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SIR OLIVER LODGE ON AGNOSTICISM.

One of the developments of modern times is found in the fact that the old blatant atheism is giving way to agnosticism. There is of course nothing new about agnosticism—it is as old as man himself. It is, however, more prominent in the present day than it has been in former years. It has become a kind of cult, and to a certain extent fashionable. With some it is the resort of despair, but with many it is only an evidence of that cowardice that refuses to face the more serious problems of life. Agnosticism is simply a confession of ignorance, and means ignorance in regard to matters of religion. An agnostic is defined as one who holds that we know nothing of things beyond material phenomena—that a first cause and an unseen world are things unknown and apparently unknowable. It is a word coined by Professor Huxley in 1869, who took it from the Greek word *agnostos* (unknown) in Acts 17: 23. Very frequently those who profess to be agnostics regard themselves as quite superior persons, and are unconscious of the fact that it is no sign of superiority to be ignorant of things where knowledge is possible. The agnosticism of the Athenians when they erected an altar to the "Unknown God" had some sort of excuse, but the agnosticism of modern times which says "I do not know whether there be a God or not" is without excuse.

Gnosticism.

The other extreme is the ancient gnosticism. The early church had much trouble with the people of this ilk, but now-a-days we do not hear much about this form of heresy under that name. It exists, however, and has many names. In religion, it manifests itself in being wise above what is written, and claiming a special and later revelation or illumination from heaven. In every case where such a claim is made, it is abundantly evident that heaven had nothing to do with it. It is of the earth, earthly. It is perhaps in the domain of science that we find

affirmations and negations most rampant—an affirmation of knowledge in regard to material things, and a profession of ignorance or denial in regard to spiritual matters. Sir Oliver Lodge in his recent address from the chair of the British Association deprecated the tendency of science to deny the existence of anything which made no appeal to the organs of sense, and paid no ready response to laboratory experiment. "It is my function," he said, "to remind you and myself that our studies do not exhaust the universe, and that if we dogmatise in a negative direction, and say we can reduce everything to physics and chemistry, we gildet ourselves as ludicrously narrow pedants, and are falling short of the richness and fullness of our human birthright."

Science and the Universe.

Sir Oliver Lodge, says the *British Weekly*, is recognised as one of the very greatest of our physicists, and he has never been ashamed to confess and avow his deep religious faith. His is not a case in which it may be said "knowledge puffeth up." Too many scientists are puffed up with a sense of the overwhelming importance of their own particular department of research. They view the universe through it, and would make it the interpreter of the whole realm of thought. Sir Oliver Lodge gives this position no quarter. "The methods of science," he said, "are not the only way of being piloted to truth.... The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures." The spiritual is not only a fact, but a greater fact than the material. Man is something more than mere body—he is also spirit. Spirit is the higher part of man, and those who refuse to recognise this, are deliberately refusing to enter into that field of research that yields the highest possible blessings to mankind.

We do not think.

Some word- from Tolstoy are worthy of attention in this connection. He says: "I think you; the only reason of our atheism is

that we do not think. The reason of our materialism is that we do not think. The reason of our sensuality is that we do not think. If you would only think, if you would go home and for one half hour and in silence would face yourself, and would insist on knowing what you are and whence you came, and whether you are going, and why you came, and what you are doing with the opportunity that you call life, the answer will roll in upon you wave after wave of a definite and irresistible conviction. You! You are made in the image of God. You! You were made to be his child, and how are you doing it? You are doing it badly; you need a Saviour who can help you. You need a helper who can help; you are dark, you are ignorant. 'No man hath seen God at any time.' The only begotten Son that is in the bosom of the Father, he hath declared him." The scientist who makes nature the transcendent force in the universe, is one who is blind to the facts of existence and to the fact that there is a world outside his horizon which he attempts to ignore, but never quite successfully. A full orb view of the universe will take into account not only the natural but the supernatural also. For, as Fairbairn says in his "Philosophy of the Christian Religion," "Nature is not rationally conceived when the supernatural is excluded, but only when it is viewed as standing in and through the supernatural, viz. when nature is conceived as constituted not by forces that can be measured or by energies that struggle for life, but by thought which makes it and which finds it intelligible, that is, organises and articulates it into a coherent and rational idea."

Where Agnosticism falls.

No scientist who professes to be an agnostic can give any adequate explanation of the universe. He moves in far too narrow a circle when he leaves out of his calculations the idea of God. And in this connection we cannot do better than conclude with the following citation from Sir Oliver Lodge's address: "Genuine religion," he

says, "has its roots deep in the heart of humanity, and in the reality of things. It is not surprising that by our methods we fail to grasp it; the actions of the Deity make no appeal to any special sense, only a universal appeal; and our methods are, as we know, incompetent to detect complete uniformity. . . . We are deaf and blind to the imminent grandeur around us unless we have insight enough to recognise in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever growing garment of a Transcendent God."

Editorial Notes

Our Isolated Members.

Every year in our Conference gatherings we have to deplore the loss of many by the "revision of roll." If the reports could be carefully analysed it would be found that a large proportion of these are members who have moved to localities where there are no churches of the same order. Severed from fellowship with their own brethren, many unite with denominational bodies or drop out of the sphere of religious influence altogether. The number of scattered members is much larger than is generally supposed. In Victoria alone the State evangelist has a list of above five hundred brethren of whom perhaps the greater part remain until now but some are fallen asleep, and doubtless hundreds have not been reported. Scattered throughout the Commonwealth and Dominion there are several thousands of one-time members of Churches of Christ in isolation. In the majority of instances these drift out of touch with their mother churches and sooner or later their names have to be removed from the rolls. There are exceptional cases of intelligent, zealous brethren who gather others around them and commence a meeting for worship—and some of our most flourishing churches have thus been established—but the great majority lack the ability or spiritual energy to thus take the initiative, and gradually yielding to the influence of their environment, are lost to the cause. It is easier to realise the evil than to suggest the best means of dealing with it, and easier to make suggestions than to put them into practical operation, but that further efforts should be made to overcome the difficulty none will deny.

Saving the Isolated.

Attempts have been made with some measure of success to keep in touch with our isolated brethren, and probably had these been more persistent and systematic the results would have been more encouraging. We have a few suggestions to offer: 1. When members are about to remove to localities where there are no churches they should report this to the preacher or secre-

tary, and brethren who know of others so removing should do the same. 2. The preacher or church secretary should make a point of writing to isolated members at least once in three months. 3. In addition, the names and addresses of all isolated members should be sent by the church secretary at least once a year to the Conference Secretary or other brother appointed for the purpose, who should preserve a list for reference. 4. A circular or other letter should be occasionally sent by him to all the isolated members in the State. If the above suggestions are faithfully carried out we believe that many of the brethren scattered abroad could be retained in membership. But there is a strange reluctance or negligence on the part of some church secretaries to supply the Conference secretaries with lists of their isolated members. We know of some secretaries declining to do this, and others neglecting. If a complete list could be obtained, brethren from different churches who reside in the same locality could be made acquainted with each other, and in some cases this would lead to the formation of churches, and would also be a valuable aid to Home Mission Committees in considering the opening of new fields. One of the best means of saving the scattered disciples of Christ is the extension of Home Missions. In every field opened up a number of those uniting by letter would otherwise drift out of fellowship. There are scores of towns and districts where circuits could be formed at a comparatively small cost, and where scattered families would at once rally round the banner of primitive Christianity. But the trifling amount required is not forthcoming, and the fields remain unoccupied. Yet another means of conserving the interests of the cause which might be more generally adopted is the wider circulation of the "Christian." If friends would frequently post the paper, or order it to be sent to brethren in districts where there are no churches, an interest would in some cases be awakened or sustained, and this would tend to church extension.

Should We Isolate Ourselves?

In connection with the question of our scattered membership there is another consideration which is worthy of thought. Since it is evident that the great majority of the isolated lose practical interest in the work of primitive Christianity, is it wise for brethren, for the mere sake of financial prosperity, to subordinate their spiritual advantages? Even if the parents remain true to the church of their choice their children grow up in an environment that is necessarily alien to the simple Christianity of the New Testament, and often antagonistic to religion of any kind. Our children's religious interests should certainly weigh with us in the choice of a home no less than our financial requirements, but we fear this is not a powerful factor in the minds of some church members. Occasional teaching from the platform along this line, as well as upon the importance of keeping in touch with the church in case of removal, should be helpful.

Modern Methods and Our Mission.

W. H. Book, one of our most successful American evangelists, in an article in the *Christian Standard* strongly condemns many of the modern church methods more than many of the modern doctrines. His conviction is that the gospel is the power of God unto salvation, and that if Jesus is faithfully lifted up men will be drawn to him. "I verily believe," he says, "that the great mistake we have made in the twentieth century is in trying to adapt the church to the people, when we should make the people understand that they must adapt themselves to the church. We have swung to the extreme, and we have resorted to means and claptrap methods to induce men and women to come to the house of worship, and they have become disgusted, and have lost faith in us and in the church. Let us, beloved, not cheapen the worship; let us dignify the house of God; let us give the people to understand that this one thing shall we do: preach Jesus; and this one thing shall we know: Jesus and him crucified. Let us give the Church of Christ a chance; let us preach the gospel as Jesus Christ has commanded it to be preached. I declare unto you that one of the greatest sensations that could be created in some communities to-day would be to preach the simple gospel of the grace of God, just as Peter preached it on the day of Pentecost. Let us not preach about the gospel, but let us preach the gospel." Another quotation from the same article presents clearly what some brethren even in Australia have not yet fully grasped: "We have a place in the religious world. We are not a peculiar people, but a Bible people. Those who differ from us differ because of their peculiarities. We have a mission, and it can be fulfilled by no other people. If this is not true, then the sooner we disband and are swallowed up by our religious neighbors the better. We have too many denominations already, and if we are only a denomination among them, we are committing a sin against God and Christ to have exist. We are not the Church of Christ; we are a movement within the Church of Christ, and are trying to restore the primitive teachings and to unite the followers of our Lord and Master. We claim to belong to the Church of Christ, and being a part of the divine body we are Christians only."

In a world where there is so much to enter the spirit's plumes, how needful that entering into the secret of God's pavilion which will alone bring it back to complete peace! In a world where there is so much to sadden and depress, how needful the communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unshallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—French.



Are the Critics Right about Daniel?

No. 15. Conclusion.

By C. M. Gordon.

