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Religion is a matter of conscience, and to compromise in the moral domain is to destroy conscience entirely.



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"THE RESTORATION PLEA OF THE DISCIPLES OF CHRIST."

A RESTATEMENT.

The *Constructive Quarterly* for September has an article by F. D. Kershner on "The Restoration Plea of the Disciples of Christ." Bro. Kershner is president of the Texas University, and a worthy representative of our churches in America. It is worth something to have such an article in a high-class journal like the *Constructive Quarterly*, and to find our representative men taking their place side by side with the world's great religious leaders. All the better, when, as in the present case, the position of the Churches of Christ is stated in a scholarly, loveable and fearless manner. It is well that the article in its opening words insists upon the supreme importance of the inner life of character. "Christianity," it is urged, "is fundamentally an ethical religion. Its supreme values are expressed in terms of character and its constant emphasis is placed upon the worth of personality." Here, of course, the Churches of Christ occupy common ground with other evangelical bodies. They do not claim any monopoly in this respect, but the thought is worth emphasising, lest in view of other things it might be thought that ceremonialism was regarded as of more importance than spirituality.

Churches and character.

But while the emphasis in the first place is placed upon character, it must not be forgotten that church organisation occupies an important place in the formation of character. As Kershner says: "The recognition of Christian character as the supreme goal of the religion of Jesus in no wise militates against the proper place of church organisation in the full-orbed scheme of Christianity." "It must not be forgotten," he continues, "that the church was founded in the first place that men and women might become disciples of Christ, that they might fashion their lives after the image of His perfect life, that they should be enabled to

enter into communion with God by becoming like unto his Son. All this has our hearty appreciation, and leads up to the affirmation that correctness in doctrine should find exemplification in life and conduct.

The question of creed.

In the further development of his subject Bro. Kershner goes on to give a brief statement of the genesis of the Restoration movement. The divided state of Christendom at the beginning of the nineteenth century is referred to as that which caused the pioneers of the movement to maintain that the only cure for such a state of things was "the union of all Christians upon the basis of the original church as revealed in the New Testament Scriptures." In other words to restore the original church of the New Testament age. The conception of the Church of Christ, it is affirmed, involved a triple outline. The three features comprehended are those of creed, ordinance, and polity. Under creed are included the doctrines necessary to be believed, in order that one may be a Christian; under ordinance may be grouped the active steps required to constitute one a member of the church, and under polity the whole sphere of church administration and government. At the recent Church Congress on Union, it was found that the churches were approaching each other in their agreement upon questions relating to doctrine, in spite of the existence of written creeds which could not be said to be in harmony with each other. Churches may be said to have outgrown their creeds. As a substitute for these, the Restoration movement suggested the adoption of the New Testament confession of faith, the confession of Peter at Caesarea Philippi being a creed that needs no revision. The avowal of belief in Jesus as the Divine Lord and Saviour of men, was undoubtedly the one public confession required of men and women before baptism and admission into the church.

The ordinances.

The ultimate acceptance of this confession

of faith as the creed of the churches does not seem to be beyond the bounds of possibility. The chief difficulty in the way of unity at the present time is not to be found so much here as in those matters that relate to ordinances and polity. In regard to ordinances, Bro. Kershner says, "In searching for the New Testament norm in regard to ordinances the founders of the Disciple movement were able to discover two specific rites which characterised apostolic organisation. The first was baptism, the initiatory ordinance demanded of those who came into the church, and the second was the Lord's Supper, the Scriptural ordinance observed regularly by all Christians."

The ideal church.

After enlarging upon these ordinances in terms well known to the readers of this journal, and referring to the polity of the Churches of Christ as being congregational, he goes on to say: "By the same process of logic which makes it impossible to develop beyond Christ, the Disciples believe it is impossible to develop beyond the norm of his original church. The highest goal here becomes one of realisation, or more correctly speaking, of a relatively greater degree of approximation. The original church they believe to be the ideal church. To improve upon the New Testament ideal is to improve backward. The history of Christianity is, to them, an illustration of the danger involved in departing from the original norm of the apostolic age. The church was one when it adhered to that original idea. They believe it will be one again when it returns to its first moorings. They believe, likewise, that until this is done it never will become one." The danger in the present day is to seek union in the spirit of compromise. It is a mistake to suppose that any union worthy of the name can be secured by such means. "It is almost painfully obvious," says Kershner, "that Christian unity can never be reached by compromise. Religion is a matter of conscience, and to compromise in the moral domain is to destroy conscience entirely. Were all religions to come

together on a basis of compromise, the net result would be no religion, for whatever religion existed amongst the fragments would be destroyed in the process of unification. The only possible basis for genuine unity, therefore, demands universal recognition of the original and essential elements of Christianity and a willingness to exercise charity in non-essentials."

No compromise.

It is for these reasons that the Churches of Christ should be true to their plea for the restoration of the New Testament church. There should be no compromise in essential things. Ordinances, polity and name should be in line with New Testament teaching. And in regard to the question of name we may say with Bishop Anderson: "God never made Protestant Episcopalians, nor Presbyterians, nor Congregationalists, nor any of sectarian name. He made Christians, and they chose to call themselves by less lovely names." In this brief restatement of the plea of the Churches of Christ, it may be observed that their plea for union is no longer distinctive. It has at last become the common property of all the evangelical churches. What remains as peculiarly distinctive is the plea that the desired unity should be on a New Testament basis only. This plea is worth having, worth being true to, and worth advancing with all the courage and consecrated energy we possess.

Editorial Notes

Baptists and Christians.

If all Baptists were as anxious for union as Sir Charles Goode, judging from his presidential utterances published in this issue, the union of Baptist Christians and those Christians who choose to wear no human name ought to be within measurable distance. We fear, however, the obstacles are not lightly to be surmounted. Pleading, as Sir Charles does, that "the Bible and the Bible only be the rule of faith and practice in all our churches," we are compelled to reject denominational appellations. We have no desire to adopt the term "Churches of Christ" or "Disciples of Christ" to the exclusion of other Scriptural expressions to denote the followers of Christ, nor should we care to be known as the "Christian Church" to the exclusion of other names. Congregationally the followers of the Saviour are churches of Christ, churches of God, or Christian churches; and individually they are Christians, disciples of Christ and children of God. Any and all of these names are Scriptural and unobjectionable. When our brethren of the Baptist persuasion are willing to drop the party and divisive name for the catholic and uniting names they will find us on the spot. Again, if the Bible is to be our rule of faith and practice on the matter of the conditions of member-

ship there can be no controversy, for it is certain, and readily admitted, that in the New Testament times there were no unbaptised members in the churches of Christ. The return to the primitive practice in this respect will remove another barrier to union. But are our Baptist brethren, to whom Sir Charles delivered his address, prepared for this step?

Religion in France.

An American exchange says that "Recently a Romanist authority in France has admitted that not more than 5,000,000 of the 40,000,000 population is really Roman Catholic. The schools are now divorced from all churchly attachments, and have so reacted against parochialism that they are generally places for instruction in scientific agnosticism. There are some 600,000 French Protestants, and the leaders believe this is the beginning of a new era for them." The divorce of the church and State certainly gives Protestantism an unprecedented opportunity to push her propaganda, and it is cheering to learn that the Protestant forces at work in that great Republic are all optimistic.

An Abstaining Emperor.

According to the *Christian-Exponentist*: "The Governments of both France and Germany are taking steps to combat the drink evil. Kaiser Wilhelm has become a total abstainer, and recently again warned the students against drinking." The same paper states: "It is worth while noting in this connection that in the recent International Neurological Congress, held in Europe, the nerve specialists there assembled petitioned all governments to abolish the rum traffic on account of its terrible inroads on the nervous system of humanity." When emperors, kings and presidents oppose the drink traffic, there is every reason to hope for its ultimate extinction; and when scientific associations start petitioning the governments against the continuance of a business so detrimental to the physical, intellectual and spiritual well-being of humanity, it is time for the rank and file to renew their efforts for its abolition.

The Baptismal Controversy.

Arising out of an offer by Sir Charles Goode, the President of the South Australian Baptist Union, of £1000 for the production of Scripture authorising the baptism of infants, quite a long and lively discussion has been conducted in the *Register*, a leading daily of Adelaide. Among the writers, J. E. Thomas was prominent, and his able letters were calculated to weaken the confidence of those who have been accustomed to regard the baptism of infants as taught in the Word. The correspondence became so voluminous that the editor closed it last week to the regret at least of those who plead for believers' immersion. However, much good has been done by this public ventilation. Truth only needs the light to win its way to the hearts of all earnest, unbiassed readers. It need scarcely be said

that Sir Charles Goode's £1000 is still unclaimed.

Baptist Publishing House.

Our Baptist brethren are to be congratulated on the opening of their new publishing house in Sydney. The weekly paper has been published from the beginning of the year, but the official opening of the house took place on Sept. 30. According to the last census there are over 97,000 Baptists in the Commonwealth, and if but half of these are loyal to their church there should be no difficulty for want of support. The publication of a weekly paper involves a great financial responsibility, and so far one of the directors stated, the paper has not been made to pay, but it is growing in favor, and will, no doubt, succeed. As illustration is said to be the sincerest form of flattery, we are pleased that the Baptists have followed the lead of the Churches of Christ in federating their foreign mission work, their College interests and their publishing business. With Mr. Packer as editor, and a strong staff of writers, the *Australian Baptist* should have a prosperous future.

Preachers' Remuneration.

At the recent annual meeting of the Queensland Baptist Association, E. Barnett moved, "That the next annual meeting be into consideration the advisability of raising a fund of £5000 to be devoted to denominational purposes." One object he had in view was the supplementing of the preachers' stipends. He affirmed that in very few cases, even taking into consideration the rent value of the manse, did they receive more than £200 per annum, and he contended that in no case should a single preacher receive less than £150, or a married one less than £200. In these days of high prices for all household commodities, no one can complain that the sums mentioned are extravagant. Churches of Christ, like the Baptist Churches, do not overburden their preachers as a rule with wealth, and in some instances at least there is room for improvement. The preacher has many calls upon his purse; he must dress respectably, entertain visitors and be continually purchasing books to keep himself abreast of current thought. The claims of his benevolence are a perpetual appeal to his generosity, and he is also anxious to set the example when money is required for any of the many special activities of the church. Those who have not had the experience can scarcely realise the difficulties the average preacher has to keep out of debt, and at the same time lead his flock in hospitality and liberality as he is expected to do.

Militarism versus Humanity.

The spirit of militarism is not only opposed to the spirit of Christianity, but also to the best interests of humanity. When George declared not long since in the House of Commons that with every additional pound spent upon armaments credit was destroyed, and with it the confidence oppo-

which rest the activity and energy of commerce. He attributed the money stringency to the sudden feverish activity in armament expenditure in France, Germany and Russia, as well as to the Balkan War. John Burns in speaking to more than 7000 physicians at the recent Quadrennial International Medical Congress in London of the need of a greater expenditure in medical research, said, "The chief impediment which has stood in the way of the Government in making this expenditure has been wastefulness, and one source of waste expenditure—military and naval armaments—stands head and

shoulders above all others. If that waste can be prevented, gigantic sums will be released for reforms which are waiting to be financed." Of course, the real difficulty lies in the enormous vested interests involved. With such immense manufacturing concerns as Krupps, and with all the officials interested in the upkeep of the army and navy, it pays to keep the taxpayers in a state of fright lest the Germans or the Japanese should invade some portion of our Empire. As with the drink traffic, so with the octopus of militarism, it is the money behind the business that reformers have to fight.

of the Euxine, and quite a number along the southern shores of the same sea, in Paphlagonia and Cappadocia.

