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THE IMPENDING FIGHT AGAINST THE DRINK EVIL.

The World's Temperance Sunday falls this year on the 9th of November. Circulars have been sent to all the churches requesting them to give special prominence to the temperance question on that day. It is quite certain that a hearty response will be given to this request by all the Protestant churches, but no help need be expected from those of the Roman Catholic faith. This church has too many grog sellers in its ranks for it to take a definite stand on the drink question. It is inconsistent with the principles of Christianity that any church should be on the side of the drink trade, or even to stand neutral in this matter. If it is a principle of legislation that laws shall be enacted which will "make it easy for men to do right and difficult for them to do wrong," surely the churches can have no lesser ideal. For this reason the legislature may claim the assistance of all the churches in any attempt to bring about moral reform.

An educational factor.

By devoting one day to the consideration of temperance reform, the churches have an opportunity of demonstrating where they stand in regard to the drink trade. A message delivered from nearly every pulpit in the world must have a great educational value; and such a message is needed. The evils arising from the drink trade are not confined to a limited area, but every place in the wide world suffers from its blighting influence. The Temperance Committee of the Presbyterian Assembly, speaking in this connection, says: "To us who, in our ministerial work, are so often made to feel that the greatest obstruction we have in the way of material, social and religious progress is the drink curse, it does not seem as if any ideal is sufficiently high but that of the destruction of the destroyer. The facts of experience compel us to feel that there are very few families whose happiness and prosperity have not been disturbed by this evil, like a skeleton in the cupboard." Preachers,

doctors, and judges, who have exceptional facilities for knowing something of the havoc wrought by drink, all speak with the same voice. Their united testimony, without calling in any other, is sufficient to support the statement that the only cure for the evil is to be found in Prohibition.

Prohibition the ideal.

It seems, however, that Prohibition must be reached in stages. Licensing Reduction Boards and Local Option are steps on the way. They are educational, and as they are seen to be beneficial in their working they form splendid arguments for further advances in the direction of Prohibition. All the States and provinces in Australasia have their temperance organisations aiming at the restriction of the liquor trade. The Dominion of New Zealand leads the van in Australasia in the matter of restrictive legislation, and will probably reach the desired goal before the Commonwealth of Australia does so. In New South Wales a Local Option poll is to be taken within the next two months. This will give the churches in that State a splendid opportunity for striking a blow against the deadly drink trade. It is inconceivable that any Christian can have scruples about voting in this direction. On the grounds of citizen-ship alone, the demand is urgent that every possible vote should be recorded. In Victoria, the Local Option vote does not come into operation until 1917. The ten years' legislative truce between the temperance societies and the grog sellers comes to an end then. It would be a mistake for the temperance party to take it for granted that the law relating to Local Option will be allowed to come into force without opposition. Already, we are informed, the liquor party is moving for a repeal of the law relating to Local Option. The Alliance, however, is on the alert, and is warning its friends to prepare for the battle.

Splendid examples.

The United States leads the world in its fight against the liquor trade and the vic-

tories it has won. The following from the *Review of Reviews* supports this statement: "The saloon," it says, "has been expelled from one-half of the population and from two thirds of the geographical area of the U.S.A. In 1868 there were 3,500,000 people living in territory where the drink traffic had been outlawed; in 1900 the number had increased to 18,000,000; in 1908, or only eight years after, the number had doubled to 30,000,000, and to-day there are 46,029,720 persons, or a fraction over one-half of the population of the country, living in No-License territory. In the last five years the No-License population has increased a little over 10,000,000, which is more than 10 per cent. of the total population of the nation and 30 per cent. increase in the number living in "dry" districts. Since 1868 the population of the country has doubled, while the number of inhabitants of "dry" territory has increased over thirteen-fold." New Zealand also shows the gain which accrues from the adoption of the No-License principle. The public interest of course insists that Prohibition has not been a success. There are some stubborn facts, however, that cannot be gainsaid which prove the contrary to be true. These facts are as follows: "The Prohibition vote of the Dominion," says the *Messenger*, "rose from 48,093 in 1894 to 250,995 in 1911. As compared with days when licenses were in force, Prohibition districts show a decrease in crime ranging from 62 to 95 per cent. More important still, it should be remembered that the so-called No-License areas are not really 'dry,' because the Act allows residents to procure liquor from outside for their own consumption, but not for sale. A record is kept by the Justice Department. A parliamentary return published August, 1913, gives the total quantities of liquor legally imported into No-License areas. This return shows that No-License areas consumed liquor to the value of £152,051 during 1912, leaving the value of the liquor consumed in license areas as £302,851. The value of liquor consumed per head of the population is thus—Dominion, £3

14/11½; License Areas, 44/5/0¼; No-License Areas, 18/5¾. Remembering that no human system is perfect, we submit that these results provide a strong argument in favor of No-Licence."

The sinews of war.

In view of the great fight that is impending between the temperance forces and those of liquor interests, it is imperative that all Christian people should show their zeal for righteousness by supporting the No-Licence party—not only by words of sympathy, but by the power of the purse. Money will have to be spent if the battle is to be won. Let every church therefore give something substantial to assist in carrying on the campaign.

Editorial Notes

Poles in America.

There are said to be about three millions of Poles in the United States, and these are numbered officially with the Roman Catholics, but a large proportion are only Romanist in name. According to Louis Patmont, himself a Pole, in the *Christian Standard*, many thousands of families are alienated from the Roman Catholic Church and open to the reception of the primitive gospel. The remarkable movement along the lines of New Testament Christianity in Russia and Poland has drawn the attention of the American brethren to the Russians and Poles in the United States, and it appears likely that a determined effort will be made to win them for the pure gospel. A large number of Roman Catholic Churches are abandoned, and it would appear that this is the day of opportunity for the advocates of a return to primitive Christianity.

Mrs. Eddy Again.

According to American papers Mrs. Mary Baker Eddy is to reappear. Mrs. Augustus Stone-on of New York is the authority for this statement, and it is even hinted that she will claim to be the reincarnation of the founder of the Christian Scientist church. Mrs. Stone-on contends: "I believe that what was possible for man—his reappearance to the world after seeming death—can be possible to woman. For a time Jesus was not visible. But he rose to a demonstration over the human thought which embodied itself in flesh, and through the power of his Christ consciousness manifested himself. Would you deny a woman who has learned Jesus' method of destroying the false thoughts which caused disease and death the spiritual ability to prove her teachings as Jesus proved his, by manifesting herself to the world?" The disciples of Mrs. Eddy have no hesitation in bracketing her with the Saviour as an equally worthy object of worship. Such claims may be worthy of investigation when she reappears and produces as strong proofs

of resurrection as were presented by Jesus. In the meantime we must be excused for feeling a little sceptical. This is said to be an age of unbelief, but when we reflect upon the hundreds of thousands who accept the absurd claims made by the followers of Joseph Smith, J. A. Dowie, Mrs. Eddy, Mrs. White and others, we are inclined to regard it as the age of credulity.

Roman Catholicism and Picture Shows.

It is claimed by some that the Roman Catholic authorities know how to use the picture shows in the interests of their church. The *Catholic Universe* of Cleveland, O., comments thus upon the *Quo Vadis* pictures: "To Catholics it was a familiar thing to see the prince of the apostles and St. Paul make the sign of the cross as they baptised and gave their blessing to the newly professed from paganism to Christianity. There are many scenes shown that prove that the Catholic Church is the church of the apostles, but this point would appeal only to those not of the true faith. Catholics know it too well. For this reason the presentation of these films may serve as a means of directing many persons into the Catholic Church." There is not the slightest real evidence that Peter was ever at Rome. No historian refers to it for over 150 years after the apostle's death, but of course it is essential to Roman Catholicism to believe that he was not only at Rome, but was the first pope. The *Quo Vadis* pictures support the idea as well as the equally groundless notion that the converts were sprinkled for baptism, and accompanied with the sign of the cross. Not long since the films of "From Manger to Throne" were introduced into Australia, and the Virgin Mary was represented wearing the headdress as shown in Roman Catholic paintings, and which it is certain she did not wear. By such means the Holy Roman Church is fitting a quiet way of instilling her ideas into the minds of the religious who flock to such places, and who are unacquainted with the historical facts.

The Drink Bill in South Australia.

J. Delehanty has published the S.A. Drink Bill for 1912. The population at the end of the year was 430,090 persons, and on that basis the per capita expenditure for drink was £3/9/4½ as against £3/4/0½ in 1911, an increase of 4/10 per head. The increase the previous year was 3/1½, and the year before that 6/11, or 14/10½ for the three years. This is not very encouraging from the moral standpoint, and it is evident that the time has come for all who desire the welfare of the country to take a united stand in opposition to the gigantic evil. Doubtless the prosperity of the State the past few years has had much to do with the increased expenditure for drink, and it is also noteworthy that there has been a great increase since the Early Closing Act came into force by which people are prohibited from purchasing the necessaries of life after 6 o'clock, while the drinkshops are allowed

to remain open till 11. Money is thus diverted from legitimate trade into the publican's till to the detriment of commerce and the degradation of the consumers. With the increased sale of drink there has of course been a corresponding increase of drunkenness. In 1909-10 there were 3801 convictions, in 1910-11, 4462; in 1911-12, 4848, and in 1912-13, 5894. An increase of over 2000 in three years. With the shops all closed and the publichouses all open, this is just what must be expected. Why in the name of sobriety and common sense should the public curses remain open when the general shops are compelled to close? What kind of legislators have they in South Australia?

No-Licence in New Zealand.

It is urged by opponents of No-Licence that the fact of an increase in the drink bill of New Zealand, where No-Licence rules in twelve electorates, is proof that No-Licence is a failure. But a little examination not only punctures this sophistry, but presents undeniable evidence of its triumphant success. From the *Patriot* we learn that according to a parliamentary return published in 1912 the value of liquors consumed per head in the Dominion as a whole amounted to £3/14/11½. In licence areas it was £4 5/0¼, and in the No-Licence areas 18/5¾. There is no difficulty in obtaining liquor from the licence districts, and hence No-Licence must not be confounded with Prohibition. The good results of No-Licence are also to be seen in the convictions for drunkenness. Thus in the twelve No-Licence districts the convictions from Jan. 1 to June 30, 1911, were 163 out of a population of 160,096. In one licence district alone—that of Taihape—in the same period the convictions were 143 out of a population of 1577. In the twelve No-Licence districts the convictions for drunkenness were 1 in 685 and in Taihape 1 in 11, and yet we are told, by those financially interested in the traffic in the Commonwealth, that No-Licence has proved a failure in New Zealand! This is the kind of argument that will be used in New South Wales in connection with the Local Option poll at the approaching elections, and the mere fact that there has been an increase in the drink bill of the Dominion will be accepted by some as material evidence in support of the liquor seller's absurd statement that No-Licence increases the sale. If it did would the brewers and drink merchants at the back of the drunkard factories spend their tens of thousands in trying to prevent it?