Dr. Driver's final protest against the early composition of the Book of Daniel is based on the fact that the religious ideas of the book are more advanced than those in any other part of the Old Testament, and upon certain phenomena connected with its predictions. Its Messianic teaching, its Angelology, and its eschatological views, are more fully developed, it is alleged, than in the preceding books of the Old Testament. The objection is stated thus:

"It is undeniable that the doctrines of the Messiah, of angels, of the resurrection, and of a judgment on the world, are taught with greater distinctness, and in a more developed form, than elsewhere in the Old Testament."

There is no need to spend time in replying to this contention. Here we may safely grant the Doctor's premises without admitting his conclusion. The progressive nature of Revelation is one of the most obvious facts of the Bible. In harmony with this fact it is but natural that Daniel, who wrote in the closing period of Old Testament revelation, should have well-developed views of the subjects mentioned in the above quotation. It is much more probable that Daniel would be made the recipient of such revelations than that God would make them known to a pious forger of the Maccabean period.

The predictions.

The objections based on the predictions of Daniel embrace quite a number of particulars which we should like to notice at some length. As we are obliged to make this the concluding article of this series, however, we must content ourselves with a brief and cursory consideration of them. First, then, exception is taken to the *detailed* character of Daniel's predictions. Says Dr. Driver:

"The minuteness of the predictions, embracing even special events in the distant future, is also out of harmony with the analogy of prophecy."

Remembering the marvellous wealth of detail in the Messianic prophecies, Dr. Driver is compelled to make an exception of them. He says they "stand upon a different footing." But why so? If God revealed to his prophets many minute details respecting the Messiah, what is to prevent him from giving to Daniel a somewhat detailed revelation of certain facts in the future which stand more or less related to Messiah's kingdom? It would be an easy matter to show that quite

apart from direct Messianic prophecy, there are many specific predictions in the Bible. The critics seem to regard it as a necessary condition of genuine prophecy that it be general and indefinite; but in the light of the many definite prophecies of the Old Testament such a thought is absurd. The predictions concerning Egypt, Tyre, Babylon, and the Jewish nation, for instance, abound in specific details which history has verified in a most astonishing manner. Daniel may be more minute than other prophets, but certainly minuteness of prediction is not an exclusive feature of his prophetic utterances.

Five universal kingdoms.

The critics affirm that the grand terminal point of the so-called prophecies of Daniel is in the reign of Antiochus Epiphanes; and as their hypothetical author of Daniel did not compose his book until the close of that reign, it follows that the reputed predictions of Daniel are really not predictions at all, but history written in prophetic form. It is, however, impossible for the critics to make the prophecies of Daniel terminate in the reign of Antiochus Epiphanes. Their efforts to do so remind one of those made by the Chinese to reduce a normal adult foot to the compass of a four-inch shoe! Their artificial distortions of the language of the Scripture are pitiful in the extreme. For instance, Daniel in the 2nd and 7th chapters of his book predicts the successive rise of four universal kingdoms, during the last of which is to originate the only other universal kingdom the world is ever to know—the kingdom of the Messiah. Daniel himself says that the first of these kingdoms is the Babylonian, over which the redoubtable Nebuchadnezzar was then reigning. The critics, then, in order to save their theory, are obliged to find four universal kingdoms between the rise of the Babylonian and the fall of the Macedonian monarchies. *It is impossible for them to do this.* They try to do it by making two kingdoms of the Medo-Persian. But the Medo-Persian regime, both in Scripture and in history, is always contemplated as a single sovereignty. The Medes as distinct from the Persians never did possess universal empire. It is only the exigencies of an indefensible theory that could ever have suggested such an arbitrary and unjustifiable interpretation. The fourth of these universal-secular empires is not the Macedonian; nor is it the Syrian, as others suggest; it is the Roman. The true order is

thus: 1. The Babylonian. 2. The Medo-Persian. 3. The Macedonian. 4. The Roman. 5. The Messianic, which took its rise in the days of the Roman Empire, and which eventually will be universal.

The "little horns."

Another expedient by which the critics endeavor to make the fourth kingdom identical with the Macedonian monarchy, is to allege the identity of the "little horn" in chapter 7 with the "little horn" of chapter 8. (See 7: 8, 21, 25; and 8: 5-12, 23-25.) This assumed identity, however, cannot be sustained. The little horn of chapter 8 originates in one of four horns; the little horn of chapter 7 arises in the midst of ten horns, and is diverse from them. It is to continue until the Son of man comes to deprive it of dominion. Now, by the admission of the great majority of scholars, conservative and critical alike, the little horn of Daniel 8 is undoubtedly Antiochus Epiphanes, who was king of one of the four kingdoms into which Alexander's Empire eventually resolved itself, and which are symbolised by the four horns of chapter 8. But Antiochus Epiphanes was not diverse from the other kings of his day. He was very human, and very wicked as they were, and his kingdom was purely political as was theirs. Nor did he continue until the coming of the Son of man. He therefore cannot be the little horn of chapter 7, which doubtless refers to the rise of the Antichrist of the New Testament as represented in the Papacy. This little horn, representing as it does a religious monarchy, is very diverse from any political king or kingdom, and apparently it is to continue until the coming of the King of kings, who will lay its proud and arrogant dominion in the dust.

Concluding words.

Daniel's famous prophecy concerning the seventy weeks (chapter 9) is also fatal to the critical assumption. I cannot say, however, to elucidate this. Nothing would please me better than to write half-a-dozen articles in exposition of these wonderful prophecies of Daniel. I must resist the temptation to do so. The closing days of my connection with "Our College," and of my stay in Australia, are crowded with claims which must receive attention, and which allow me very little leisure in which to write articles of this nature. Besides, it is not improbable that our readers feel that these studies have been sufficiently prolonged. I told our dear Editor at the outset that I would contribute six articles on the subject; but lo! they have been expanded into fifteen, and even now I feel that much of importance has been left unwritten. I hope that my examination of the critical attitude towards the Book of Daniel has shown that the preponderance both of facts and of probabilities is against that attitude, and that there is no reason to forsake the faith of our fathers in the actuality of the events and the supernatural character of the prophecies recorded in the Book.

Our Movement in Relation to Modern Religious Tendencies.

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

Concluded.

The Restoration Movement—a Definition.

Thus far I have discussed the tendencies of our modern religious life; I now turn to the second phase of my subject—the relationship between our movement and the trend of religious thought. It is needless for me to tell you—the exponents of the Restoration movement—what to you this movement means; it would be franker on my part if I were to give my own definition of it. I accept unhesitatingly the programme of Thomas and Alexander Campbell, as outlined in the "Declaration and Address." I cannot say that I accept the construction other men have placed upon it, neither do I ask other men to accept mine. I merely state it.

1. To preach the gospel in its entirety and simplicity.

2. To impose no other conditions upon the minds of men than Christ has commanded through the apostles he commissioned to reveal his will.

3. To seek to unite the followers of Christ.

It will be seen that, stated in this way, our movement has two sides: one that relates to the individual and Christ, the other that deals with the relation of individuals with each other. In so far as the first part of our programme is concerned, we seek to bring the last man to an acceptance of Jesus as Lord, and to produce through the divine resources the abundant life. In this respect our numerical increase is the best evidence of our success. The sublime positiveness of our preaching in those quarters where the inspiration of the Bible is unquestioned, is as irresistible as the glacier. On the union side of our plea we have not done as much as we ought to have done; nevertheless we have accomplished far more than the world will ever know. It was the influence of W. T. Moore and the *Christian Commonwealth* that stimulated the idea of the Free Church Council of Great Britain, which in turn produced the desire for a closer union of the religious forces in the colonies. In America it is acknowledged that our people have been foremost in the advocacy of Christian union, and as for Australia—well, I do not know how much you have done to foster the sentiment for Christian solidarity; anyway there will be little credit given to you, not that it matters very much, but we are all human enough to wish for the success of our efforts. In any case the plea "Back to Christ" is the final solution to the vexed problem of a divided church.

2. It is the only basis on which a reunited church can remain united and

3. It is the only plea that meets the psychology of the situation in so far as the conversion of men is concerned,

I have not time to enter into a discussion of each of these heads; I only ask you to accept the conclusions which I unhesitatingly believe, otherwise I should not remain with the Churches of Christ; but I want our movement to gain the ear and acceptance of the world, for I believe that the position we advocate when it is rightly understood will prove to be the solution to the problems that distress our common faith.

The sectarian crust.

Brethren, I believe ours is the big word that remains to be spoken; but alas, I fear we are in danger of alienating the sympathy of those we seek to win, because of a sectarian crust that has become mouldered around the simple essentials we profess. I know that each of us would repudiate sectarianism; nevertheless, it must be admitted that it is possible to have a sectarian spirit without having a sectarian name. Paul recognised this in his epistle to the Corinthians: "Now this I say that everyone of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." As Ellicott points out, "Their greatest sin was that the very name which should have been the common bond of union, the name by the thought and memory of which the apostle would plead for a restoration of unity, was degraded by them into the exclusive party badge of a narrow section.... the whole of the epistle is a denunciation of the spirit of faction—of the sin of schism, which in their case reached a climax inasmuch as they consecrated their sin with the very name of Christ."

Now it appears to me, I may be mistaken, that we have been misunderstood because of the undue emphasis placed on things incidental, but not essential to our plea. We can never expect to win the world unless we relegate all methods of worship, forms of service, and the whole of our human customs, to a very minor position in our plea. We must practise Christian union as well as preach it, and be ever conscious that in a world of diversity of thought there is a possibility of there being other Christians in the world besides ourselves, otherwise I fear that independently of us God will raise up another people to carry out his divine intention, and those whom we seek to win not to us, but to the truth we profess; will turn their faces from us altogether. Our presiding brethren should be extremely careful lest they give a totally false conception of the Restoration movement, and drive away those who with proper teaching would obey the commands of the Master. Ideally, our plea is extremely broad, but it has suffered much in the hands of its friends. I remember a certain Conference address that was delivered in England. We hoped that the result of our meeting in the city would give an impetus to the work there. Imagine our chagrin when next morning the newspaper placards greeted us with the following: "Be

dipped or be damned. Remarkable statement by the President of the Churches of Christ." I know that we do not hold such views, but we are largely responsible for the erroneous conception people have of us. At the recent union Congress at Melbourne, the delegates seemed to have deeply rooted in their minds that the main thing we stood for was "baptism." Brethren, our plea is not baptism. That is only one, and by no means the most important thing for which we stand. We are immersionists because immersion has the authority of Christ, and is the common denominator of all baptisms. It is one of the universals of the Christian church. As for myself, I recognise that there are a great number of Christian men and women who have never seen the light as we see it, and for us to prejudice them by language that savors of baptismal regeneration, is an act of almost criminal folly and will set back the clock of Christian union a thousand years. I rejoice that the leaders of our people are getting the world-wide vision. We must win not only individuals to our plea, but whole denominations; nothing less is worthy of the memory of those great white souls that sacrificed so much for the cause of a pure and lofty faith. Let us profit by the mistakes of Plymouth Brethren and the shattering effects of a bigoted exclusiveness. Let us go forth conscious of the strength of the divine resources of him who called our movement into being, and exhibit to the world the unanswerable argument—the finest type of Christian character, making an impact upon a sinful and needy world.