Greek commerce.

It was the growth of trade and the development of a strong commercial consciousness in the Greeks that led to this far-reaching colonising enterprise. Their commercial activity was tremendous. In mercantile energy they rivalled the Phœnicians, the greatest maritime power of antiquity. One learned authority, John Ilandis, who is utterly impartial as far as this Daniel controversy is concerned, says: "The extended trade of the Greek colonies must not seldom have brought Greek merchants into Assyrian countries. They even penetrated beyond the Volga, far into the inhospitable steppes of Russia on the Don. But the intercourse with the Assyrian provinces of Asia Minor must have been considerable." In view of all this, what becomes of the assertion that articles of Greek manufacture could not have reached Babylon before Alexander's conquest of the East? It looks unutterably silly.



Are the Critics Right about Daniel?

No. 14.

By C. M. Gordon.

As indicated in our last letter, the presence of certain Greek words in the Book of Daniel proves conclusively to the mind of the critic that its origin could not have been earlier than the Macedonian conquest of the East in 332 B.C. The Greek words "demand" a date after the conquest of Palestine by Alexander the Great." These Greek words "could not have been used in the Book of Daniel unless it had been written after the dissemination of Greek influences in Asia through the conquests of Alexander the Great." Both the words and the italics in this quotation are Dr. Driver's. My work at the College of the Bible during the last three years has necessitated considerable reading in Grecian, Assyrian and Chaldean history, and in the light of what I have learned about these peoples and their relations to each other, I am astounded that a man of such unquestioned scholarship as Dr. Driver could ever pen such language as the above. A calm examination of the facts in the case will show that his dogmatism in this instance is without a shred of justification.

The Greek words.

We notice, in the first place, that there are but three Greek words in the Book of Daniel. They are *kithanos*, *psanterin*, and *sumphonyah*. The first of these, according to Dr. Driver, could have reached Babylon by the sixth century B.C., and, therefore, the number of Greek words which demand a late date for the origin of Daniel is reduced to two. One of the earlier critics, in his anxiety to find data for his assault on Daniel, discovered no less than ten Greek words in the Book! This number has dwindled to three, however, and one of these is of little or no value to the critic.

Let it be observed that these three Greek words are the names of three musical in-

struments. They are all mentioned in Dan. 3: 5. It is well known that imported articles of foreign manufacture generally carry their original names with them. We have many musical instruments in Australia which have retained their foreign names—piano, guitar, violin, for instance. If, then, Greek instruments did go to Babylon they would, according to the operation of a simple philological principle, be known by their Grecian names. The question, therefore, resolves itself into this: Could several Greek musical instruments have reached Babylon by Nebuchadnezzar's time?

Greek colonies.

Nebuchadnezzar reigned in Babylon from 604 to 562. Long before this the expansive energies of the Greeks had resulted in a widespread movement of colonisation. This movement took place in the seventh and eighth centuries B.C. It was at its height by the middle of the seventh century B.C. By the time that Nebuchadnezzar ascended the throne, the Greeks had pushed as far westward as Spain, where they have at least three important settlements. They have colonies on the southern coast of Gaul, on Corsica, Sardinia, Sicily, Italy, North Africa, Egypt, Crete, Cyprus, the Western and Southern shores of Asia Minor, Chalcedice, on the Hellespont, Propontis, and Bosphorus, and all around the shores of the Black Sea. It is said that one Greek State, Miletus, founded no less than ninety colonies on the shores of the Hellespont and Pontus. Istrus, just south of the mouth of the Danube, was founded in 656 B.C., and Olbia, further north, in 644. Quite a number of their colonies are scattered about Lake Maiotis, and we actually find one at the mouth of the Don, the most northerly point ever occupied by the Greeks. They had several cities on the eastern extremity

Highways.

There were several highways by which Grecian manufacturers could have reached the metropolis of the East by Nebuchadnezzar's day. First, through Phœnicia. Greece early came into touch with Phœnicia. These two powers jointly owned the island of Cyprus. Grecian traders would often be in Tyre and Sidon, the two chief cities of Phœnicia. Now, hundreds of years before Nebuchadnezzar's time, Assyria came into contact with Phœnicia. Here, then, was one channel through which Grecian commodities could have reached the East. Indeed, the Greeks themselves early came into direct contact with Assyria. When Sargon II. (732-705 B.C.) subjugated Syria, the Greeks of Cyprus began to tremble lest he should come farther westward and also annex them and their island as part of his expanding empire. They therefore considered it the part of wisdom to at least nominally acknowledge his supremacy, and this relationship between Cyprus and Assyria lasted until the reign of Assurbanipal (668-626). But more directly still: the expansive instinct of the Greeks made them eager to penetrate into the interior of Asia Minor. This brought them into collision with Sargon's mighty son, Sennacherib (705-681), who repulsed their attempt to colonise on the plains of Cilicia. What is even more to the point: Greek mercenary soldiers fought in the armies of Esarhaddon, who was king of Assyria from 681 to 668. Here, then, is another channel through which Greek articles, especially musical instruments, could have reached the East.

Greeks in Egypt.

Once more: We have seen that an early date Greece established colonies in Egypt. Egypt at that time represented a kingdom divided against itself, and was consequently in a very weak condition. One of

the contending princes recognised the fighting qualities of the Greek soldiers, and employed thousands of them as mercenaries in his army. By their aid he not only established himself as the supreme ruler of Egypt, but also delivered his country from the Assyrian yoke. The Greek contingent became the very core of his army. He entered into commercial treaties with the Greeks, as a consequence of which Grecian trade literally streamed into his country. Naukratis, a Greek city on the Canopic branch of the Nile, because the chief commercial emporium of Egypt. So powerful did Grecian influence become in Egypt that some authorities think that the Greeks would have eventually made themselves masters of that country had not their expansion been checked by Persia. When we remember, then, that constant commercial intercourse existed between Egypt and the great countries of the East, we can easily see how Grecian goods could have reached Babylon through the gateway of Egypt. Another important Greek city existed on the eastern frontier of Egypt. By the Greeks it was called Daphnæ; in the Bible it is known as Taphanes. This city was recently unearthed by Professor Flinders Petrie. Concerning it, he writes: "We cannot doubt that Taphanes—the first place on the road to Egypt—was a constant refuge for Jews during the series of Assyrian invasions; especially as they met here, not the exclusive Egyptians, but a mixed foreign population, mostly Greeks. Here, then, was a ready source for the introduction of Greek words and names into Hebrew, long before the Alexandrian age; and even before the fall of Jerusalem the Greek names of musical instruments and other words may have been heard in the courts of Solomon's temple." This simply crushes the life out of Driver's contention that Greek words could not have been used by a Hebrew writer living at Babylon "before the dissemination of Greek influence in Asia through the conquests of Alexander the Great."

It is claimed by Lenormant that on one of Asshurbanapal's monuments there is sculptured a representation of the *cithara*, a Greek musical instrument of seven strings. This instrument was invented by Terpander, a Greek musician, in 650 B.C. Asshurbanapal reigned from 668 to 626. This Greek instrument, then, must have reached Assyria half a century before Daniel's day. And if one Greek instrument could have reached Assyria at such an early date, surely several could have found their way into Babylon, the metropolis of the world, by Nebuchadnezzar's time. In view of all this testimony, Dr. Driver's assertion that the gates of the East were absolutely locked against the intrusion of any Greek influence, is simply at war with all the probabilities of the case, and had it been uttered by one who did not possess the glamor of a great name, that one would have been either laughed to scorn or contemptuously ignored.

A question for the critics.

Had I time to press the critics further on this point, I would ask them this question:

If the Book of Daniel was not composed until 157 B.C., one and three-quarter centuries after Greece took captive the East, how is it that we have only this solitary trace of Greek influence in the Book? It was Alexander's intention to Hellenise the world. The East and the West were to intermarry. The Greek language was to be universal. Greek civilisation was to impress itself everywhere. Such were his intentions. He did not live to realise them fully, but he inaugurated them splendidly. He himself married two Persian princesses. By liberal gifts he bribed ten thousand of his soldiers to marry Asiatic wives. Everywhere he founded cities and established colonies which became radiating centres of Greek thought and influence. From his time onward the Hellenistic heaven was at work, until by the Maccabean period the East was saturated with it. If, then, the Book of Daniel was not composed till this period, why is it that there is not a single trace of Grecian thought in the Book, excepting these three Greek names?

Union of Baptists and Disciples of Christ

The following from the vigorous Presidential Address of Sir Charles Goode, who is in his 87th year, delivered at the recent annual meeting of the South Australian Baptist Union, will be of interest to our readers.

A great deal has been said lately as to the union of the various churches. It is very desirable that Christians should be "all one," and I trust that we are all anxious to bring this about, so far as possible, by co-operating with other bodies, but I cannot see my way to forego our special observances. It is often said that the Bible and the Bible only is the rule of faith and practice of Protestants. I would that it were so, but it seems to me that many Protestants are very wide of the mark. I was brought up in the Anglican Church, baptised or sprinkled (ratised) in infancy, and confirmed in the Church of England, when I was made a lay reader of that church. On one occasion I was asked to baptise a child which, after a great deal of discussion, I at last consented to do, but on seriously considering the matter afterwards, I felt that I must look into this for myself, and I confess that I tried, I honestly tried, and almost dishonestly tried, to find infant baptism in the New Testament. Not being able to find it there I was greatly puzzled, but I did find that the baptism of believers was very plainly stated, and that baptism meant immersion; I was therefore obliged to retire from a false position, and did what my conscience dictated, in joining the Baptist denomination, being baptised by immersion, by my old friend, the Rev. Geo. Stonehouse, in the way in which Christ commanded. This was in the year 1856, and I have never repented of the step I then took.

I certainly cannot understand why others can carry out forms which they cannot find in the New Testament, but adopt those which are not to be found there—"Teaching for doctrines the commandments of men." It seems to me that they omit what Christ commanded, and substitute another

form which he never commanded. I am very glad to work with others for the good of our community—"To their own Master they stand or fall." I have on more than one occasion offered to give a ~~theological~~ pound to anyone who could find one single instance of infant baptism in the New Testament, or a precept or command for its rite, but no one has ever been able to do so. I am well aware that some churches claim the right to "alter or decree rites and ceremonies," but for which I cannot find any authority in the Bible. I am therefore bound to go back to the Book itself, believing that the Word of God is the right rule for faith and practice.

Baptists and Church of Christ.

I cannot see any reason why our brethren of the Church of Christ and the Baptists should be separate communions; I think the union of these two bodies would exercise a very beneficial effect upon the world at large. The differences between us are small, and I cannot see why we should not join together in one union, thus showing a much stronger front to the world and to other Christians. It would be well if we could agree upon one name that would satisfy both parties. I know that many of our people are very strong on using the word "Baptist." I confess that I am not so emphatic on this point, as it seems to me to savor of the idea that we are followers of John the Baptist, instead of Jesus Christ. On the other hand, our brethren on the other side are very strong on having their churches called "Churches of Christ," or "Disciples of Christ." I would suggest that the designation should be "Christian Church," which would, I think, satisfy both parties. It may be said that our Trust Deeds require us to continue to use the words "Baptist Church." If this could not be overcome (and I think it could be) we might at all events agree to form a union, leaving each church to use what word or form it thinks most desirable. I am glad to see that in America and also in Australia the two churches are uniting, and that with great advantage to themselves. We could thus cover more ground and have our churches better attended.

The Lord's Supper.