It is not a world for men to take their ease in; but a world for work. It is not a world for the selfish greed of gain; nor the selfish pantings of ambition; nor the selfish struggles of power; but a world for generous self-abandonment, for sacrifice and heroic toil. Only he shall be loved of God and honored of men who is found to have accomplished something for human happiness and human good.—R. D. Hitchcock.



THE MIRROR OF THE GOSPEL.

By T. R. Coleman

"But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord."—2 Cor. 3: 18.

The apostle for himself and his coadjutors defends their position as ministers of the New Testament which exceeds that of the Old Testament as the glorious light of the mid-day sun outshines the dim moonlight of the night. The Old Covenant and the New are placed in striking contrasts. The Old is that of the letter, the New is that of the spirit. The Old killeth, but the New giveth life. The Old was engraven in stones, but the New is written not with ink "but by the Spirit of the living God," not in tables of stone, but in fleshy tables of the heart, and these are the epistles of Christ which were ministered by the apostles as evidences of their apostleship, "living epistles read and known of all men." The superiority of the gospel to the Old Covenant is seen in the contrast between the face of Moses and the face of Jesus Christ. There is a glory in the giving of the law, the ministration of death reflected in the veiled face of the law giver, but that passeth away as the people look steadfastly towards it, and it does not change a single Israelite, for the longer he looked the less he saw; but we see the light of the glory of God (in the mirror of the gospel) shining in the face of Jesus Christ, and as we gaze we are changed into the same image from feature to feature by the Spirit of the Lord. This subject might be dealt with under four Rs. 1. Radiance; 2. Revelation; 3. Reflection; 4. Responsibility.

Radiance.

God had manifested himself in various ways in the Old Testament; accompanied with fire or light he appeared to Abraham to encourage him in reference to the covenant in his seed by a burning lamp which passed between the parts of the great sacrifices which he had divided (Gen. 15: 17). Moses received his commission to Egypt from a burning bush in Horeb. The children of Israel were led by a pillar of cloud in the day and pillar of fire in the night. The Lord appeared on Mt. Sinai in such splendor that the face of Moses bore a reflection too bright for the people to look upon. This was a wonderful radiance. Jehovah also dwelt in the shekinah, over the mercy seat, and lights played on the breastplate of the high priest, called the Urim and Thummim. Isaiah, too, saw the Lord of hosts in blind-

ing glory in the temple, in the year that King Uzziah died, and Ezekiel saw the glory of the Lord departing from the temple. The star in the east was a mysterious sign of the new-born King Emmanuel, and a popular Welsh preacher once suggested that this star "may have been the Shekinah glory which had been wandering about ever since Ezekiel's time, and now found the object of its existence in the infant Saviour, who is the effulgence of God, in whom dwelleth all the fulness of the Godhead bodily" (Col. 2: 9).

Moses saw by request the glory of God in his back parts, or "after likeness." God promised Moses "an angel" to go with him, but that was not sufficient. "If thy presence go not with us, carry us not up hence." "My presence shall go with thee, and I will give thee rest" (Exod. 33: 14). God went with them in veiled glory, for no man could see his face and live (v. 20). But when the Lord Jesus Christ appeared, "the Son of his love," "the effulgence of his glory and the express image of his person," he appeared in the form of man and in the lowly garb of the servant, and though he was "full of grace and truth" the glory was softened down, so to speak, in the mild rays of Jesus the Son of man, that we could behold the glory of God in his benign face of holy and ineffable love. Jesus himself says, "He that hath seen me hath seen the Father."

Revelation.

God has revealed his wisdom, power and goodness in creation, but we do not read a word about redemptive love in any of the wonderful works of nature. If we look into the moral law even, we see the revelation of the Infinite holiness of God and his righteous claims upon man as a moral agent; we look and tremble, but there is no "hope of glory" for us there, for we are cursed by the law—

"The fiery law speaks all despair;
There no relief, nor pardon there."

Should man search by the "light of reason" he cannot discover a path that will lead him to the true light through reason alone. If he tries to reach the highest ideal of life by the guidance of conscience he will soon discover to his horror if he be an honest man that his conscience will but arraign him before a tribunal which will condemn him and there will be no Advocate to appear on his behalf.

The most glorious revelation of God is not in creation, nor in the law, nor in the light of reason and conscience in man, but in the face of Jesus Christ mirrored in the gospel. "God who hath commanded the light to shine out of darkness"; he is the "Father of lights." The light of the sun for the world, the light of reason and conscience in man, the light of holiness in the moral law; but the greatest light is "The Light of the world," "the Light of life," which gives the light of knowledge of the glory of God shining in the face of Jesus Christ (2 Cor. 4: 6).

Reflection.

It is the privilege of the Christian to reflect the image of Jesus. As he with unveiled face looks and keeps looking into the mirror of the world, he gradually but certainly becomes transformed into the same image from glory to glory by the Lord the Spirit.

There are three ways mentioned in the Scriptures by which the believer can receive the image of Christ upon his heart and life:

1. By prayer. "As he prayed the fashion of his countenance was altered" (Luke 9: 29). The Psalmist said, "I give myself to prayer" (Psa. 109: 4). The apostles also said, "We will give ourselves continually to prayer" (Acts 6: 4). If we thus lose ourselves in prayer we too shall be transformed.

2. By presenting ourselves to God. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12: 1, 2). "Yield yourselves to God as those that are alive from among the dead ones" (Rom. 6: 13). As we continually "present" and "yield" ourselves to God, the divine impress of the image of Jesus will be found on us if we are in the right attitude and condition. "Only the melted gold is minted, only the moistened clay is moulded, only broken hearts can take and keep the impress of heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Jesus upon thee."

3. By looking. "We all with unveiled face, beholding as in a mirror the glory of the Lord, are changed into the same image." There is in the church of St. Peter's at Rome a very wonderful painting, but it is so far up in the heights of the great dome, so far up that the eye is unable to discern its marvellous beauty and significance. To overcome this difficulty an ingenious arrangement was conceived by the idea of placing a large mirror near the floor, and there reflected in that mirror can be easily seen the great masterpiece. So in like manner, the glory of God as seen in the heavenly heights by celestial beings we could not as mortals behold, but God has given us a manifestation, the epiphany of himself, in his beloved Son, who has brought down in

the mirror of the gospel the glory of the blessed God; and as we gaze upon his face in the mirror of the word, the Holy Spirit transforms our lives into the same image from glory to glory.

Responsibility.

If our gospel be hid, it is hid to them that are perishing, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ should shine unto them (2 Cor. 4: 4). How very sad to think that those who hear the word of the gospel through unbelief allow Satan the deceiver to draw the curtain between them and the mirror.

Should these lines be read by any that have not yet seen "the light of the knowledge of the glory of God in the face of Jesus Christ," let me implore you to throw off the blind of unbelief; gaze upon the holy Son of God; catch a glimpse of his blessed image through the gospel; believe and repent and obediently seek to be put into the mould of his death, burial and resurrection and you shall walk in newness of life and grow more and more into his likeness, until you see him as he is, and he exactly like him in the glory.

Thine eyes shall see the King—
Not in some dream chrysan,
Not in thy fancy, glowing though it be,
But in unveiled vision
Thine eyes shall see.

Thine eyes shall see the King—
The very same whose love shone
Forth upon the cursed tree,
Who bore thy sins,
Who comforteth thy sorrows.

Thine eyes shall see—
And in his beauty
Stay thee, mortal song,
The altogether lovely One
Must be unspeakable in glory.
Yet are long thine eyes shall see."

—Frances Ridley Havergal.

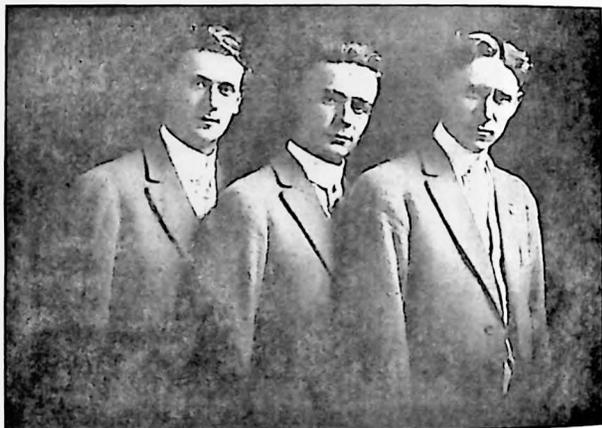
You must win men's faith before you can do anything to make them wise or happy. Therefore it is that the mere amount of a man's intellectual power or the mere degree of truth in a man's doctrine is never a complete test or assurance of the power he will have over other men. A crazy character or a blatant infidel will make the whole world listen and fill men with folly if he can only make men believe in him; while Wisdom herself may cry aloud in the chief place of concourse and no man hear, and the whole crowd go away as foolish as it came. If you really want to help your fellow men, you must not merely have in you what would do them good if they should take it from you, but you must be such a man that they can take it from you. The snow must melt upon the mountain and come down in a spring torrent before its richness can make the valley rich. And yet in every age there are cold, hard, un sympathetic, wise men standing up aloof, like snow banks on the hill tops, conscious of the lack up fertility in them, and wondering that their wisdom does not save the world.—Phillips Brooks.

Remarkable Campaigning for Souls.

Wilfred R. M. Dimond.

