christ, is less promising than before the Congress took

place. This is largely owing to the spirit of compromise manifested by the Baptists—a compromise that involves the surrender of their distinctive position.

### Baptist compromise.

This spirit of compromise is seen in the "amended statement of the Baptist Commission" in which the following paragraph is found: "While firmly believing that the baptism of intelligent believers in Christ is the best safeguard of spiritual church membership, inasmuch as the candidate of his own will yields to the yoke of Christ, yet they believe that the majority of Baptists would consider the question of the unity of the churches to be the major question, hence they would be willing (it is believed) so to adjust themselves to the new situation as to cease to demand the immersion of intelligent believers as a *sine qua non* of church membership. They could not surrender the truth of believers' baptism, yet they would be prepared to admit the broader basis of church membership." The last sentence is a useless addition, for "the surrender of the truth of believers' baptism" had already taken place when the declaration was made that it would not be insisted upon as a *sine qua non* of church membership. How far the foregoing statement represents the attitude of the general body of the Baptists we do not know. We imagine, however, that a very considerable body of Victorian Baptists would repudiate it as a statement of their position. The statement itself is what the Higher Critics would term a composite document. There is evidence of two hands in its structure—the Spurr element and the more conservative, the former, however, dominating the latter.

### A cool reception.

The interesting part of this phase of the question is the cool reception given by non-immersionists to this immersionist compromise. After all, people like consistency, and speaking for ourselves, we may say that we respect a consistent paedobaptist more than we do an inconsistent immersionist.

Any how, the summary presented by the chairman of the Commission on Union is not very flattering to the Baptist compromise. A paragraph in this summary reads: "The 'Open Membership' Baptist Churches, while refusing to acknowledge the baptism of persons baptised in infancy, welcome them into membership. The other churches, while recognising the value of this concession, might feel a difficulty about uniting with those who so minimise the value of baptism as to admit to the Lord's Table and to full membership persons whom they regard as unbaptised. This, however, might not prohibit union." (Italics ours.) Hitherto, we have regarded the Roman Catholic Church as the only body that claimed that the Church was superior to the written Word, and had the right to make alterations in New Testament doctrine and practice. It appears, however, that the Baptist Church claims the same right, at any rate in regard to baptism. In the New Testament, baptism is a prerequisite to church membership; the Baptist compromise says that it may be dispensed with. The unity of which the Holy Spirit is the Author, includes the "one baptism" as an essential; the Baptist compromise says it is not.

#### Our position.

The position of the Churches of Christ on this matter is quite clear. They stand, among other things, for the restoration of baptism to the place and significance it occupied in the New Testament church. Other religious bodies may not agree with their views in regard to this matter, but they will respect their consistency. A union that is gained at the sacrifice of truth is not worth having.

## Editorial Notes

### One More Testimony.

Says the *Christian-Evangelist*: "Statistical tables recently issued by the New England Mutual Life Assurance Company show in a remarkable manner the effects of the use of alcohol on mortality. They find that the mortality among moderate drinkers exceeds the average by 25 per cent.; that of 'temperate' drinkers is 16 per cent. under the average, and that of total abstainers is 41 per cent. less than for all." This is just another testimony in harmony with the universal experience where tables have been kept, but in spite of piled up and overwhelming evidence people will keep on taking their drop for health's sake, and licenses will still be granted for the sale of that which beyond a shadow of doubt shortens life!

### It Is In America.

A writer in the *Christian Standard* describes a "church" that makes a big noise over the goat who slips in and out of fel-

lowship so often and steadily that he has the hole worn slick, but never gives attention and inspiration to the plain, humble man who has good sense, a good spirit, and honors both the church and the Lord in his life." Presumably such churches are confined to America, and we would not for a moment suggest there are any of that type in Australia. But there is just a possibility of making too much of the perpetually backsliding brother. We confess to a liking for the ninety and nine which went not astray. The "plain humble man" who is steadfast and unmovable is the real backbone of the church, and worthy of profound respect.

### "The Letter of the Words."

At the opening of the Church Congress at Southampton last week, according to the cables, a prominent clergyman stated that "many customs, practices and observances of the church were based on sayings of Christ, which scholarship had shown to be unauthentic. So much was this the case that it was hopeless to rely on the letter of the words spoken by Jesus." Our difficulty is here: If we cannot rely on the words of Jesus, on what are we to rely? How is it possible to find out the spirit of his teaching apart from "the letter of the words"? Many of these higher critics involve themselves in a delightful fog. An old man suffering from influenza told his medical adviser that he thought he had "a touch of the new theology." "Indeed," said the doctor, "What are the symptoms? Tell me how you feel." "Well, it's like this—there's a swimming in the head, and you don't know where you are." It is clear that clergymen of the type of C. W. Emmet "don't know where they are" when they cut themselves adrift from "the letter of the words spoken by Jesus." It will be time to feel alarmed about the findings of "scholarship" when we learn who the scholars are. In the meantime we propose to hold fast to the form of sound words, even the words spoken by Jesus. Our complaint is that "many customs, practices and observances of the Church" are not "based on sayings of Christ," but on "traditions of men."

### The Right Basis—Divine or Human?

The general desire for union among the lovers of Christ is indicated by the utterances of prominent men among the different religious bodies, but the depressing feature of the discussions at the various assemblies or conferences, is the absence of any recognition of the fact that the Lord has not only enjoined union, but has also provided the platform on which his followers may unite. At the Church of England Synod in Adelaide last week, a clergyman stated that "he thought the tremendous striving after re-union throughout the world was an outpouring of the Holy Ghost, for which they ought to be thankful," and then he moved a resolution expressing the conviction "that abiding unity amongst Christians can only be reached by (a) absolute loyalty to our own principles, and (b) a wise

sympathy towards those of others." A "layman" urged that the mover and others "seemed to think the Church of England should absorb the Nonconformists, and should stick to its principles while the other churches gave theirs up," and he pertinently asked: "If everybody stuck to his principles how were they going to have re-union at all?" His solution of the difficulty was: "The Church of England ought to give a little, and the other ought also to give a little, so that they could get a basis for the reunion of Christendom." If they said, "We will stick to our principles; we are not going to give up anything," there was no hope of reunion." It does not appear to have occurred to either of these gentlemen, nor to any of the many who took part in the discussion, that an appeal should be made to the New Testament as to the right basis of union. Union, according to them, must either be "by absolute loyalty to our own principles," or the divided parties should each "give a little." But is there not a third way? How would it be to seek to effect union by absolute loyalty to the Word of God? The early Christians under the instructions of the apostles were united. We have the apostles' instructions still. If we all follow them now must not reunion necessarily result? If we all preached the truths they preached, adopted the practices they adopted and called Bible things by Bible names, differences would disappear and barriers would be removed. Human creeds, human titles, human names would all be abandoned, and "the unity of the Spirit in the bond of peace" would be realised. Let "What saith the Scriptures?" take the place of "What saith the churches?" and "How readest thou?" be substituted for "How thinkest thou?" and the first great step towards union will have been taken.

If you keep right with God, your words shall be food for the hungry and water for the thirsty. "Out of the heart are the issues of life."—Selected.

Ought we not to make a covenant with ourselves, and ask God to seal it with his blessing, that we will be kind from the time we rise to the time we lie down? . . . If every one did an act of daily kindness to his neighbor and refused to do any unkindness half the sorrow of this world would be lifted.—John Watson ("Jan Maclaren").

To-day, to-morrow, every day, the end of the world is close at hand to thousands and tens of thousands. And why should we fear it? We walk here, as it were, in the crypt of life; from the great cathedral above us we can at times hear the organ and the chanting choir, or see the light stream through the open door when some friend goes out before us; and shall we fear to mount the narrow staircase of the grave that leads us out of this uncertain twilight into eternal life?—Longfellow.



## Are the Critics Right about Daniel?

No. 12.

By C. M. Gordon.

There remain to be noticed two more historical improbabilities which, according to Dr. Driver, go to show that the Book of Daniel was not composed by a contemporary of the events recorded. These are:

"Nebuchadnezzar's 7 years' insanity ('Lycanthropy'), with his edict respecting it, and the absolute terms in which both he and Darius (4: 1-13, 34-37; 6: 25-27), while retaining so far as appears, their idolatry, recognise the supremacy of the God of Daniel, and command homage to be done to him."

The late Dr. W. H. Green, of Princeton, grows impatient with this kind of reasoning. Says he: "It is surely not worth while to waste time and space in giving a serious answer to frivolous objections of this nature, which might be multiplied to any extent." Dr. Driver himself is conscious of the weakness of such argument; for the above words are followed by the remark that "It would be hazardous to use the statements in question in proof of the late date of the Book." With this we can heartily concur, and in view of it, our wonder is that Dr. Driver should consume valuable space in his book with suggestions so inherently weak. In view of Dr. Driver's own admission of the inconclusive character of these so-called improbabilities, we could well afford to pass them by in silence, but perhaps our readers would be better pleased if we made a remark or two about them.

Let me begin, then, by giving a quotation from one of our most recent commentaries on the Book of Daniel. Referring to the events recorded in the fourth chapter, this commentary says: "The picture here given of Nebuchadnezzar's pride is in keeping with the evidence of his own boastful inscriptions. The form of madness attributed to him is not an uncommon one, and is generally known as 'lycanthropy.' No historical record of such an event in his life has come to light. There is, however, a tradition, quoted by the church historian Eusebius from Abydenus, a Greek writer of the second century A.D., which, though quite different as a whole from the story in this chapter, has one or two points of contact with it." Although the man who wrote these words believes, with Dr. Driver, that the Book of Daniel was not written until about the middle of the second century B.C., he is obviously not impressed with the so-called improbability of the events recorded in Daniel 4.

### The real Nebuchadnezzar.

I have just been reading certain extracts from some of Nebuchadnezzar's inscriptions, and as a consequence can most heartily agree with this author when he says that "The picture here given is in keeping with the evidence of his own boastful inscriptions." The great majority of Nebuchadnezzar's inscriptions deal with his architectural enterprises. He is one of the greatest builders of antiquity—indeed, of ancient or modern times. From one end of Babylonia to the other, bricks are found bearing his name. His *penchant* for the erection of temples was truly amazing. He built more than twenty in his metropolis, one of which was the famous Temple of the Seven Spheres, regarded as one of the seven wonders of the ancient world. These sacred buildings and the palace with which he adorned his city were erected on a scale of imperial opulence, and Nebuchadnezzar's pride in them was simply colossal. The inscriptions exhibit him as indulging in the most extravagant self-laudation. No touch could be truer to the real life of this monarch than that given in Daniel 40: 30, which represents Nebuchadnezzar as walking in his palace and exclaiming: "Is this not great Babylon, which I have built for my power and for the glory of my majesty." Indeed, all that we have learnt of Nebuchadnezzar from monumental and other sources, most strikingly confirms Daniel's delineation of his character. This remarkable fidelity to the real character of this ancient king we can understand if Daniel was written by a contemporary; it is not so easy to understand on the critical supposition that the Book was written by a Palestinian forger four hundred years later, when Nebuchadnezzar and his glorious city were virtually forgotten.

### The silence of the Inscriptions.

Now, as the author of the Book of Daniel gives us such a faithful portrait of Nebuchadnezzar, I see no reason why we should dispute his word when he tells us of the affliction that humbled the pride of this king and of the proclamation that followed. It is very true, as Farrar observes, "that the monuments and inscriptions are entirely silent upon the subject"; but it is not likely that either Nebuchadnezzar or his royal historians would cherish a record of such humiliation on imperishable monuments. It was

an invariable habit of these old-time monarchs to record nothing on the monuments which reflected unfavorably upon themselves or the kingdoms over which they ruled; and although Nebuchadnezzar makes proclamation to the peoples of his kingdom concerning the providential correction of his pride, he would doubtless feel that his obligation ended there, and that there was no necessity to write the story of his shame upon slab or palace-wall where generations yet unborn might read it. Therefore, I am of the opinion that while an argument based on the silence of the inscriptions is usually unsafe, it is doubly so in this instance.