There is a difference of opinion on this question, some contending for open and others for close communion. Our Baptist Churches in South Australia are, I believe, almost all open membership and open communion, whilst our Church of Christ friends, I believe, all in favor of close communion, whilst the Baptist Churches in the other Australian States are, I understand, mostly close membership and open communion. In America, where the Disciples' Church was first established, the churches there are all open communion, whilst the Baptists there are almost, if not all, close communion. The best way to get over this difficulty is to allow each church to decide for itself. Our churches are all under congregational government.

I think that the two bodies could very well join in a union, whilst each church

managed its own affairs. It seems to me a great pity that two churches which have so much in common should not be united in one union so as to bring their principles and practices more fully before the Christian public. I am satisfied that infant or baby baptism has been one of the greatest hindrances to the spread of the gospel of our

Lord and Saviour Jesus Christ, and the sooner it is done away with the better it will be for all Christian churches. Let the Bible and the Bible only be the rule of faith and practice in all our churches, and then there will be a good chance of Christians becoming one in Christ Jesus. "That they may all be one, even as we are one."

scientific theories on undeveloped minds, the possessors of which, incapable of thinking for themselves, greedily devour the tracts of the infidel press, and are found at the street corners armed with red ties and pamphlets bitterly denouncing churches, preachers, and religion with greater zeal, and infinitely more enthusiasm than is found at our midweek prayer meetings.

Our Movement in Relation to Modern Religious Tendencies.

Paper read by Henry A. Procter at the Quarterly Meeting of Melbourne and Suburban Church Officers.

As I have only been in this country a few months, it is with some hesitation that I address this meeting, composed as it is of men who have been responsible for the wonderful progress of the Restoration movement, and by reason of their long association are better able to understand the difficulties of the modern situation in so far as this great Commonwealth is concerned. I make no pretension of infallibility, and frankly admit that I have certain inherited prejudices (we all have, even the weakest of us), so whatever I shall say is simply the result of an extended observation of the currents and counter currents in England, America and Australia. Many of the modern religious tendencies are so peculiarly involved that to detect them, much less indicate their ultimate effect, would require a mind with almost superhuman powers of analysis and synthesis. My task is to deal with the more obvious tendencies, and by means of what might be called an "historic" sense discover when and how the prevailing currents began, and discuss the cause of the present "set" in the tides of religious thought, and having dealt with the causes that produced them to outline the direction of these currents, and the influence this ever-moving, ever-changing flux of religious ideas exerts upon those frail barques of human minds launched upon the troubled sea of life. Last of all I shall try to show the influence of our own movement upon the streams of thought as they journey toward that "far-off divine event towards which all creation moves."

Modern restlessness.

At this present moment there is a great deal of unrest in all the denominations. Orthodox churchmen who ten years ago stood for certain religious ideas, now no longer hold the same notions; some deny the ordinances of the church; others place more stress on religious posturing and emphasise all that is showy and sacerdotal; while others deny the elementary principles of Christianity, and are drifting away from the ancient faith as it is recorded in the Bible. These last are holding on to a shattered faith and are endeavoring to reconstruct new forms of expression. This condition of affairs has been largely caused by the influence of Darwin's evolutionary theory, which has slowly percolated down from the universities to the man in the street. Such gradual infiltration of ideas generally

takes about twenty-five years, so that the evolutionary theory is no longer an academic question. We hear from the most unexpected people distorted statements about evolution and the conflict between faith and science. While the working man may not be able to express himself in scientific terms, the language he uses is quite effective, and certainly more disastrous. In the workshops one often hears such statements as "The whale did not swallow Jonah," "Genesis is a book of fairy tales." Expressions like these indicate the baneful influence of

Destructive criticism.

The second reason for the present day unrest which in so far as organised religion is concerned has a centrifugal tendency, is the influence of the German theologians and the numerous higher critical movements that have sprung up even in such an ultra orthodox system as the Roman Catholic Church. Modernism in Rome is the Destructive Criticism of Protestantism. Hardly a text in the whole of the Bible has escaped the scalpel of the destructive critic. As for the ultimate effect of the labors of the higher critic, there is no cause for alarm. The Bible has endured the severest tests it is possible to find, and after nineteen hundred years its truths survive all the attacks made against it; and if some bolder spirit has questioned the dates and historicity of



Jesus Feeds the Multitude.

And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.—Mark 6: 39-44

its characters, God has raised up the ancient monuments, so that when through the lack of confirmatory evidence, the friends of the Bible have remained silent, God in his own wonderful way has caused the very stones to cry out against the unproved conclusions of a false scholarship. Unhappily this is forgotten by many workers. They look upon the conclusion of the critics as if they were established facts, whereas they are by no means established; here again the result has been to alienate the sympathy and diminish the power of some of the workers in our and other organisations. Influenced by the array of scholarship they have thrown overboard the ballast of their faith and the shallow vessels of their minds, once launched upon so treacherous a current, drift far out to sea, and eventually capsize with the weight of their theological cargo.

Economic thought.

The third cause of unrest in the religious life of our time which has caused people to drift away from Christianity is the rise of a new school of economic thought. Whether this is a prime cause, or one that is the result of an effect, I leave you to judge. Any way, there are a great number of people who a few years ago were leaders in our churches, and now, alas, have gone over to proclaim materialistic socialism. Doubting the reality of a future heaven, they have directed their energies to the getting of heaven into the affairs of this life. In many ways their aim is a laudable one. They have seen men, women, and children crushed beneath the wheels of the juggernaut of commerce, and having imbibed the teaching of Christ plus Tolstoy, Carl Marx and Blatchford, have said to themselves, "Here at last I can find something worthy of achievement. Why try to understand the statements of a divided and subdivided Christendom? Why trouble about the various religions of today, each claiming to be right, each proving the other wrong? Let me grapple with the things close at hand. Here and now let me seek out injustice and oppression and overthrow the fierce and unrighteous competition of our modern strenuous life." And so in Germany, France and England there has been an exodus from the churches. In so far as Christianity is concerned, these tendencies are always centrifugal, and produce fresh departures from the ancient faith. Freak religions, theosophy, philosophy, socialism, anarchy, each claim their votaries, for man must have some kind of a god and religion, even though that god and religion is created out of the distorted imagination of a fevered and delusioned brain.

Such are a few of the movements and ideas that have sprung up like the wind, and have produced within the sea of religious ideas currents and counter currents, the tendency of which is away from Christ. Happily, however, there are forces exerting a contrary influence, and the impulse of these converging forces has created a centripetal tendency. The new science, the new socialism, while it has produced doubt and disaster, is not wholly destructive. If the religious world has been unsettled, it has created

a demand for facts. Reality in the place of theory, life instead of dogma, is the cry of the hour. The world as never before is willing to risk all creeds and systems for any fresh revelation of facts. As a distinguished American preacher said, "Theory must give way to reality, doctrine to life, letter to spirit." Fundamentally whether in sceptic or believer this is faith, faith in the stability of the universe, in God and in the verities of man's deeper life. This attitude may be called the repose of faith. This repose of faith coupled with the universal yearning for the practical and real is underneath all the mental processes of the age, it is nothing else than Protestantism in full bloom. It is the human spirit shaking itself free from customs and tradition and hide-bound creeds in order that it may assert its intellectual and spiritual emancipation and restate truth in the language of to-day. I know this new liberty sometimes lacks vision and balance, but it is the only spirit that will render it possible for the mind of this age to make its own discoveries and enter upon a work more vital and constructive than this world has ever known.

The great opportunity.

Never since the time of the apostles has there been so great an opportunity for a movement such as ours. If I may change the figure, the divisive tendencies have shaken the very foundations of the old creeds, and leaders in all the churches now realise that no man or groups of men have the right to impose as tests of fellowship human creeds and denominational customs that will fetter and imprison the minds of the generations yet unborn, for if this is done, just as the chrysalis breaks its confining husk, just so surely will the men of tomorrow burst the creedal prison house we build to-day. Ours is the time that the Campbells longed to see. Were they alive at this moment they would rejoice to witness the movement of the Israel of God back to the essentials of the faith. Our denominational friends have discovered the 17th chapter of John, and the spirit of sectarianism is fast giving way. All churches are reducing their expressions of faith to their simplest factors. The authority of Christ in all the relationships of life—and as for the differences of opinion, well, "love makes all things non-essential but itself." This Christ-centric tendency is making new avenues of service and furnishing a new impetus for missionary work. We see Christian union congresses springing up in the most unexpected places. The desire to achieve an organic union of the scattered forces of Christ is not only a desire, it has become a *passion*. The Christian world will yet manifest a unity in the faith, of such power and dimensions as will cause the world to believe. It is for such a union that our Saviour prayed. There can be no other kind.

To be continued.

Where faith and love go not together, they are both wanting; they are both dead if once divided.

Should Christians Vote Against the Liquor Traffic?

In New South Wales within the next few months a Local Option poll will be taken on the issues:

- That Licenses continue in the electorate.
- That Licenses be reduced in the electorate.
- That No-Licenses be granted in the electorate.

The liquor party is moving hell and earth, and no doubt would try to move heaven if they had any influence there, in the endeavor to defeat the efforts of the reformers. What are we doing if all votes cast at the poll were cast for the issue that finds most favor with the Churches of Christ, the liquor traffic would die. All our votes are good—when cast. But are they all cast? In other words, do we vote? Further, are we content to simply vote, or are we working in preparation for the poll? The voting strength of our New South Wales membership is not very strong, but it can be doubled, multiplied, increased without limit according to our zeal and the sacrifices we are prepared to make during the next month.

The following facts will illustrate the opportunities that have been lost by Christians, and the sad result of their carelessness. They are taken from a pamphlet bearing the title at the head of this article, and written by H. Curran, of New Zealand:

"In the Oroua district there were about 12000 adults in 1905. More than 90 Christians refused to vote that time. No-Licence was lost by 90 votes, and the Christians who did not vote are responsible for the drink-curse, and all the crime caused by it in the Oroua district, with its 12000 people."

"At the 1905 election they felt sure that Bruce would carry No-Licence with ease. A number of Christians did not feel their responsibility, and went to a picnic, saying, 'There are plenty to vote without us.' They enjoyed the outing. They laughed and played all day, while the enemy worked hard. What was the result? Telegrams were flashed all over the colony: 'Bruce lost No-Licence by 9 votes.'"

"Why did Hunt fail to get No-Licence by less than 3 votes? In one house no less than 60 Christians failed to record their votes. In other houses the same sad thing occurred. No-Licence would have been carried easily, had the Christians done their duty. It is extremely sad when Christians who profess to love their Lord, are responsible for the drink curse, and all the crime caused by it for three long years."

"Recently, in one district, No-Licence was lost by one vote. Later, a young man was being tried for a crime caused by drink, a father wept, and told the judge that No-Licence was lost, because they were one vote short. 'I am the one,' said he, 'who did not vote.' No wonder he wept."

"Now, Christian brothers and sisters, Dare you vote for the drink? If not, vote against it; for 'Silence gives consent.' If your name is not on the roll, get it on, or you cannot act. It is an equal contest. Two on the drink side will be equal counted equal to three on our side. Do not let your vote will decide the matter in your district. The responsibility is great."

The Family Altar

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

THE BACKGROUND OF THE PICTURE.

The background of the picture is all important. And usually, when seen alone, it is anything but beautiful or attractive. It is dark, rough and repulsive. But it is that which gives character and richness to the painting. Wealth is peculiarly sweet to the man who once was poor; health is doubly dear to him who was long an invalid; and who can imagine what vision is to one who for years has been blind? I am sure that heaven will be to us, who have an earthly experience as a background, what it can not be to the unfallen angels. If the heart bleeds and the soul is sad, God, the great Artist, is only preparing the way for a corresponding joy on the other side.