Since laboring with evangelist C. R. L. Vawter it has been the pleasure of the writer to see many hundreds of souls confess their faith in the Lord Jesus Christ. In the past ten months the Lord has richly blessed the efforts put forth by the evangelistic team headed by Bro. Vawter. A remarkable feature of his missions is the proportion of adult converts in each revival. The following statistics go to show the measure of success among the older people in the more recent missions:—At Kingman, Kansas, where 279 were added to the church, 240 were ad-

and built in one day. The building was packed every night. Crowds came because Bro. Vawter had nothing unkind to say, and because he preached a pure, unadulterated story of the Cross, laying everything aside but telling men what to do to be saved. The special effort first of all quickened the local church members, next it gave a great religious impetus to the town, and soon the whole community was stirred to the very depths. The devil and his cohorts worked desperately to try and overthrow the mighty influence being brought to bear, and stent the gospel tide that was reaching men, the like of which had never before been felt in Palmyra, but with no avail. It was contagious. Neighboring churches in the county heard the glad tidings, and they wanted such a revival, saying, "Come over into Macedonia and



Vawter Evangelistic Party.

Wilfred R. M. Dimond, Secretary and Personal Worker. Kelly O'Neal, Assistant Evangelist and Chorus Director. C. R. L. Vawter, Evangelist.

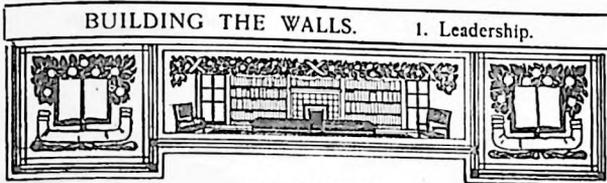
ults. At Cherokee, Oklahoma, 245 yielded themselves to the gospel invitation, and about the same proportion were grown people. There were 125 adults out of a total of 164 additions at Los Angeles (Naomi Avenue church), California. The mission just concluded at Palmyra, Illinois, was one of the greatest missions Bro. Vawter has ever held, a review of which is the object of this article. The mission was not great from the standpoint of the number of converts, but it was especially great from the standpoint of the nature of the souls saved. In the 21 days of invitation, 71 came forward, and of that number but 7 were children. The average age of the whole 71 was above 35 years. There were 10 over 60 years of age, including grandparents and great-grandparents. 42 heads of families were won to Christ. 27 families were united in Christ. 34 families never before touched by either church or Bible School were reached and won.

The mission was held in an immense tabernacle specially constructed for the purpose

help us." The whole State of Illinois rang with the news of what was being accomplished. Men who had scoffed, men who had dwelt in sin past the allotted span of years, and men who had backslid early in life, gave their hearts and pocketbooks to God. The mission at Palmyra will long be remembered throughout the State of Illinois and its influence felt throughout the country.

Bro. Vawter is now beginning a mission at Sedgwick, Kansas. He goes next to Emporia, Kansas, and thence to York, Nebraska, which campaign will complete this year's work. Bro. Vawter takes one book to each place he goes. That book is the Bible. And with the sword of the Spirit and with a firm belief in the Holy Spirit he zealously and prayerfully works for God and the advancement of his kingdom.

Some nameless influence goes out from your least conscious hours that alters and shapes in its little measure every man, woman, or child that you ever knew.—Huntingdon.



By H. G. Harward.

Between the restoration movement under Nehemiah and the restoration work of the Churches of Christ there are many points of resemblance. Consider the attitude of those who were opposed to the work, and how illustrative it is of the position of many who oppose us to-day.

1. The enemy were grieved because a man had come to seek the welfare of Israel. Nehemiah 2: 10.

2. They despised the workers. 2: 19.

3. They sought to discourage by ridicule.

4: 1-4.

4. They conspired to fight against them.

4: 8.

5. There was secret intrigue on the part of the opposition. 4: 11.

6. They thought a debate on the subject might help their side. 6: 2.

7. They brought a false charge against the reformers. 6: 5-9.

8. They bribed an unfaithful Jew to help. 6: 10-14.

Common hatred has a wonderful power in uniting former foes. Men who would unite in no good work are often fused into one by mischief and malice. A Herod and a Pilate can become friends in their joint antagonism to Jesus. And the book of Nehemiah reveals the craftiness of the evil one in the forces he brings together to frustrate the work of God. The increase of years has not lessened his cunning, or his power in uniting various parties and influences to stay the progress of this modern restoration movement.

But the book not only paints vividly the discouragements which are apt to hinder all good work, but also faithfully portrays the courage which refuses to be discouraged, and conquers by bold persistence. We are not so far removed from the scenes of those days but that we may view them with interest, nor are they so distant that they have ceased to be effective as our teachers. The conditions which brought success then will assure the same results now. In these brief messages may I lay emphasis upon the chief things which made possible the building of the walls.

Efficient leadership.

is written upon every page of this story. Without that the work would neither have been undertaken nor accomplished. The record is, "So we built the wall" (4: 6). This is not an editorial pronoun. It is expressive of the fact that the most interested man, the most active man, the best equipped man, the man that counted for most in this

restoration movement was the leader. He was the pivot of the whole enterprise.

And is not the same thing true to-day? May we not measure the progress of most movements, in the first instance, by the efficiency or the incompetency of their leaders? How much of the early success of the work with which Churches of Christ are identified was due to the presence and service of God-equipped, consecrated leaders. How essential these men were to the establishment and progress of the movement to restore primitive Christianity. And they are not less needed now. For we shall never get beyond the requirement of qualified leadership. It is the lack of this in so many of our congregations which accounts for the feebleness of effort put forth, and the limited progress made.

The threefold qualification for efficient leadership is revealed in the history of Nehemiah. Make a study of them, ye men who would be leaders in our Israel. There was, first—

A vision of need.

This came to the reformer through the message of his brother Hanani (1: 1-3), who pictured the people in affliction and great reproach; the wall of Jerusalem broken down, and the gates burned with fire. This story made a deep impression in the young cupbearer's heart, and changed his life's outlook.

This is still the first need in leadership. The men who are in the forefront of the movement must be men of vision. They must see the need in connection with the work to be undertaken. If they fail in this they will be laggards and not leaders. We must let the tidings of a world's need fill our hearts and burn there.

A burden of responsibility

was the second characteristic of Nehemiah's equipment. Listen to Maclaren as he writes of this incident: "God prepares his servants for their work by laying on their souls a sorrowful realisation of the miseries which other men regard, and they themselves have often regarded, very lightly. The men who have been raised up to do a great work for God and men have always to begin by greatly and sadly feeling the weight of the sins and sorrows which they are destined to remove. No man will do worthy work at removing the walls who has not wept over building the walls who has not wept over the ruins." His burden of responsibility to do something for the destroyed city and its afflicted

people brought him to the very feet of God in earnest supplication. "There is no other way of preparation. Without the sad sense of men's sorrows, there will be no earnestness in alleviating them, nor self-sacrificing devotion; and without much prayer there will be little consciousness of weakness or dependence on divine help."

Our leaders need like qualification. Is the burden of the work resting so heavily on their hearts that they weep over and fast and pray about it? A deeper prayer spirit among the officers of our congregations would render them more competent for leadership. From my knowledge of them, they are not generally to be counted as regular attendants at the prayer service of the church. How often does the work bring them to their knees, either in company with other officers, or in private devotion? Would it be unkind to say that a lukewarm leadership is not infrequently to be attributed to failure in the prayer life of those who are at the head of affairs? A man must get face to face with God if he would lead others in the accomplishment of any God-appointed task. Let our leaders give themselves more to prayer, and they will be more effective in their ministry of the word.

The third qualification for leadership is found in a

Conscious divine call and equipment for service.

Nehemiah was able to say in all humility, "The hand of my God which was good upon me" (2: 18). "The God of heaven, he will prosper us." He was no self-appointed leader. He did not thrust himself forward in the work. He saw the need, and felt the burden, but waited the divine call and equipment. God calls no man to leadership who has not seen a vision and borne a burden; but there are many applicants for the positions in the forefront of the fight who have never had these experiences. This explains their failure, and their hindrance to the work of God.

Desire for leadership is not necessarily a proof of fitness for the position. Many a soldier who fights well in the ranks would make a poor general of the forces. A Christian may have the spirit of deep consecration to God and his service, and at the same time not possess the qualifications for the eldership, the diaconate, or the work of an evangelist.

As of old we need "men of good report, full of the Holy Spirit and of wisdom." Men who are not merely office seekers or office holders, but men to whom the work of restoring the walls of the spiritual Zion is the chief concern of life. Men, who, like Nehemiah, can give up brilliant prospects if need be, and in heart sympathetic with the needy and afflicted, go forward leading an army of workers to grapple with the great task committed to us—the restoring of New Testament Christianity.

"God send us men, God send us men,
Patient, courageous, strong and true;
With vision clear, and mind equipped,
His will to learn, his work to do."

Light in the Darkness.

A HOME MISSION STORY.

"No, I certainly don't think it will clear up before church time." The speaker was a sturdy farmer standing on the verandah of a comfortable farm house. "Leave your horse in the stable, Mr. Preacher, and come in and be comfortable by the fire."

It certainly looked dull enough, and the roads, with mud to the axles, and plenty of stumps, were not alluring. The young home missionary glanced back through the open door to the cosy hearth, and then out across the dark tree-tops. That morning to a late dozen he had broken the bread of life at Yimburn. A twelve-mile ride through a drizzle had brought him to Colwell's Creek, only to find that number present. And now the question was "to go or not to go" to the evening appointment seven miles away. As night drew on the rain had increased.

"Say where you are, brother; the Bullara folks are not overfond of driving out to service in the rain," said the farmer.

"I think I'd better go; someone might turn up and he be disappointed," said the preacher, and began to strap up his leggings. Soon he was off. The rain pelted, and the mud splashed around him as he rode along; but in his heart was a sense of joy and a feeling that somehow the end would be blessed.

At last the little chapel at the cross roads appeared, looking cold and cheerless enough. The rain had cleared away, and someone might venture out from the near by homes. Entering the yard of the little store close by, he hitched his horse.

"I'll just run over," he said to the owner of the store. "Give me the key, and if there is to be a meeting I'll light up, and you can come over."

As he approached, no one was in sight. Opening, he entered.

"Just as I thought; but still I'm glad I came."

In the dark he knelt by the little desk, and prayed for grace and help to be a blessing in this district. Presently he heard someone coming, and as they drew near he heard a woman's voice saying:

"I don't expect he'll come to night, it has been such an afternoon."

"Oh, the door is open," she added as she came up closer.

"You are not alone," said the preacher, out of the darkness. Coming down he greeted them—they were husband and wife—and talked of common things.

Soon the talk became personal, and the story of two hungry hearts was told.

"We didn't think much of these things till our baby boy was taken from us last year," the woman said, "and we do want to live right that we may see him again."