A Promising Land.

By G. T. Walden.

At the invitation of the Home Mission Committee and the West Coast churches, I left Sydney on Monday, October 13, for Tunby Bay, on the coast of Kadina I met Bro. Geo. Veres and wife, who are now settled at their place, and the field. Kadina is one of our most promising churches out of Adelaide; it is entirely self-supporting. At Wallaroo Bro. and Sister Walden are working. I had a look at their new church building. It is in one of the most prominent positions of the town, and is a very imposing structure, and is easily the finest and largest church building in Wallaroo.

At Tunby Bay Bro. Robert Harkness and his wife are living, but their labors are not in a large territory. Bro. Harkness has done and is doing a magnificent work, and greatly strengthened the cause at Lipson and Port Neill. Bro. Harkness has a motor car, and covers with his field—a radius of about 30 miles. Bro. Walden, Sister Harkness is a valuable helper of her husband, and aids especially in the singing, being one of our sweetest and most musical here as pioneers, and has greatly endeared herself to this whole community by her labors and consecrated life, and work. Her husband is a B.A. of Adelaide University, and a member of one of our oldest and most respected families in South Australia. The health has become impaired, and he purposes taking a trip to England in the New Year to recuperate when, thoroughly rested, he returns, to do some or other field do similar service for the church of Jesus Christ. About a year ago a young man, Bro. Raymond, came over to assist Bro. Harkness.

Conference paying 12/6 per week towards his salary. Bro. Harkness 5/- per week, and the local brethren the balance. Bro. Raymond receives 4/- 6/6 per week less as evangelist than he received at his secular employment. He has been a worthy helper of Bro. Harkness; he is in labors abundant, and is very highly esteemed by all the brethren on the West Coast.

The day of my arrival, the church at Butler, the pioneer church of the West Coast, was celebrating its anniversary, and in the afternoon Bro. Harkness' motor went there heavily laden with two preachers, a preachers' wife and daughter, and their baggage and church impedimenta of various kinds. It was a real church chariot, and did its twenty miles in a little over the hour.

The church building at Butler is an iron structure lined inside, and is used as a State School during the week days. Our brethren in these sparsely settled districts believe in helping on educational matters, and the new building at Ungarra has been ordered by the South Australian Educational Department for school purposes.

An anniversary tea meeting in the country is quite an event. The whole country gather to it quite early in the afternoon, the young folks to court and play tennis and cricket, the children to skip and play "touchings," and the older ones to talk of the rainfall and earnings, while inside the sisters prepare the tea, and talk of babies and home-life. "Altogether it is a social and very happy function. I thoroughly enjoyed myself among these splendid people. Babies abound, and some go to sleep and are put in a rug and laid under the school desks till home-going. The tea costs 1/-, and is plentiful and abundant. There were two or three sittings. After the meeting supper is served, then things are cleared away, and finally at about 12.30 a.m. the Butler anniversary tea and public meeting of 1913 was over.

The following day was the opening of the new building at Ungarra. This is an important station on the Port Lincoln to Solomon railway line. The building was erected by the farmers, not one professional mechanic being employed; it was a labor of love. The men worked during the day, and the boys, after working hard all day on the farm, would come along at night and put in hours at laying the floor and fixing on the lining. The chapel is a credit to its builders, and everyone was loud in praises at its fine appearance. It is very close to the station. The tea meeting here was similar to the one at Butler, but ended at 11.50 p.m., and enabled us to reach Tumbly Bay at about 1.30 a.m.

At Tumbly Bay we have a strong church. Several of the leading business people are members with us. They have secured a fine block of ground on the water frontage, and have almost finished a chapel built of Peruvian granite. It is a noble-looking edifice, and is the most important and attractive building on the shore. Its appearance as you enter the Bay is most imposing.

My visit to the West Coast has impressed me with—

1. The richness of the district. South Australia has so many garden spots that we cannot say this is the garden spot, but we can well say it is one of the most attractive farming districts in South Australia. It has a good rainfall, and even before the day of phosphate farming had good yields. Near the Bay, by sinking within 8 feet, good water can be obtained.

2. I was impressed by the substantial men who are identified with our churches—intelligent, successful farmers; men with large families of boys and girls, 6, 7, 8, 9, up to 13 children in a family, who when they grow up will settle in this district as the fathers have in some cases thousands up to ten thousand acres of land. This means large and prosperous churches in the coming days. Their wealth, however, is in their land, stock, and implements. They haven't much cash, but in the future to come the great churches will be self-supporting and able to help needy fields in other parts. Some of the members, I understand, set apart so many acres of their ground and give the products to the Lord's work.

3. A visitor of only a few days cannot but be impressed with the self-sacrificing labors of Bro. Harkness and Raymond; they are "in labors abundant," "in journeyings often," and have "the

care of these churches" and isolated dwellers in this district. Moreover, they have not built on any other man's foundation, being in most cases the first on the field.

4. My whole trip from Balaklava to Ungarra has made me very proud of the work of our country brethren of South Australia. They are filling our churches with the very cream of men and women, and they are erecting buildings that are a credit to us as a body, and their preachers and preachers' wives are Christian heroes and heroines.

If any brother from the city wants his heart enlarged and to see visions, let him take a return ticket to Tumbly Bay, step over at Balaklava, Kadina, Wallaroo, Moonta, Tumbly Bay, Butler, Ungarra, and if he does not return home singing "Praise God for the work done by the 'man from the country,'" I feel like offering to pay his fare.

Again I say, God bless the work and workers on the West Coast, and I hope that our South Australian brethren will continue and extend their operations in this field, for it is white unto the harvest.

The Churches of Christ Chapel Extension Fund Limited.

"A Home for every Church, and every Church in its own Home."

The great need of our brethren is that of suitable buildings where they may meet together to glorify and honor their heavenly Father and magnify the love and goodness of his only begotten Son Jesus Christ our Saviour and Redeemer.



The Oasis, Omdurman, Sudan.

The Egyptian Sudan is developing by leaps and bounds. From the time of its occupation, fourteen years ago, an annual grant has been made by the Egyptian Government; but this is now found to be no longer necessary, and it ceased with the past year.

The railways are increasingly used by native merchants for conveying their produce to coast. Even on the new line across the desert to El Obeid it has already been found necessary to increase the number of trains.

The Gairia province south of Khartoum, comprising three or four million acres, has been found very suitable for cotton-growing; and Sir William Gordon's scheme to build a barrage at Semar on the Blue Nile, for the development of this province, will doubtless be undertaken almost immediately.

Between 1909 and 1911, the imports and exports have doubled.

Many of our brethren are meeting together in dirty, dismal halls, back rooms, out-of-the-way places, some approached by a long flight of stairs, picture halls, and places which give every indication that either dancing or jovial parties have been held there on the previous evening—places where it is hard to reverently worship the Father, the giver of every good and perfect gift. Many are the demands for help from brethren who are striving to erect houses and temples for the only true God. Great is the difficulty experienced by their brethren when they endeavor to raise funds to build their houses where their God may dwell—men with the wherewith refuse to advance loans on church properties, looking upon same as an uncertain security, and if any are induced to lend, they do with great reluctance, and on a margin of 50 per cent, and out of the value of the security offered. Many brethren have been thwarted in their worthy and laudable desire to erect their chapels wherein their brethren may meet for worship, praise and prayer, owing to the lack of funds and the inability to raise by way of loan moneys to erect their chapel. For some time past the State Conference of New South Wales have yearly appointed a Committee known as the Churches of Christ Extension Fund, for the purpose of accumulating moneys to assist the members of the Churches of Christ to erect their own chapels, but the response has been so disappointing that at the last Conference it appointed a committee to formulate some scheme to best advance the interest of the churches, and the best means of raising moneys to build churches for brethren desirous of having chapels built. This committee, which consisted of the Hon. the Minister for Justice, Bro. D.R. Hall, Bro. E.J. Hibler, W.E. Day, A. Morris,

In the Sudan, the Bible Society has its own well-stocked depot in Khartoum. Two colporteurs work interchangeably in taking long journeys into the country, and carrying the books of Khartoum and Omdurman. The Bible work can read a few and far between, which often makes the work very hard and disappointing to the man with the book. For instance, Colporteur Moses writes: "After walking for hours in the scorching sun, I found that out of twenty-eight persons I talked with in Omdurman only three could read, and that very imperfectly."

During the past year, 2576 volumes were sold by the colporteurs. These were made up of 217 Bibles, 301 Testaments, and 2058 Portions, in a dozen languages; the largest proportion in Arabic, the remainder in English, Greek, French, Italian, Ethiopic, Amharic, etc. With the educational scheme now in working order, there should be a large increase in the number of competent readers every year.—The Bible in the World.

R. E. Jeffreys, Joseph Stimson, T. E. Rofe, and others, met on many occasions and considered many schemes, and at last decided to recommend the State Conference the advisability of forming a company under the Companies' Act, under the auspices of the Churches of Christ, and known as The Churches of Christ Chapel Extension Fund Limited, whereby the members of the Churches of Christ in the State or Commonwealth may take up shares in the company to provide a fund to be loaned to congregations known as the Churches of Christ affiliated with the Conference of the Churches of Christ in New South Wales for the purchase, lease or erection of church buildings upon any lands of the company or of the Churches of Christ—to enlarge, alter or improve any existing church buildings, and to guarantee loans on behalf of Churches of Christ.