SUNDAY, OCTOBER 20.

Gems of Thought.—"And when they were come into the ship the wind ceased" (Matt. 14: 32).

To those who have the sight to see
There is an inward Galilee,
And it doth fit these now to bind
The waves and tempests of the mind.
Thou walkest now within thy soul,
Thou bidst its billows cease to roll;
The waves of stormy strife are still,
And pride and wrath obey thy will.

—Upham.

Our life is a voyage. We are not like a ship safely anchored in a harbor, but like one ploughing its way over an ocean, battling with storms, seeking a harbor in a better land.—*Ploufabet.*

Bible Reading.—Matt. 14: 22-33: Walking on the sea.

MONDAY, OCTOBER 27.

Gems of Thought.—"A certain woman whose daughter had an unclean spirit, came and fell at his feet" (Mark 7: 25).

"In spite of many broken dreams,
This have I truly learned to say:
The prayers I thought unanswered once,
Were answered in God's own best way."

I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came—at some time, no matter at how distant a day—in some shape, probably the last I should have desired, it came.—*Judson.*

Bible Reading.—Mark 7: 24-30: Answered prayer.

TUESDAY, OCTOBER 28.

Gems 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).

O Master, it is good to be
Entranced, enrapt, alone with thee!
Till we, too, change from grace to grace,
Gazing on that transfigured face.

—A. P. Stanley.

A diamond in the dark mine will shine no more than a paving-stone; but let one gleam of light come, and it will catch the ray. It is then only a reflection, nothing else. So with us. When we get away from Christ, we give forth no light; but let a beam of his light enter the soul, and it will instantly shine forth; we will reflect it.—*Henry Morehouse.*

WEDNESDAY, OCTOBER 29.

Gems of Thought.—"Jesus rebuked the devil, and he departed out of him" (Matt. 17: 18).

"Lord, lead us to the mountain height;
To prayer's transfiguring glow;
And may we bring a heavenly light
To the dark world below."

Mountain-tops are not to be inhabited; they are not for the homes of men. We ascend the height to catch a broader vision of our earthly surroundings, but we do not tarry there. The streams take their rise in these uplands, but quickly descend to gladden the fields and valleys below.—*Drummond.*

Bible Reading.—Matt. 17: 1-8, 14-18: Bringing blessings down to men.

THURSDAY, OCTOBER 30.

Gems of Thought.—"I have surely seen the affliction...and have heard their cry... I know their sorrows" (Ex. 3: 7).

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience he stands waiting,
With exactness grinds he all.

—Longfellow.

The French Government has a new use for the X-ray; they use it as a detective in the customs department. Every passenger at the customs examination has to pass in front of the X-ray apparatus, and is subjected to a most thorough examination. In a test-trial recently 167 persons were examined in forty-five minutes, and on them were found all the jewels and merchandise hidden for the experiment.—*Ridgway.*

Bible Reading.—Ex. 3: 1-10: Israel rescued.

FRIDAY, OCTOBER 31.

Gems of Thought.—"I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other gods before me" (Ex. 20: 2, 3).

Holy, holy, holy! Lord God almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy! merciful and mighty!
God over all, and blest eternally.

—Heber.

A father, wishing to test his boy, asked him: "But how do we know there is but one God? Suppose we should be mistaken, and it should turn out that there are a great many gods?"

"Why, father," answered the boy, "where would you put them? There's only room for one."

If that is not our conception of God, that he so fills every part of the universe, and his force is so continually exerted in every blade of grass and in every breath we inhale, we have not found God. Bible Reading.—Ex. 20: 1-7: The one God.

SATURDAY, NOVEMBER 1.

Gems of Thought.—"Now we see through a glass darkly, but then face to face" (1 Cor. 13: 12).

What rejoicing in His presence,
When are banished grief and pain,
When the crooked ways are straightened,
And the dark things shall be plain.

—Mrs. Frank Brock.

An old Scotch preacher had his own way of dealing with a difficult passage of Scripture. He would say to his people, "No doubt, my brethren, there is great difficulty here; all the commentators are agreed upon that; so let us look the difficulty boldly in the face, and—pass on!"—*Dr. Raleigh.*

Bible Reading.—1 Cor. 13: 1-13: All mysteries to vanish.

SUNSHINE OF THE HEART.

It's the sunlight of the heart that makes sweet the chosen way;
It's the sunshine of the heart, not the sunlight of the day.

It's the sunlight of the heart
Keeps us toiling, cold or heat,
With the blossoms in our dreams
And the robins singing sweet.

It's the sunlight of the heart that keeps the world from turning grey;
It's the sunshine of the heart that keeps the spirits fresh with play.

It's the sunshine of the heart,
Stored with beauty of the years,
Keeps the shadows from the soul,
Heals the heartaches and the tears.

It's the sunlight of the heart makes us young along the line
With the touch of morning song in a world love makes divine.

It's the sunlight of the heart
Makes us laugh when troubles loom,
And leads us with its laughter
On the way life walks to bloom.

It's the sunshine of the heart makes the sunshine of the day
Just to help us chase the care and the dark and the doubt away.

It's the sunshine of the heart
That leads us, worn and pale,
To the beauty of the lilies
In that last eternal vale.

To say that the resurrection of Jesus is a mystery, is to say but little. You are a mystery; the truest thing you touch, the commonest thing you see, is a mystery; every leaf holds a secret, and every grain of sand; first know these secrets—know the secret of the tint that fringes a daisy; know the secret of crystallization that shoots in the snowflake; know the secret whence the gorse gets its bloom, and how the rose diffuses fragrance; then from lower things rise to higher, until you rise high enough to know the secret of Christ's resurrection.—*Chas. Stanford.*

Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man, never; so that a life of leisure and a life of laziness are two things.—*Franklin.*

NOW READY.

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The Almanac for 1914 is equal to if not superior to any of its predecessors. Besides being beautifully illustrated it has the Suggested Readings and Hymns and Calendar for 1914.

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In the Realm of the Bible School

ABSTINENCE FOR THE SAKE OF OTHERS.

Sunday School Lesson for November 9 (World's Temperance Sunday), Romans 14: 7-21.

A. R. Main, M.A.

We come to the chief temperance lesson of the year. The recurring study is apt to be considered a troublesome thing by the teacher. It is hard to get anything very new on the topic, and it is difficult to maintain interest with the old. In addition the thought may intrude, that after all our public school scholars, largely brought up under Christian influence, will not be in special need of danger. So some may be tempted to pass over the temperance application lightly. To do so would be a great mistake. We must not take it for granted that all our scholars are sufficiently aware of the peril. Could we see what those in our classes may be in ten or twenty years, we would find burning words enough to warn them. Some one in your class or mine may go down to a drunkard's grave—a fate from which he could have been saved by us. In many schools too little effort is made to definitely enlist the children on the side of temperance. We should get all to enlist on the side of Christ, and be temperate because they are Christians. But as an additional thing—whether we can attain the former ideal or not, every superintendent and every teacher should make a special effort to get every child pledged to abstain. We should count it a sign of failure in any individual's case that he or she passed through our school without thus being committed. Many of us remember the pledge we took at a very early age, and which we would have been ashamed to break. We all of us are weak enough to need every help we can get.

Responsibility for Influence and example.

Some Christian folk at Rome felt they had a sore trial. They were rejoicing for a time in their Christian liberty. But presently some found fault with their practice. Irenæus, of a tender, un instructed conscience, believed that they should not eat meat. On the question of fact, our sympathies, as were those of the Apostle Paul, must be with the former party. The latter were "weak," but, alas, as not infrequently happens, the former were in danger of being "so strong in their opinion that they were freed from such observance as to make the liberty of what they boasted almost a religion in itself." They were tempted to set at naught, to scoff at, the weaker brethren, and to press their own convictions too strongly. Paul tells them that in addition to considering the rightfulness of their position, they must regard its expediency. They must not only ask whether a thing is lawful; they must be sure of its harmony with the highest law of love. The strong, even if they are sure they are right, must be prepared to give up their rights; to deny themselves for the sake of others. The three rules which Paul lays down—the law of love, the law of helpfulness, the law of self-denial—are of course capable of a much wider application than to what we call tem-

perance. But there is a strong temperance lesson. Even if a man thinks his glass will do him no harm, even if he can stop when he will, still for the sake of a weaker person who might be induced by his example to take a step on the downward track, he must refrain.

One of the biggest things in our lesson is the thought that we are responsible for our influence. "None of us liveth to himself." There is no one so weak who will not by his conduct influence others. All things on this earth are related to each other. All bodies attract one another. The law of gravitation has its counterpart in the world of conduct. We are not here as isolated units. What I do or say—however humble, weak or inefficient I may be—will alter another's thought and conduct. One little seed will produce in time a mighty harvest. We should jealously guard our influence. It will be sin to use it for another's harm. What does a tipping Christian do with his influence? He certainly uses it on the side of evil; another may be thereby drawn into temptation and ruined body and soul. Will that Christian justify himself on the ground that he did not get drunk, that a glass occasionally did him no harm? I think not. He has misused his influence; and no man has a right to do that.

Another thing the lesson emphasises is the binding nature of conscience. We must not do violence to it. Of course, conscience does not make a thing right. "Conscience" has led to shocking crimes, to unchristian persecutions in the name of Christ, to all manner of sins. Paul the persecutor yet lived before God in all good conscience. But, on the negative side, conscience binds. If we do violence to it, we certainly sin (see Rom. 14: 23). Moulé gives us the lesson to the stronger brother, who is in danger of riding roughshod over the other's scruples: "Let him think of the sacredness of conscience, which—however erring—is never (while it is conscience) violated without sin." We all need a tender conscience; if we do violence to it, it will cease to serve us well; it may become seared as with a hot iron (1 Tim. 4: 2). What we require in addition to a tender conscience, is one instructed, enlightened by the Word and Spirit of God, and one well used, so that we can discern good and evil (Heb 5: 14).

A qualification.

While we may not dwell upon the thought, still it is appropriate to remark that Paul's advice is not applicable to the whole round of Christian conduct. Not always has the conscience of the weak brother to bind the strong. Within the realm of things indifferent, it may be so. But the brother may declare that his conscience is against his doing something which we know to be the Lord's will. In that case we do more than deplore his weak, un instructed conscience; we must refuse to regard his scruples, and decline to let his plea of injured conscience keep us from obeying our Lord. I must have a conscience as well as he. Nor must mine be violated. If anybody asks me to do that which the Lord has forbidden, or to refrain from doing that which I can surely know

the Lord would have me do, then I must absolutely refuse to honor him—let him call his temptation to my disloyalty by whatever name he please, "conscience" or "crankiness," or worse. But within the sphere of things indifferent, in that realm of conduct which is not directly legislated upon by the Word of God, there is need for a mutual charity, regard and forbearance, such as the apostle enjoins. For others' sake we must be prepared to give up our rights. To refuse to do this, to insist on our brother's conformity with our conduct, to entice him by example to do that which he believes to be wrong, is to act contrary to the rule of love (Rom. 13: 10), to sin against his conscience and against Christ (1 Cor. 8: 12); to destroy, it may be, him for whom Christ died (Rom. 14: 15). This we dare not do.

Not for others' sake alone.