There in the dark chapel they heard the story of the Saviour who not only gathers the lambs to his bosom, but calls to himself the weary and the heavy-laden. Kneeling there, husband and wife asked for grace to help them seek the "things above." Jesus was received and confessed as Saviour, and the chapel seemed no longer dark, for light was in their hearts. The way back to the farm seemed a short seven miles. The home missionary's heart was full of joy, and to the splash of his horse's hoofs in the mud he sang a song of joy. He shared with him who "for the joy set before him" endured the cross.

In due time the man and his wife were baptised and received into the little congregation of disciples, and a whole year of service proved how true this conversion was, and how deep their love for the Saviour.

Again it was winter time. To the preacher came a message to come and see the man who was ill. Arriving in the rain, he found the brave fellow very low. All that night he stayed, alternately helping the devoted wife, and the kind neighbor who was assisting her, or comforting with words from God's Book the dying man.

"Brother," said he in a weak voice, "Do you remember that night when you came through the rain? I'm glad you came that time. Jesus has been a precious Saviour." Then he talked in a wandering way of his lost baby boy. Before day-wandering away he had gone to find in the Saviour's keeping his missing treasure. The following Sunday, standing before a crowded meeting, the preacher told the story of the dead man's faith and victory, and when several came to accept the Saviour he felt well content to go on and sow beside all waters, being assured that the best sowing is a sowing in the heart of the man who has caught the Master's Spirit;

"Sowing in the sunshine, sowing in the shadow, Fearing neither clouds' nor winter's chilling breeze;

By-and-bye the harvest, and the labor ended, We shall come rejoicing, bringing in the sheaves."

Should Christians Vote Against the Liquor Traffic?

OBJECTIONS TO NO-LICENSE.

1. Why did not Christ and his apostles give specific precepts against the drink evil?

This objection is urged repeatedly, and in some cases by professed Christians. To this we answer: First, The impossibility of a number of regulations suitable for all ages, nations and conditions. This does not mean that God could not foresee all the evils of the future, but that such a code of regulations would have been unsuited for men. It would have been unwise for Christ to have given a specific prohibition of every evil that was in existence when he taught or would be in existence during the centuries of the Christian dispensation. Such regulations would have multiplied the 181,253 words of the New Testament by millions, and what the Apostle John said metaphorically would have been true literally, "even the world itself would not contain the books that should be written." The study of such a library would have been possible only to a few; and even those who could attack the gigantic task, would be puzzled and distressed by the attempt to sift from the bulk the few grains of teaching necessary to their day and condition. The regulatory method of teaching is prominent in the Mosaic Law—the slave to lead the scholar to Christ. Evil principles in men find expression in many overt sins. Substitute good principles for bad, and a universal remedy is applied. Christ taught in the abstract by principles applicable to all times, peoples and conditions, rather than local prohibitions, leaving us to apply the principles in necessary prohibitions.

The advocates of slavery endeavored to use the argument from the silence of the Scriptures as the legal party does now. The New Testament has killed slavery in many countries, and that without specifically condemning it. It is a matter of history that, against the opposition of heathen law and pagan philosophy, the church by its teaching of the brotherhood of man broke the power of slavery. By the progress of the sentiment of the church, extending through the community to the legislatures, what reform achieved and will the evil system be solved. It is significant that the latter movement, as far as our nation is concerned, had its origin in the moral sense of a few men more insignificant in their day than the church of the first century, and that science, economy, commerce and industry, which give their testimony to the value of the work, have had their testimony wrong from them by the logic of facts. The reform in its origin was spiritual and moral. The thought of the great principles of Christianity leads us to the consideration of the liquor traffic's continuation that

2. No-License is an interference with liberty.

Liberty in the ethical sense is not the right to please ourselves, but the right to deny ourselves for the sake of others. Paul clearly teaches this in Romans 14 and 1 Cor. 10. The end of the

latter chapter is conclusive: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Give no occasion of stumbling either to Jews or to Greeks, or to the church of God, even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved."

It is urged by the liquor party that man's natural liberty permits him to please himself. It is questionable whether natural liberty really exists. Even nature rescinds undue liberty in the form of excessive eating, drinking, etc. Granting its existence, however, we lose many of its privileges when we come into contact with our fellow men. Man's social relations affect his liberty.

Again, it is urged that there can be no right of interference with actions which are not inherently evil. In view of medical testimony as to the evil effect of the use of alcohol, it is open to question whether drinking is not inherently bad. Apart from this, we find that for the purpose of this discussion we may divide our laws into two classes. Those concerning acts which are prohibited because they are wrong, and those concerning acts which are wrong because they are prohibited. Thus murder is prohibited because it is wrong, driving on a certain side of a city road is wrong because it is prohibited.

In the discussion of the question of the liberty of the subject, the inherent evil of the act prohibited need not enter into our consideration. What then is a fair ground of interference? Under what circumstances may liberty be curtailed? We answer that interference with individual liberty is warranted when greater evil will result from non-interference than from interference. Also when anyone's conduct is detrimental to others. John Stuart Mill's "Essay on Liberty" says:

"To tax stimulants for the sole purpose of making them more difficult to be obtained, is a measure differing only in degree from their entire prohibition, and would be justifiable only if that were justifiable."

"As soon as any part of a person's conduct affects a radically the interests of others, society has jurisdiction over it, and the question whether the general welfare will or will not be promoted by interfering with it becomes open to discussion."

"Whenever, in short, there is definite damage or a definite risk of damage, either to an individual or to the public, the case is taken out of the province of liberty, and placed in that of morality or law."

It is certain that many are being misled by the sophistries of the beer party. One who had considerable experience in Prohibition work has laid it down as a safe rule to follow, "When you see a liquor statement, look for the lie."

A writer has borrowed from the "Biglow Papers" to satirise the "argument of the trade." The words are appropriate here:

"Pastor Wilbur, he calls all these arguments lies; Sez they're nothin' on airth but jes jes, jaw, jim, An' that's all this big talk of our destinies."

Is it all an' 'gnance an' 'other half run;

But John P. Robinson be;

Sez it ain't no sech thing; an' of course to most 'em."

If we can only get out of our souls the thought that it matters not if we are happy or sorrowed if we are only dutiful and faithful, and brave and strong, then we should be in the great company of the Christ.—Phillips Brooks.

It is impossible to walk across so much as a real one of our soil, with mind unimagined, and rightly poised, without receiving strength from some stone, flower, leaf, or sound, nor without a sense as of a dew falling on you out of the sky.—Samuel Johnson.

That sense by which the pure in heart see God is a part of every man's mental equipment; and like every other faculty, it is capable of cultivation. Wise men are those who, by reason of use, have exercised their faculties to discern both good and evil.—Charles G. Ames.

The Family Altar

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

THE INNER LIFE.

The Arabs say that the palm tree in the desert stands with its feet in the salt water and its head in the sun. Often they can not drink of the brackish water, but they tap the tree and drink the sweet palm wine. The tree, by its magic power, makes the bitter sweet. And so our feet must often stand in the mire of sin; but if our heads are in constant communion with the Sun of righteousness, the bitter will become sweet, and men, through us, will be led to our Lord and saved.

SUNDAY, NOVEMBER 9

Gems of Thought.—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2: 36).

All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem
And crown him Lord of all!

—*Edward Perronet.*

Humanity always seeks a King. The Man of Galilee, at the close of his career, standing before Pilate, with regal dignity and majesty, said, "I am a King, and every true man is my subject." He is indeed a King—morally a King, intellectually a King, every inch a King. His Kingdom is almost world-wide. The highest geniuses of earth how before him; the greatest poets of the world praise him; the best of art is his; the noblest of architecture is his; the gems of literature are his; the loftiest music of the ages is his; countless millions of human hearts are his.—*Browning.*

Heaven itself can produce no fairer flowers than the Rose of Sharon; its highest joys mount no higher than the head of Jesus; its sweetest bliss is found in his name alone. If we would know heaven, let us know Jesus; if we would be heavenly, let us love Jesus.—*Spurgeon.*

Bible Reading.—Rev. 19: 10-16: Christ supreme in heaven.

MONDAY, NOVEMBER 10.

Gems of Thought.—"We are laborers together with God" (1 Cor. 3: 9).

There is a story told of a slaveholder who had committed the care of one of his teams to a faithful slave for some years; at last one of the horses sickened and died. While the slave was burying the faithful animal, the other horse came across the field and stood by, watching the operation as a silent mourner. The master said to the slave, "I believe Dick loved Billy." Instantly the slave replied, "Course he did, massa; why, they pulled together for twenty years!" It is the pulling together of the various Christian forces in our cities against the common enemy and for a common cause that will unite the hearts of the followers of the Master, and bring us into the realisation of the prayer, "That they all may be one."—*J. H. Kapp, D.D.*

Persons who can only be graceful and ornamental—who can give the world nothing but flowers—should die young.—*Hawthorne.*

Bible Reading.—Phil. 2: 12-16: Working out salvation.

TUESDAY, NOVEMBER 11.

Gems of Thought.—"Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26: 8).

There is a story told of a workman of the great chemist Faraday: One day he knocked into a jar of acid a silver cup. It disappeared—was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust.—*Anon.*

I regret not death. I am going to meet my friends in another world.—*Aristotle.*

Bible Reading.—1 Cor. 15: 42-49: The body to be raised.

WEDNESDAY, NOVEMBER 12.

Gems of Thought.—"Whatever things are pure" (Phil. 4: 8).

The Minister of Finance in Russia has issued an order that every bottle of whisky sold shall contain this label: "Man! Although you have bought this liquor, yet know that you are drinking poison, which destroys you. Before it is too late, quit buying another bottle!" There is something good, after all, in the "tyranny" of the Russian Government. The saloons and their patrons in this country would regard that as a wholesale interference with "personal liberty." And yet it is only carrying out the principle of requiring poisons to be labelled as such. All around the world the temperance sentiment is growing, and the doom of the liquor traffic draweth nigh.—*Anon.*

If these women have their way—and they intend to have it—the taint of alcohol and nicotine would not be on any lip, or on any atmosphere of city, town or village on this globe.—*Frances E. Willard.*

Yield not to temptation,
For yielding is sin;
Each victory will help you
Some other to win.

—*H. R. Palmer.*

Bible Reading.—Prov. 23: 29-31: Warning against drink.

THURSDAY, NOVEMBER 13.