### Lycanthropy.

As to the particular form of affliction by which the God of nations brought this haughty monarch to his senses, I see no room for incredulity. Obviously it was a form of insanity which led Nebuchadnezzar to imagine himself a beast, and to act accordingly. It is a strange mental distemper, technically known as "lycanthropy." Nebuchadnezzar's experience of it is by no means unique. The archives of almost any large lunatic asylum will afford analogous instances. And certainly we must all admit that no disease could be better suited to humble the overwhelming pride of Nebuchadnezzar. Then, is there any reason why God should not select it for that purpose?

In regard to the proclamations issued by Nebuchadnezzar and Darius—why should they be thought improbable? The improbability of such utterances follows only when the remarkable experiences connected with the lives of these monarchs are denied. To that rationalistic temper which, on purely *a priori* grounds, eliminates the miraculous element from the Book of Daniel, the proclamation of these kings will no doubt appear improbable. We strongly protest, however, against an arbitrary excision from the Book of Daniel of those events which can only be explained by the direct interposition of God. And, certainly, if these events are true, if God did administer such salutary lessons to Nebuchadnezzar and Darius, there is nothing improbable in the proclamation that each issued concerning him.

The following is an extract from one of Nebuchadnezzar's remarkable religious inscriptions:

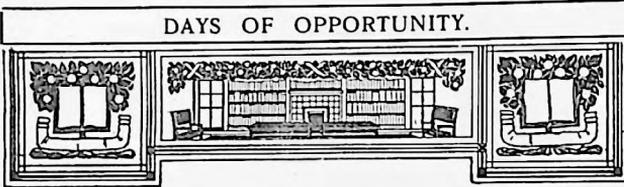
"To Marduk, my Lord, I prayed; I took up my psalm in prayer to him, the speech of my heart came (before him) to him. I spoke: 'Eternal, Holy, Lord of all things, for the king, whom thou lovest, whose name thou callest according to thy good pleasure, guide his name, well, lead (or guard) him in a straight path. I, the prince who obeyeth thee, am the work of thy hand, thou didst create me, thou didst commit unto me the royal dominion over the whole people, according to thy grace, O Lord, which thou sendest forth upon all. Teach me to love thy august sovereignty, let the fear of thy divinity be in my heart, bestow (upon me) that which is pleasing unto thee, thou who prepared my life! There upon the Highest, the Glorious, the first among the gods, the august Marduk, heard my supplication and accepted my prayer, he caused his great

majesty to rule favorably, he caused the fear of God to abide in my heart, I fear his majesty."

Such language shows that Nebuchadnezzar possessed a strong religious nature, and one that would respond to Jehovah's repeated

correction. The man who wrote this inscription would surely not hesitate to make a proclamation concerning the Most High God who had revealed himself in such remarkable manifestations as are recorded in the Book of Daniel.

## DAYS OF OPPORTUNITY.



Presidential Address delivered by Ira A. Paternoster at the S.A. Conference.

(Concluded.)

It is necessary, before Bible School work can become a success, that we realise its importance; not in a half-hearted way, but in dead earnest. We must feel it to be supreme. I mean by this, that we must realise it to be the simplest and sanest way to win this world to Christ. If we use the Bible School for this purpose, we will make it a success. It must be our desire to make disciples. This must be the aim of the church through the school. Everything from the cradle roll to the home department must have this in view. It is little use else. The Bible School is not a nursery for the convenience of tired mothers. It is a part of the church life. As such church officers should have a deeper interest in its working. I believe every officer of the church should be associated with the school, and that association should not be on a financial basis only. The church officer should be a member of the Bible Class, and it is the duty of the church to see that only those who are, should be elected to office. We talk of the losses to our churches, and they are great. To my mind this will come nearer being solved by a well organised Bible School than by any other means.

I remember hearing Mr. Pearce, the great Bible School expert of America, once tell the following story: He said there are certain homes in America for weak minded children. Oftentimes a mother will desire to be rid of her child, and will bring it to one of these homes in the hope they will take it. But the children are subject to certain tests, and among them is one where there are two tubs, the one full, the other empty. The empty one has a hole in it, and a plug to fit. The child is required to take the water from the full tub and put it in the empty one. If it finds the water running away and puts the plug in, the officials consider it is not weak minded. "Now," Mr. Pearce said, "The Bible School is the plug to stop the leakage in the church, but too many church officers are too weak minded to put the plug in."

In order to make success of the work we must have trained leaders. Not every man is a Bible School man; but many who are not, might become so under careful training. Every man in the work has heart

enough to desire to know more, and if it were possible, he would gladly go to college to learn methods, etc. But this is not possible, so we have to adopt some other plan. I feel the time is ripe for us to engage a man to devote his time to the work of organising our Bible Schools and instructing our teachers.

We have employed a man in the past as State evangelist, but the time is ripe now for this suggested change, and for this year it is not my intention to set as a motto so many souls or so much money for Home Missions. I feel confident we will work our hardest for souls, for this is our duty ever, and realising the need of money, we will give as largely as possible. I do hope, however, that this year will see us working hard for the organising of our Bible Schools along up-to-date lines. To my mind this is our opportunity. No greater one is before us. We are able in this to build up a church for the future which shall never depart from the old paths.

We lament the absence from our schools of the boys and girls. The proper conception of the Bible School will result in this difficulty being met, for it will bring the parents into the school, and the child will never be too big for school when its mother and father attend. This is not a popular theme, but when we realise it is for the salvation of our children, we ought to be willing to sacrifice. It is too late to wait till the child is lost. We must keep him from falling. Parents, there is a place for every one of you in the Bible School. It needs teachers and officers, and you could be a success in this work. This is the great field of evangelistic enterprise, yet many of us are not using it. We must get out of our minds the idea the school is just for children, and get in the idea that it is the place for every follower of Jesus Christ. The best preachers are to come from it, the best church workers, the best missionaries, the best Christians; yes, the best man anywhere will point back to the Bible School as the greatest influence of his life.

### Men and Religion Movement.

There is a third field before the church to-day, which if rightly worked will produce a hundredfold in the interests of the

Master's kingdom. It is the one represented by the Men and Religion Forward Movement. There is a great movement within the church calling men to definite active service, and God knows the movement has not come a day too soon.

There is no doubt the greatest thing in the life of a man is religion. It will do more for him than wealth. It will do more for him than pleasure. Business takes a second place beside religion. Yet it will make the man of wealth enjoy his money, and the business man more able to conduct his business if he has taken Christ into partnership with him. Religion is for a man, and is for him every day of his life. There are to-day many men in the world who have little time for religion because they will tell you they cannot understand how Christ could be divine, the Son of God and Saviour of the world. I like the answer of William Jennings Bryan, when he says in answer to this: "Well, you do not have to understand it. Are you going to refuse life because you do not understand it? No, you may scoff, but you will live on. We not only live without knowing why, but eat food that we don't understand. It is not only man-made food that is mysterious, but God-made food is just as mysterious. I dislike most to be away from home in the springtime. I like to see things grow, and when I am at home I like to come into contact with these miracles of nature. I sometimes plant radish seeds. I take a little seed and put it in the ground. The radish seed is nearly black, and the ground is of the same color. But I go out after a few days and there is a radish, and the top is green. Where did it get its color? And the body of the radish is white, and almost transparent. How did it come about? And then I see that around the outside is a covering of pink. Whose hand caught the rays of the setting sun and wrapped them around the radish down in the darkness of the earth? Explain it if you can. I can't explain it, but I like radishes."

And while we cannot understand all there is in the Bible, yet it is true we can understand it to be the will of God that men should give him the best of their lives. We can understand enough to make Christ ours, and spend our time in telling of him to others.

The church to-day is seeking to employ its men in active religious work, realising this to be the hope of the church.

When Jesus placed before the church its objective, he gave it a work calculated to employ the time of every man in it. He had no idea when he said, "Go ye into all the world and preach the Gospel to every creature," of men refusing to do the work. He had in mind a world of a working church. This idea was that of a working church. It is clear because of the magnitude of the work. It is no child's play, this winning the world to Christ. It is a work finding employment for the keenest intellect, the most business-like methods, and the most diplomatic planning. It is not a work to be left to the faint hearted, but for the energy of the multitude. It is a work worthy the best energy of the best

men. It is not possible to conceive a greater work. We build a Panama Canal, and the world marvels. We discover how to flash a message through space without the aid of wires, and wonder what next. Giant ships are constructed capable of accommodating whole towns, and we say, "How great a feat." But, brethren, call to mind the greatest work ever placed before man, study carefully the details of the plans, count the cost in every way, and still we say there are greater achievements before us. The building of a Panama Canal is child play alongside of world conquest for Christ.

Wellington stands not so high in the estimation of the world as does Livingstone. It is not the slayer of human life we count the hero, but the saviour. Some years ago a Paris paper invited its subscribers to vote who in their opinion was the greatest hero the French nation, and Napoleon was chosen. Several years later the same request was repeated, and this time it was not the great general, but the great doctor Louis Pasteur, the saviour of life. And so it ever is, for they who win souls are wise.

We look out over the fields, and think of the little work men at home are doing, and in deep reverence we pray—"Lord, open the eyes of men to the great work to which thou hast called them. Let us catch a glimpse of the needy fields where we could be working for thee. Give to thy church fresh measure of thy Spirit that it may be set on fire. May we look on to the fields which have for so long been white unto harvest, and looking enter into the joy of gathering. Thrust forth laborers this year, O Lord, into the great field, that the good grain may be saved for time and eternity."

But not alone in missionary activity does the church need men. There is a still more strategic field in which at least some are needed.

The church to-day is losing the boy and the young man from its ranks, and it is the duty of the men of the church to take this work upon them as the task right at hand. This work might have come under the previous heading of the Bible School, yet I place it here as specifically work for men, through the Bible School.

We must face the fact that the lack of men in the church is largely due to the loss of boys from the church. It is not possible to keep every boy from the time he leaves the school; but it is possible to keep a greater number of them, and I believe the men of the churches are called to unite themselves in a mighty effort to save these boys. The future of the church is in their hands, and the kind of training they receive will determine the kind of men they will make. I am firmly of the opinion that you cannot force them to attend a place of worship, but you can lead them. It is my hope this year that we will be able to gather together a body of men who will see to it that an effort shall be made for the boys.

The State demands a great deal of their time, the pleasures of the world demand them. I believe it is our duty as men to so organise that the State and the world to-

gether shall not have all their time, but that many of them shall be helped in their pleasure, and in their moral life, by the church, and so saved to their country and their Christ.

This work calls for men—men who are willing to believe in the future of the boy, for many a boy who to-day is in sin is there because some man did not show him the way to holier living.

And now let me thank the brethren for the honor thus conferred upon me. It is an honor—the greatest in the power of the brotherhood. I shall seek to do my duty. It shall be my pleasure to serve the churches whenever possible. I feel my weakness to fill the office to which I have been elected, but believe in him who is my strength.

Let us press forward this year, doing all in our power to bring about a closer union between ourselves and our Baptist brethren, to build up the work of our Bible Schools, and let us feel as men who have been bought by the precious blood of Jesus Christ, that our place is in the church of God, not loitering about what men say, but taking Jesus to be our Saviour, let him use us for his honor and his glory.