The committee recommended that there should be three classes of shares: (1) 1000 preference shares of £1 each, bearing interest at 3½ per cent. per annum, these shares to be issued to committees in connection with the State Conference, Home Mission and Foreign Mission Committees; (2) 2000 fully paid up shares of £1 each, payable 2/6 a share on application, 2/6 on allotment, and calls of 1/- a month until fully paid up; (3) 2000 one pound contributing shares, upon which only 2/- shall be paid up, the remaining 18/- a share to be called up only in the event of liquidation, and others only in case of failure of assets sufficient to meet the calls. The capital of the company was to be £5000 in 2000 shares of £1 each, with power to increase same. The company was to have power to lend to Churches of Christ 75 per cent. of the value of the land and buildings, repayable by instalments as the directors might think fit. The report of the committee was adopted by the State Conference, and on the 15th of October the company was duly registered under the Companies' Act of New South Wales. One of our good brethren donated £200 to be invested in shares in the company on behalf of the Home Mission Committee (£100), and the Foreign Mission Committee (£100). The old committee had in hand £85. The directors allotted these £185 in preference shares, bearing a preference dividend of 3½ per cent. per annum. The company have so far received applications for 523 shares, which means that when all other calls are paid up the company will have a working capital of £478/10/-, a sum far and away inadequate for the needs of the brethren. The directors have already applied for £2500, and these do not include such places as Balmain, Wagon, Justice, Hamilton, and many other places requiring money to build their chapels. The directors feel that if they had the whole of the capital subscribed, viz., £5200, it would be able to use all of it and much more besides in building God's houses in various places in the State, feeling that every penny so spent would be paid to the Father's interest, and that no loss would result from the loans to the churches. The first directors are Thomas E. Rofe (Chairman), the Hon. D. R. Hall, Minister for Justice, Bro. Joseph Stimson, W. E. Day, Alfred Morris and J. F. Ashwood. The persons entitled to become shareholders must be members of the Church of Christ. It is expected that the shares will pay a 4 per cent. dividend. All the officers and directors are performing their duties without any fee or reward, doing the work for the love of the cause. The directors and the State Conference confidently appeal to the brethren to support this worthy company by taking up one or more shares therein at once, and to see that the company has to see many churches built to house the people and brethren of the Churches of Christ. The company will also receive on deposit money from any of the brethren, and will pay them 4 per cent. interest thereon. May we ask the brethren either to take up the shares or lend us some of the moneys they have in the Savings Banks, receiving from us a 4 per cent. interest on the sum, and to be paid by such banks, and they will not only benefit themselves, but also assist in furthering God's work in this fair land. The secretary of the company is R. E. Jeffreys, Challis avenue, Marricville, who will be pleased to receive applications for shares, and to hear from those desirous of loaning the company their moneys.

Glimpses of Church Life.

By M. Mitchell.

No. 4.

THE EVANGELIST.

It is Sunday night. A touch of weariness shadows the heart of the evangelist. He has given out freely, gladly, of his best. What will be the fruitage? Of visible results he has seen none. The gospel appeal seemed to have fallen on deaf ears; a sense of satisfied indifference pervaded the church; some of the young members had sorely disappointed his watchful care. The tempter whispered, "Is it in vain?"

"I surely thought, Victor, that you would have settled the matter to-night. That magnificent address on Loyalty swept away your every difficulty."

The two young men were walking slowly from the church. Both bore the impress of thought and culture.

"You are right," said Victor. "I went into the church with the cry within my heart, 'Oh, that I knew where I might find Him!' And now—"

He turned his fine earnest face full upon his friend. There was no need for words. Silently they clasped hands. A long-sought prayer was answered. A soul of noble powers had entered into the light of Christ.

"That was a glorious sermon," said Mrs. Mervyn. "It came to my heart like the strong breeze of the ocean to one sitting by a stagnant pool. Somehow, lately, it seemed as if my ideals of the Christian life were growing dim."

Mrs. Mervyn was a visitor to the family of Deacon Worlby-wise.

The deacon's wife looked at her friend reflectively.

"I was thinking myself how often our work in the church is crowded by a host of petty outside affairs. Bro. Trueheart made me feel to-night that I was frittering away my time on things that did not matter, and neglecting the one thing needful."

"I am going home to be different," said Mrs. Mervyn decidedly. And she meant what she said.

Jessie walked down the street more silently than was her wont.

"I feel ashamed of myself at the way we have been behaving lately. I just felt how wicked I was when Bro. Trueheart was speaking to-night. I am going to try and do better." And she did!

Meanwhile, the evangelist is praying for patience, and the Vision of Faith.

What a difference it would make to him if he could catch these glimpses we have seen!

Why not tell him?

In this world it is not what we make up, but what we give up, that makes us rich.—H. P. Beecher.

The success, then, the happiness of religion depends upon its thoroughness. A half heart in religion means a heavy heart.—Cassio Gordon Lang.

New South Wales Home Mission Notes.

By H. G. Payne.

Committee meeting held October 22. Reports received from Auburn, Erskineville, Hornsby, Lilyville, Tweed River, Rossmore, Wagga, and State evangelist. No reports to be laid from Mosman and Richmond Road.

Additions—By faith and baptism: Auburn, 2; Erskineville, 2; Hornsby, 6; Wagga, 2; First Tent Mission, 9; By restoration: Tarce Mission, 3. Total, 23.

State Evangelist: Bro. Harward's special services at Hornsby in connection with the opening of the additions, lasted for eight days. There were eight confessions, seven were immersed, six took membership at Hornsby, one returned to the country. The meetings were so successful that arrangements have been made for Bro. Harward to conduct a tent mission early in next year.

The tent mission at Tarce is in full swing. At the end of the third week there had been nine baptisms (three men, three women, and three boys) and three restorations—all men. It is expected that the mission will continue until the end of the month; missions will then be held at Wingham, Finmore, and Coppenhook. This programme will engage Bro. Harward until Christmas.

Wagga is making distinct progress. Additions to the church, improving meetings, and the attendance at the meetings of a number of young men, are encouraging features. Bro. Clydesdale, of Erskineville, has been spending a holiday in this town.

Balmore church is under offer to a brother who is expected to accept. Good work is being done by the members and visiting preachers.

Junce-Marrar is still without a preacher. The Wagon church has generally named their preachers every alternate Sunday to these two churches, but this arrangement will soon cease. Owing to the dearth of local speaking talent, it will not be an easy matter to keep the work going without an evangelist.

Balmain.—The little cause here is making good headway. Bro. Brown, of Auburn, recently baptised a young man who made the good confession at Balmain.

Dr. Dil Macky.—A resolution of appreciation and sympathy in connection with the death of Dr. Dil Macky, the well-known defender of Protestantism, was passed by the Committee.

Finance.—Recently a brother gave £200 to be invested in shares in the Chapel Extension Fund, £100 to be held by the Home Mission Committee and £100 by the F.M.C. A misunderstanding has arisen with regard to this which we desire to correct. It has been reported that the H.M.C. which is working on borrowed money, is investing money in shares in the fund. The fact is that the Committee has been presented with these shares, and will receive the dividends on them, but has not yet bought shares and has no intention of doing so.

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The Family Altar

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

MAKING BLACK WHITE.

There is a pretty legend about a little lake in Scotland, where the waters, because of different minerals in them, are of many colors. The legend is that the fairies used to dye things for the people, and kept a sample of all the colors asked for. One evening a shepherd asked that a black fleece be changed to white. The fairies were puzzled. They could change white to black, and do many wonderful things, but this was too much for them. This is only a foolish fable, but it has a moral of great worth—"There is a fountain filled with blood"—the blood of our Saviour—which can make the blackest soul white.

SUNDAY, NOVEMBER 2.

Gems of Thought.—"Will cast their sins into the depths of the sea" (Mic. 7: 19).

O Love, thou bottomless abyss,
My sins are swallowed in thee.

The cross of Christ is Christ's glory. Man seeks to win his glory by the slaughter of others—Christ by the slaughter of himself: man seek to get crowns of gold—he sought a crown of thorns: men think that glory lieth in being exalted over others—Christ thought that his glory did lie in becoming "a worm and no man," a scoff and reproach amongst all that beheld him. He stooped when he conquered; and he counted that the glory lay as much in the stooping as in the conquest.—*Spurgeon*.

Other men have said, "If I could only live I would establish and perpetuate a kingdom." This Christ of Galilee says, "My death shall do it."—*Herrick Johnson*.

Bible Reading.—Matt. 27: 37-46: Christ dying for man.

MONDAY, NOVEMBER 3.

Gems of Thought.—"Be not overcome of evil, but overcome evil with good" (Rom. 12: 21).

"He best deserves a noble crest
Who slays the evils that infest
His soul within. If victor here,
He soon will find a wider sphere.
The world is cold to him who pleads,
The world bows low to knightly deeds."

We can all be heroes in our virtues, in our homes, in our lives.—*James Ellis*.

Repose we may possess in the most arduous toil; ease we can never have while we are surrounded by conditions hostile to our highest life.—*Matie*.

Bible Reading.—Rom. 12: 17-21: Life's daily struggle.

TUESDAY, NOVEMBER 4.

Gems of Thought.—"And your joy no man taketh from you" (John 16: 22).

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Hour of salvation, purchase of God,
Born of His Spirit, washed in His blood!
—*Fanny J. Crosby*.

Every one must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we choose,

make of this world either a palace or a prison.—*Sir John Lubbock*.

The happiness of life consists, like the day, not in single flashes of light, but in one continuous mild serenity.—*Richter*.

Bible Reading.—Psalm 16: 6-11: Fulness of joy.

WEDNESDAY, NOVEMBER 5.

Gems of Thought.—"The Lord make you to increase and abound in love one toward another, and toward all men" (1 Thess. 3: 12).

"If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the flecter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother."

All growth that is not toward God is growing to decay.—*George Macdonald*.

I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut, and feel myself becoming a fossil.—*Garfield*.

Bible Reading.—Psalm 92: 12-15: The palm-tree Christianity.

THURSDAY, NOVEMBER 6.

Gems of Thought.—"I will keep my mouth with a bridle, while the wicked is before me" (Psalm 39: 1).

A tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use.—*Irving*.

"No sinful word, nor deed of wrong,
Nor thoughts that idly rove,
But simple truth be on our tongue,
And in our hearts be love."

Her words but wind, and all her tears but water.—*Spencer*.

Bible Reading.—Psalm 34: 12-18: Keeping the tongue.

FRIDAY, NOVEMBER 7.

Gems of Thought.—"I have not shunned to declare unto you all the counsel of God" (Acts 20: 27).

To rest, the cushion and soft den invite,
Who never mentions hell to ears polite.
—*Pope*.

He of their wicked ways shall souls admonish,
And before them set the paths of righteousness.
—*Milton*.

So much the worse, then, for the tendencies of modern thought. I yield to no man in the ardor of my belief that the centre of all revelation is the revelation of a God of infinite love, but I can not forget that there is such a thing as "the terror of the Lord," and I dare not disguise my conviction that no preaching sounds every string in the manifold harp of God's truth, which does not strike that solemn note of warning of judgment to come.—*Maclaren*.

Bible Reading.—Acts 20: 17-27: An ideal preacher.

SATURDAY, NOVEMBER 8.

Gems of Thought.—"The trumpet shall sound, and the dead shall be raised, and we shall be changed" (1 Cor. 15: 52).

There is a land of pure delight
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours.

—*Harris*.