Gems of Thought.—"And he gave her his hand, and lifted her up" (Acts 9: 36).

A little girl was in bed, but lonesome and crying. The mother gave her her doll "Happy" to comfort her, but she still cried. The mother then told her that she shouldn't cry, for God was with her. Soon she was sobbing again. "I don't want Happy, and I don't want God; I want a real skin face."—*Anon.*

The human heart finds nowhere shelter but in humankind.—*George Eliot.*

FRIDAY, NOVEMBER 14.

Gems of Thought.—"God be merciful to me, a sinner" (Luke 18: 13).

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

—*Pope.*

And the root of mercy to others, after all, is the keen sense of our need of it for ourselves. A shame-cowering employee was ushered into the office of the senior partner to hear his doom. The least that he could expect was a blistering dismissal; he might be sent to prison for years. The old man called his name and asked him if he were guilty. The clerk stammered out that he had no defence. "I shall not send you to prison," said the old man's voice. "If I take you back, can I trust you?" When the surprised and broken clerk had given assurances and was about to leave, the senior partner's voice continued: "You are the second man who has fallen and been pardoned in this business. I was the first. What you have done, I did. The mercy you have received, I received. God help us all."—*Anon.*

'Tis mightiest in the mightiest; it becomes the throned monarch better than his crown.—*Shakespeare.*

Bible Reading.—Psalm 23: 1-6: The twin angels, Goodness and Mercy.

SATURDAY, NOVEMBER 15

Gems of Thought.—"Lest the cross of Christ be made of none effect" (1 Cor. 1: 17).

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

—*John Browning.*

"What a solemn expression is this, 'Making the cross of Christ of none effect'! No power or might of man can sweep the stars from the sky, or blot the sun from the heavens, or efface the splendid landscape; but one word in the eye can destroy the sight, and make all those things as though they were not. So the atonement of Christ can never pass into eclipse, or cease to be a fact; but there is such a thing as the eclipse of faith—such a filming of the soul, so that the cross and atonement of Christ shall become a great blank, vacant, lifeless, meaningless.

"O eyes that are becoming dim, but not with age; blinded, but not with tears; hard of seeing, but not with use—hear the Lord speaking from heaven, 'Amoint thine eyes with eye-salve, that thou mayest see.' It is not that God should do greater things for us, but that we should open our eyes, and see what he has done."

A great sin is a course of wickedness abridg'd in one act.—*South.*

Bible Reading.—1 Cor. 2: 1, 2: Knowing nothing but the cross.

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In the Realm of the Bible School

JOSHUA, THE NEW LEADER.

Sunday School Lesson for November 23.

Joshua 1: 1-9.

A. R. Main, M.A.

On the marble tablet over the grave of John and Charles Wesley in Westminster Abbey is this inscription: "God carries the worker, but carries on the work." Moses, the servant of Jehovah, was dead, but Joshua became the instrument for carrying on the work. When great leaders are taken from us, we are apt to become dispirited; but despite their removal, the cause progresses as before. Their passing may reveal to us the fact that no human being is indispensable. It may at first seem a sad reflection, but really it is a blessed thought, that our removal from this world will not hinder the work of God. If even a Moses is taken, a Joshua can complete his task. Tarbell quotes the following from *The Christian World Pulpit*—

"Moses my servant is dead." Then the march must be arrested, the advancing host must halt. Without the leader the followers are left forlorn. There is gloom in the camp and hesitancy in the ranks, and to go forward under such conditions is only to fail. When Great-Heart has fallen, the faint-hearts will flee. With the passing of the giant soul, the men of smaller stature will inevitably feel the chill of heaven's fear. Let us turn back into the desert, and dig our graves among the sand-dunes, where the bones of our fathers lie, for to invade the territories, and assault the citadels of these powerful and unbattled tribes, is to dare a doom more terrible than that of those who perished in the way. The conquest of the land has become impossible, and the vision of liberty a baseless dream.

Who talks like that? Not God! Such terms as those have never entered into the speech of Heaven. A million men may pass away, but the pillars of the eternal throne are still secure. No man is indispensable to the Divine government. The greatest that ever lived was only a servant, and the completion of his service was merely a comma in the history of God's dealing with the race. Another hand may take the pen, but the writing of the record goes on without any interruption. Another arm may wield the sword, but the battle proceeds to the ultimate and inevitable period. No death, however exalted, can put a period to the purposes which are supreme.

We must remember that Joshua's work did not supersede that of Moses. We shall still give the chief credit to the pioneer worker, him who bore the burden of the fight. Joshua only entered into Moses' work. Our task is as that of the later worker. Other men have labored, and we enter into their labors. Our reaping is the result of another's sowing. We must have no rivalry, nor seek to minimise the other's accomplishment. If we will but realize that the work is God's, who has been pleased to make us all fellow-laborers with him, there will be no danger of foolish pride or petty jealousy.

The new leader.

Joshua, the new leader, was a fitting successor to Moses—a man of faith, reliable, courageous, humble, intensely religious, possessing "fine qualities as a general: keen observation, power to control, wise leadership, celerity of movement, skillful strategy, boldness of attack." His name is significant. Originally it was Hoshea (i.e., "Salvation," or "Help"). Then "Je" for Jehovah was added to it, making Jehoshua (i.e., "Jehovah is salvation"), which was shortened to the familiar Joshua (Num. 13: 16). This name in Greek is Jesus, and in Acts 7: 45 and Heb. 4: 8 (common version) Joshua is called Jesus. It is generally felt that Joshua is in some respects a type of the Saviour whose name he bore. "Moses the 'law-giver' led Israel to the border; Joshua the prototype of Jesus brought them over."

Joshua is styled the minister of Moses. He was a kind of aide-de-camp to the great general. His knowledge of Moses' work, plans and methods must have been of great service to him. At the time of his assuming the leadership Joshua must have been a little over eighty years of age (about 30 years later he died, aged one hundred and ten, Josh. 24: 29). Thus he was born, a slave in Goshen, about the time Moses made the great renunciation. He knew of the oppression in Egypt, the marvellous deliverance of God, the forty years' wilderness experience with its reward for faithfulness and its punishment for disobedience. Joshua was one of the two who in adult age came out of Egypt and entered Canaan. He had proven his ability as a general in the fight against the Amalekites (Ex. 17: 9). He had stood with Caleb in the crisis that arose when the spies made their report; pleading then for faith and a forward movement (Num. 13). Tokens of divine favor had been given him, as in communion with God on the mount (Ex. 24: 13-15; 32: 17) before he received this crowning proof that he was well-pleasing to Jehovah. That he maintained this position of favor we all know: from the title of "Moses' minister" he graduated to that by which his great leader had been designated, and became "Joshua, the son of Nun, the servant of Jehovah" (Josh. 24: 29).

"I will not fail thee."

Joshua must have doubted his ability to perform the great task allotted to him. Moses had at times greatly felt the burden. God graciously renews the promise of possession of the land of Canaan, and also promises the needed help: "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee." With this assurance Joshua may go forward, for "any man may conquer who fights with the Lord on his side." It is good to think that behind the Lord's people are all the promises of God; therefore the prospect is ever bright. The darkness may come, trials, difficulties, enemies are sure to arise, the conflict will be sharp—but we may hear the divine promise of cheer, "I will never leave thee, nor forsake thee." As John Wesley lay dying, he was heard to whisper, "The best of all is, God is with us." Then, "lifting his hand as though to wave it, he cried

once more, like a soldier exulting in the moment of victory, "The best of all is, God is with us."

The natural consequence of faith and assurance is courage. So God went on to say, "Be strong and of a good courage." Then the exhortation is repeated, since it is of the highest importance, "Only be thou strong and very courageous." Peloubet says: "Courage—not so much physical courage as moral courage—is greatly needed in our day to stand by what is right at all costs; to conquer besetting sins; to resist the tides of fashionable wrong; to carry on God's work and uphold God's truth. Courage doubles the power of every effort, of every weapon; inspires the body and the spirit with strength."

The secret of success.

"Then thou shalt have good success." So Gaj spoke to Joshua. "Good success—what does that mean?" asks James Stalker. "Does it imply that there is a kind of success which is not good? Certainly there is such a thing; there are forms of success which strike the vulgar eye, but are ignominious. But what is good success? Have you thought about this? What things, if you win them, will make life a success, and if you miss them, will make it a failure? I believe it is a good thing when you are studying this problem to transport yourself by an effort of the imagination from the beginning of life, where you actually stand, to the end of life, where you will be some day, with your life behind you completed, and with a great white throne in front of you. If you were standing in that position, what would be the things which, if you had gained them, would entitle you to consider your life a success, and, if you had missed them, would compel you to think it a failure?"

The conditions of success as God counts it are set forth in the lesson, and these give us the chief things in our study. These conditions are love for and faithful adherence to the Word of God. Joshua was exhorted to "observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success; whithersoever thou goest. This book of the law shall not depart out of thy mouth, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." There is no better recipe than this. Other paths may lead to fame, or wealth, or success as men count it; but the truly great, noble, successful life is one lived in harmony with the principles of God's word. Implicit obedience to that is incumbent on us. We must turn neither to the right hand nor to the left. The path of duty is like a straight road to success, and moving from it in either direction leads to disaster and defeat.

"None of us can be true to the principles of true righteousness, rectitude, uprightness, and in matters of opinion, orthodox, while the world 'wrong' is etymologically akin to 'wronging.' We are to do 'according to all that is written therein.' There are no pet truths for us; essentials or non-essentials in the sense that we may pick and choose which commands we shall obey. 'I esteem all thy precepts concerning abstinence to be right' (Psa. 119: 128). Again, we should note the injunction to meditate on the Word day and night. We should say, 'Read the Bible, read the Bible, read the Bible.' 'Read the Bible, read the Bible, read the Bible.' 'Whiteclothes people do not read the Bible enough.' But there is reading and reading. We use book-marks, lest we lose the Bible place! We will not need these while the Word is read aright. Whiteclothes' knees, propped to read the Bible down on the ground, are over every line and word. 'I have compared the Bible to the water of life, says the Lord. It is first draught, and second draught, and third draught of this water to be enjoyed. It who meditates day and night on the Word gets the supreme refreshment of the third draught.'



FOREIGN MISSIONS

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

United Conference on Missionary Organisation.