### Meeting-house Opened at Northcote, Vic.

By Thos. Hagger.

For some years past the brave little band of disciples at Northcote, Vic., have been looking forward to the erection of a meeting house for the glory of God. The time of fruition was reached on Lord's day, September 21, when a fine brick chapel, capable of seating 500 people comfortably, with a fine school hall at the rear, was opened. The chapel is on High-st., and is on a hill and "cannot be hid." The situation is splendid, and the brethren are to be congratulated on pushing to the front. The church is the most important institution on earth, and the plea we are urging is fraught with such far-reaching effects that a back street is entirely out of place.

The first meeting of the Lord's day was one for prayer, presided over by Bro. J. Collins. At 11 o'clock a large company "came together to break bread." Bro. C. A. Anderson, the evangelist of the church, presided, and Bro. J. W. Baker, of

North Fitzroy, exhorted the disciples in his own powerful way. In the afternoon the chapel was packed, when a children's service was held; this was in charge of Bro. Thos. Hagger and Bro. W. H. Clay, while Bro. C. A. Anderson assisted. The building proved too small for the Sunday evening audience—it overflowed the main auditorium into the school hall, and through one of the escape doors, and then people were turned away. The question was on "Who are these people?" It was a kindly statement of our plea and position, the question being answered as follows—

1. A people striving to be unimmaculate.
  2. A people pleading for Christian unity.
  3. A people loyal to the great evangelist saints.
  4. A people teaching a definite way of salvation.
- At the close two girls from the school made "the good confession."

On Monday, September 22, the inevitable tea was held, when two sittings of hungry people did justice to the splendid repast served by the sisters. At the afternoon meeting there was a large audience of brethren and friends—visitors from nearly all the Melbourne churches being present. Bro. A. Mills occupied the chair, and was accompanied on the platform by the architect, the builder, the speakers, and brethren who had helped the church in the days past by preaching the gospel. Letters and telegrams of greeting were read by the church secretary. Short and appropriate addresses were given by Bro. R. Conning, W. Meckison, H. H. Jeffs, Thos. Hagger, M. McLehlan, C. Timmins and C. A. Anderson. A most congregational singing was in charge of Bro. W. H. Clay, and several fine musical items were rendered by members and friends during the evening. During the evening the writer made a statement of the cost of the property, which was much lower than its present value, as the land has increased in value, the architect charged nothing for his work, and the builder erected the chapel without profit. The debt would be £1000 at 6 per cent., and this responsibility the church had nobly shouldered. On an appeal being made to the brethren present, cash and promises toward reduction of the debt were handed in to the extent of £450; this has since been slightly increased.

An evangelistic mission is now in progress with Bro. Hagger and Clay, and prospects for the future of the church in this important suburb are very bright. If brethren around Melbourne who have not yet seen the chapel will pay a visit during the mission (any night except Friday), they will be delighted, and will be unanimous in saying that the property reflects credit on the church, the architect (Bro. W. Meckison), and the builder (Bro. C. Timmins).

Bro. C. A. Anderson, who has been with the church for about 38 months, and has done a splendid work, continues as evangelist.

### The Querist.

#### THE LORD'S SUPPER.

"Enquirer" sends us the following questions:—  
1. As the church is to be governed by the Word of God, what does it say on the question, "Who shall partake of the Lord's Supper?"  
2. Is there any inference in Scripture that the unimmersed are to partake of the Lord's Supper? If so, where?

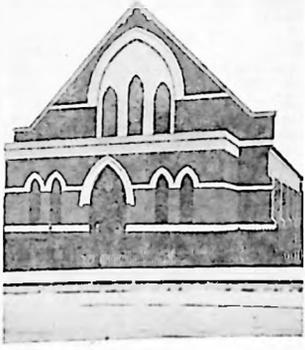
3. Have we any Scriptural authority to welcome the unimmersed to commune at the Lord's table?

In answer to the above, we give the following:—

1. It is quite certain that in New Testament times only those who were in profession of their faith in the Lord Jesus Christ were bidden into his name, were eligible to partake of the Lord's Supper.

2. There is no inference in Scripture that the unimmersed were to partake of the Lord's Supper. In New Testament times baptism was immersion, so the question of the unimmersed could not have arisen.

3. Question three is practically dealt with in answer two. There is no Scriptural authority to welcome the unimmersed to commune at the Lord's table.—Ed.



New Chapel at Northcote, Victoria.

## Victorian Bible School Union of Churches of Christ.

### RESULTS OF ANNUAL EXAMINATION, 1913.

#### DIVISION I. Under 9 years.

Entries, 60. Completed, 27.

1st prize, Ridge Sparrow, 95, Middle Park.  
2nd prize, Grace Hall, 93, Middle Park.  
3rd prize, Wm. S. Woodbridge, 92, North Melbourne.

4th prize, Keith Price, 91, Ballarat.

Certificates.—Marjorie Barden, Isabel Thorburn, Bendigo; Keith Griggs, Ballarat; Isabel Richards, Malvern; Lucy Legg, Montrose; Rita Owen, Daphne Sampson, Lygon-st.; Adelaide E. Huntsman, Jessie Mill, Edna Taylor, Middle Park; Marjorie Searle, Kathleen Hunter, 5th Yarra; Albert Payne, Brunswick; May Wright, South Melbourne; Marjorie Edwards, Windsor.

Certificates.—Eric Parkes, North Melbourne; Ella Winzell, South Richmond; Alice Hopton, North Fitzroy; Alma Fort, Middle Park; Doris Davies, Mildura; Eva Clark, South Melbourne.

The 27 papers are splendid. All the competitors, except 2, gained over 50 per cent. of marks. In the preparation classes greater care should be taken by the teachers in the spelling of proper nouns. It was not easy to decide the respective merits of the first three papers. The answers of the child receiving the highest marks were very pointed, showing a complete grasp of the lesson details. For neatness, the children in the second and third places are to be highly commended. The fourth paper on the list was determined only after close grading.—H. R. Taylor.

#### DIVISION II. 9 and 10 years.

Entries, 201. Completed, 110.

1st prize, Emily Hall, 92, Williamstown.  
2nd prize, Etie Mill, 91, South Melbourne.  
3rd prize, Keith Taylor, 90, Middle Park.  
4th prize, Alfred Hopkin, 89, North Fitzroy.

Certificates of Merit.—Walter Daws, Ronald K. White, Moreland; Phyllis Cook, Berwick; Dorothy Lawson, St. Hill; Clarence Thompson, Nellie Larsen, Dandenong; Ray Lawson, Swanston-st.; Frank Banner, Garnet Hands, Bendigo; Lizzie Woodbridge, North Melbourne; Bartlett Mellrey, Esther Woodbridge, Newmarket; Albt. R. E. Pittreck, Ballarat; Allison Murray, Malvern; R. Hugh Chandler, Hubert Murray, Montrose; Harry Sampson, Willa Owens, Florrie Haines, Lygon-st.; Leonard McGill, Lygon-st.; Winnie Wallace, Bertha Miller, Cecil Jackel, Taradale; Robert Lambert, Mildura; Vera McKendrick, South Melbourne.

Certificates.—Edmund Taylor, Harold Holmes, Box Hill; Victor Hunter, Dorren Barrett, Lorna Kingshot, Moreland; George Parkins, Clara Graham, South Yarra; Gordon Pitty, Reg Noakes, Rinehart; Lily Collins, Northcote; E. Muriel Waters, Leslie Cowie, Berwick; John Brodie, North Richmond; Lex Allen, Violet Woodhead, Surrey Hills; Connie Styles, Elsie Field, Donald Grey, Brighton; Alex. Stewart, Asot Vale; Ena Smith, Harcourt; Laurie Andrews, Camberme; Doris Hutcheson, Cheltenham; Vera Cook, Bendigo; Lois Wright, North Yarra; North Melbourne; Jean Timmins, North Fitzroy; Elvie Price, Ballarat; John Henry, Leonard Westmore, Bay-water; Violet Hooke, Edna Darling, Inez Langley, Max Hooke, Montrose; Elsie Preston, Rose McColl, Lygon-st.; Violet Picken, Walter Jackel, Taradale; Jean McIntosh, Windsor; Rebecca Mills, Malvern; Vernon Dudley, Shepparton; E. Arnes Hunt, North Richmond; Connie Wright, Isabel Clark, Violet Young, Flo. McLaughlan, South Melbourne; Arthur Jenkins, Jack Wright, Dorcen Mill, Rene Enderby, Middle Park.

The papers were very good. There were 110 scholars completing, of whom 79 received 60 per cent. or over, and 8 gained 85 per cent. or over. The general average is lower than that in Division I, on account of the large number of failures in answering question 9, viz.: "Tell the lesson story that teaches us to be reverent in the presence of God." Perhaps the question was too diffi-

cult, but several answered it splendidly. The first paper, 92 per cent., shows a comprehensive knowledge of the lessons on the part of the writer. The other three prize winners were close in order, with 91 per cent., 90 per cent., and 89 per cent. The mortification of Reuel, the priest of Midian, called forth some amusing answers.—H. R. Taylor.

#### DIVISION III. 11 and 12 years.

Entries, 250. Completed, 160.

1st prize, Alice McKean, 99, Middle Park.  
2nd prize, Jessie Clarey, 95, Newmarket.  
3rd prize, Ralph Redman, 93, Blackburn.  
4th prize, James W. Cook, 91, Bendigo.

Certificates of Merit.—Harold Payne, Ernest Barden, Brunswick; Hugh McQueen, Phil Sampson, Doris Gibson, Lygon-st.; Lucy Langley, Montrose; George Skelton, Mildura; Alice Picken, Nellie Sargeant, Ivy Cordy, Mary Miller, Taradale; Sydney Watson, Alice McIntosh, Wm. Bell, Syd. Johnson, Alice Martin, Dorothy Lucas, Alice Hall, Jessie O'Neill, Leslie Downy, Middle Park; Fred. McKendrick, South Melbourne; Annie Read, W. Lovell Johnson, Cyril Hickling, Harold Thompson, Alex. Swain, Arthur Davis, May Payne, Irene Pang, North Fitzroy; Edith Follett, Edie Howard, Alice Smith, Cheltenham; Ruby Scott, Norman Collings, Northcote; Roy Tully, Dancaster; Lavina Bryant, Bet. Bet.; Norman Fritchard, Harcourt; Frank Daws, Alice M. Holloway, Vera A. White, Doris A. Brown, Ida Bray, Edith L. Knight, Moreland; Hubert Robbins, Wesley Beardsley, Dandenong; Jessie Fivach, Wylmestown; Nellie Morris, Brighton; Doris Blythe, Newmarket; Phil Webb, North Melbourne; Doris Hill, North Melbourne; Doris A. Scott, South Richmond; Hector Thorburn, Harold Jenkin, Alan T. Cook, Millie Southwick, Bendigo; Ella Stappers, Gladys Hayward, Swanston-st.; Cliff. Lyall, Alfd. Kingsford, Swanston-st.; Wm. Smith, Joe Brown, Allan Scarl, South Yarra.