Heaven is a place of complete victory and glorious triumph. This is the battlefield; there is the triumphant procession. This is the land of the sword and the spear; that is the land of the wreath and the crown. This is the land of the garment rolled in blood and of the dust of the fight; that is the land of the trumpet's joyful sound—that is the place of the white robe and of the shout of conquest.

The love of heaven makes one heavenly.—*Shakespeare*.

Bible Reading.—Rev. 7: 9-17: No tears in heaven.

Jesus the Hero.

When Napoleon Bonaparte was with one of his battalions which was shrinking back from an unexploded shell, Napoleon led his horse up to it and bade it put its nostrils down to it, and when it exploded he called for another horse. Contact with Jesus was in this respect like the contact of his soldiers with Napoleon, and long years afterward any man who had fellowship with Him was inspired with double energy by recalling His valor. But He was something more than this. In their association with Christ He taught them principles which would be calculated to make always a coward into a hero. He brought to light the immortality of life in His gospel. The pagans and the Greeks had some intimation of the immortality of the soul, but what was a hypothetical case with the Greeks became an absolute certainty with Him, who came from the eternal world, invested with the helplessness of the flesh, and declared unequivocally that there was behind this life a life unseen to this human vision on earth and true, and eternal; and to think and to believe that is to give a man a stimulus of heroism greater than that from any other source whatever.—*G. P. Eckman*.

Do not use abundance of words—without any meaning. Say not the same thing over and over again; think not the fruit of your prayers depends on the length of them.—*John Wesley*.

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In the Realm of the Bible School

THE DEATH OF MOSES.

Sunday School Lesson for November 16,
Deut. 34: 1-12.

A. R. Main, M.A.

We come to the end of the most remarkable life recorded in the Old Testament. God revealed to Moses that the end was near. Joshua was formally announced as successor. In a magnificent valedictory address or song Moses taught, warned and exhorted the people. Then he went up the mountain to die.

Moses, we are told, was of the age of one hundred and twenty years at his death. From Acts 7: 23-36 we learn that that long life was divided into three periods of forty years each—(1) he was in Egypt forty years; (2) forty years were spent in Midian; (3) for forty years he led the people of Israel until they came to the point of entrance into the promised land.

"His eye was not dim, nor his natural force abated." Moses did not die of disease or of old age. He was young, though old. None but one of splendid physique could have done his work. After all the harassing years, it is wonderful that the pristine vigor remained. Some are old at fifty—Prof. James speaks of some who are "old fogies" at twenty-five—we speak with admiration of activity at three score years and ten, but what shall we say of the clear-minded, sprightly, vigorous leader of one hundred and twenty? This man received a body and mind fitted for the work appointed, and by his mode of living kept that body and mind in a proper condition to do the Lord's will.

The vision.

Moses ascended Mt. Nebo, a peak of the Pisgah range, rising from the plain of Moab, on the eastern side of the Jordan, over against Jericho. A panoramic view of wonderful extent was seen by Moses. With a sweep of the vision westward from Dan the northernmost limits of Palestine would come within view; the Mediterranean lies plainly visible to the west; Zair on the northeast shore of the Dead Sea, almost at his feet, and the Negeb, stretching off towards Kadesh and Egypt—this whole panorama would come within Moses' vision. "There is no need," says Dummelow, "to suppose that there was anything miraculous of this vision of the whole land. From the mountains of Moab travellers tell us that they can see the entire valley of the Jordan with Mt. Hermon at the extreme north. Lebanon and Carmel are visible, and the Mediterranean, fifty miles distant, can be seen like a silver streak in the glittering sunshine. Such extensive views are favored by the exceptional clearness of the atmosphere in Palestine."

"I have caused thee to see it with thine eyes, but thou shalt not go over thither." From these words, we may learn that Moses' experience was at once a reward and a punishment. With all the grandeur of his life and character, he had yet sinned against God. For that sin, he lost the glorious privilege of leading the host of Israel into the land of promise. But the vision was a recognition of his general faithfulness. "He could not

enter the promised land on earth, but God gave him a vision of its glories from Pisgah's top, showing him that he had accomplished his work, that his life had been successful. This scene has ever been a type of the visions of heaven, the earnest and foretastes, the heavenly experiences of the Christian's promised land, which God gives to his people. The setting day is radiant with cloud glories unseen even at noonday. God's word has windows through which shine glimpses of heaven and ideals of the blessed life. But these visions come after faithful service and the ripening of the character in love and trust."

The mysterious end.

There is much that is mysterious regarding the departure of Moses. He died "according to the word of the Lord," our lesson says; literally it is "by the mouth of the Lord." The Jews took this to mean "by the kiss of the Lord": "as the father kisses his boy when he lifts him to his knee, so death came to Moses as a token of his Lord's affection."

Again, God buried him. It is idle to speculate here. Yet, if there be mystery, we can see that there was honor. Mrs. Alexander expressed this as well as appreciation of the man thus honored in her poem:

"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor?
The hillside for his pall,
To lie in state, while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in the grave."

Thomas Fuller quaintly says that God not only buried Moses, but "buried also his grave," for we read, "No man knoweth of his sepulchre unto this day." We only know that the place was over against the Moabish town of Beth-peor, "a town sacred to the god Peor, overlooking the Wady Heshan, where the Israelites were encamped." The Mohammedans have a mosque on Mt. Nebo, called the "Nubi-Moucei" ("The Tomb of Moses"), to which each year a pilgrimage takes place. But naturally we prefer the statement of Scripture to the contradictory speculations of Moslems.

We may reverently ask, Why should the grave thus be hidden? Peloubet suggests the following reasons: "(1) Because it might have become the object of superstitious idolatry. It is well, for this reason, that the grave of Christ is unknown. (2) Moses, some think, was speedily taken to heaven in the same way as Enoch and Elijah (see Jude 9 and Matt. 17: 1-8) and his body directly changed into the spiritual resurrection body of the saints (1 Cor. 15: 41-53). (3) That he might belong not to a place or a tribe, but to all the world." But we cannot say. We know bigger, better things about Moses than the knowledge of

his tomb would be. He who is the servant of God as was Moses is safe; his end is peace.

"It matters little where he may grave,
Or on the land or on the sea,
By purring brook or 'neath stormy wave,
It matters little or naught to me
But whether the angel of death comes down
And inarks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!"

Ruskin expresses this thought in the following fashion: "We, also, careless of a monument by the grave, should build it in the world—a monument by which men may be taught to remember, at where we died, but where we lived."

A brief mention may be made of two other Scriptures which deal with Moses after death. In Jude 9 there is the mysterious verse: "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, 'The Lord rebuke thee.'" The Jewish book, "The Assumption of Moses," has this story. Here again it is idle to speculate where God has not revealed.

In Luke 9: 30, 31, we have it recorded that Moses appeared "in glory" on the mount of transfiguration and talked with Jesus of the decease which he should accomplish at Jerusalem. It is on the strength of this passage and Jude 9 that folk have conjectured, as does the "Speaker's Commentary," that "Moses, after death, passed into the same state with Enoch and Elijah, and that his sepulchre could not be found because he was shortly translated from it." It is highly interesting to find Moses in actual converse with Him whom he foretold—the "prophet like unto me" of Deut. 18: 15. Our lesson says Moses was a unique prophet up to the day of writing: "There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew, face to face." Our Lord Jesus was a prophet like Moses, in that in addition to being a prophet he also was a Deliverer and a Lawgiver.

"The Servant of Jehovah"

There is a great phrase in verse 5 of our lesson worthy to be the epitaph of the truest saint of God. The words are simple, but the tribute sublime: "So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah." Rawlinson comments on the word: "As Abraham receives in Scripture as his special designation, the title of 'the Friend of God' (Gen. Chron. 20: 7; Isa. 41: 8; Jas. 2: 23), so Moses bears the title of 'the Servant of the Lord' (Heb. 14: 31; Num. 12: 7; Deut. 34: 5; Josh. 1: 1; Heb. 3: 5). The special quality which this epithet marks is his unwavering faithfulness—the absolutely unshaken fidelity to God which characterized him throughout his entire career, alike outside Heliopolis, where he worshipped towards the sun, the walls of the city, turning towards the sun rising; in Midian, where he proclaimed, by the name of his son that 'God was his help' (Exod. 18: 4); in his dealings with Pharaoh, who, from first to last he followed exactly all the directions that God gave him; and in his leadership of the people, which was little less than a constant pleading to them of God's claims. God's will, God's power to punish. Moses was faithful to God in all his hours" (Heb. 3: 5); i.e., he exercised for fifty years over Israel, God's blessing or 'household."

These are words which we could wish the truest and fullest historian might record of us. We want great privilege, a great opportunity, and we never have Moses' abilities, or such a work as his, but in our humbler sphere, by our lesser talents, we may each one yet be "the servant of the Lord."

FOREIGN MISSIONS

[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. [Phone, Ascot, 767.]

The Missionary Library.

No Young People's Society or Bible School is complete without a good library. No library for young people is complete without a supply of missionary literature. It is imperative, in a country and an age whose heroes are too often men of mere physical prowess or of skill in the art of war, that other types of manhood should at least have the opportunity to claim the attention of the young. And where can true heroism be more readily found than in the ranks of the missionaries?

Two books on missions, published by our American brethren, have just come to hand—the "Life of G. L. Wharton" (written by Mrs. Wharton), and "Epoch Makers of Modern Missions," by Archibald McLean. The life of Bro. Wharton is of special interest to Australian disciples. Many of the elder brethren well remember his visit to our shores in 1859. A whole chapter of his "life" is devoted to this visit. The book is a record of a consecrated man of God, to whose zeal may be traced not only much of the splendid Foreign Missionary interest of our own land, but also a great deal of the rapidly growing work of the P.C.M.S., of which he was a pioneer missionary.

"Epoch Makers of Modern Missions" is no "dry as dust" chronicle of prosaic and uninteresting lives, but a stirring record of the life and work of no fewer than sixteen heroes of the Cross. The names of some of these are "household words" wherever the English language is spoken, e.g., Martyn, Judson, Carey, Livingstone, and others. It is good, too, to learn something of others, scarcely so well known, but none the less worthy of being known. We are introduced to Evans, Verbeck, Pitkin, and our own Zenas Loftis, who gave his life for Tibet's redemption. The book is brimful of interest, and throbs with the true missionary passion for the world's redemption. Endeavorers will find it of special help in preparing for a missionary evening.

Both books are finely illustrated, and are worthy of a place in any library or any home. They may be had from the Austral Company for 4/3, post paid.

Doings at Diksal.

We are glad to report two more engineers for baptism, but are holding them off until we know more of their true motives, and teach them the real significance of baptism.