Let us not misapply our Scripture with reference to the liquor question. What we are especially concerned with in this study is this, that even if there were no other reason for total abstinence, there would be the powerful reason that as Christians we must consider our weaker brothers, and not do that which would lead another into sin. But it would be a calamity that any should think this our full plea. We preach abstinence for a man's own sake as well as for the sake of others. Even if no one else were injured, the man would yet be wise to shun alcoholic liquor even as an occasional beverage. Consult insurance experts on the question, Which is the better life—that of the abstainer, or that of the moderate drinker? and every one will pronounce unmistakably in favor of the former. Insurance companies are not run on ethical or religious lines, but on severely business principles; and their verdict may be depended upon. Again, he who would excel in any direction had better abstain. If the effort be merely alcohol may stimulate to great temporary activity, but will speedily result in lessened power. It is true now, as of old, that they who strive for the mastery in athletic contests are temperate in all things. He who would regard mind, or body, or both—who would maintain a sound mind in a sound body—must be temperate, and had better abstain totally.

Again, it is only part of the truth to suggest that our brother may be too weak to draw the line, to stop short of the point of danger. I may be a weak brother myself. We should not take it for granted that we are strong and others weak; and that is a kind of magnificent conceit which to others' failings that we abstain. If we abstain to survey the havoc wrought by the liquor traffic, will acknowledge the lamentable fact that alcohol does not wage a successful conflict only against those weak in mind or body, but that year after year thousands of the harvest and become stronger, succumb to its baneful influence. It fell largely because they were too sure of their strength. Abstinence, they thought, was but a doctrine to be preached to weaklings, but none of might could face the temptation and step back of the point of danger. Let every teacher who wishes to enforce the double duty of others we must abstain. There are some so strong as to be able when dallying with the tempter. We may be carried on, almost insensibly, far past the point at which we meant to stop. The only safe way for one to be sure he will never be a drunkard is to stop before the first glass. The course of evil begins so slowly and from such slight beginnings an infant's hand might stop the branch before it has carried on, almost insensibly, far past the point at which we meant to stop. The only safe way for one to be sure he will never be a drunkard is to stop before the first glass. We are not worst at all. The course of evil begins so slowly and from such slight beginnings an infant's hand might stop the branch before it has carried on, almost insensibly, far past the point at which we meant to stop. Aye, and religion too, may strive in vain to stem the headlong current."

FOREIGN MISSIONS

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

Nations." A fine portrait of G. L. Wharton will be unveiled during the afternoon.

Children's Day Falls on November 2.

This brightest of days for the children falls on November 2.

Some schools, finding it inconvenient to give the exercise on this day, are giving it later.

A few schools, owing to local circumstances, cannot give the exercise at all, but are not forgetting to take the offering.

The offering? Let no school neglect to take it. "It blesteth him that gives" (the Australian child) "and him that takes" (the child in heathen lands).

Christmas cheer and works of benevolence and mercy are made possible by our children's gifts.

"The heathen never smile. The laughter and prattle of our little folks is one of the fruitages of the gospel." So says a prominent and reliable missionary journal. Our children's offerings take joy and gladness to many a hopeless life.

Our Bible Schools in U.S.A. have since 1881 given the magnificent sum of £250,376.

How prepare? The *Intelligencer* advises: Plan; educate; make it unanimous; line up the adults; use system; set a minimum; don't forget the throne of grace.

Read the following from our workers:—
"The exercises are certainly of a most interesting character." (H. Kershaw, Windsor, Vic.)

"We are glad you are having the exercises." (Miss Stabe, Zillmere, Q.)

"Owing to our anniversary being held in October, we shall observe the day about Christmas." (F. W. Martin, Cheltenham, Vic.)

"We will do our utmost to make it a success." (A. E. Couzens, Kalgoorlie, W.A.)

"We will gain the greatest possible amount of good for the F.M. cause." (R. W. Robbins, Subiaco, W.A.)

"We hope the response will be liberal." (G. Green, Dundantha, Q.)

"We will bring the day prominently before the school, and take up the usual offering." (R. W. Duncan, Swanston-st., Vic.)

"We will do our best." (W. Lowe, Maryborough, Vic.)

"We are expecting to raise a fair sum on Children's Day, so that some brightness may be brought into the lives of the heathen children." (T. E. Barry, Del Bet, Vic.)

The supplies for New South Wales and South Australian schools have been sent out by the State Secretaries.

Let all become interested in the good work. Do not fail to see and hear the exercise, "Cry of the

Pentecost Bible College.

During the year 19-12 to 31-8-13 we have had 28 students enrolled upon our books. Of these, 22 are still with us, the remaining six having left for various reasons at some time or other during the year.

Those now in residence have made very satis-



Nera and Shantie.

These are two little "opium waifs" handed over to Mrs. Strutton. Nera (on Mrs. Strutton's left arm) has been 18 months under Christian care. She is supported by the Virginia Club, Swanston-st., Vic. Shantie had been with the Baramati Mission only two weeks when the photo was taken. She may be maintained as a "living link" by any interested friend, or friends, of the children. For full particulars, see *Pure Words* for October.

factory progress in Scriptural knowledge, reading, writing, arithmetic, spelling, composition, geography, grammar, elocution, cleanliness and general understanding.

They have been fed and housed at mission expense, with the exception of some yam grown by them-selves, which has recently been available. They have managed to keep themselves clothed mostly with clothes bought before coming here. The Peterham, N.S.W., members sowed up enough shirts to supply one each, which were very acceptable. Their conduct has on the whole been excellent. Unfortunately there has been a lot of sickness among them. Two have been laid up with immense tropical abscesses. One has been incapacitated with an awful ulcer. Two have suffered from dysentery to an awful degree. One has died of consumption, and I fear two others

have it slightly, while all have at various times been laid aside with fever. Even though this is a wretched record for one year's residence, compared with the rest of the Island the health of the students has been very good.

During the afternoons from Monday to Thursday each week we have managed besides the gardening to build a kitchen of stone, also one married man's house, valued at about £15 or £20 each.

The food bill of the students has been less than sixpence per head per week.—F. G. Filmer, Pentecost, New Hebrides, Aug. 31, 1913.

Items of Interest.

The home of Bro. and Sister Watson has been brightened by the arrival of a son, born at Diksal, on September 12, 1913.

Bro. Strutton has three unsupported orphan boys now at Baramati. There is no better investment than this. The largest dividend ever received are those received from money invested in the lives and souls of men.

New South Wales' July offering totalled £252 0/1, a record.

The Victorian Junior Endeavorers will be glad to hear that Bro. Conning, their Superintendent, has recently received photos from Baramati, of Vitthu and John Vazier, the boys supported by them.

Several Victorian friends have expressed their desire to forward a box of goods occasionally to help Miss Tilley's work in India. This offer has been gratefully accepted.

The Victorian and Federal F.M. Committee have expressed their hearty appreciation of the many kindnesses received from Bro. and Sister Dow, formerly caretakers of Swanston-st. chapel.

Foreign Missionary workers join in congratulations to Bro. I. A. Paternoster, the energetic Secretary of the S.A. Committee, on his being elected President of the Conference of that State.

Bro. H. Stephenson, of Peterham church, has been elected a member of the N.S.W. Committee.

The new Executive Officers of the S.A. Committee are: President, G. T. Walden; Vice-President, D. A. Ewers; Treasurer, S. P. Weir; Secretary, I. A. Paternoster; Asst.-Sec., L. Thomas.

New South Wales Committee have commenced a mission study library.

It is satisfactory in these days of doubt, when so many ill-informed persons are carping against Foreign Missions, to come across outspoken and candid testimonies to the high value of Christian pioneer work in heathen lands. Occasionally, British officials of high position, who have had ample opportunity of becoming thoroughly acquainted with the conditions and results of missionary labor, step forward with their warm tributes, and two such testimonies appear in a recent monumental volume upon "Papua, or British New Guinea," the author of which is the Lieutenant-Governor, and the preface to which is written by a former Governor, Sir William MacGregor, G.C.M.G., C.B., D.Sc., LL.D. One of these writers insists that missions not only do good, but "they are absolutely necessary to the development of backward races"; and he forcibly adds that England "has no right to impose her civilization upon a people, and leave out Christianity, the best part."



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

West Australia.

PERTH.—Bro. Blakemore in his address this morning referred to the statements of scientific men upon the question of life after death, and said that men became careless and indifferent whenever they lost their belief in the eternal life. Amongst our visitors were Sister A. Platt, Sister Wright, Adelaide, and Mrs. Fowler, Victoria. In the evening we held a special service, at which there was a large gathering. Bro. Blakemore's subject was, "From the Manger to the Cross." The choir rendered special items, and the soloists were Misses B. Little and N. Wright. The Bible School continues to grow steadily. The average attendance for September has been 265.—W.A., Oct. 14.

Tasmania.

LAUNCESTON.—A few weeks back I reported that the announcement by the Subeena church towards the building fund was £12,000; this should read £15/10/. A splendid number at church on Sunday morning, C. Nichols presiding. The second new wing was opened on this occasion. We were pleased to welcome the following visitors at this service: Mrs. Kumpfer, of Brown's River; Bro. and Sister Emmett, of New Zealand; Miss F. Swain, of Melbourne; and Bro. Byard, of Cavendish. The service was bright and helpful. Afternoon, 60 present at the intermediate school, and 110 present at the Century Bible Class. Both the new wings of the chapel were thrown open on Sunday night. Extra seats were put in, and the place was full. A good spiritual tone was manifested throughout the service, concluding with three confessions. The new wings of the chapel will be officially opened on October 26, and a public tea will be held on the 29th.—A. W. Heron, Oct. 17.

Queensland.

BRISBANE.—Bro. Nightingale visited the outpost at Amnerley (Upweir) on the 17th inst., and spoke at both services. In the city church Bro. Binnett exhorted on "Can the Lord Depend on You?" In the evening S. Trueman preached the gospel. Open-air work is now being systematised, and it is hoped that a marked improvement in attendance will result. The Century Bible Class is still growing, and Bro. Nightingale expects to reach the first century this year; if so, it will probably be the largest class of its kind in Brisbane. The Y.P. are taking very commendable interest in their class, and an average attendance of 49 is being maintained. Last meeting papers were read by Bro. Trueman and Sister Gilliland, which were very favourable. The new wing of the Bible School at Morningside opened with every prospect of success. 14 scholars enrolled.—H.C.S., Oct. 13.

New Zealand.

DUNEDIN.—The annual Foreign Mission rally of the churches in Dunedin was held in the Tabernacle last Tuesday. J. Inglis Wright presided over the missionaries in South Africa. T. H. Mathison (Oamaru) spoke of the divine leading which had been made most manifest in the work in South Africa. He further sought to make plain that sacrifice was necessary. Members should learn to give in such a way as to mean a sacrifice

that might be compared with the sacrifice of the missionaries, if not of our Saviour. P. D. McCallum spoke of the necessity for magnanimity, which he described as one of the rarest, yet most essential, things in the world. He said that this magnanimity was wanted to engender sympathy towards those who were needing and wanting the Light of Life in South Africa. T. J. Bull spoke of the strengthening of the divine spirit and of the necessity of giving, and what the giving in the past year had meant to the missionaries at the front. During the evening Mrs. S. A. McDonald and Miss Wright contributed sacred solos. W. Alexander, who was for a number of years superintendent of the Roslyn Bible School, and a deacon of the church, was, prior to his marriage, the recipient of a number of presents from the members at Roslyn and from the Bible School.—L.C.J.S., Oct. 13.

South Australia.

MILANG.—Bro. Baker is giving a series of addresses on Sunday mornings on the fundamentals of the Christian life. To-day he dealt with "Our Chief Aim, the Glory of God," before a good attendance, who seemed much interested. We are making an attempt to reduce the debt on our vestries. £13 has been collected towards this object. A. J. Moar has taken up the superintendence of the Lake Plains Bible School. All departments of church work are in a very healthy condition.—J.C.W., Oct. 19.