Certificates.—William Gray, North Carlton; Don Tippet, Lygon-st.; Doreen Holmes, Malvern; Fred. Miller, Taradale; Fred. Westmore, Bay-water; May Brown, Windsor; Ernest Gray, Percy Bell, Mildura; Victor Wright, Thos. Hall, Harold O'Brien, Middle Park; Nellie Crawshaw, Hazel Chipperfield, Chas. Brown, South Melbourne; Queenie Andrews, Victor Andrews, Castlemaine; Alma Bell, Nyda Cardwell, Bert Hickling, North Fitzroy; Doris Waite, Brunswick; Harcourt L. Cameron, Vera Cook, Moreland; Rose Cowie, Alma Richardson, Bert Berman, Berwick; Walter Arstwin, Cliff. Le Page, Northcote; Norman Crutch, Kitty Clay, Dancaster; Eric Squires, Bet. Bet.; Olive Maddera, Donald Smith, Harcourt; Victoria Lewis Nichole, North Melbourne; Edith D. Butterworth, Albt. Cook, Albt. Fisher, Martha B. Belliffe, Vera P. Kingshot, Moreland; Pearl Wilson, Asot Vale; Lawrence Lane, Chas. Lane, Victor Carter, Brighton; Alfred Gibbs, Surrey Hills; Alice Julian, North Richmond; George Peters, Albert Peters, Hawthorn; Arthur Robinson, Shepparton; Jean Coyne, David Greenwood, Norman Brown, Ivy Griers, North Melbourne; Phyllis Briggs, Colin Leitch, Wyn Wyatt, North Yarra; Patrick, Geo. Hutchison, Box Hill; Florrie Goo, South Yarra.

This was a heavy division of 160 papers. I was disappointed at the failure of the older scholars to answer the question which nullified many of the references in my report. All but 32 of the children received 60 per cent. or over, and 27 passed the 85 per cent. mark. The prize winner wrote a magnificent paper, which was a model for all aspirants for honors. The second paper, with 95 per cent. is praiseworthy, and the other prize winners, 93 per cent. and 91 per cent., gave splendid answers. I would again emphasize the importance of giving more attention to the spelling of proper nouns. Every conceivable way of spelling

the name "Miriam" could be found in these papers.—H. R. Taylor.

#### DIVISION IV. 13 and 14 years.

Entries, 252. Completed, 146.

1st prize, Sidney Ford, 98, Ballarat.  
2nd prize, Archie Robbins, 97, Dandenong.  
3rd prize, Elsie Pitts, 96, Ballarat; Irene Herley, 96, Box Hill; Maggie Brown, 95, 5th Yarra; Wm. McVeigh, 96, Northcote; Irene Collins, 96, Northcote; Doris Sampson, 96, Lygon-st.

Certificates of Merit.—Bert Andrews, Castlemaine; Chas. Collins, South Richmond; Ernie M. Jones, Myrtle Toke, Bendigo; Ellen Kelly, Eileen Leitch, Eva Ferris, Frank Roche, Box Hill; Irene Stappers, M. Louis George, Swanston-st.; Flora Oliver, Janet Grainger, Lucy Woodbridge, Alex. Mitchell, Les. Hally, Newmarket; Ernest Peters, Rose Hillford, Milla Black, Carlisle Will., Hawthorn; May Murphy, Colkehead, Lilian McCullum, Dorothy Wicksteed, Footscray; Phyllis Sharp, Frank Bridgen, Chas. Morris, Elsie Field, Ruby Regan, Brighton; Ardie McCullum, Gracie Flood, Alice Willson; Bessie Mathers, Margarette Mathers, Hazel Widdow, Asot Vale; Susan G. Galloway, Mabel Love, Gra. Thompson, Dandenong; Henry J. Engleke, Gertrude Cowie, Berwick; Bessie James, St. Yarra; Connie Eastman, Lily White, Geo. Dickens, Preston; Ernest Carr, Stella Symes, Harcourt; Iona Alderson, Mona Kerr, Rosa Patterson, Reft Hill, Bet. Bet.; Thos. I. Butterworth, Reg. Geo. Hunter, Vera Killip, Doris White, Moreland; Les. Petty, Rose McIntosh, Al. Petty, Dancaster; Evelyn G. Come, Merbein; Babs Ryall, Carnegie; Percy Johnson, Bet. Bet.; Edith Maria Violet Follett, Cheltenham; Amy Sturkin, Edward Collings, Myrtle Sutch, Northcote; Dora McMillan, Vera Hopton, Syd. Dunlop, Chas. Cavanagh, North Fitzroy; Mabel Gaudin, Les. Leitch, North Richmond; Violet Hill, Olive Areall, South Melbourne; Henry Sams, Wilfred Baker, Lizzie Brown, Gracie Corps, Fitzroy Tabernacle; Dan. Barrett, Sep. Keating, Dora O'Neill, Marial Watson, Alice Keating, Dorothy Tilt, Pearl Hall, Middle Park; Hartley Gray, Berd. Ford, Crisp, Bernard Newman, North Melbourne; Harry Halliday, Cameron Lloyd, Hilda Davis, Irene Cammichael, Mildura; Alfred Arger, Stanley Edwards, Windsor; Leonard Martin, Bayswater; John Potts, Ellis Clark, Eva Godyn, Taradale; Elsie Benson, Hettie Morrison, Ballarat; Myrtle McAllister, H. Roy Langley, Lygon-st.; Ernest Tippet, Eric McLean, North Carlton; Jessie Connell, Stanley Gray, Brunswick; Thos. Katie Brown, Selma Dempster, Brunswick; Thos. Drummond, Northcote; Robt. Robinson, Jas. Drummond, Lygon-st.; Robt. Robinson, Irene McCormick, Shepparton.

Certificates.—Daisy Nielsen, Castlemaine; Ruth M. Coyne, North Melbourne; Ren. Bone, North Melbourne; Edith Brodie, Jessie Morrison, North Richmond; Wm. M. Greaves, Eric Myrtle Bell, Hills; Bertha Stansall, Brighton; Myrtle Bell, David Hainsworth, Harold Dunkerton, Asot Vale; Frank Munston, Elsie Funston, Berwick; Fredin Walther, Preston; Ethel Normington, South Yarra; Flo. E. Sewell, Bet. Bet.; Grace A. Suttie, court; Flora; Elsie Dall, St. Kilda; A. S. McAvant, North Fitzroy; Albt. H. Brown, St. Kilda; Myrtle, North Fitzroy; Albt. H. Brown, St. Kilda; Myrtle, North Fitzroy; Les. Dought, Carnegie; Mildura; Helen Middle Park; Heather; Harold; M. Cooner, Praeger; Yvelle; Frank; Munston; Elsie; Funston; Berwick; Ethel; H. Pamela Nicholl, Edith Pranks, Box Hill; Carlton; Fla. Bayless, Brunswick; Syd. Holden, Brunswick; Doris Allen, North Fitzroy.

With very few exceptions the whole of the papers in this division showed a splendid knowledge of the lessons as given. The result to decide who should have the honor of merit at the head of such a large number. As the marks indicate, a large number of these questions are very difficult to comply with the requirements, and many passages are generally so familiar, and in many instances it occurred to me that the scholars had literally memorized the passages selected.—W. J. Taylor.

# The Family Altar

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

## DIVINE COMPANIONSHIP.

Christianity is as full of blessings as the heavens are of stars. And if people were asked to name the richest of these blessings, there would be a great variety of answers. But my answer this morning, after an hour alone with the Saviour, is that the richest of them all is *companionship with him*. No wonder that the hearts of his disciples burned as they walked and talked with him on the way to Emmaus. And ours, too, may burn at every step of the way this week, for he will be at our side, if we will let him.

### SUNDAY, OCTOBER 12.

Genesis of Thought—"Let your light so shine before men, that they may see your good works, and glorify your Father in heaven" (Matt. 5:16).

Do people instinctively think of God when they think of us? Nothing less than this is God's purpose for us, if we are Christ's. A Christian woman had befriended an outcast girl who was stricken with disease, and had brought her to a place where she could have nourishment and rest and comfort and love. Knowing that she had not long to live, the friend asked her whether she ever thought of God. "It has not been hard to think of God," was the reply, "since I met you." Do we make it hard, or easy, for those who are closest to us to think often of God?—*S.S. Times*.

Bible Reading.—Matt. 5:13-16: *Lighting the way to God.*

### MONDAY, OCTOBER 13.

Genesis of Thought—"Come with us and we will do this good" (Num. 10:20).

I met a man who asked me where I was going. "To the prayer meeting," I said. "The Christian religion is a mere notion," he replied. Said I: "Stranger, you see that tavern over there? The fine was, as everybody in this town knows, that if I had a quarter in my pocket I could not pass that tavern without going and getting a drink. But God has changed my heart, and the Lord Jesus Christ has destroyed my thirst for strong drink. There is my whole week's wages, and I have no temptation to go in there. Stranger, if this is a notion, I want to tell you it is a mighty powerful notion; it is a notion that has put clothes on my children's backs, good food on our table, and has filled my mouth with thanksgiving to God."—*Wayland Hoyt*.

Bible Reading.—Num. 10:28-32: *God will bless his own.*

### TUESDAY, OCTOBER 14

Genesis of Thought.—"Hid thou me up, and I shall be safe" (Psalm 117:17).

What thou'fere the stormy blasts rear round me; What thou'fere life's trials oft confound me; I am safe, for nought of ill can wound me.

In the hollow of God's hand.—*E. D. Mund.*

A lady from the Southern States of America told me a story of the slave times that she illustrated God's ownership. She said that there had occasion at one time to give one of her slaves a

piece of work to do that required him to stand outside of a dormer window, on a long plank, that was held steady by some one inside sitting upon the other end. The slave was a little afraid, but said, "Well, missus, I'll do it if you'll sit right dar' all the time, your own self." The slave's wife was present, and the mistress said, "Won't it do if Mandy sits there? She will be sure not to let you fall." "No, no, missus," replied the slave, "I don't trust Mandy. She's only my wife, and I've feared the just done forget and get up. But you're my missus, and I'll tings to you, and in course you're gwine to keep me safe."—*Edw. B. Bagby*.

Bible Reading.—Psalm 119:113-120: *The way to safety.*

### WEDNESDAY, OCTOBER 15.

Genesis of Thought.—"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer" (Psalm 19:14).

Who steals my purse steals trash; 'tis something, nothing;

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name

Robs me of that which neither heaven nor earth

And makes me poor indeed. —*Shakespeare*

Character makes its own destiny.—*Mrs. Campbell Prad.*

Bible Reading.—Psalm 19:1-14: *Living in God's sight.*

### THURSDAY, OCTOBER 16.

Genesis of Thought.—"With the temptation God will make a way of escape" (1 Cor. 10:13).

Yield not to temptation;

For yielding is sin;

Each victory will help you

Some other to win. —*H. R. Palmer.*

Temptation is never unlearnable. Have you ever noticed those trucks on the railway? You see on one truck 5,300. What do the figures mean? They represent what is called the "load limit" of the truck. That truck can only carry five tons three hundredweight, and it is dangerous to impose upon it any heavier weight. Every man has a "load limit," and He who permits the temptation will also regulate it.—*Emma C. Fisk.*

Bible Reading.—1 Cor. 10:1-13: *A way of escape.*

### FRIDAY, OCTOBER 17.

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

A minister tells about going to see a parishioner who was in deep affliction. He found her embroidering a sofa pillow cover. He asked her to let him take it in his hand. He purposely turned it on the wrong side, and then remarked to her that it did not seem beautiful to him, and that he wondered why she should be wasting her time upon it. "Why, sir," she replied, "you are looking at the wrong side! Turn it over." "That is just what you are doing," he replied. "You are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's providence; but he has a plan—here a stitch and there a movement of the shuttle—and in the end a beautiful work."—*H. R. Clark.*

Bible Reading.—Heb. 12:5-11: *The two sides of sorrow.*

### SATURDAY, OCTOBER 18.

Genesis of Thought.—"Now I know that thou fearest God" (Gen. 22:12).