We have had some very good openings in the villages for preaching. Some good audiences listened to the gospel. Everywhere we were well received, and asked to come again. The preacher and bookseller have done good work this month in the villages around us.

The Bible women also have had very acceptable attention given to their preaching in the remana and other homes in this district. There are many people who we know are convinced of the truth of the claims of Christ, but they are afraid to make a stand for him. Some live to have a private conversation with us about salvation and Christ, but this is as far as they come. Dear brethren, pray on for these Nicodemus enquirers, that the word may take effect. Our bookseller has had good chances with the passengers waiting for trains at Diksal; he has had as many as forty at one time listening to the grand old gospel. These are people that we do not get much apparent results from, but they are "ships that pass in the night" and we can but give them a passing message of hope in Christ. Unfortunately there are not many who can read, so they can only know the truth by catechise.

We were able to dispose of thirty portions of Scripture besides giving a good number of Gospels and tracts out free to the readers in the trains, bazaars and homes. Pray for these silent messengers. God will use them.

The medical work still continues to keep one busy. Last month we had 100 patients to whom we gave 256 treatments. The Lord still continues to bless the remedies used, and by this means many hearts are opened to the gospel.

We have all kinds of complaints to treat; some ancient, some modern, some of as long as ten years' standing, and some of but yesterday. The

principal troubles are fever, cholera, rheumatism, kidney troubles, stomach troubles, galore, tumors, lungs, tubercle, etc., broken bones, skin diseases of all kinds. I have seen and treated many cases similar in appearance to that of Job in the Scriptures. I have seen them scraping themselves with the potsherd while waiting for medicine to relieve the awful irritation. One needs to be continually looking up for wisdom and help in treating these poor sufferers. These people have the gospel preached to them every day. Many a poor sufferer is touched by kindness and goes away with more hope when he hears that Jesus Christ the Saviour is his Friend and Saviour.

The population of India is so great that districts like Baranati and Diksal are practically a speck in the mountain, yet there are great numbers in these districts who would never have known the gospel but for the energies of the Church of Christ brethren in Australia.

I am now preparing for operations in our new district, Srigonda. Pray for us, dear brethren, because there is generally much opposition from certain of the people at first, until they get to know us properly. Thanks and love to all the brethren in Australia who have faithfully upheld us in this work so far. God bless you. Yours in His bonds.—H. Watson.

Items of Interest.

CHILDREN'S DAY, NOVEMBER 2.

The Junior Endeavorers of Moreland, Vic., are preparing a box of goods for the New Hebrides.

The Acting-Secretary of the Federal Committee has recently had the telephone installed. For particulars see top of this page.

Mr. Frank Butler, of Cheltenham, who accompanied the late secretary as lantern operator in the lecture tour on India, has kindly written up an account of each of the slides used. These slides will shortly be forwarded to the Secretary of the N.S.W. Committee, for use in his State.



China's Children.

The photograph reproduced above is that of a number of Chinese boys from the Christian Institute, Shanghai. These were a few out of some 100 who were present at a picnic. Shanghai is of interest to readers of the "Christian" as being the place where Miss Rosa L. Tonkin has labored so long and faithfully in the gospel. Christmas

cheer and many other things dear to the heart of children are provided for such as these by the offerings of our boys and girls. Remember, if you first look on this picture on Sunday, November 2, that

To-day is Children's Day.



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

Tasmania.

LAUNCESTON.—On Sunday, Oct. 19, both the new wings were opened up for the convenience of the members and adherents. Bro. Wood presided at the Lord's table, a large number being present. Bro. Swain gave a most helpful address on "Christ the same to-day, yesterday, and for ever." Bible School in the afternoon saw the record attendance of juniors, 70 being present. Century Bible Class well attended as usual. At the evening service a great crowd attended. Both new wings were opened, and every seat was full. The service was a most impressive one. At the close seven stood up for Christ. The Wednesday night prayer meeting was well attended. Two girls were baptized at this service.—A. W. Heron, Oct. 23.

KELLEVIE.—On October 19, we were pleased to have with us Bro. Sidney Smith, who has been laid aside for some time through sickness, but he is still very weak. He exhorted, and urged all to be steadfast, and above all, not to forsake the assembling of themselves together. He also spoke a few words at the gospel meeting, when three confessed their Saviour, one young married woman, and two from the Sunday School.—A.S.C., Oct. 24.

West Australia.

NORTH PERTH.—Meetings have been just fair since the anniversary. On October 8 Sister Lotta Luckingham was married to Mr. McConkey, of Geraldton. Last Wednesday we had a farewell social for our sister, and the church presented her with a fine family Bible. The writer went to Bro. Kiron for the 19th, and in his absence F. D. Pollard preached here. It was a good meeting, and he preached a fine sermon. We are glad to have more of Bro. Pollard's assistance now, his services at Fremantle being no longer required since Bro. Warren has arrived.—A. J. Ingham, Oct. 21.

FRIMANTLE.—Splendid meetings on Oct. 19. Record Bible School attendance for the last three years: 132 present. Adult Bible Class, 22 present. The class has grown from 10 to 22 in three Lord's days. Splendid address at the gospel service by Bro. Warren. One made the good confession—a man. Through the kindness of Bro. S. Thomson, we have a beautiful scroll painted upon the wall above the platform, upon which are the words of one of Bro. S. Wille's hymns, "Eternally Christ is King."—H. F. Cole.

Queensland.

WOOROOLIN.—Fine meeting at breaking of bread on Oct. 5. Our aged Bro. A. Aldermann, of Vermont, and Bro. and Sister Aldermann, of Rosewood, joined with us. Bro. Hayes opened the Bible School in the afternoon, when 36 scholars were present; the attendance has since increased to 45. The writer has been appointed superintendent. Record gospel meetings, and Bro. Hayes in good spirits. Chapel crowded last Lord's day evening, when Bro. Hayes spoke on "A Bunch of Wild Grapes." A young man made the good confession.—J. H. Aldermann, Oct. 20.

BRISBANE.—The inaugural meeting of the Band of Hope was held on Oct. 14, the attendance being very fair. The writer occupied the chair. A very enjoyable programme of songs and recitations had been prepared, and a pleasant evening was spent. W. H. Nightingale delivered a good

address on total abstinence. The Society will meet monthly. The attendance at the gospel meeting last evening was above the average. The singing by the choir of several hymns tended to make the service bright and enjoyable. W. H. Nightingale preached the gospel. During the service a father and daughter were baptised. The Hawthorn Bible School, though only a bud, has exceeded expectations, there being 22 present on the third Lord's day. Bro. Nightingale has made arrangements to conduct gospel meetings every Wednesday evening at Annerley. Our position in that suburb is most satisfactory. It is becoming almost impossible for Bro. Nightingale to keep pace with the demands made on his services, and a movement is being made to secure for him an assistant.—H.C.S., Oct. 20.

New Zealand.

CHRISTCHURCH.—October 5 was quarterly rally day for the Bible Class, when Bro. Gebbie addressed a gathering of 70 on "Recreation." Last Sunday Bro. Grantham exhorted the church against "Needless Fear," while Bro. Gebbie preached at night upon "The Satisfying Fountain." A very successful gift evening was held on Tuesday evening at Sister Dorreen's house in preparation for a sale of work, while on Thursday evening the chapel was packed for a concert, given by prize winners in the recent competitions, in aid of the new building fund.—P.S.N., Oct. 18.

OAMARU.—On Oct. 5 we had the pleasure of a visit and fine addresses from Bro. Bull in the interests of Foreign Missions. Yesterday Bro. Mathieson spoke on Foreign Mission work in South Africa, and in the evening told the thrilling story of Jacob Kenoly. At the close of the address a young woman formerly in the Bible School decided for Christ. This week we are having prayer meetings each evening to deepen spiritual life among us.—K., Oct. 13.

WELLINGTON. (Vivian-st.)—Last evening the married folks of the church, also those who, though unmarried, felt themselves no longer juniors, were entertained by Bro. and Sister Johnson. It was a very pleasant "fellowship" gathering. Bro. Glover and his daughter, Sister Glover, were present. Bro. Young, of the Sun Mission, had an attack of rheumatic fever while in Christchurch. He was visited there by Bro. Gebbie and Langford. The mission work is again in his charge, and he speaks every night with great power.—R.H., Oct. 16.

TIMARU.—Last Lord's day we had the pleasure of listening to an address on Foreign Missions by J. R. Clark, of Oamaru, Sister Clarke being present with us also. We have been looking forward to having L. M. Darren with us early this month, but circumstances will not allow. We will have to content ourselves by doing the best we can until more useful places are finished with him. The Sunday School is growing in numbers as well as in interest. On August 21 we held an opening social at Bro. Auburn's house. The tea programme was then gone through, in which most of the children took part. A very enjoyable evening was spent.—W. S. Taylor, Oct. 12.

WANGANUI.—To-day we were treated to visits from two of our Baptist friends, who were here in connection with the Baptist Conference. F. Hayes gave us a splendid exhortation in the forum, while H. H. Driver occupied the platform at the evening service, when another splendid address was given. Hugh Allan, on account

of ill-health, has resigned as supt. of the Bible School, a position he has nobly filled for a great number of years. We referred recently to a great deal of Sister Arthur's husband is still in hospital. Our sister herself has now been removed to hospital, and will undergo an operation, while Bro. Claud Andrews has been ordered away for a rest owing to breakdown following on constant care and anxiety. The quarterly business meeting of the church will be held on the second Wednesday in November at Grinstead, spends the month of November at Peone, for the purpose of conducting a mission there.—H. H. Siddall.

South Australia.

STIRLING EAST & ALDGADE VALLEY.—First month of Bible School contest just closed. Result, 31 new scholars. Exceptionally fine weather yesterday. Nevertheless attendance at services good. A. W. Paternoster, who will address the church at the Valley.—T.E.

NORWOOD.—This morning we had a fine address from D. A. Egan on Home Missions. Bro. and Sister William Verdon, of Mille End, were received into fellowship. We were glad to see Sister Mrs. Hutchins on this morning after her long illness. To-night Bro. Dickson spoke on "A Changed Life."—S.P.W., Oct. 26.

BORDERTOWN.—The church is looking forward to having a time of much blessing during the Conference gatherings, which will be held here on November 9 and 12. The President of the S.A. Conference, A. W. Paternoster, will be the speaker on both days, and we also anticipate having other speakers on the 12th. There are at present four churches with a membership of about 250 in the West Wimmera circuit, and we hope to receive bright reports of the work accomplished during the past year. The kindergarten class in the Bordertown Bible School is now equipped with a sand tray, and also a chart, each book for this has been made possible by the individual gifts of several members. The brethren at Mandilla are about to make a forward move in erecting a church home. A good brother has provided the money to purchase a block of land which has been under offer to us at a very reasonable price. We hope to commence building at an early date.—E. W. Edwards.