HENLEY BEACH.—Last Monday evening the Endeavor Society held a social to try and get new members. A pleasant evening was spent. This morning we were glad to see a good number present around the Lord's table. Bro. Gordon presided, and Bro. Anderson exhorted. Our offering for the College of the Bible amounted to £7.—W. Stanford, Oct. 19.

MALLALA.—Lord's day, Oct. 5, we were pleased to have with us D. Hammond, who addressed the church, and preached in the evening. Our Bible School, and the Long Plain school, held their annual picnic on the Rih. A very enjoyable time was spent together. Last Lord's day we held our anniversary services. W. J. Taylor helped us all by his splendid addresses. Our school children sang pieces at each meeting in a pleasing manner. The Long Plain choir very kindly rendered several anthems. We are greatly indebted to them for their assistance. Sister Miss Weeks was also with us, and her sweet singing was very much appreciated. On Monday evening we held the public meeting. T. H. Worden presided over the gathering, and addresses were delivered by F. J. Goodwin and W. J. Taylor. The services were well attended. This morning D. Gordon, of Owen, gave a helpful address.

KADINA.—To-day we set aside as College of the Bible day. A special collection was taken up for same. Bro. Verec explained how, and why, we should support the College. We had a good attendance at our Bible School this afternoon, when we received two more new scholars. To-vorrow, as he again took up his subject, "The Value of a Soul—Man's Estimate" (Matt. 16: 26)—J. M. L. Thomas, Oct. 17.

MALLALA.—On October 12 and 13 we celebrated our Bible School anniversary. W. Taylor, of Semaphore, conducted the services. His able addresses were keenly appreciated by good audiences. Sister Mrs. Weeks, of the Hindmarsh church, was the soloist at all services, and de-

lighted all with her sweet singing. We are deeply indebted to the Long Plain choir for their presence and valuable assistance at all services. The two scholars, under the direction of Sister Mrs. T. H. Worden, acquitted themselves well. The tea and public meeting were held on Monday. Adverse weather conditions prevented a number of country people from attending. About 120 people assembled in the institute in the evening, when addresses were given by T. H. Worden, W. Taylor and the writer.—F. J. Goodwin.

BALAKLAVA.—Church anniversary services were held here yesterday with large audiences. H. R. Taylor, of Maylands, spoke at the three meetings, and his addresses were all of a helpful character and were appreciated. The choir under O. Emlynson greatly assisted with special singing. Tea meeting and public meeting will be held next Wednesday.

STRATHALBYN.—Nice meeting this morning, when we were pleased to have several visitors from sister churches. Bro. Verec presided, and Bro. Black addressed the church. Fine addresses were given, and we listened to a very earnest address from Bro. Black on "Love Deeds." Our Sunday School scholars are busy preparing for Children's Day exercise, which we purpose holding some time during November.—H.D., Oct. 19.

GLENELG.—On Wednesday last the officers of the church received a deputation from the young men. Messrs. D. L. Inverarity, W. Wright, C. Stevens and R. Pittman thanked the officers for their interest and encouragement, and made suggestions regarding special work among the boys. The officers were entirely in sympathy with the deputation, and promised every encouragement and support in the splendid work the young men were doing and proposed to do. Yesterday we had the pleasure of listening to Bro. Taylor of the Pt. Pirie church, who gave a fine address. At night we had a splendid meeting, and seven made the good confession.—E. W. Pittman, Oct. 20.

STIRLING EAST & ALDGATE VALLEY.—Anniversary services were continued at the Valley on Monday night. Tea and public meeting. Very weather, but a chapel full of interested people. Very Bren. H. R. Taylor and Wiltshire, speakers. Offering fair attendance at all services to-day. Offering to Bible College, £5/10/. Methodist Endeavor Society visited Stirling last Tuesday night. At the city visited Stirling last Tuesday night. An enjoyable time was spent. Business meeting last Thursday. Reports satisfactory. To-day the writer commenced his second year here.—T.E.

SEMAPHORE.—Fair meetings to-day. Bro. Marshman, of Hindmarsh Christian Church, exhorted. Among our visitors was Sister M. C. O. of Railwaytown. Closed the collection for the College of the Bible with £5/3/. Last Wednesday the Bible School picnic was held at Kingsington Gardens. A large number of parents and friends journeyed out with the children, and it was most enjoyable day was spent.—W.

MOONTA.—Our Boys' K.S.P. Club now has a membership of over 50. The committee of the local gymnasium has placed at the disposal of the club quite a number of gymnastic appliances, which are greatly appreciated by the boys, and a girls' Club has been formed, and is making good progress; all other activities of the church are well maintained. To-day's meetings well attended. In the evening Bro. Neill presided, and Bro. Cuttriss exhorted. Bible School, large number of new members. Gospel service well attended. Plea, or What the Churches of Christ Stand For, in his usual style. We had with us to-day Rev. Hollands, of the Bible College.—B. Marsh, Oct. 19.

NORWOOD.—We held our half-yearly business meeting last Wednesday evening. Reports presented by the various auxiliaries were all of an encouraging nature. The church census showed that the finances are in a flourishing condition, and the average attendance for the six meetings around the Lord's table for the six months was 210; this average is during the year and has been increased by six during the year.

quarter. To-day 257 broke bread, and last Sunday 258. The Sunday School report showed a roll of 422, with an average attendance of 309, 52 new scholars were admitted during the half-year. The staff of officers, teachers and helpers totals 53. The Y.P.S.C.E. report have held interesting weekly meetings, with an average attendance of 20. This Society recently celebrated its 21st anniversary. The K.S.P. Society has a membership of 41. It is with deep regret that we record the sudden death of our Bro. Schrapel, which occurred last Wednesday afternoon. Our brother, who was 52 years old, was a powerfully built man, apparently in the best of health, died from heart failure whilst at work. We deeply sympathise with the widow and family in their sad and sudden bereavement. Good meetings to-day, Bro. Dickson speaking at both services.—S.P.W., Oct. 18.

UNLEY—On October 7 the football and tennis club gave a concert. The building was decorated with the colors of the two clubs, and a fine programme was presented. The proceeds will be devoted towards the cost of a dressing room for the footballers. Bro. Walden returned from Ungarra on Saturday, and spoke at Cottonville this morning. He afterwards, Mr. M. Maughlan, B.A., Director of Education, called at an address in the men's class room on "The Origin of the English Bible"; this was highly appreciated by the goodly number assembled. Good attendance this evening, when Bro. Walden gave an impressive address on "Why halt ye between two opinions?" and our teachers were blessed by seeing a young man step out and make the good confession. The Sunday School picnic is fixed for Saturday, November 8, at Kensington Gardens, to be followed by a picnic for the teachers and elder scholars at Long Gully on the next Saturday.—P.S.M., Oct. 19.

GROTE—This morning Bro. Jordan presided, and Bro. Thomas exhorted. At this evening's service Bro. Thomas gave a splendid address on "Baptism." Three men and one young woman made the good confession. A collection was taken up in aid of the poor, which realised £5/1/. During the week A. Morphet resigned his position as pastor of the church, which was accepted with regret.—T.M.G., Oct. 19.

PROSPECT—The young ladies have formed a club known as the Phi Beta Phi, and good interest is manifest. We are arranging for the money for our new room, and expect within the next week or two that building operations will commence. We are also forming a literary society this month. Mrs. Paterson entertained the members of the Young Ladies' Class last Thursday, when a handkerchief evening was given Miss Flecher, who is shortly to be married. Good meetings yesterday, Mr. Bunty taking the Bible class. We had a record attendance at the Bible School, but this is usual about picnic time. Our picnic is next Saturday.—S.P.W., Oct. 19.

TUMBY BAY—Last Lord's day the writer baptised a young man in the waters of the Bay. On October 2 the brethren at Ungarra began the work of building a church home for themselves. The work was completed on October 9, and the opening services held on the 15th. G. T. Walden was present with us, and his address on "Building in the extension of an hour and eight minutes," was listened to with great interest by a large number of people who filled the new building. R. Raymond also gave an address. Numerous messages were received, congratulating the members of the Ungarra church on securing a comfortable habitation of their own. Brent E. Grigg, T. Pedler, H. Kennell, Gordons and Lawries were thanked for their splendid work in putting up the building. Tea and supper was provided and served by the ladies, and a happy time was spent. Bren D. Butler and J. Nankivell, and Sisters Sutton and Nankivell sang solos, which contributed to the evening's enjoyment.—R.H., Oct. 17.

GOOLWA—Lord's day, Oct. 12, we celebrated our Bible School anniversary. At the morning service Bro. Cairnes presided, and Bro. Norman, from Mile End, addressed the church. In the afternoon a kindergarten display was given in the

Institute Hall. Under the leadership of Miss M. Graham, supt, and Miss May Hall, pianist, the children went through their exercises in fine style. In the evening Bro. Cairnes gave a fine address, when there was special singing from the children, Bro. Ross Graham conducting. Miss Litch, from Hindmarsh, and Miss Lundstrom each sang a solo. Two young men from our Bible Class made the good confession. On Monday evening, in the Institute Hall the school rendered the service of song "Little Mother's Joe." The superintendent, Bro. Burdick, distributed the prizes. There were splendid crowds at all the meetings, and the singing was much appreciated. On Wednesday the picnic was held at Curragy Creek, and a very happy time was spent. To-day Bro. Burgar presided. Bro. Norman addressed the church. At the evening service the two young men from the Bible Class and Miss K. Moore, who had previously confessed Christ, were immersed. Six new scholars at kindergarten to-day.—A.M.L., Oct. 19.

New South Wales

BYRON BAY—Splendid meeting yesterday. Work going along nicely. Expect to have our new organ for use next Lord's day. Visitors yesterday were: Sister Cooper, Northcote, Vic.; Sister Birtleshaw, Lismore, Mr. and Mrs. Ardill.—T.G.M., Oct. 13.

MARRICKVILLE—Good attendance at the gospel service last night. Strangers are realising that ours is really a home-like church. Fresh faces at each service. Bible School picnic last Saturday. A most enjoyable outing was spent; no accidents; all came home tired, but very happy. Record attendance at Bible school yesterday, 202 present. We have set aside the room for a large room for the "Willing Workers." This class has furnished five Bible School teachers this year. Dr. James Kingsbury's wide circle of friends will regret to learn of his serious illness. Last report said that he was a little better. Bro. G. E. White is making speedy recovery to health again. Cricket and tennis clubs are doing good work.—C.S.S.R., Oct. 20.

ENMORE—We had good meetings all day, F. T. Webber being the morning speaker. At night Bro. Hlingworth preached on "The Saints' Eternal Rest," making special reference to two old members who have passed away just recently—Bro. Thomas Gouldin and Sister Hodgson, senr.—E. J. Hilder.

LISMORE—October 12 was a good day. Good number at breaking of bread. Bro. Stevens spoke. At North Lismore school, 42 children met in their classes. In the Tabernacle at night a large goodly number were attracted by evangelist on "The Lord's Command Neglected." E. Savill has been appointed to succeed Bro. Robbins as superintendent of North Lismore school, through the latter leaving for residence in Sydney. We shall miss him very much, and wish him well with his new job, and wish to bid for his Master.—S.S., Oct. 17, 1913.