"Dare to do right,  
Dare to be true;  
You have a work  
That none other can do."

It is said that Constantine, the father of Constantine, finding when he came to the throne, a considerable number of Christians in office and at court, issued an edict requiring them to renounce Christianity or give up their places. The far greater part of them readily and resolutely gave up their employments and prospects in order to preserve a good conscience; but a few cringed and renounced Christianity. When the Emperor had thus made full proof of their dispositions, he turned out every one who had complied, and took all the others in again, giving as his reason for his conduct that those who would not be true to Christ would not be true to him.—*F. J. Sautou.*

Bible Reading.—Gen. 22:1-13: *Tried and Triumphant.*

### DEEDS, NOT WORDS.

"Why call ye Me Master and Lord

And do not the things that I say?"

Yet would ye the listener must be

The sound of the voices that pray.

There is love for Him still in His church.

There is faith in Him yet among men;

But some teachings of His, overlooked,

Need be told and remembered again.

Not they who in positive words

The will of the Father declare,

But the doers of that which He wills

Are those who His blessing will share.

"Why call ye Me Master and Lord

And do not the things that I say?"

The rebuke seems a voice in a dream;

Men have to be busy to-day!

The sound of a battle is near,

And they are preparing to fight

(With each other, and not with the world?);

And the peace-making echo is slight.

What tereb through the torrents of words

A whipper is heard now and then?

When the spirit of strife is aroused

Few think of the word, "Love all men."

"Why call ye Me Master and Lord

And do not the things that I say?"

Christ taught that the foe to be fought

Is selfishness. Yet it is found

In the men who are called by His name?

And some singers of praise-songs to Him

Are those who must put Him to shame

Shall Christians be eager to strive

For themselves the earth's prizes to take?

Nay, those who rejoice in Christ's love

Are to love and help men for His sake.

"Why call ye Me Master and Lord

And do not the things that I say?"

Ah! words are so easy to give—

By thousands we throw them away—

But the life that is noble and true,

Unselfish and life in tones;

The heart that is loving and meek,

And longs to serve Jesus alone;

The character blameless and high,

And free from all meanness and stain—

These come not for dreamy desire,

But are won through the long stress of great pain.

God help us to be as we speak,

And to act and to feel as we pray.

To call Jesus our Master and Lord,

And to do all the things He may say!

—*Marianne Farningham in Christian World.*



# FOREIGN MISSIONS



[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic.]

## Persecution at Baramati.

A man named Shankarrao decided to become a Christian in a town about 35 miles away from Baramati, and had agreed to be baptised on a certain date in July. He wanted, in the meantime, to visit his people in Baramati, and came here. Owing to his belonging to a high caste family, he met with much opposition. First they tried to bribe him to give up all idea of being a Christian. They promised him a large sum of money, over Rs. 2000, to start him in sugar growing if he would recant, but he stood firm.

They then saw to it that he had no freedom. He was to have gone back to his former place to be publicly baptised on a certain date. They told us he had gone from here on the day before. We saw his people, who were unanimous in their statement that he had left Baramati for the purpose of taking his public stand as a Christian. As he failed to put in an appearance, the missionary in charge of the work at S— wrote us asking if we would make further enquiries, as he feared violence from the man's relatives. We did, but were met with the same statement, backed up also by that of neighbors as well, that the man had left Baramati. After a while we got a message that the man was being hidden and kept a prisoner, out in the sugar cane fields, not far from his relatives' house, and with some difficulty we were able, at a time when he was not closely watched, to interview him. He told us he was a prisoner until such time as he would give up the idea of being baptised, but at the same time he said he would remain firm. He also wrote a note for us to forward on to the missionary who was anxious about him, saying that he expected the persecution would relax after a while, and he would then be free to come out as a Christian. Occasionally one of our preachers, or a Hindu in our employ, goes near enough to the place to see that the man is still there, or is safe, but that is all we can do at present.

The man is over age (26), and according to law his people are not able to forcibly detain him, but if we put the law into motion, he would merely be spirited away and perhaps be done away with. This is due to the fact that all the policemen would sooner wink at the disappearance of a man belonging to a high caste who was going to disgrace his people by becoming a Christian, than they would help in the freeing of such a man from the power of his relatives.

Shankarrao has asked us not to try and see him too often, as it only means more persecution. His people are wealthy high caste folk in this town.

This is but an example of the hatred that such have to Christianity when it reaches one of their own kith and kin, and yet one of these brothers of Shankarrao belongs to an advanced society called the Satya Samajists (Truth Seeking Band). They are willing for any truth except that which embraces Christ as the only Saviour from sin. Pray for this Shankarrao—H. H. Strutton, Baramati, Sept. 8, 1913.

## Bro. Kingsbury in India.

Bro. Kingsbury arrived here safely, and was a blessing and cheer to us. He brought also many messages from old friends at home which cheered our hearts. His stay with us was very brief, and so we could not show him much of the actual work in this district. He had the pleasure whilst here of baptising Keraba, the schoolmaster here. We had a nice prayer meeting before this event, when Bro. Kingsbury exhorted the Christians. There were 15 present, and all enjoyed hearing him speak, and were touched by his message, which was about the great love of Christ for sinners, and how he is waiting to be a personal daily Saviour, if we will but trust him. I think Bro. Kingsbury adapted himself well to the circumstances and the people's idea of things in that he learned to sit crosslegged until his very bones ached again; he also learnt to eat Indian meals in right good Indian style. He was in good spirits and health while here, and left us for Bombay, and caught the boat for England. We thank you, brethren, for sending the dear brother to us. He has given us a good uplift, and we feel much better for his visit amongst us—H. Watson.

## Items of Interest.

The friends of Bro. and Sister Filmer, of Pentecost, New Hebrides, will rejoice to hear that a son and heir was born to them recently at Ambim.

A. B. Chappell seized the opportunity, on the occasion of a brief visit from Bro. Filmer to Maewo, to send along a few lines re his work on Maewo. Bro. Chappell is almost entirely isolated from white people. No trading boat calls there regularly. However, it has been decided to equip him with a house and launch, which will be sent on as early as possible. Apparently the only Christian fellowship our brother enjoys day by day is that of his solitary teacher, Isaac, whom he is training for better service.

The missionaries at Baramati and Diksal are unanimous and whole-hearted in their expressions of appreciation of the recent visit of Bro. Kingsbury. Their chief regret was that his visit was of necessity very brief. We learn that the voyage from Bombay to Aden was none too pleasant for Bro. Kingsbury.

There are still some school secretaries to be heard from re "Children's Day." If it is not convenient for the first Sunday in November to be used for the exercise, will secretaries arrange for some other day? If the observance is not practicable at any time, let no school neglect to take the offering. Thousands of boys and girls in heathen lands will be benefited by our gifts. Give every scholar an opportunity to help the good work.

Bro. Waters, of Oba, writes: "I would accept some old linin for surgical purposes, and a few gallons of real good enough medicine. Some kind chemist might wish to send a Christmas present to Oba."

Our island missionaries would be glad of any discarded copies of the "Review of Reviews," "Great Thoughts," or other good magazines and reviews. It is a hard thing for those accustomed to the things that make for intellectual happiness to be wholly deprived of these things; it is surely an easy thing for our readers to pass on to these brethren magazines already read. Any magazines sent to the Federal or State Secretaries will be duly forwarded.

F. M. Rains has forwarded to the Federal Committee a letter of appreciation of the life and service of the late T. B. Fischer.

A. G. Saunders, formerly of S.A., is now on his way to the Philippine Islands to labor as a missionary at Laeag, Iboos Norte. Any Australian friends writing him should address him thus.

At the end of thirty-five years of effort there were only six converts in China; at the end of fifty years there was less than fifty; but to-day, according to the China Year-book there are 166,992. One missionary in Northern China reported recently that he had seen more Chinese accept Christ in the last nine months than in the previous nineteen years of his service.

The spread of the English language is one of the wonders of the age. The English language is spoken, at the present time, by nearly 200,000,000 people. In the Philippines more people to-day speak the English language than spoke the Spanish language after three hundred years of Spanish rule. The English language is the language of liberty, of law, of morals, of high ideals.

At the beginning of the nineteenth century there were two important organisations in Great Britain. On the continent the Lutherans and Moravians were struggling heroically in the carrying on of missionary operations. There were scarcely more than a dozen missionary societies altogether in the whole world. Now there are 924 missionary organisations in Christendom. These have nearly all come into existence within the century.

One hundred years ago there was not one hospital or trained physician in the non-Christian world. To-day there are 1683 hospitals, and 800,000 treatments in these hospitals were reported in a single recent year.

Empires are dependent upon character for their existence. Where are the testimonials? What is their record? It is all written. There will be a point—call it, if you will, Day of Judgment. It is a solemn, grand term—when empires must put down their record and stand or fall by what they have done.—Dr. Parker.



**QUEENSTOWN.**—Splendid attendances have marked all our meetings of late. None have shown such an improvement as the mid-week gospel service. Bro. Brooker has instituted a teaching class for the new converts. It is held prior to the gospel meeting on Wednesday evenings, and is of considerable benefit to older members as well as the babes in Christ. Bro. Brooker, in conjunction with Mr. L. B. Fletcher, of Port Adelaide Congregational Church, has been holding meetings during the lunch hour at one of the large timber yards at Port Adelaide. The attendances have shown a decided increase in numbers and attention. A prayer meeting, composed largely of men from Queenstown, is held, also during lunch hour, preparatory to and for the special purpose of seeking divine blessing upon them. Sunday, 5th inst., Bro. Lawton presided. Bro. Horrell, of Croydon church, exhorted with a helpful and practical address. Bro. Brooker preached in the evening to a large audience. One young scholar from Sister Mills' class in the Sunday School came forward. Our sister has good reason to rejoice, as her faithful labors have borne the noble results that nearly the whole class are members of the church.—A.C., Oct. 5.

**SEMAPHORE.**—Just fair meetings to-day. Bro. Marquardt presided at the breaking of bread. Bible School had good attendance. The writer preached at night on "Parable of Two Sons." A girl from the Bible School made the good confession.—W.

**KADINA.**—Last Thursday evening, at the close of the prayer meeting, the young lady who came out on Sunday week was baptised. Our attendance this Lord's day morning was somewhat small, but those who did attend received a great blessing from the words of our evangelist. We had with us this morning Sister Mrs. Ward, from the Grote-st. church, also Sister Paterson, who has been laid aside for a few weeks. This evening we had a large number present to hear the gospel message. Bro. Verco took up his subject from where he left off from last Lord's day evening—"Did God Mean 'It' All Says?" It was our deep conviction. Sister received to-night who was baptised last Thursday evening.—J. H. Thomas, Oct. 5.

**PROSPECT.**—On Wednesday evening the Y.P.C.F. met (conservation meeting), when the members held a pound night for a distressed member. Good meetings to-day throughout. At our morning service Bro. Thomas read the Old Testament lesson, and Bro. Banks the New. The Bible School was well attended, considering the weather conditions. A striking feature of our evening service was the good attendance of men, particularly the members of the N.S.P., who formed the greater part of one side of the church. Special mention by Bro. Paternoster (who preached the gospel both morning and evening) tends to show his appreciation in this direction, who is a man among men, and a strong advocate for the man in the church.—H.R., Oct. 5.

**MOONTA.**—Glad to report Bro. Cuttriss sufficiently improved in health to take part in today's meetings. We had good meetings all day. In the morning Bro. Cuttriss presided and Bro. Neill exhorted. One sister was received into fellowship (by transfer). Bible School, good attendance, and we had with us two visiting sisters. Service at 6 p.m. Bro. Cuttriss gave the old address on "God's Great Director, the Bible."—B. Marsh, Oct. 5.