QUEENSTOWN.—On Oct. 12, at the meeting for worship, we had pleasure in welcoming Mr. Powell, of a leper mission station in India, who is on a visit to S.A. The Young Men's Bible Class is improving splendidly. Bro. Lawton, the president, is at present, with Sister Lawton, enjoying a holiday on the Murray, with their son and daughter-in-law, who is a member with us. Good attendances at mid-week meeting. Sunday, Oct. 13, Bro. Marquardt and Bro. Hawkes each gave a fine address, and also a choir sang in the forenoon to the Lord.—A.C., Oct. 19.

MURRAY BRIDGE.—Yesterday, in the presence of a good gathering, I. A. Paternoster declared the foundation stone of our new church "well and truly laid." The writer in introducing the President referred to the progress of the work since its inauguration, and to the measure of satisfaction it gave us to show, in the building of a house of worship, we had been so enjoying. Sister Mrs. Paternoster gave a splendid address, emphasizing the distinctiveness of our plea. A. Overall presided. Bro. Paternoster with a silver trumpet. To beably inscribed, as a memento of the occasion, to Sister Mrs. Overall fell the lot of expressing our thanks to all who had assisted in getting the foundations ready. From 50 to 80 persons partook of the hospitality of the sisters at afternoon tea. We are indebted to Bro. Cleveland, of Adelaide, who has generously given us the marble slab for the stone.—Jas. T. Train, Oct. 19.

NORTH CROYDON.—Splendid meeting on Friday, in the morning, G. Duncan presided, and H. J. Horsell exhorted. At the Bible School a good attendance was 172; three new scholars were received. H. J. Horsell gave a stirring address on "What is Truth?" On Oct. 25, in the morning, H. J. Horsell presided. G. W. Galloway gave an exhortation. Received into fellowship Sister H. H. and Lily Frost, baptised last Wednesday

Obituary.

HODGSON.—Elizabeth Hodgson, relict of John Hodgson, one of the oldest members of the Church of Christ at N.S.W., fell asleep peacefully in Jesus on October 14, aged 85. She had been for a long time very feeble, and we had watched her slowly passing hence. "So he giveth his beloved sleep," was literally fulfilled in her death. Sister Hodgson had been for about 20 years connected with the church, prior to which period she was a worker in the Wesleyan Church. Here she met our late Bro. Dr. Joseph Kingsbury, and very soon became one of the members that composed the church in his house. Part of her Christian life was spent at Fairfield, where she met in the house of the late Bro. W. Stimson. Of late years she has had fellowship at Enmore. A large circle of six children, twenty-nine grandchildren, and sixteen great-grandchildren, and one sister (Mrs. Zietz) are left to mourn her loss. Many of these are workers in the church. "A woman that feareth the Lord she shall be praised." We are pleased to bear testimony to her love for Jesus, her devotion to the church, her own personal godliness, and her bright home (see preachers' Psalm 101) and the Psalm of Lure (1 Cor. 13) were favorite passages of Scripture with her, and the former she recited in part to the writer not long before her death. In the presence of many friends (who have our Christian sympathy) we laid her frail body to rest at Rookwood on Oct. 15, in the sun and certain hope of the glorious resurrection.

"Asleep in Jesus," peaceful rest.

Whose waking is supremely blest;

No fear, no woe shall dim the hour,

That manifests the Saviour's power.

—A. E. L., Enmore, N.S.W.

ADAMS.—On October 2 our Sister Mrs. C. Adams passed away, after some years of suffering, at the age of 75 years. She was for a long time a member of the Church of Christ at Bordertown, where she was highly esteemed and loved for her many excellent qualities. She was a firm believer in the revelation which God gave, and had no compromise with error. Our sister belonged to the old school of thought, and was very steadfast in the faith. She held fast to the principles as set forth in the plea which we as a people make. Her religion was to her a living reality. She was of a kindly and genial disposition, and greatly enjoyed the fellowship of God's people. She loved the assembly of the saints, and while health permitted, was in her place at the Lord's table. Our sister was a good example of that kind of aged and excellent Christians, the remembrance of whose lives among us is like a benediction which comes to us with a special blessing. The writer of this is thankful for his fellowship with all these firm, unwavering, and faithful children of God. Sister Adams has one sister at Millwood, Mr. J. Prichard. We bid her body to rest in the Melbourne Cemetery in the glorious hope of the resurrection.—T. J. Gare, Henley Beach, S.A.

NORFOLK.—Sister Mrs. M. A. Norfolk departed this life on October 17, aged 75 years. She was a very intelligent and devoted Christian. Under the ministry of A. B. Maston our sister united with the Church of Christ at North Melbourne in 1888. She had been associated with the churches at Newmarket, Prahran and South Yarra, and about twelve years ago came to Hawthorn church. Sister Norfolk was for some time actively associated with the Sisters' Conference, and was its first Vice-President. She also was a deaconess of the Hawthorn church. For some time prior to her decease, she was unable to come to the services, but always sent her contributions to the church and its agencies. It was always a pleasure to listen to her speaking of her Saviour and Lord. She loved him, and his Word, and his church. The passing away of our sister is a heavy blow to her maiden daughter, the two dwelling together for over 20 years, since the death of Mr. Norfolk. Almost the last words of Sister Norfolk to her daughter were, "Ask Jesus to plant me through." A good woman has gone from earth, but the influence of her godly life remains. Her long suf-

ferings were borne with Christian resignation. We extend our loving sympathy to the three sons and three daughters she has left behind. By and-bye we hope to meet her in the land that is fairer than day.—A. C. Rankine, Hawthorn, Vic.

WATERS.—On October 14, Bro. J. E. Waters fell asleep in Christ after a brief illness, the cause of death being Bright's disease. For many years he had been a loyal disciple of Christ, and a deeply loved and earnest member of the church at Inverell. Though unable, owing to distance, to attend meetings every Lord's day, yet every opportunity of doing so was availed of. He was possessed of a deeply reverent, humble, loving disposition, which endeared him to all whose privilege it was to know him. For over four years I have been in touch with him both in and out of his home, and never in all that time have I heard a harsh or unkind word from his lips. He had indeed learned to follow in the footsteps of the gentle, loving Saviour of men, and by his consistent life and conduct to commend that Saviour to others. Our dear Sister Waters is bereft of a loving husband, and the dear children of an affectionate father, upon whom they one and all leaned for support and aid. Our dear Sister Waters' brother was at his work in the brick yards near his home, apparently in the enjoyment of good health, but in the evening felt a slight indisposition, and though a doctor was consulted next day no uneasiness was felt until the Monday, when he rapidly grew worse. On Tuesday morning we visited him, and thought it was an effort for him to speak, he was able to give us the comforting assurance of his perfect trust in the Saviour, and a few hours later he passed from us all "to be with Christ, which is far better." We shall miss our brother very much, and especially in connection with our branch Bible School at Goomoowal, which was held in his home, and of which he was one of the consecrated teachers. The sympathy of all goes out to our sister and her dear children in the great loss they have sustained, and our prayers will ascend on their behalf to the great Father of all who has promised to be a "Father to the fatherless," and a husband to the widow.—E. J. Waters, Inverell, N.S.W.

KNAPP.—The name of Bro. Alfred G. Knapp has been associated with the church at Spring Grove, N.Z., as secretary for about 25 years, and it is with deep regret that we have to record his death at the age of 54. On Sunday, Oct. 12, after an illness extending over four years, which he bore with great fortitude, he quietly passed away into the presence of his Maker. Our late Bro. Knapp was immersed by A. B. Maston in November, 1883. In addition to filling the position as secretary he has served the church as deacon and leader of the singing for many years, and it is not too much to say that the success of the cause in this district can be very largely attributed to his influence. During his long illness and up to the very last his interests in all branches of church work, including Foreign Missions and the Bible College, was keenly manifested. He made his influence felt not only in the church, but also among the people outside. Bro. Knapp was very widely known and highly respected, having held an important position under the District Council for the Nelson District churches attended the funeral service, which was conducted by Bro. J. Griffith. To Sister Knapp and family we extend our love and sympathy in their bereavement.—P. B.

WINSOR.—On Monday morning, Sept. 29, Bro. William Andrew Winsor fell asleep in Jesus at Newmarket. Bro. Winsor was a much esteemed member of the church in Swanston-st., Melbourne, having joined in 1893, and was formerly connected with the church in Newmarket. His illness was of rather short duration; only a fortnight before he had taken part in the Lord's day morning service. Bro. Winsor was a quiet, unobtrusive helper on the work, but ever willing to do what he could to share and liberations to the building were largely shared in by him, being a carpenter and an excellent tradesman, and no labor was too great when any call was made on his services. Bro. Winsor became much loved by the members because of his

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very fine qualities, and great sorrow was expressed at his early call at the age of 52. His remains were laid to rest at Fawkner Cemetery, Coburg. Bro. W. H. Allen conducted the service. Our loving sympathy is extended to the widow and family.

Sleep on, beloved, sleep and take thy rest,
 Lay down thy head upon thy Saviour's breast.
 We love thee well, but Jesus loves thee best.
 Good-night, good-night.
 —R. Lyall, Melbourne, Vic.

N.S.W. Bible Schools Department.

W. Gale, Organising Evangelist.

We are in receipt of monthly report cards from twenty-one of our Bible Schools. These schools have an enrolment of 2748, with an average attendance of 72 per cent. for the State. Many schools are above the average, reaching even to 80 and 90 per cent. Other schools will be added to our list in a few days, and so our total number will be in regular touch with the Committee.

Many schools have made fine improvement during the last few months, both in order, method, and general efficiency. Several Primary Departments have been formed and equipped.

Our appeals for more efficient methods of caring for the absentees have met with a ready response, but there is great need for yet further efforts being made in this direction, if the absentee problem is to be solved.

The pivotal person in the Bible School is the teacher. It is here that we need more efficiency. Our teachers, too, must catch the "Bible School Vision." Quite recently we heard of a teacher dispensing with the course of lessons and reading to the class a book. The class itself complained that it was not being taught as others. Efficiency must accompany organisation, and must not be discarded from a definite purpose in the teaching session.

As the teaching service of the church, the Bible School needs you, and you cannot afford to miss the Bible School.

S.A. Home Mission Notes.

Bro. Morton Noble, under the direction of the Home Mission Committee, is taking up the work at Walkerville, spending the Lord's day with the church, and doing some visiting during the week.