The supreme business of the church is to evangelize the world, and win it, if possible, for Christ. With that sentiment there will be found few objectors, but various ideas are current for the bringing about of the desired object. From the man who believes we should save all the folk at home before attempting to win anything outside our own country, to the man who is so conscious of the need overseas that he is insensible to the needs at home, is a far cry, but the whole of those who fill up the space intervening were concerned in the subject matter of the Conference on the above subject held in Sydney from October 13 to 17. A recognition that the home base of missions needed attention brought missionary enthusiasts together to consider how best to organise the churches for the great task in hand. Those who attended the sessions embraced the most earnest students of missions this State affords, and also attracted others from other States. They were keen in winning the world, and every department of church activity was discussed with a view to intensifying the powers which have been vested in us by God for this purpose. Bible Schools, Christian Endeavor Societies, women's societies of all sorts, church official boards, all came under review, and great good will resulted to every department we are sure.

For some time previously four commissions of inquiry engaged in collecting evidence on the four main channels of home organisation—

1. How to promote missionary education;
2. How to promote work for missions;
3. How to promote giving for missions;
4. How to promote prayer for missions.

Their reports were printed in a compact volume of nearly 500 pages, and were discussed in the Conference, which sat in a number of circles, following the methods of the mission study circles. Two sessions of each circle were held each day for four days, and after each report had been discussed the circles merged into one large meeting, which was addressed by various speakers, and on the last evening there was a great public meeting to gather up the gains of the Conference. The conclusions obtained in each circle were carefully reported, and these will be published together with the reports themselves in a supplementary volume. There will be printed about 1000 copies, and these should find a ready sale throughout the Continent. It is a pity that the addresses delivered at the evening sessions cannot be included in this volume also. The speakers were: L. B. Radford, D.D.; J. T. Lawton, M.A.; F. H. L. Paton, M.A.; W. F. Bromfield, D.D.; Dr. Wright, Archbishop of Sydney, and W. Gillanders, B.A.

It was my pleasure to be associated with a circle in which were all the missionary secretaries of the city who were not in charge of circles themselves, and which was presided over by Mr. Paton, of Melbourne. There was no lack of live discussion in this circle, and it was one of the most profitable conferences which it has been my pleasure to attend. To give any adequate report of the discussions would occupy more space than could be afforded by the "Christian," but some of the remarks made may prove of interest to the brethren.

The purpose of missionary education is to win the co-operation of all Christians; to get the people rather than their pockets; and to bring all into a life-long effort.

The fear that missionary enthusiasm will interfere with the general finances of the congregation is a pocket edition of selfishness.

There can be no comparison of religions—Christianity is a life, the others are merely religions.

It was recommended that every school in Australia should adopt the graded series of missionary lessons to increase the missionary enthusiasm of the children. These are embodied in the reports. That the recommendation was not one-sided was shown by a word spoken later, "What shall it profit a church if it gains the whole world, and yet lose its own boys?"

What is the purpose of the Bible School? To bring children into the church. Then they should be trained in school for their responsibilities in the church.

The general sentiment was against the giving of rewards to children for missionary work. "Nothing can supersede the presentation of the work for its own sake."

Every church should have a missionary committee. A suggested committee would embrace a representative from each, the officers, men, women's societies, Bible School teachers, Bible Class, C.E., and the preacher.

"The matter of missionary work has never been put up on the men; we have been too apologetic to them, saying, 'You are too busy,' till he really thinks he is." Men are not in the church for patronage but for purpose. Let the men take care of the missionary policy of the church. "It is a poor policy to have the missionary secretary, Home or Foreign, come once a year and slate the people, giving unpleasant facts from the pulpit."

The churches need to provide a place for the giving of self for missions.

The annual offerings should only be supplementary to the regular gifts of every member. Appeals for pledges should not be made at mass meetings, but in the local church.

It was stated that one firm in Brisbane decided that one tenth of its profits should be spent in evangelisation. It has prospered, and to-day supports ten home missionaries, and one medical mis-

sionary with a hospital in Korea. The cheques for their support are made out with the ordinary wages payments.

The people of Samon give at the rate of 6/8 per head of the population for missions outside their own borders, and give so liberally for local work that one native pastor is paid £150 per year, and they cannot find room to spend all the money they raise. The apportionment system is in full operation there, and is worked down to families!

In Korea no member is accepted unless willing to accept the obligation to give.

The greatest danger with our prayers is that we do first and then ask God to bless our doing, instead of working after we have obtained the guidance.

Much that was discussed was of a routine character, and will be of greater value to the missionary committees than to the general body of church members. The greatest value of the Conference will lie in its emphasis on the unity needed to win the world. There can be no question that the divided home base is hindering the work out beyond. The tremendous problem that awaits solution demands that Christians should be one. How else are the humanism so present in Japan, the atheism and agnosticism of China, the mysticism of India, the darkness of Africa, and the superstition of South America, to be broken down? Christianity must conquer, but it must be an united Christianity. Let us pray with Christ, "That they all may be one... that the world may believe," and work to bring that unity into realisation. Faced by a lost world, what else can we do?—Fred T. Saunders.

Items of Interest.

Miss Tenkin, of Shanghai, has forwarded an interesting letter, which will appear next week.

Bro. Ware, we learn from this letter, has returned to China, but is still a very sick man.

C. Young writes: "The Junior Endeavorers of South Yarra, Vic., under the care of our energetic Sister Blake, are preparing a box of goods for the New Hebrides. We purpose to have our children's service of song in November."

The Doncaster, Vic., Mission Band has decided to increase its subscription to the support of Bro. Shah from £15 to £17 per year. "It has also been decided," Bro. Allan writes, "to commence a missionary library, and one corner of the lecture hall is to be a missionary gallery. We are having a number of photos, given by the late Bro. Fisher, placed in a frame. We purpose unrolling Bro. Wharton's photo next Sunday. A beautiful frame has been secured, and a fine picture will adorn our hall."

"In 1903 the total revenue raised in Victoria [by the Baptist Churches] was about £1600. To-day it is £3400. There are now 44 missionaries working among 4,520,000 natives. In ten years the natives have accepted Christianity at the rate of nearly two a year. In the Biri-Siri district, in the last nine months, over 200 have been baptised and joined the church." (Melbourne Herald, Oct. 20, 1913.) From the above it would appear that our Baptist brethren have the true missionary vision. Congratulations! But is there any special reason why Victorian disciples, with a larger church membership, should give less to-day than the Baptists gave ten years ago?



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

Tasmania.

LAUNCESTON—A great crowd of people assembled at the chapel in Margaret-st. all Sunday, the 26th, the occasion being the opening of the new wings in connection with the extension of the building. Bro. Reg. Enniss came from Melbourne at the invitation of the officers of the church, and preached both morning and evening; he also gave an address in the Century Bible Class in the afternoon. At the morning service the chapel was well filled. Bro. Peter Orr presided, and a good number of visitors were present. At this service Bro. Reg. Enniss delivered a splendid address on "The Possibilities of a Christian." There were 137 present at the afternoon class, when Bro. Enniss spoke on "Missionary Effort." At the evening service the building was packed to the doors, when Bro. Enniss made an eloquent and impressive appeal to men and women on the plea that the cost of not being a Christian was far too great for contemplation, his subject being "The Cost of not being a Christian." There were four confessions. On Monday night Bro. Enniss addressed the Endeavour Society. A large number were present, and a pleasant and a profitable time was spent together. Bro. Enniss sailed for the mainland on Thursday last, and he takes with him the good wishes of the Launceston people.—A. W. Heron, Oct. 31.

KELLEVIE—On Sunday morning, Oct. 19, our hearts were cheered by seeing Bro. Sydney Smith in our midst again, who for some time has not been able to meet with us through serious illness. Although he is still very weak and low, he spoke to us both morning and afternoon. In the afternoon he had three confessions, two of whom were baptised on Sunday, Oct. 24, and received into fellowship the same morning. Bro. Smith has gone back to the Highbury Hospital, Hobart, and it is the earnest prayer of the brethren that he might be restored to good health and strength and be long spared to labor for the God whom he loves.

Queensland.

CHARTERS TOWERS—Since last report six members have removed to Brisbane. The cause here looks bright for the future. Bro. O'Brien preached a powerful sermon last night, one young man accepting Christ. Bro. and Sister Lindgren have been received into fellowship after many years' absence.—R. Coward, Oct. 27.

MA MA CREEK—Pleased to say we are moving along in harmony. Meetings are carried on by local brethren, J. Larsen, Bode and Turner. The Bible School anniversary proved a great success. After a full day's pleasure we assembled in a large hall to hold the first night, one young man sided over by Bro. Turner. After a large number of songs, dialogues and recitations had been well rendered a very enjoyable day was brought to a close. On the following Sunday morning all the children were presented with prizes, rewarded according to number of Sundays attended, and Sister Neumann presented Winnie Gable with a special prize for attending the most times in the year. Bro. Erick Rosenburg is back with us again. He is a good worker in the Bible School. He gave us a good address on Lord's day morning, and Bro. James Larsen addressed the meeting at night. Sister Larsen, son, was with us to-day again, although very feeble. Bro. Erick Rosenburg addressed the church this morning and night.—T.A.C., Oct. 26.

BRISBANE—Last Lord's day Bro. Kellor, from America, visited us, and we were very pleased to have his fellowship. Our brother exhorted the church, and we are greatly encouraged by his cheering counsel. Visitors to Brisbane are always welcome, and we desire them to make their presence known. A. E. Forbes also exhorted. In the evening W. H. Nightingale preached the gospel, taking as his subject "The Creed that Needs no Revision." Interest in the good The W.P.S. has secured a suitable piece of ground, and intend laying down a tennis court. The work at Annerley (Ipswich-rd.) is taking deep root. Bro. Nightingale some months ago conducted a mission there, and faithfully preached the word; ever since visitors have taken great interest, thus proving the "old gospel" is still attractive when faithfully proclaimed. A committee has been appointed to secure land for building a chapel. Pleased also to report that each Lord's day adds new scholars to the Hawthorn Bible School.—H.C.S., Oct. 27.

New Zealand.

UMUKURI—The brethren here continue to hold the fort with joy, in the knowledge that their hard work, the rains have been weakened by the removal of our beloved and much missed Bro. and Sister Inglis to Richmond. A week's mission has been held at Pangatara. All meetings well attended, good interest shown; several inquiries through the question box, but no members gained. Our new secretary's address is F. J. Marshall, Umukuri, Riwaka.