**GROTE-ST.**—A social was given by the church on Wednesday evening to Bro. and Sister Thomas on the occasion of the sixth anniversary of their fathers among us. The chapel was prettily decorated, and the guests were received by a guard of honor and salute by the K.S.P. boys and the singing of Bro. Thomas' favorite hymn by the large congregation at the entrance of the door. W. J. Manning as chairman welcomed them on behalf of the church. Every auxiliary in the church took part in the proceedings. Bouquets were presented to Sister Thomas, and bouquets to Bro. Thomas, and the speaker. After the evening by the Junior. Interposed with the proceedings the favorite hymns and anthem of Bro. Thomas were sung. All the speakers paid tribute to the great

work done by our brother, and wished him and his wife every success and blessing for the future. W. J. Manning, on behalf of the members, presented Sister Thomas with a spirit kettle and stand, and Bro. Thomas with a Morris chair. During the six years' ministry of Bro. Thomas over 450 have confessed Christ at Grote-st. Adornment was made to the school-room for refreshments, where a delightful evening was brought to a close. This morning Bro. McPhee presided and Bro. Thomas exhorted. Visitors were, Bro. Andrew Gim, from Mt. Gambier, and Bro. and Sister evening. Meeting for women this afternoon. Bro. Thomas gave a fine sermon to a full church. This evening at the men's meeting a large number were present, and Bro. Thomas gave a fine discourse, at the close of which three men and a boy confessed Christ. At the women's meeting held in the school-room by E. Ross Manning, one woman accepted her Saviour.—T.M.G., Oct. 5.

## New South Wales

**ENMORE.**—Our Bible School picnic was held at Clintarf on Sept. 27, and proved very enjoyable. We were pleased to welcome Bro. Illingworth to his holiday, and to know that he is reinvigorated after his sojourn on the mountains. The services on Sept. 28 were well attended. Bro. Payne being the speaker at the morning meeting. We had the pleasure of welcoming four into our membership on Oct. 5. Amongst our visitors were Bro. Rogers, of Unley, S.A., Sisters Bottle and Birchall, from Subaco, W.A., and Sister Hammill, of Marilla. Bro. Illingworth's subject at night was a patriotic one, entitled "Our Rearguard and Vanguard." One of the engineers of the H.M.S. Australia (Mr. Barlow) was present. On Saturday Mr. Lottalake, M.L.A., a member of one of our sisters, Miss Donaldson, was accidentally killed at Uralla, near Armidale. He was a good Christian man.

**SISTERS' CONFERENCE.**—The sisters' monthly meeting was held in the City Temple on September 26. Bro. Foss presided, and the subject dealt on "Faithfulness." Miss Oldfield was appointed on the Foreign Mission Committee. It was decided to send a letter of sympathy to Mrs. A. Morris, who is in Victoria on account of sickness in the family. A letter was read from the Conference Secretary, and the old one postponed. Sisters Fox, Marshman, Rossell and Corbett were appointed to inquire into same and report at next meeting. It was decided to hold a prayer meeting at Petersham on Oct. 23. A letter was read from Mrs. Filmer. Meeting closed with prayer.—E. Sleasman, Oct. 29.

**MEREWETHER.**—On Sunday morning, Sept. 29, Bro. Williams presided. T. J. Stow exhorted. Sister Mrs. A. Livingstone has been laid aside. G. Fretwell preached in the evening to a large audience. One young woman was baptised. A united temperance meeting was held on Monday evening, and Bro. Fretwell was one of the speakers. We had enjoyed the fellowship of Bro. Franklin, who edited the church in the morning on "The Resurrection of Jesus," and also proclaimed the gospel in the evening to a large and attentive audience, which we believe will bear fruit in the near future. Visitors with us, Bro. and Sister A. Fraser, from St. Peter's. Sister Laird was received into fellowship this morning. She was baptised last Lord's day evening.—Jas. Fraser, Oct. 5.

**WAGGA.**—Good meetings last Lord's day. Bro. Wilkins preaching. One confession. We have and short talk on "Faithfulness."—A.B., Sept. 30.

**AREE.**—After months of preparation and prayer, Bro. Harward has at last entered upon our special soul-saving campaign. On Sept. 20 a public reception was tendered him in the chapel. The interest was good, and a large number, when a goodly number gathered round were baptised by the Lord. Bro. Harward gave a fine address. In the afternoon a men's meeting had been arranged for, when, in spite of heavy showers, over 100 men gathered to listen to Bro. Harward's message on "Wanted, a Man." The evening meeting was preceded by prayer meeting at

six, and open air at six-thirty. A splendid crowd gathered in the tent. Had it been a fine night there would not have been room for them all. Bro. Harward spoke upon "The Tragedy of the Cross."—G. Burns.

**INVERELL.**—We had the pleasure of listening to Bro. Gray, from Auburn, on Lord's day morning. He spoke very profitably on "The Return of the Lord." Owing to the inclement weather only the Bible Class met in the afternoon. Our brethren again occupied the platform, and took as his text the words, "It is a fearful thing to fall into the hands of the living God." We much appreciated our brother's service of love, and enjoyed his fellowship.—H. Wilson Cust, Sept. 29.

**BALMAIN.**—We enjoyed the exhortation of Bro. Stephenson. We also had Sister Bryden, of North Sydney church, with us. We have traced 13 members of the Church of Christ in Balmain, apart from those that attend the meeting. I have called on all of them. If there are any more isolated Christians here, please write to the secretary, Mr. Newry, "Gladstone," Gladstone-st., Balmain, or call and see Sister Michau, 271 Darling-st., Balmain.—E.A.M., Sept. 29.

**HAMLTON.**—A. W. Jinks has obtained permission to hold meetings in the streets of this large suburb. Our brother had offers from churches, at our account of us being so good of speaking brethren, and not yet being in a financial position to engage a paid evangelist, he will remain at his secular work for a time and hold the cause together. It would never do to close our doors in this prosperous suburb. We are passing through our troubles, but we hope in God. Bro. Jinks has been appointed to conduct special weekly religious columns in the daily journal here.

## Victoria.

**CARLTON (Chinese Church).**—Fine attendance at worship. Bro. Hing exhorted. One young man who was baptised the previous Sunday was received into fellowship. The annual offering of the Bible College was taken up. At night Bro. Hing preached to a fine gathering.—D. C. Gow, Oct. 5.

**BERWICK.**—The church has been pleased to receive three into the church by letter: Sisters Hampton and Bro. Hampton, from Ascot Vale. There has also been one restoration. Earnest and enthusiastic addresses from Bro. Bennett. S.S. anniversary services, October 12 and 13.—E. E. Hillbrick, Oct. 6.

**NORTHCOTE.**—Since opening of new chapel we have had splendid attendances at all our meetings. Our gospel services are crowded out. We are in the midst of our Haager-Clay gospel mission. The interest is good and growing, and already seven have been added to the church as the result of the mission. Bro. Haager has by his masterly addresses created a favorable impression in the district. We invite sister churches to come and help us during the mission.—R.C., Oct. 5.

**MONBULK.**—It may not be generally known that there are a few brethren meeting here fortnightly in the home of T. White for the breaking of bread. It was the writer's privilege to be present last Sunday and address the faithful brethren. Anybody visiting South Warrin (three miles from Monbulk) will be gladly taken by Bro. W. Dickens to the Bible meeting at Monbulk. This is a prosperous district, and presents a splendid opening for Home Bible work. The offer of a tract was forwarded to the College of the Bible. Visitors to towns around Monbulk are urged to attend the meeting and encourage these brethren, who will make them heartily welcome.—T.W.S., Oct. 5.

**ASCOT VALE.**—During H. E. Knott's absence in South Australia, good meetings are being held at Ascot Vale. They are conducted by G. Barrett and F. M. Ludbrook. Excellent addresses were delivered, and we desire to thank them for services rendered. Two confessions since last report. Meetings well attended. Bible School at Ascot Vale is also four up. Secretary (D. R. Moncur) has recently been appointed as an officer of the church.—J.Y.P.

Continued on page 690.

Victorian Bible School Union Exam. Results—Continued.

DIVISION V. 15 and 16 years.  
Entries, 138. Completed, 90.

- 1st prize, Arthur Clarke, 68, Newmarket.
- 2nd prize, Wm. Waterman, 97, Northcote.
- 3rd prize, Stella Haines, 96, Lygon-st.
- 4th prize, Wm. Tippett, 95, Lygon-st.; Jessie Gibson, 95, Lygon-st.; Edith Benson, 95, Ballarat; Edward Amery, 95, Northcote; Annie Jones, 95, Bendigo.

Certificates of Merit—Alice Donaldson, Brunswick; Myrtle Parker, Croydon; May Holland, Myrtle McClean, Lygon-st.; Lucy Gladstone, Burnley; Freda Picken, Effie Clarke, Aubrey Jackel, Taradale; Dorothy Manning, Eileen Bryan, Windsor; Irene Taylor, Dorothy Watson, Middle Park; Hazel Sowry, Maude Shepherd, Fitzroy; Tabernacle, Violet Mann, Barbara Thompson, Irene Young, South Melbourne; Violet Munro, North Fitzroy; Chas. Emmett, Beryl Drakeford, Northcote; Linda Foreman, Lily Monk, Wm. Sones, Cheltenham; Ruby F. Comb, Ruby F. Henderson, Lindsay G. Cameron, F. B. Tyers, Merbein; Margaret, Edna Lunn, Bet Bet, Olive M. Smith, Doncaster; Lewis Rogel, Doncaster; Eileen Spinks, Wm. Graham, South Yarra; Francis Fisher, Doris Grant, Harcourt; Dorothy Ludbrook, Ethel Styles, Brighton; Nellie Testro, Aseel Vale; Rodger Coxhead, Footscray; Percy Rees, Violet Blackaby, Sylvia Kott, Hawthorn; Edward Neilson, Wm. Fielding, Doris Christmas, Jean Nutt, Melville Balloch, Hawthorn; Elsie Dickson, Mabel Hall, Williamstown; Carrie Brodie, Irene Dhumdas, North Richmond; Reg. Hayward, Victor Harding, Swanston-st.; Emily Cameron, Ernest C. Marshall, Box Hill; Eva Hands, Dorothy Turner, Bendigo; Elsie Crawford, Castlemaine; Lily Greenwood, North Melbourne; Ruby G. Cousins, Lily Munday, Ivy Gordon, South Richmond.

Certificates—Aif. Cooper, Prahran; Flo. Doncaster, Ballarat; Dorrie Egan, Burnley; Violet Warner, North Fitzroy; Thos. Manns, Allan Williamson, Doncaster; John Searle, Clarence Pontrey, South Yarra; Albert Carr, Harcourt; Ivy Lewis, Fitzroy; May Hamner, Bendigo; Carmie Jackson, Beatrice Runciman, South Richmond.

As the marks gained in this division indicate, the papers were of a high order. Those attaining 90 per cent. or more answered the questions in a splendid manner. It was very difficult to allot the various prizes, for a large number were almost on an equality, but after considerable thought, I decided according as the marks indicate. I would like to commend the quoting of Scripture in the first paper, which was perfect. Many of the others were also good in this respect.—W. J. Taylor.

DIVISION VI. 17 and 18 years. Scholars.  
Entries, 73. Completed, 45.

- 1st prize, Ethel Thompson, 94, Lygon-st.
- 2nd prize, Nellie Bayliss, 93, Brunswick.
- 3rd prize, Jessie Hartsley, 92, Middle Park.
- 4th prize, Bessie Kyne, 91, Newmarket.