B. W. Manning commences the work at Cottonville about the middle of November.

Total receipts for the four weeks ending Oct. 15, £100/15/5, including £100 from Sisters' Conference. Total expenditure, £100/9/3. Present debt, £217/17/3.

Will those who made promises at Conference, and who can conveniently do so, send in the cash now. We must do something to reduce this alarming deficit. £100 more required for salaries on November 3. The need is immediate and urgent.

There are many who did not make promises, but since the rains have come and harvest prospects have improved, we hope they will send us their promises. Do it now, before reading further.

G. T. Walden has been to Ungarra to the opening of their new chapel on the 15th.

T. A. Paternoster, the Conference President, laid the foundation of a new chapel at Murray Bridge last Saturday week.

The brethren at Mandalla expect to erect a chapel shortly.

The new chapel at Tumbly Bay and Wallaroo are approaching completion.

Maryland opened two large class rooms on the 14th inst.

Prospect commences an addition for school purposes immediately.

Croydon has about £150 out of a needed £350 in sight for the same purpose.

All the above are Home Mission fields, and the building expenditure, which is really necessary, affects the Home Missions receipts.

I am receiving personal congratulations about that gift of £100 from the sisters at their Confer-

ence. Of course it was for the Home Mission fund, not for the Home Mission Secretary. All offerings should be sent to D. A. Ewers, Mile End.

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 Coming Events: 16 words, 6d., and 6d. for every additional twelve words and under.
 Other Advertisements (not displayed): 24 words, 1/-, and 6d. for every additional twelve words and under.

DONCASTER—On Wednesday, Sept. 3, the chapel was the scene of a very pretty wedding, when Miss Ada Tully, daughter of Bro. and Sister Tully, was united in marriage to Bro. Herbert Petty, son of Bro. and Sister Geo. Petty. The evangelist, J. E. Allan, performed the ceremony, which took the form of a choral service. The chapel was crowded to the doors by a large gathering of friends, and almost all guests sat down to the wedding breakfast in the Athenaeum. The happy couple, who are prominent in the church and popular in the district, were the recipients of many beautiful and useful presents. The choir and Bible Class, of which both the bride and bridegroom were members, presented them with a beautiful silver tea-pot. The heartiest congratulations and best wishes are extended to the happy couple.

Here and There

E. G. Warren's postal address is now 30 Holdsworth-st., Fremantle, W.A.
 Bro. Hager and Clay will commence a tent mission at St. Arnaud on Sunday, November 9. The prayers of the brethren everywhere are asked.
 We regret to hear of the death of Bro. A. G. Kupp, who for many years was a prominent member of the church at Spring Grove, Nelson, N.Z.

D. A. Ewerc, Mile End, S.A., wants to secure a complete list of all brethren residing in Renmark, Berri, Loxton, and any of the surrounding districts.

The Home Mission Committee of N.S.W. has been given 20 shares in the Chapel Extension Fund by a generous donor. The impression has got abroad that the Committee bought these shares. This is not so, the shares being a gift.

The Auckland, N.Z., advisory committee recently started a new school in Victoria-street, and Sister Nellie Dixon, the secretary, reports 28 were present on October 20. They have applied for the "hundred step ladder," and intend to climb to the top of it.

The mission at Northote, Vic., closed on Sunday night last, when there were five confessions. The total number of confessions is 36, and 5 baptized believers were added. Of the 41 gross results, 33 had been received up to Sunday last, and it is expected that 6 more will be baptised this week. The church gave a thank-offering for Victorian Home Missions, amounting to £13/12/6.

Bro. Reg. Ennis, who is now on a visit to Tasmania, and attending the meetings celebrating the centenary of the Launceston chapel. The following cable to a significant meeting yesterday in a crowded auditorium: alterations greatly improved building; enthusiasm running high; over two hundred at breaking of bread; one hundred and thirty at Century Bible Class; crowded out at night, four confessions; Bro. Swan doing great things, esteemed by everybody.

Arrangements for the World's Christian Endeavor Convention, which was to have been held in Sydney in March next, says the *Telegraph*, have been abandoned, in view of the alarm with which the small pox epidemic is regarded in the other States. The committee decided in August to continue preparations, but later representations, it was felt, could not be ignored without jeopardising the success of the convention. Accordingly cablegrams have been sent to America and Great Britain advising of this decision.

After a number of years' faithful service C. M. Gordon proposes to leave Victoria for a time. A large number of brethren will wish to do him a large and show their appreciation of the splendid service he has rendered as a preacher of the gospel and as organizing secretary and teacher of the College of the Bible. Such brethren are asked to remember that the farewell meeting will be held in Lygon-st. chapel on Tuesday evening, Nov. 11, at

8 o'clock. This is the night of the College demonstration; so the double event should attract an unusually large number. Mr. and Mrs. Gordon intend to leave Melbourne on Nov. 15.

A. E. Forbes, of Albion, Qld., has accepted a call to the church at Belmont, N.S.W.
 H. Long has taken up work in connection with the church at Dawson-st., Ballarat. His address is 203 Errard-st., Ballarat.

At the request of the N.S.W. Alliance, the church at Hornsby, N.S.W., has released H. G. Payne from all except platform work, that he may assist the Alliance until the no-license poll.

H. G. Harward met with a slight accident at the tent mission at Taree, in handling an acetylene lamp something went wrong, and his face was burnt in consequence. No permanent injury resulted, and it is expected that a week's rest will put him right.

The New South Wales Foreign Mission Committee has arranged to hold a conference on Foreign Missions in the City Temple, Campbell-st., Sydney, on November 22. It is desired to provide members of the churches with an opportunity to discuss certain aspects of the missionary enterprise, time for which is lacking at the annual Conference of churches. For this Conference two sessions will be held, and will be addressed by Mr. W. Gillanders, B.A., and Bro. T. Bagley, in the afternoon, and by Mr. J. T. Lawton, M.A., Secretary Presbyterian Board, and Bro. C. S. Rush, in the evening. All addresses will be followed by discussion. The subjects of the addresses will be announced later.

Then, Edwards writes: "In forwarding his contribution for the Bible College, Bro. Ebley requested us in making our report to emphasise the need of church secretaries forwarding the names of any isolated members whose names they might have upon their list, and who are now residing in the Berri-Renmark district. He states that it is useless requesting members to try and get into touch with him, because he has found that many are not subscribers to the 'Christian,' and he fears that church secretaries should pay attention to this request, because this district is receiving some consideration with a view to commencing the work there. Write A. J. Ebley, Renmark, and that brother will endeavor to get into touch with all whose names are forwarded."

W. Dimond, formerly of Lygon-st., writes:—"The good work goes on here. We have just commenced a mission at Sedgewick, Kansas. Sedgewick is about ten miles from Newton, Kansas, where H. G. Harward labored and built the church there. R. P. McPherson, the preacher at Newton, told me that that was so, and he remembers that I went down to work done by Bro. Harward. The church separated by land and sea, the working force of the kingdom seems drawn close together by something very tangible yet invisible. I am looking forward to making a run home in the near future. Nearly twelve months have elapsed since I took my departure from sunny Australia. I read with interest the good news in the 'Christian' each week, and am glad to know that much is being done. The sad news concerning the passing away of Bro. Fischer came as a rude shock to me, and I mourn with those who mourn the great loss. [An account of one of the mourners will appear in next issue.—Ed.] Vastly missions will appear in next issue.—Ed.]

C. M. Gordon writes:—"I am open to receive contributions toward the funds of our College until November 15, the day on which I leave Victoria for America. Will all friends who have not yet redeemed their promises for this year kindly remit before that date. I would also be glad to receive donations toward the College, from those who have made no promise, but who show a sympathy with the institution. The College needs money, brethren. Please send it along. Church treasurers will do us a kindness by remitting as early as possible the amount of the gift by remitting as early as possible the amount of the gift for recent offerings. A good friend recently sent us early payment for the College. This makes £20 donated by him during the last two years. Such is the generosity that gladdens our hearts and affords us

much encouragement in our work. Such is the generosity we commend to our brethren everywhere. We should much like to publish the name of the good brother, but a condition of the gift is that his identity should not be made known. But we do trust that his example will encourage others to give on the same liberal scale."

With fine courage and insight Mr. Leyton Richards discussed at a session of the Congregational Union the shrinkage in numbers. Congregationalism shows, says the *Southern Cross*. "The Commonwealth Year Book, it seems, shows that during the past ten years there had been a falling off in the number of adherents to the Congregational Church to the extent of 1000. When it was remembered," said Mr. Richards, "that the total number was only 12,000 ten years ago, this depreciation was startling." Shrinkage, of course, is not confined to Congregationalism. The Methodist and Baptist Churches, too, show a decrease, as does the Salvation Army. The Presbyterian Church, on the other hand, shows a solid increase, and Mr. Richards suggested that "this was probably due to their splendid organization." But "organization" taken by itself—or the want of "organization"—will not explain either the growth, or the arrested growth, of any church. Mr. Richards showed that in 1870, when he said that "the Rev. H. Joyce, in his Presidential address, had put his finger on the crux of the question when he said that there was a want of vital union with Christ." It is in the spiritual realm that the causes which determine either the growth or the decay of any church are to be sought. Christ is the head of his church. He is, for his church, the one source of power. To be closely knitted to him, to be governed absolutely by his ideals, and filled by his Spirit; and to be, at any cost, the servant of his will and the reflector of his character—these are the conditions which determine the whole history of a church.

COMING EVENTS.

NOVEMBER 11 (Tuesday).—Lygon-st. chapel, Seventh Annual Demonstration of the College of the Bible. Students' songs. Presentation of Certificates. Collection in the evening. A farewell meeting to Mr. and Mrs. C. M. Gordon. Representative speakers. All are cordially welcome.

NOVEMBER 13.—Fitzroy Tabernacle, Geelong. Public meeting to bid farewell to Bro. Whelan and welcome Bro. Beiler as evangelist, Thursday, November 13, 8 p.m. Good programme.

NOVEMBER 15.—Hawthorn Grand Sale of Work in the Lecture Hall, Saturday, November 15, from 3 till 6 p.m., in aid of building fund. Afternoon and evening tea.

DEATH.

COSIE.—At his residence, Nantawarra, S.A., on Oct. 18, the beloved wife of J. G. Cosie, and the eldest daughter of the late W. Young, Esq., of Nantawarra, partly through an operation when a baby, and partly through a fall. "Gone home."

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Ephes. 5: 26; 6: 17.
Deepening intimacy and affection. John 15: 26;
Ephes. 3: 16-17.
Growth inevitable. Prov. 4: 18; Hosea 14: 5-6.
Scaled unto redemption. Ephes. 1: 13, 14; 4: 30.
Topic—Our Sanctifier. 1 John 2: 20-29.

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