FOXBYE—Fair meetings to-day. Bro. W. Fox shorted at the morning service. Visitors present: Bro. and Sister McCann, Lygon-st.; Bro. A. Fox, Lilyville. Bro. Bagley gave fine gospel address at night service on "Faith and Trust." Large number out in the autumn in the street. Tuesday evening, 14th in the annual meeting of the public meeting, pre-ided over by J. Simson, songs and recitations were given, and short addresses of appreciation and encouragement were delivered by Bro. Hlingworth, Rush, Gale and Bagley.—J.C.

HORNSBY (Albert-st.)—Elder Crosthwaite's address on John 13: 1-5 was much appreciated on the day of the morning. H. G. Payne presiding. Lord's day School, two new scholars. Special prayer meeting in the afternoon on behalf of the Sunday Schools, it being the day of a special offering throughout the world for special prayers on that behalf. Good service address by H. G. Payne on "The Temptation." K.S.P. boys have formed a cricket club. We are working up the No-Licence cause for victory at the next poll.—Thos. E. Rofe.

ERSKINEVILLE—Bro. Rossell, from the church at Enmore, exhorted, the attendance being very poor, quite a number being unwell, and some being away on holidays. The Bible School attendance is all that could be desired. We are very short of teachers. We would be pleased to welcome any sister or brother to our teaching staff. We had F. Webber with us, to whom we are very grateful for his great work of love in the quarterly examination in the school. After a short address to the scholars, Bro. Webber presented the quarterly class banner to the winning class, Sister Chydesdale's class of little boys won the banner, which they are entitled to hold for three months. Great credit is due to this class in the winning of the banner, as they are the youngest boys in the school, and just beat the Bible Class girls. At night Bro. Lang preached.—W. Hudgen, Oct. 19.

LILLYVILLE—Since last report the work has been steady. The Bible School anniversary was completed with a crowded demonstration, at which there was a record attendance, and addresses were delivered by F. Collins and W. Gale, and a long programme of musical and other items given by the scholars. The meetings since have been affected by different causes, and have not been so large as we could wish. The picnic of the school was held on Saturday last at La Perouse, and was a pronounced success. Yesterday Bro. Rush addressed the meeting for worship, and delighted all with his message. The school was good, though obviously suffering from picnic tiredness. During the month we have increased the teaching staff by two, and effected a better grading of the Junior division of the school. A good number attended the gospel service, Bro. Saunders spoke on "Second-hand Religion." The College of the Bible offering reached £2/2/6.

Victoria.

HAWTHORN—Good meetings yesterday. A record attendance at the evening services, and the breaking of bread. Sisters Mrs. Ennis and Miss Ennis were received by transfer from Adelaide, Sister Handricks, of Perth, and Sisters Rigg and Johnstone, from the country, worshipped with us. Suitable reference was made to the passing away of Sister Norfolk, Sister's father, and Sister's woman. An interested audience listened at night to lessons drawn from the two dreadful calamities of the past week.—A. C. Rankine.

NORTH RICHMOND—At the close of an earnest address by Bro. Thomas last Sunday, one young woman made the good confession. We desire to express our thanks to Bro. Thomas for his kindly assistance during Bro. Procter's absence. This week we celebrate our 23rd anniversary, and expect to have a happy time. Visitors, and especially past members, will be gladly welcomed. See Events column for particulars.—H.E.A., Oct. 20.

WINDSOR—Individually the names of Miss Sheehan, of Red Hill, and S. H. Pittman, of Maryborough, were omitted from the list of our visitors. Sister Mrs. Bingham has been received by transfer from North Fitzroy. At the church business meeting on the 15th, the resignation of Bro. J. Pittman, as evangelist, was accepted, and our brother was granted three months' leave of absence on full pay. Yesterday morning Bro. Morton exhorted, and at night Bro. Clarke gave the gospel address.—H. Oct. 20.

MARYBOROUGH—One received in to-day. J. Pittman commenced a short mission here this evening. Very full meeting, in spite of special services near by. One confusion and one restoration.—S.H.P., Oct. 19.

CARNEGIE—On Sunday evening, October 5, we had an in memoriam service, our late Bro. Blair, who for many years has laboured in the cause. Last Sunday Bro. Anderson exhorted the pulpit, and an enjoyable sermon was the result. Our kindergarten is still increasing, and we are feeling very much the lack of room for it and the Bible Class. We expect to issue our first attempt to interest our dear neighborhood in our work during the coming month.

Obituary.

THOMAS—The church at Unley has suffered the loss of one of its oldest and most highly respected members in the death of Bro. George Thomas. He was received into membership on July 27, 1884, and died on July 26, 1913, completing, within one day, 29 years of consistent, faithful membership. Bro. Thomas was a Crimean veteran, beginning his life as a soldier at 18 years of age. He served in the ranks in the Crimea War, Indian Mutiny, and the Maori War of New Zealand, and the Government of South Australia gave him a military funeral. Bro. Thomas was also a prominent member of the Oddfellows' Lodge, and they attended the funeral in large numbers. But best of all, Bro. Thomas was a valiant soldier of the Lord Jesus Christ, and a faithful member of his church, and at the funeral a large number of his fellow Christians attended to show their respect and love for him. The service was conducted by T. J. Gore and Geo. T. Walden. Bro. Thomas left one daughter, Mrs. E. H. Kentish, and four sons, J. E. Thomas, of Great-st.; J. Fred, of Adelaide; Australia; Frank Thomas, teacher in the College of the Bible; and Stanley Thomas, of Glenelg. They are all faithful members of the Church of Christ. Bro. Thomas' wife died on January 4, 1912. They were worthy Christians, and their children "rise up and call them blessed." While able, Bro. Thomas was one of the most ardent attendants at Park-st. and a very liberal giver. Since his wife's death he paid her Dorcas Society contribution, and to every fund of the church he contributed his share. Bro. Thomas was a genial Christian gentleman, always ready with the pleasant word, and full of the appreciation of the efforts of the younger men. He was the recipient of the commendation given by Paul to Titus; he was "temperate, grave, sober-minded, sound in faith, in love, in patience." An in memoriam service was held, conducted by T. J. Gore. The church was filled by those who desired to do honor to a veteran of the nation and the church. Needless to say, Bro. Thomas was really when the call came. He loved his life, and his wife, and he loved to work, and had so faithfully served.

"Servant of God, well done!

Rest from thy life's employ;
The battle fought, the victory won,
Enter thy Master's joy.
The pains of death are past,
Labor and sorrow cease;

And life's long warfare closed at last,
His soul is found in peace."

—G.T.W., Unley, S.A.

BLAIR—On Monday, Sept. 22, Bro. Lewis Stewart Blair passed away at the age of 84 years. He had a long and lingering illness for about 18 months, but still maintained his interest in the church work. Even as his strength grew feeble and as his understanding darkened, his first thought was as to the progress of the work, and he was bitterly disappointed that he was unable to be present at the building of the new structure. To him the church was an ideal, and his whole strength was spent in an endeavor to realize what (to him) was the ideal church. Bro. Wilson, after a service at the house, conducted the burial service at Spring Vale Cemetery.—W. Carnegie, Vic.

GODDIN—Thomas Goddin, the last of the old pioneers of the Church of Christ at Enmore, fell asleep in Jesus, somewhat suddenly, on October 6, of heart failure, at the age of 85 years. He had lived a most active and industrious life, and was full of energy and vigor up till some few months ago, when he was run over by a cart and had his leg broken. He seemed to be on the way to full recovery, but evidently the shock had told on him. Bro. Goddin was immersed in the Cook's River on January 22, 1844, and was one of the little company of sixteen souls who met around the Lord's table in the home of our late Bro. Dr. J. Kingsbury, in Francis-st. At our recent jubilee meetings he occupied a seat on the platform, and told us some interesting stories of the struggles of the early days. He was a great reader, a man of decided convictions, a firm believer in the "old

paths," and a sincere follower of the Master. His end was peaceful. In the presence of many friends we laid his body in the grave at Brookwood to await the morn'g of the great resurrection. Sister Goddin and his daughter, Sister Plowman, and loved ones have our sympathy in this sorrow.

The saints who now in Jesus sleep,
His own almighty power shall keep,
Till dawn the bright, illustrious day
When death itself shall die away.
When we shall Christ in glory meet,
Our utmost joy shall be complete;
When land and sea, and heavenly shore,
And all the church shall be no more.

—A.E.I., Enmore, N.S.W.

Tweced-Richmond Rivers District Conference, N.S.W.

The fourth annual Conference was held in the Tabernacle, Lismore, on October 8, and was opened by devotional exercises, led by Bro. Robbins. W. H. Morton delivered an address on "Prayer."

The Conference President, F. B. Withers, took the chair at 10-45 a.m. Bro. Morton and Mason were appointed Minute Secretaries and Reporters.

The church at Byron Bay was welcomed into affiliation with the Conference. Correspondence included greetings from Victorian Home Mission Committee through Thos. Hagger; greetings from W. A. Stroungman; G. B. Jones, Paddington; G. P. F. Walker, Dalby, Qld., who stated that next Lord's day a New Testament church would be organised at Dalby.

The promises from the churches towards the District fund were as follows:—Tyalgum, from 10/- to 20/- per week; Byron Bay, 12/- per week; Bungawalbin, provisionally, 10/- per week. The promises of the first three were accepted, and the churches thanked for the increases. With regard to Bungawalbin church's offer, after some discussion it was resolved. "That it be referred back to the church," and Bro. Mason was asked to attend a church meeting to be called and explain the Committee's attitude and endeavor to get the proviso removed.

At roll call of delegates, the following churches were represented:—Lismore, Bangalow, Byron Bay, Bungawalbin and Tyalgum.

The President extended a welcome to visiting brethren and sisters, including Sister Morton, of Sydney; Sister Mrs. Mason, of Bangalow.

An adjournment was made for lunch, which was provided by the sisters of the associated churches. At 2 p.m. a devotional service was led by S. G. Mason, who gave a short talk upon the subject of "The Withered Fig Tree."

At 2:15 p.m. the President again took the chair, and delivered the presidential address. He urged all present to back up our plea by wholehearted service, and giving both time and money.

The Secretary, Bro. Stevens, read the annual report of the District Committee, which showed that since last Conference Bro. Rose and Stroungman had left the district, but after some considerable time Bro. Morton and Mason had been secured as evangelists. The membership of various centres was shown as:—Lismore, 351; increase of 7; Byron Bay, 11; Bungawalbin, 26; increase of 4; Murwillumbah, 13; increase of 5; Upper Monogerie, increase, 5. Total, 485, increase, 30. Last year the appeal was for a third man. The Committee again appeal for more workers.

Treasurer, F. R. Furlonger, presented his report, which showed that with a balance at commencement of year of £11/12/11, the income had been £24/7/7. The disbursements amounted to £210/8/8, leaving a credit balance of £33/18/11 on Sept. 30. The estimated expenditure for the coming year would amount to £32/2/2/6, and the estimated receipts based on promises received would be about £30.

The election of officers then took place. President, F. B. Withers, re-elected; Vice Presidents (2), L. Patch and E. A. Parker; Secretary, S.

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Stevens, re-elected; Treasurer, F. R. Furlonger, re-elected; Committee, J. G. Snow, C. Furlonger, Ardill; Bible School Committee: Bren, T. G. Mason, Delzopno, Parker, Stratford and Sister Miss Campbell.

T. G. Mason gave the report of district work at Bangalow, Byron Bay and Bangalowville, showing that prospects are very bright. Efforts are being made to purchase an organ for Byron Bay, and also a baptistry for Bangalow.

W. H. Morton gave a report of work at Tyalgum and Murwillumbah, showing improvement both in attendance and interest, and prospects very bright.