Certificates of Merit—Nellie Curtis, South Richmond; Harold Hayward, Swanston-st.; Gerrie Gerdies, Ruby Hambridge, Lottie Crawford, Newmarket; Floxy Brown, South Melbourne; Lily Barker, Minnie Fort, Grace Martin, Mary Keating, Middle Park; Vera Kerr, Mary Hill, Vera Warneke, Alma Lunn, Bet Bet; Ida Tindal, Doncaster; Rudolph Feckner, Merbein; Elsie Monk, Cheltenham; Ethel Foletta, Robt. Hamstead, Northcote; Bertha Walker, Eva Thomson, North Fitzroy; Ivy Wood, South Melbourne; Marjorie Emerton, Haywater; Albt. Robinson, Shepparton; Jessie Allambay, Lily Cuddy, Dorothy McDonald, Lygon-st.

Certificates—Stella Wallace, Horace Jackel, Taradale; Dorothy Cogger, Blackburn; Gladys Davey, St. Kilda; Jean Cochrane, Cheltenham; Bilda Vann, South Melbourne; Harry Stevens, Malvern.

This session is remarkable for the evenness of the papers. All, excepting a few, show a thorough knowledge of the passages set for examination. All who received 90 per cent. or over were splen-

dilly written, the answers being pointed, whilst those who just missed that standard were mostly very profuse in explanation.—W. J. Taylor.

DIVISION VII. 19 years and over. Scholars.  
Entries, 51. Completed, 28.

- 1st prize, Vera Thomson, 94, North Fitzroy.
- 2nd prize, Evelyn Collier, 92, Lygon-st.
- 3rd prize, Olive Skinner, 91, Moreland.
- 4th prize, Myrtle Allambay, 90, Lygon-st.

Certificates of Merit—Gilbert McClean, Lygon-st.; Elsie M. F. Henderson, Merbein; Bert Kerr, 42, Box Hill; Mrs. S. Brighten, Eva Lewis, Ethel Fort, Arthur McKean, Middle Park; Gladys Crawford, Fitzroy; Tabernacle; Mrs. Mathieson, Williamstown; Miss Brown, Shepparton; Myrtle Skinner, Moreland; Francis W. Harding, Swanston-st.

Certificates—Minnie Taylor, St. Kilda; Walter Oakes, Merbein; Edith Styles, Evelyn Wallace, Brighton; Miss McCallum, Ascot Vale.  
The papers in this section have a very wide variation in their value, the first three being splendidly written. Then comes a large number who missed the point in several questions, but otherwise good papers. A few showed very clearly that they lacked the required information. The papers also gave evidence of a wonderful variety of talent, which of course is to be expected among members of Bible Classes.—W. J. Taylor.

TEACHERS.

DIVISION VII. Under 25 years.  
Entries, 27. Completed, 11.

- 1st prize, Miss Elsie Gole, 68, North Fitzroy.
- 2nd prize, Mrs. Olive Rees, 66, Hawthorn.
- 3rd prize, Miss Florence Hall, 92, Stb. Yarra.

Certificates of Merit—Miss Jessie Jackson, Lygon-st.; Mr. R. G. Carter, Box Hill; Mr. Harold McKean, Middle Park; Miss Clara Neil, Doncaster.

Certificates—Miss Ruth Jenkins, Middle Park; Miss Evelyn Forster, South Yarra.

Eleven teachers sat for the examination, and of this number four received over 85 per cent. and nine over 60 per cent. of marks. I noticed that some failed in adapting the test lesson, "The Call of Moses," to the sex and age of the scholars. There seemed also to be a tendency to give the class all the knowledge of the lesson in the teacher's mind instead of selecting and developing the most suitable points. The best paper, which received 98 per cent., was a pleasure to read. The answers of the second prize taker were well written and clearly expressed. I thought that the test lesson for girls of 15 years was better suited to an adult class. I felt it necessary to reduce the marks on the third paper for a similar failure to that just mentioned; otherwise the effort was a good one.—H. R. Taylor.

TEACHERS.

DIVISION VIII. 25 years and over.  
Entries, 23. Completed, 12.

- 1st prize, Miss Eva McCallum, 98, Lygon-st.
- 2nd prize, Miss Antonette Morris, 95, Ballarat.
- 3rd prize, Mr. H. W. Morris, 94, Ballarat.

Certificates of Merit—Miss E. Crook, South Yarra; Miss Rankine, Mr. Ward, Box Hill; Mr. F. W. Collins, Bendigo; Mr. Abt. Andrews, Castlemaine; Mr. Barclay Jackson, Lygon-st.

Certificates—Miss A. Mill, Miss J. Mill, South Melbourne; Mrs. Whitney, Lygon-st.

All of the papers in this division, 12 in number, received 60 per cent. or over. Only five were below the 85 per cent. mark. I noticed the same weakness displayed in this division as was criticised in Division VII, viz., the inability or neglect to adapt the lesson to the age and sex taught. I was also a little disappointed in the answers to the question in geography. First honors fell to the writer of a paper which received 93 per cent., and the owner may be heartily congratulated. The two papers next in order were given 95 per cent. and 91 per cent. respectively, and they are capital productions.—H. R. Taylor.

TEACHERS.

DIVISION IX. Senior.  
Entries, 19. Completed, 16.

- 1st prize, Mr. Thos. E. Batty, 99, Bet Bet.
- 2nd prize, Miss Margaret McAllister, 95, Brighton; Mr. Jas. H. McKean, 95, Middle Park.

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## From the Field—Continued.

**MORELAND.**—On Wednesday next, the Literary Society are holding "Trial by Jury," with a member to be charged with marrying an unbeliever. This organisation is doing excellent work in the improving of the Sunday morning readings, announcement of hymns, etc. Our preacher, Bro. Pittman, will be absent on Sunday, October 16, when he will be away conducting a mission at Scawill. Our house hall is now rapidly nearing completion, and will be a great help to the work at Moreland.—C.R.

**HAWTHORN.**—Yesterday week Bro. Whelan addressed the church in the morning. The meetings were good yesterday. Mrs. and Miss Ennis, of Adelaide, worshipped with us in the morning, and Bro. Andrews was welcomed back from the country. The writer began his third year of ministry with this church yesterday.—A. C. Rankine, Oct. 6.

**DANDENONG.**—Meetings keeping up well. Bro. Larsen will be leaving for Maryborough at the end of this month. Farewell service in Town Hall on Sunday afternoon, October 26, and Monday evening, Oct. 27. We have not yet secured a preacher to occupy the platform. There are good prospects here for a suitable laborer.—J. Procter, Oct. 5.

**WINDSOR.**—The S.S. anniversary was celebrated on the 28th ult. by a special address from F. M. Ludbrook, who under the title of "Flows and Arrows," gave some practical lessons to children and parents. At night the evangelist spoke about "Little Foxes," and the children sang a number of anniversary hymns. On Monday a fine entertainment was given, the first part consisting of a cantata, "The Flower Queen," and the second recitations, action songs and distribution of prizes. On Wednesday a social was held. This morning we had Bro. Morris, from Brighton, as speaker, and Mr. Ted. Morris and Miss McDonald with us in fellowship with us. Mrs. Parry was received by letter from Scotland. Another lady has become a member, Sister Laura Peyton, has been called home. She lived a beautiful Christian life. His friends will regret to learn that Bro. Flood is very seriously ill.—H.

**COLAC.**—Good meeting at breaking of bread, and Bro. Coles, of Geelong, and Bro. and Sister Reel, of Hawthorn, joined with us. Bro. Chandler exhorted on "The Prayer of Jabez." At Bible School the quarterly report was read, and showed an enrollment of 29 new scholars. A contest for attendance between the Bible Class and Sunday School was won by the latter by three points. At the gospel service Bro. Chandler delivered a fine address, taking as his theme "A Heart-breaking Discovery." At the close one, an elderly lady, made the good confession.—J. S. Clark, Oct. 5.

**NORTH RICHMOND.**—Our C.E. anniversary services were very successful. The addresses given by Bren. Peacock and Manning were highly appreciated, also the singing by the College Male Quartette party. Bro. Procter is at Cosgrove at present, holding a mission. Whilst he is absent F. Thomas has consented to take our meetings.—H.F.A., Oct. 7.

**MELBOURNE** (Swanston-st.)—We had a very impressive meeting on Sunday morning. Bro. Allen in presiding made reference to the great loss the church had sustained in the death of Bro. Winsor. The congregation sang "Asleep in Jesus," after which Bro. Allen in prayer commended our late brother's wife and family to the care of our heavenly Father. We had quite a large number of visitors, amongst whom were Principal and Mrs. Holdsworth, of the Baptist College. Bro. Holdsworth's message to the church on "I am Jesus," was much appreciated. We had a splendid meeting at night to hear Bro. Allen on the first of his series of addresses, his subject being "Living a True Life." This was specially for young men, and was a very fine deliverance. The anniversary services of the church will be held on Sunday, October 19. We will be pleased to see all former members present on that day.

**BOORT.**—Good meetings here all day. In the morning G. H. Oldfield spoke on "Education,"

making a plea for a greater interest in the work of the College of the Bible. Good attendance at the gospel meeting, when our brother took as his subject "The Conversion of Zaccheus." At the subject of the meeting of young men, previously a Roman Catholic, made the good confession. We have decided to postpone our mission till February, an account of it coming in the harvest months, and would perhaps affect the attendance of country friends.—A.L., Oct. 5.

**SOUTH MELBOURNE.**—The series of special meetings in connection with the Forward Movement and Increase Campaign concluded last Wednesday evening, when short addresses were delivered by the leaders of the various departments. Bro. Northeast spoke on "The Prayer Meeting"; Bro. Bennetts on "The Bible School"; Bren. Cosgriff and Chipperfield on "Finance"; Sister Mrs. Davis on "Women's Work," and Bro. Copeland on "Evangelistic Work." The Bible School is now preparing for the anniversary in November.—D.I., Oct. 6.

**PRAHRAN.**—One more, a married lady, made the good confession. Three more welcomed to fellowship. Six new scholars in the Bible School. C. M. Gordon was with us in the morning, and gave a much enjoyed address. E. Isaac, of the Williamstown Baptist Church, spoke to the afternoon Adult Bible Class. Crowded meeting at night, two-thirds of our audience being non-members.—P. J. Pond, Oct. 6.

**CARLTON** (Lygon-st.)—Helpful meeting at the breaking of bread, when S. G. Griffith gave a fine exhortation. Two received the right hand of fellowship. Good attendance at Bible School and Century Bible Class. Bro. Griffith, as leader of the latter, gave an appreciative talk. The chapel was full at night, and included a large number of strangers. S. G. Griffith spoke upon "Escher Queen," being the first of a series of addresses which he has called "Hearthstone Series." At the close of the address two—a young man and a young woman—made the good confession. The choir and male quartette rendered some appropriate pieces. The interest in the week-night service is well sustained. The offering for the College of the Bible so far is £337/3, and will be further increased.—J.M.C.

**BENDIGO.**—On Sunday Gen. Woolnough gave a fine address in the morning, and A. W. Connor preached an impressive sermon at night. There were two baptisms. T. J. Cook preached at Golden Square, and Dr. Cook journeyed to Derby and conducted services morning and night. Among our visitors at the Lord's table were Sister Hagarth, of Harcourt, and T. C. Harvard and Miss Waterhouse, formerly members of our congregation. A. W. Connor begins his mission at Taradale this week, continuing for about 12 days.—C., Oct. 6.