DUNEDIN—Through death on the 24th inst, we lost one of the members of the Tabernacle, Mrs. Alexandra (John) Scott, age 72. On Thursday evening a social was tendered to W. Alexander and wife, when Bro. Alexander was presented with a silver tray as a wedding gift from members of the church. P. D. McCallum leaves to-day for Hobart, and during his absence of about three weeks his place will be filled by L. M. Doreen. Before leaving Gore, Bro. Doreen conducted a short mission, when there were nine decisions.—L.C.S., Oct. 27.

LOWER HUTT—The annual church business meeting was held on Oct. 22. There was a good attendance of members. The reports showed that all branches of the work are in a good, healthy condition. The financial report is a particularly good one, and very encouraging. The church is to be congratulated on having wiped out its liability to the Church Extension Board this year. Our church is increasing, and our membership is gradually increasing, and at present stands at 30. Death has again removed one from our number. Our Sister Mrs. Clout passed away on Oct. 12, after a lingering illness. Splendid interest continues in our Bible School. Bro. Hardham, as supt., has gained the confidence and support of the school, and good work is being done.—D.C.

NELSON—Ministry services on Oct. 19. P. Bolton gave an appreciated address at the morning meeting. Special services were held in the School of Music in the afternoon and evening, the attendance on both occasions being very large. In the afternoon the Congregational preacher, T. G. In the evening S. J. Mathieson gave an excellent sermon. The anniversary services were continued at the School of Music on the evening of the 23rd, was rendered by the choir, under the leadership of S. P. Lang. The building was packed by a highly appreciative audience. The cantata, which was

briefly described by Bro. Mathieson, was excellently rendered. The soloists were: Mr. Kellor, soprano; Mrs. Lang, contralto; Mr. Broeze, tenor; and Mr. Jackson, bass. Miss Rhoda Pitts lips made a very capable pianist.—A.W.P.

West Australia.

FREMANTLE—Another day of good meetings. One confession at the close of each service—a woman. Bro. Warren preached a fine sermon on "What think ye of Christ?" We believe there is going to be a wonderful ingathering of souls. Many seem very much impressed. Our quarterly church business meeting was held on Wednesday, October 22. All departments of work in a good condition. \$666/- was raised at the meeting to renovate the long-suffering organ. We hope that its complaint will be cured, so that the material portion of our services will be improved.—H. E. Cole, Oct. 26.

NORTHAM—Things are looking up since Bro. Eaton has been laboring with us. There has been an increase in attendance at both morning and evening services, and a greater interest. The week-night prayer meeting, which has hitherto been desired. Contributions are rising.—William Martin.

PERTH—At our gospel services Bro. Blakemore has been delivering special addresses upon "Immortality." He spoke on Oct. 19 upon the subject, "The Continuity of Personality." W. Wilson, of Melbourne, has been among our visitors, and at the morning meeting on Oct. 19 gave a good address. J. Silvester, who has been away in America for some years, was present at the breaking of bread service last Lord's day. He spoke to an attentive audience upon the social problems of the age, particularly those in America, and pointed out how necessary it was that Christians should take a greater interest in these great questions. In the afternoon he addressed the Herean Bible Class, telling of his work among the children in the United States. At night Bro. Blakemore spoke upon the subject, "The Restoration Body." The Bible School picnic was held in fine and beautiful weather at Crawley Park on Eight Hours' Day, Oct. 27.—W.A.

South Australia.

BUTLER—To-day the meetings were good and well attended. At the gospel service the young woman who confessed her Lord the previous week was immersed. In connection with this congregation the sisters have decided to form a prayer meeting and visiting committee, with Mrs. J. C. Humphries as convener.—R.R., Oct. 25.

TUMBY BAY—Last Lord's day the writer was at Pillana, and had the privilege of starting a cause there. The meeting was held in Sister Black's house, and seven members assembled. The pioneers of the Church of Christ in Pillana. The names are: Mrs. Black, Miss Black, Messrs. B. and W. Black, Mr. and Mrs. Black, Messrs. Loube. We cannot speak too highly of the work done by the Black family, who by consistent Christian lives and by steadfast loyalty to New Testament principles, have formed the nucleus of the church, which we trust, with God's blessing, will in the future be a strong cause.—R.H., Oct. 27.

UNLEY—This afternoon Mr. R. F. Butler, the headmaster of the Unley Public School, gave a very interesting and useful talk to the Men's Class on "The Organisation of Sunday Schools." This evening a young lady made the good confession at the close of a fine address by Bro. Walker.—P.S.M., Nov. 2.

NORTH ADELAIDE—The Sunday School picnic was held last Saturday under ideal conditions at Kensington Gardens. Tram services being convenient, many visitors embraced the opportunity and visited us. This morning we were again visited by Bro. Herbert Moore with us, who, after his severe illness, Miss Mann was also with us as a visitor, who after spending a few weeks with us in relation to a Goulburn attends leaving for India on a missionary early in the new year. During the past month six have been received by letter of transfer from Unley.—Bro. Spry, sent. Bro. Spry, sent. and four Misses Parkinson.—A.D.

KADINA.—We were pleased to see a large increase in numbers around the Lord's table this morning when Bro. Verego gave a splendid exhortation. Our Bible School is at present engaged getting ready for Christmas Day. Bro. Verego is the leader. At the annual C.E. Convention just held we are pleased to say that Bro. Verego was elected vice-president. To-night the church was again full, when Bro. Verego preached a fine sermon from 1 John 4: 8, 16. It is quite a treat to see the young men still coming to the gospel meeting. Sister Miss Rein sang a solo, and we now have a good choir. We have restarted our Junior C.E. Society. Improvement all around.—Jas. H. Thomas, Nov. 2.

NORTH CROYDON.—On Wednesday the members and friends met to say Good-bye to Bro. and Sister W. Richardson, who are leaving for Tasmania. Songs and recitations were given, and refreshments were handed round. Sunday, November 3, J. Tasker presided in the morning, and H. J. Horsell exhorted. Bible School attendance good; 164 scholars present; 2 new scholars. At the gospel service H. J. Horsell preached an excellent address on "Unnaturalness." Miss Perry, Semaphore, sang a gospel solo.—J. S. H. Ferris.

NORWOOD.—In the presence of about three hundred people, Mrs. G. D. Wright laid the foundation stone of our new Sunday School building well and truly laid. Stirring addresses were given by the Mayor of Norwood, Mr. H. J. Holden, I. A. Paterson, President of the Conference; G. D. Wright, supt. of S.S.; and P. A. Dickson. The scholars sang several selections, and Bro. Jas. E. Thomas and Bro. J. G. Johnson offered up prayer. About £50 was placed on the foundation stone. The sisters of the church kindly provided afternoon tea. To-day we celebrated our 25th anniversary. G. T. Wallen gave a splendid address this morning, and P. A. Dickson presided. Bro. Dickson mentioned that it was just 25 years this week since Bro. Weston and his wife were laid from Auburn. One elderly lady who was baptised during the week was received into fellowship. To-night we had a fine gathering, when Bro. Dickson preached the anniversary sermon, his subject being "An Advancing Church." The choir under Bro. Hubert Sands rendered two anthems in fine style.—S.P.W., Nov. 2.

MOONTA.—Oct. 26, good attendance at meetings all day. In the morning Bro. Cuttriss presided and exhorted. We had with us Sister D. Jackson of the Norwood church, who is spending a holiday up here. At the Bible School we started a kindergarten class. At the gospel service we had a large number present to hear some truths in the absence of Bro. Cuttriss, who had gone away for a few days' rest. W. Jackson, of the Norwood church, helped us at the morning service. Bro. Will presided, and Bro. Jackson exhorted. We had with us Sister M. Vowles of the Solomon-Town church, who is staying for a few weeks. Bible School, two new scholars, and Bro. Jackson led the Bible Class at the usual service. Bro. Jackson took for his subject, "Can Morality Save a Man?" One young lad made the good confession.—B. Marsh.

PORT PHIRIA.—We are sorry to report the loss our church has sustained at the departure of Bro. Taylor. He was one of the leading lights in connection with the union of the two churches here, and the solid work accomplished to sustain that union by our help, was chiefly valued. Owing to the severe illness of Sister Taylor, which necessitated her removal from Piria, our brother was forced to relinquish the work here. Church and families are all doing well both here and at Piria South. On Oct. 23 the Men's Fellowship Movement, under which many members of the Young Men's Bible Class have banded themselves together, held a very successful social evening. There was a splendid attendance. Musical items by Misses B. Harrison and H. Marpan, a mandolin duet by Messrs. Harrison and Todd, and a beautiful recitation by J. Johnson, made up the special items, and after prayer, Bro. Morrow, as president, extended a cordial invitation to all men to attend the meetings. These meetings are of a very novel as well as interesting character. Ex-

cellent services last Lord's day. Bro. Morrow presided in the morning. Mr. Baird, Baptist minister from Geelong, gave an inspiring exhortation from John 17: 17.—E.A.M.

New South Wales

PETERSHAM.—We had a good meeting in the morning, and a number of visitors, one being Bro. Browne from W.A. E. Coleman gave a very helpful address. We had a fair attendance at the gospel meeting. Bro. Coleman took for his text, "Repentance unto Life." One woman came forward. The C.E. meetings have improved of late, a number of new members, who intend to do some good canvassing on the No-License question. Lord's day school have now settled down again to solid work after the anniversary and picnic.—T. I.

MOSMAN.—Splendid meetings all day. Bro. Coleman gave a fine address in the morning on "What Matter of Child Shall this Be?" Amongst several visitors who had fellowship with us were: Bro. Noel Smith, from Londonderry, Ireland, and Bro. Rodgers, from Unley, S.A. The Children's Day Exercise was rendered very effectively this afternoon by the scholars, and reflected great credit on the song leader, S. Rich. The hall was prettily decorated with ferns, wild flowers, and pot plants. The offering derived from the scholars' boxes, and the collection, amounts so far to £5 14/5, an advance on last year. To-night at the gospel service special singing was rendered by the scholars, and Bro. Coleman gave a powerful address on "The King's Jewels." We are very sorry to lose the fellowship of Sisters Mrs. E. Gale, and Miss Ruth Gale, who for health reasons have removed to the North Shore Line.—S.G., Nov. 2.