Reports were received on the motion of Bro. Stevens, and votes of appreciation and confidence in the district evangelist were carried unanimously.

H. D. Robbins then gave a very interesting address on "The Needs of the District Churches." Several brethren took part in the discussion which followed.

C. Furlonger moved, "That this Conference views with appreciation the work of the Bible College, with its students, faculty and management, and desires to place on record its heartfelt sympathy with the movement, and further pledges itself to give the College its hearty support and co-operation as opportunity offers." Carried unanimously after Bro. Morton, Stevens and Mason had supported the motion.

J. G. Snow moved, "That this Conference expresses its appreciation of those brethren who have made sacrifices to carry on the preaching at country places during the year."

It was also decided on the motion of Bro. Furlonger, "That Conference strongly recommends the Committee to try and obtain the third district evangelist."

Conference then adjourned for tea. A public rally was held in the Tabernacle at 8 p.m., a song service being previously held, led by E. Savill. The President occupied the chair. Bro. Morton and Mason gave short addresses on "The Needs of the District." Musical selections were rendered by the church choir, under the leadership of Bro. Savill. A thank offering was taken up, to which a liberal response was made. After votes of thanks to the sisters, the press and the chairman, the Conference was brought to a close.—T. G. Mason.

ACKNOWLEDGMENTS.

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From the Field—Continued.

MELBOURNE (Swanston-st.).—We had good congregations on Sunday, when we celebrated the 48th anniversary of the church. We were glad to have a large number of old members who were connected with the church for many years, and who with the growth of the suburbs have become members of the local churches. This is the problem that the church has to face, and which makes its work so difficult. We also had the fellowship of Bro. Burford and daughters, from South Australia. Bro. Allen presided, and gave a very hearty welcome to all members and friends. His message to the church was on "Our Debt," and was a very fine address. We had a good school in the afternoon, and a full meeting at night, when Bro. Allen spoke on "The Advancing Kingdom." At this service the choir assisted to make it bright and helpful by their rendering of a special music.

CROYDON.—During the past month the meetings have been attended very well. The average attendance during September was a record for the year. The Bible Sunday, which was celebrated on Oct. 12 and 13, was a great success. The speakers for the 12th were Mrs. Coventry, Hinriksen and Schwab. The attendance at the evening meeting was the largest for years, and very encouraging. Our Bible School is a great factor in the future prospects of the church, and we expect big things of it.

MAIWEY.—At our quarterly business meeting the reports from all departments showed progression. Bro. Huntsman gave a brief report of the golden offering committee (a committee appointed to receive golden offerings for the liquidation of the balance owing on the building); to date they have received £32. This committee has not yet accomplished its work, and donations for this purpose will be thankfully received by Bro. Huntsman, c/o Mr. Bailey, chemist, Glenferrie-road. Bro. and Sister Hall, from Brookton, W.A., were present on Lord's day morning. A. R. Main exhorted. We have an increased attendance at the gospel meetings. To announce Bro. Main's coming, we distributed a number of handbills. This, we believe, was received by the biggest audience we have had, when Bro. Main spoke on "The Parables of Redemption."—C. K. Milne, Oct. 20.

CHELtenham.—Once again joy filled our hearts, for to-night four more gave decision for Jesus. Three of these were from the school, the other being the mother of one of the lasses who last Lord's day confessed her Saviour. To-night too, we believe, was a good meeting. Bro. Wm. Judd preached to a good meeting. This morning E. T. Penny gave the word of exhortation. In the school the classes are being readjusted. As the new year commences, we are looking forward for a continuance of blessings, as young hearts are being touched and led to their Saviour, before the influence of sin has hardened upon them.—E.W.M., Oct. 19.

COLAC.—A fine attendance at the meeting for worship, and we enjoyed the earnest exhortation on "Discipleship" by Bro. Clay. We are grateful to Bro. Hagger and the Northcote brethren in sparing Bro. and Sister Clay to come to Colac to help us in our mission which started to-day. A fine attendance at Bible School, with two additions. At the usual service Bro. Chandler gave an impressive address on "Blasting at the Rock of Ages." Bro. and Sister Clay rendered a sweet duet; one baptism.—E.S., Oct. 19.

PRAHRAN.—Two members welcomed into fellowship, and one man made the good confession. This month closes the second year of the writer's labors here. A hearty and unanimous invitation for another two years, at an increase of salary, has been extended, and accepted. 131 members had been added during the past two years, the membership now being 160.—P. J. Pond.

BRUNSWICK.—Bro. W. J. Way has resigned his position as evangelist to the church, and at a special meeting of the church held on the 8th inst. the resignation was accepted with regret. We pursue working on economical lines, with a view to clearing the debt on our new land, and accord-

ingly we are calling for applications for a "part time" preacher. Last Lord's day A. J. Wilson, late of Subiaco, W.A., gave the exhortation. Bro. W. J. Way preached. One received in one immersion. Visitors included Sister Cambridge, Kensington.—W.T., Oct. 19.

CARLTON (Lygon-st.).—Good meetings on the last two Lord's days. Four confessions. Bible Sunday on 19th. About 200 Bibles of uniform type were presented by members for use in the Bible School. Bro. and Sister Alec. McCall have been bereaved of their son Harold as a result of a motor accident. We share their sorrow, and commend them to our God. Our sympathies are also with our Bro. Fred. Trippet, who, owing to an unfortunate accident, has lost an eye.

FAIRFIELD PARK.—On Wednesday, Oct. 15, a very enjoyable evening was spent, the occasion being to thank Hubert Edwards for his services and to welcome Bro. Hibbert. The programme was arranged by W. Munro, who secured artists from North Melbourne and Richmond North, who made the meeting a happy one. E. P. Edwards occupied the chair. Bro. Barber welcomed Bro. Hibbert in a few words. On behalf of the church the writer presented H. Edwards with a timepiece and a Bible, and on behalf of the Bible School a church hymn-book. Both brethren replied in suitable words. One hundred were present. Nice meetings on Lord's day, 19th.—E.P.

TARADALE.—We have just finished a ten days' mission, which was opened on October 5 by Bro. Manning, of Harecourt, and conducted by A. W. Connor. Meetings were well attended, and we feel sure much good has been done. We desire to thank the members of Castlemaine, Kyneton and Drummond for their assistance. We are also indebted to the church at Bendigo for the service of Bro. Connor for the mission.—G.J., Oct. 19.

BAYSWATER.—The anniversary of the church and Sunday School was celebrated on Oct. 12, and was a splendid success. Bro. Siver in the morning gave a splendid address on "The Lord's Supper," and in the afternoon we had a visit from Bro. Drummond, the Sunday School organiser, who presided. Bro. Siver gave an interesting talk to the children on the text, "And I if I be lifted up will draw all men unto me," using a magnet as an illustration. In the evening Bro. Rothery preached to a full house. One of the lads from the Sunday School confessed Christ. Our celebrations were continued on Wednesday evening, the chapel being beautifully decorated. Interesting items were given by the scholars and friends from Doncaster and the College. Prizes were distributed, and a very enjoyable evening brought to a close by a coffee supper.—C. J. Martin, Oct. 19.

MONTROSE.—Our meetings are keeping up well, morning meetings and Sunday School being very good. Our evening meetings are also improving. Last night we had a very fine meeting, and our hearts were gladdened by seeing a fine young man decide for Christ, Bro. Pratt preaching. Our Sunday School picnic takes place on Saturday, November 8. We will be glad to see any of the brethren from the city who wish to spend a week-end in the country.

COSGROVE.—Our short mission closed last evening with a splendid meeting. Bro. Preater delivered a powerful message on the extent of God's love. The missioner presented the message throughout in a kindly spirit. The church is very thankful to have had the uplift given them by the visit of our brother, and the help and joy thus extended by the city churches, and also by the Committee to those in the country who be rewarded. During the week we were cheered by a visit of a goodly number of the members of the Shepparton church, and on a couple of evenings our good Bro. Robinson came out by bike, although the elements were much against him, and he is over the three score years and ten.—J.C.S., Oct. 20.

KANIVA.—Good meetings yesterday, when we were favored with the presence of several visitors from sister churches. Sisters Wares and Rankin, of Box Hill; Sister Eva Milne, of Brookton; Sisters Parkinson and Drexler, of Ade-

laide; and Mrs. and Miss Blackwell, members of the church at Milang. In our afternoon meeting at Sandstone one young lady (the local school teacher) made the good confession.—A.R.B., Oct. 20.

STAWELL.—Cold and wet weather led a counter attraction in the form of a theatrical entertainment in a tent opposite the chapel have interfered somewhat with attendances at the mission. Those attending, however, have had a profitable time in listening to Bro. Pittman. One decision as a result of the first week. The church here has suffered a great loss in the transfer of Bro. McPadden, one of our young men, who is a fireman on the railway, to Murchison East. Bro. McPadden was a deacon, church treasurer, and a Sunday School teacher of considerable ability. He has exhorted the church and preached the gospel to the profit and great delight of the church. We would counsel any brethren in the vicinity of his new station to look him up.—A.P.A.B., Oct. 18.

BERWICK.—The Sunday School anniversary services were held on October 12 and 13. Bro. Bennett had charge of the services, and in the afternoon gave a talk to the children on "Ezekiel's Vision." In the evening the children rendered special singing, and the gospel message was read to young and old. On Monday evening the children rendered items, and short addresses were given by Bro. Collings and Bennett. The prizes were then distributed, when each scholar received a book. At the close refreshments were handed round, and an enjoyable evening was brought to a close. On October 19, Bro. Collier preached. Bro. Bennett is conducting a ten days' mission at Wonga Park.—E.E.H.

Here and There

G. Manifold's address is now "Hazelburn," Halifax-st., Brighton, Vic.

P. J. Pond is away in the country for a brief holiday over Sunday, and most of the week.

Bro. J. Pittman, after laboring for some years with a church at Winton, Vic., has resigned his position as evangelist.

A request is made that Fairfield Park, Vic., shall have Lord's day morning, November 24, as "every member present" meeting. Will members kindly remember?

A sample copy of the Churches of Christ Almanac for 1914 has been sent to the secretary of many of our churches, who will kindly receive orders for the same.

A. L. Real, Secretary of the S.A. Bible Society Union, read an appreciated paper at the Congregational Union of S.A. last week, on the methods adopted in our schools.

Bro. Thos. Geraghty, of Queensland, has just returned from a trip to the Old Country. He called to see us to tell us of his experiences, but unfortunately we were away on holiday. He seems to have had a good and busy time.

Thirty-one confessions in the Northcote, Vic., mission up to Sunday last; five baptised before mission up to Sunday last; five baptised before mission up to Sunday last. The number added to the total number thirty has so far been added to the congregation. The mission will close on Sunday next.

Archbishop Mannix has announced that his church having failed to induce the West Australian to grant its demand, it is intended to support the Labor Party with a view to making a bare majority. The Church of Rome is for sale politically to the highest bidder.

The next visit to the Cheltenham Branch of the Asylum will take place on Wednesday afternoon, October 23. Arrive at 11.15. Take train for Colac from the Brighton station at 1.12 p.m. A passenger is available on arrival at Cheltenham. Friends and visitors will be welcomed.

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Helpfulness. 1 Cor. 12: 14-28.
 Opportunities of service. 2 Tim. 2: 15-21.
 Communion of saints. Rom. 16: 1-17.
 Workers together. 1 Cor. 3: 8-10.
 Fellowship in giving. 2 Cor. 2: 6-15.
 Share in spreading the gospel. Rom. 10: 14-17.
 Topic—What I Get from my Church. Psalm
 87: 1-7; 92: 13, 14.

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