**NEWMARKET.**—Bren. Ludbrook, W. Strongman, Hatty and Hibbutt kindly helped with meetings during the writer's absence at Kaniva. Their been good, very most acceptable. Meetings have Monday, was received at membership to-day. Tonight a "lily service" was held, the chapel being beautifully decorated by the ladies. One girl confessed Christ. One first prize, one second, and one fourth, together with a large number of certificates of merit, were won by our school in the diligence of our scholars and the fine "coaching" given by Bro. Hatty, these results are to be attributed.—J.L.M., Oct. 5.

**PRESTON.**—Since last report we have had the pleasure of receiving into fellowship two by letter from the Baptist Church. Good meeting Sunday morning. Bro. Binney delivered a very practical address on "The Over-coming Life." Fine meeting at the gospel service. On Monday evening we commenced a week's mission with A. C. Rankine as missionary, who gave a very instructive course on "The Right Division of the Word." Meeting well attended.—G.A.D., Oct. 6.

**BRUNSWICK.**—Our Christian Endeavor Society paid a visit to the Hagger-Chay mission at the Northcote church. Bro. Way has officied us with exhortations. Sister Mrs. Hammond (now aged) has been visited, and the Lord's Supper

partaken of with her. The Bible School has held additions "Reds" and "Blues" were the competitors, and the former won by three. An indoor picnic was tendered to both sides by the school in the chapel, on September 20. Bro. Way preached the gospel; subject to-night, "What manner of man is this?" Last Tuesday the Finance Committee visited us, and W. H. Allen, of Saccaton-st. church, gave an interesting address. Had a visit from our member, Bro. Chas. Scott, from Drouin.—W.T., Oct. 5.

**BOX HILL.**—Yesterday our evangelist, Bro. Rothery, exchanged pulpits with Allan Weddell of Warragul. Bro. Weddell gave us a helpful exhortation. In the evening he preached to a fair audience, his subject being "In the beginning God." We enjoyed his fellowship very much. The Bible School, which is undoubtedly the healthiest department of the work, is still on the increase. We have been established only two years, and we are the second largest Bible School in Box Hill. We hope ere long to take the front rank. The church is hard at work preparing for a sale of work to be held on Saturday, October 18.—Robt. G. Carter, Oct. 6.

**GEELONG.**—Pleased to again report good meetings, also a number of visiting brethren with us last Sunday. In the evening Gifford Gordon preached a most powerful sermon on "The First Sermon after the Ascension," and at the close our young lady made the good confession. The Sunday School celebrates its anniversary next Sunday, and the scholars are practising hard to make it a great success. We expect C. M. Gordon to give us some of his fine addresses.—E.B.

**BALLARAT.**—The church met for the first Lord's day in the old chapel, when A. B. Main gave a stirring and earnest address in the evening from the text, "What will you do with Jesus?" It was the best address the church has had the privilege to listen to for some considerable time. The meetings in future (until the chapel is finished) will be held in the Athenaeum Hall, Greenville-st., adjoining the Coliseum. Visitors to Ballarat kindly note.—A.E.P.

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## Here and There

The editor has returned from his holiday and finds himself all the better for the rest. He will still have to go a bit slow and avoid over-exertion. He desires to thank all the friends who have written so kindly and sympathetically to him.

Every department of the Lord's work is important, but none more so than Home Missions.

A. C. Rankine and H. A. Procter are in brief missions at Preston and Cowgrove, Vic., respectively.

The brethren are invited to reserve Tuesday evening, November 11, for the annual demonstration of the College of the Bible.

Men cannot make terms of admission into the church; these have been fixed by the Lord, and are recorded in the New Testament.

Percy R. Baker has taken up the work permanently as evangelist at Milang, S.A., and all communications should be addressed to him there.

The Victorian General Durcas will meet on Wednesday, 15th inst., at Swanston-st. lecture hall, from 10 to 11 a.m. All sisters cordially invited.

W. G. Cambridge, of the College of the Bible, Glen Iris, has accepted an engagement with the Victorian Home Missionary Committee to labor in the Brim district.

Four more confessions on Sunday last at Northcote, Vic., making a total of ten up to that time in the mission there. Two baptized believers were also received into fellowship last Lord's day morning.

A largely attended meeting for women only was held at Northcote, Vic., last Sunday afternoon; next Sunday it is proposed to hold one at 3.30 p.m. for men only, when Thos. Hagger will speak on "Playing the Fool."

A. G. Bennett, evangelist at Berwick, Vic., commenced a nine days' mission at Wonga Park on October 15. This is the first of the series of the Volunteer Mission Campaign arranged by the State Home Mission Committee.

Ira A. Paternoster writes to say that when he is finished with it he sends his copy of the "Christian" to the Stockade, and the men like it very much. Quite a number read it. Last Saturday week he visited the Stockade and gave a lecture on the evils of strong drink. He says he always has a good time there, and hopes that the men enjoy his visits as much as he does.

Victorian disciples are asked to take a deep interest in the Diamond Jubilee Rally for Home Missions, to be held in the Masonic Hall, Melbourne, on Oct. 28th. Please attend the meeting, and please make some contribution towards the Diamond Jubilee gift to Home Missions. This latter can be sent now to Miss Ronettech, 30 St. Vincent's-st., Albert Park, or Thos. Hagger, Walsh-st., Colburg.

An American contemporary says: "A city that exploits its vices and its shame in the interests of material development, outrages and degrades its heaven, and invites the judgments of a holy and just God. Kansas City has six hundred saloons—six hundred 'open sores,' six hundred crime-breeders, six hundred murder mills, six hundred centers of character, manhood, and hope. Why does Kansas City maintain these 'open sores' and 'rottenets'? The answer may be the city for the privilege of injuring it. And a city needs the money —to pay the cost of a police force and police-courts to deal with the lawlessness produced by the saloons!"

The beginning of the Protestant Church in a Spanish village is thus described by Theodor Flinckner: "A peasant was brought to Madrid to undergo a serious operation. On his recovery his wife came to take him home. Whilst in Madrid, she saw a Bible for the first time, and bought it. The husband and wife read it together, and a new world opened to them—they were taken hold of

by the power of the Gospel. Another, a drunkard and gambler, joined them. He, too, was won over. Hence the Bible, they possessed the "Pilgrim's Progress." One day I received a letter from the village, of which I did not even recognize the name, begging me to come as soon as possible; a number of people there were anxious to hear a Gospel sermon. I went, and, in spite of the difficulties which were made by the clerical party, I was able to preach in a yard to a large congregation."

Which Name is to be Exalted?—All of us could do more for others in the name of Christ if we were content to keep our own names out of the matter entirely. A veteran missionary in speaking of the requirements of an important position in a mission field said: "The man who is needed here can give sound advice to native leaders who come to him in a casual way, not wishing him to know that they are seeking advice at all, and who can do it without compelling his visitors to confess what they are after, and then never tell around afterwards that he was the man who was responsible for the good move that resulted from his counsel." And that is not the only place on earth where a man is needed who can exalt the Name that is above every name, in sublime indifference to the place that his own name shall have in the process. The man who is Christ-filled will be self-emptied.—S.S. Times.

The Message of a Tract—An event which has aroused much interest in the province of New Brunswick is (writes Mr. Morley McLaughlin) the conversion of a Roman Catholic priest, Patrick F. Dennison, and his admission to the ministry of the Baptist Church. Mr. Dennison, who is the son of an officer in the Navy, was educated at Maynooth College, and, following his ordination as a priest, was appointed to Limerick. Some years later, he was sent to a district in the far north of Canada, to take charge of a school for Indian boys. While on one of his periodical trips to London when spending a few days, London was held a tract in the street by a lady, and before retiring for the night he read it, and became greatly interested. The words of that tract seemed to burn into his very soul, and when he returned again to Canada he secured a New Testament, and in a short time came out into the light and became a Protestant.

The Christian Church in China—A further important suggestion has been sent home for consideration by the Mission Boards in Europe and America:—"In order to manifest the unity which already exists among all faithful Christians in China, and to present ourselves in the face of the great mass of Chinese non-Christian people as one brotherhood with one common name, this Conference suggests as the most suitable name, 'The Christian Church in China.'" It is proposed to unite churches of similar ecclesiastical order in many other ways to give effect to the essential oneness in Christ Jesus of all who go with the Word of God to the people, preaching the gospel of salvation through the atoning sacrifice of our Lord Jesus Christ. Perhaps we are home with the drawn cloths together also if we emphasised more the essentials on which we agree, and kept in the background the non-essentials on which we differ.—Sel.

The Text that Bites—"I fancy," said a preacher the other day, "that the congregation always knows what has been passing in the study," and he amplified this cryptic remark as follows:—"A sermon on the text that has not bitten the minister may be just sufficient to keep the congregation from the figlets, but that is all. Sometimes, however, it is different. The minister does not have to choose his text. His text chooses him. And there are the sermons that grip! There are those which describe the apostles as the men who "turned the world upside down." It is a tremendous ideal of Christian service. But a good many things must be turned inside out before a man qualified to take a share in so great an adventure as to take a share in it. We need to get back to the apostolic pattern, by which, under sermons, men are "pricked" and others "cut to the heart." So

many discourses do not even tickle. In the desire to "soothe and sympathise," preachers often forget to hurt. There is still scope for the surgeon-pastor.—Christian.

The man who is calm has his course in life clearly marked on his chart. His hand is ever on the helm. Storm, fog, night, tempest, danger, hidden reefs—he is ever prepared and ready for them. He is made calm and serene by the realization that in these crises of his voyage he needs a clear mind and a cool head; that he has nought to do but to do each day the best he can by the light he has; that he will never flinch nor falter for a moment; that, though he may have to wait and leave his course for time, he will never drift, he will get back into the true channel, he will keep ever headed toward harbor. When he will reach it, how he will reach it, matters not to him. He rests in calmness, knowing he has done his best.—Wm. G. Jordan.

### COMING EVENTS.

OCTOBER 13 & 16.—Annual Sale of Work to be held at Church of Christ, St. George's-road, North Fitzroy. Opening at 3 o'clock, in the school hall. A hearty invitation extended to all.—M. W. Kelly, Sec.

OCTOBER 18.—Sale of Gifts to reduce church building debt. Church of Christ, Box Hill, will be held at the Recreation Hall, Box Hill, on Saturday, October 18, 1913, afternoon and evening. Opening ceremony at 3 p.m.

OCTOBER 19, 22 & 29.—St. Kilda Anniversary Chapel, Parkington-st., off Chapel-st. Sunday afternoon, address by F. M. Ludbrook, "Puffing Billy." Wednesday, 22nd, demonstration and distribution of prizes. 29th, tea and public meeting. Tea meeting tickets, Adults, 9s.; children, 6d. A hearty welcome to all at these meetings. Come and fill the chapel.

OCTOBER 28 (Tuesday).—Masonic Hall, Collins-st., Melbourne. Victoria's Diamond Jubilee Rally for Home Missions. Chairman, M. McLellan. Speakers, Mrs. Chown, S. G. Griffith and Thos. Hagger, Pinnis, Miss J. Dickens. Special singing. Offering for Home Missions. It is hoped that £200 (one month's expenditure) will be given as a special diamond jubilee gift. All disciples in the State are invited to send on a contribution towards this. Miss Ronettech, 30 St. Vincent's-st., Albert Park; Thos. Hagger, "Olney," Walsh-st., Colburg, Joint Secretaries.

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Teaching the children. Isaiah 54: 11-17.  
Revival of the family altar. Gen. 8: 18-22.  
At a home prayer meeting. Acts 12: 12-25.  
Association with experienced men. Acts 16: 1-3.  
Topic—Influencing Younger Lives. Titus 2: 1-10.

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