BROKEN HILL (Wolfram-st.)—During the past week quite a number of our members have entered the state of matrimony. Bro. S. Neale and Sister D. Edwards, Bro. W. Collins and Sister Irene Rose; Bro. Cooper and Sister Lyla Hughes; and Bro. H. Garner and Sister Alice Reid. To all, we wish the highest Christian joy. Emigration of our members to South Broken Hill appears to be set in, and as we have at least seven married couples, and several married sisters, residing there, we feel that something must be done to arrange a morning meeting, but the difficulty is getting a room to meet in. Miss Winnie Edwards was baptised at the close of our Thursday evening service. Notwithstanding a great thunderstorm, we had a nice congregation last Lord's day evening. This morning Bro. Jones gave a helpful exhortation, whilst the writer was speaking at Railway-town.—E. J. Tuck, Nov. 2.

HOENSBY (Albert-st.)—Elder Crosswaite presided. Bro. Chappell exhorted on Matt. 5: 6. Bro. and Sister Neary and Sisters McDonald were received into the church. Lord's day school, attendance small. Many scholars forgot their Lord and listened to the Lord's day being desecrated by the playing of dance and other music in the public park. It is time the churches took this matter up to prevent the Lord's day becoming a general recreation ground. Notwithstanding a great thunderstorm, we had a nice congregation last Lord's day evening. This morning Bro. Jones gave a helpful exhortation, whilst the writer was speaking at Railway-town.—E. J. Tuck, Nov. 2.

INMORE.—We have organised a "Loyal Daughters' Society." This gives promise of being a useful auxiliary to our Bible School. The Y.P.S.C.E. Society has had a busy time this week assisting the A.W. Alliance in their address, and handing and folding circulars in connection with the No-License campaign. Good meetings to-day (Nov. 2). The Children's Day E.M. Exercise occupied the attention of the school. The boxes so far have realised £19/9/3. There are some 1000 people attending. Splendid meeting at night, many more to come in. Splendid meeting and evening. Our evangelist spoke both morning and evening. He evangelised well. "Almost or Together—Which?" Topic at night. "Almost or Together—Which?" Topic at children from the Bible School made the good confession.

PADDINGTON.—Being the first Sunday in the month, we had our evangelist, Bro. Fred Collins, with us all day. In the morning he gave an address on "Fear a Little Flock," while at the address on "Fear a Little Flock," while at the evening service his subject was "How God Speaks to Men." A young lady made the public

confession of her faith in Christ. Our church is on the upgrade. There were quite a number of visitors at to-night's gospel service, whom we have not previously seen in the building. This morning we were pleased to see Bro. Hibbard and Patterson, agents, who have been away some time owing to ill health, at a Sister Hatched, from Sulistaco, W.A.; Bro. and Sister Iry, from Hillgrove; Sister Sully, from Pictou; and Sister White, from Orange. The Sunday School, under the able supervision of S. Goddard, has had additions of between 50 and 60 new scholars during the past three or four months, and the officers of the church decided that they would at once start building a new class room at the rear of the present building, 20 x 14, to accommodate the infant scholars. This will be a substantial brick structure, and will be useful for some of the smaller meetings. We expect to have it finished by the new year.—W.R.R.

HAMILTON.—On Oct. 18 Bro. Jinks spoke on "Church Progress," and at the close the church resolved to advertise regularly. On Oct. 25 our brother preached on "The Gospel," and it was decided to begin open air services before the usual service. A report of this address appeared in the daily press, and an attack has been made by rationalists. We are hopeful of creating a stir.

MEREWETHER.—Joseph Fraser presided this morning, and made the multitude of blessings received since the table of the Lord was spread in Merewether 27 years ago. Bro. Baxter exhorted, the church being greatly edified. Bro. Fretwell preached. Visitors with us, Sisters Mrs. Waters, from Narrabri.—Jas. Fraser, Oct. 25.

NEWELL.—Bro. Lewis gave the word of exhortation on Lord's day morning. Good meeting at Spencer Gully in the afternoon. Another branch school opened, enrolment of twelve; good interest. Evening service an in-memoriam to our late Bro. J. E. Waters. It was very impressively conducted by our evangelist. The choir rendered appropriate hymns and anthems brightly, Oct. 25.

BALMAIN.—Bro. Logan extended the right hand of fellowship to Bro. Rogers, who has just moved to Auburn. He is the first convert Balmain has had. If we only had gospel services here on Sunday night I am sure we would have many more. If there are any isolated Christians in the area, please write to the secretary, Mr. Neary, "Gladstone," Gladstone-st., Balmain, or call on the sister, Michau, 271 Darling-st., Balmain.—E.A.M., Oct. 22.

Victoria.

SOUTH RICHMOND.—The work is progressing smoothly. Attendance at Sunday meetings are fair. On Sunday we had with us Sister Gregson, from Wedderburn. We regret to learn that Sister Mrs. Mackay is still in hospital, but trust that she will soon be restored to health again. Bro. Jones is leaving for a few days' mission at Polknum. In his absence Bro. Green, from Ascot Vale, will be with us one Sunday, and Bro. Rothery the other.—J. L. Gordon.

DANDENONG.—Three farewell addresses were given by Bro. Larsen on Sunday. In the morning to the church, in the afternoon to a fall gathering in the Town Hall, when a collection for the Hospital Sunday Fund was taken up. There was a full meeting in the Chapel in the evening. On Monday evening in the Town Hall a social gathering was held, the temperance friends having joined with the church in wishing Mr. and Mrs. Larsen adieu. There was a large and enthusiastic gathering, when a programme of excellent singing and recitation was rendered. W. H. Allen, of Swanston-st., and S. G. Griffith, of Lygon-st., gave addresses of great power. Bro. R. Lyall, on behalf of the church and temperance friends, presented a pair of silverware. Bro. Larsen, who suitably and feelingly replied. W. H. Strongman, who is to be preacher for the church for a time, briefly addressed the meeting. Refreshments were partaken of at the close of the meeting.—J. Proctor, Oct. 27.

Continued on page 754.

Obituary.

BUCKNELL—It is with deep regret that we have to record the death of our Sister Jane Bucknell, who passed away suddenly at her residence, O'Connor-st., August 30, at the age of 84. Our sister was a sterling Christian woman, truly loved by those who knew her. She had kind words and helping hands for everybody, and often went out of her way to assist those who could not repay her again. The bereaved husband and children have received many beautiful tributes, letters and cards from friends and even strangers, which testify to the love with which our sister was regarded. The home, church and district are all poorer through the removal of our sister. She finished her course, fell asleep in Christ, and will receive her reward at the resurrection of the just. May our Father sustain her sorrowing husband and children, and lead them to that city where our loved ones await us and partings are unknown.—W. J. Way, Brunswick, Vic.

BROWNELL—On Oct. 20 Margaret Brown-Lill, beloved wife of Bro. W. Brownbill, peacefully passed away from this life. Sister Brownbill was one of the oldest and most honored members of the church in Geelong, being baptised by W. W. Davey when twenty years of age. Twenty-six years ago she was married to Mr. W. Brownbill by the late Chas. Thurgood, and together they have taken a lively interest in all the affairs of the church. Bro. Brownbill acted in the capacity of a deacon and Sister Brownbill as a deaconess. Four children were born to them, all of whom are consistent members of the church. Ernie, the eldest son, has been an organist for several years and has been most faithful to his position. Willie and Leslie are active in various departments, and Dulcie, the only daughter and youngest child, is pianist of the Sunbeam Club and a teacher of a kindergarten class. Sister Brownbill was a sweet mother, and her beautiful influence powerfully directed the raising of her children toward the higher things of life. She was a true and kind worker, and did much in the community to relieve suffering. For months past she suffered a great deal, but through it all was never heard to murmur. She believed with Paul that "the sufferings of this present world are not worthy to be compared with the future glory." The house, community, and church will sorely miss her, but her sufferings are past and rest, sweet rest, is hers. W. H. Allen came from Melbourne to conduct the burial service, the writer being unfortunately out of the State. A short service was held in the house, and another at the grave, where before a great gathering of sorrowing friends Bro. Allen committed all to God in prayer. Our prayers and sympathies are with the bereaved husband and children, brothers and sisters. We commend all to the loving care of the God of all comfort and consolation, praying they might more and more appreciate the fact that this parting so sad in its "Good-bye," simply "Good-night," that the remission time is coming when they shall obtain joy and gladness and all sorrow and sighing shall flee away. Farewell, beloved one, until we meet and greet thee on the morn that shall tearless be.—Gilford Gordon, Geelong, Vic.

Victorian Diamond Jubilee Home Missionary Rally.

Thos. Hagger, Organising Secretary.

The Women's Conference Executive of the churches in Victoria rallied to the help of our State missionary fund by arranging for and carrying out a special diamond jubilee rally. This meeting was held in the Freemasons' Hall, Collins-st., Melbourne, on Tuesday, Oct. 28.

A bright song service was led by Bro. W. H. Clay, with Sister M. J. Dickens at the piano. This was concluded with a beautifully rendered quartette by the Northcote church quartette party.

Bro. M. McLellan occupied the chair, and the late Sister Mrs. Chown (President of the Women's Conference), S. G. Griffith and the writer were the speakers. In his brief address Bro. Mc-

Lellan spoke of the splendid results of the work this year, and how that the expenditure of every £4/10/- of our Home Mission fund yielded one addition to the churches. Mrs. Chown made a fine appeal for sending out the gospel throughout the State, and S. G. Griffith, speaking in the subject, "Obtaining the Home Missionary Vision," dwelt upon three words—Information, Conviction and Confidence.

The musical part of the programme was contributed by the choirs of the churches at North Fitzroy (Bro. Hickling, conductor), Footscray (Bro. Gray, conductor), and Swanston-st. (Bro. Tippet, conductor).

The ushers were young men of the Century Bible Class of the Lygon-st. church, under Bro. F. Prittie, and they did their duty well.

An offering amounting to £41/8/2 in cash and £13/9/5 in premises was taken up in the hall. This, together with amounts received prior to and since the meeting brings the total of the diamond jubilee gift to Home Missions to £107/15/7. It is expected that a few more amounts will yet come in. One good brother sent a cheque for £11/1/6, to cover one day's expenses of the Home Mission work.

The best thanks of the Committee are due to the Women's Conference Executive, and to all the helpers for their efforts in this matter.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches towards Preachers: Rockwood, to Sept. 18, £7/10/-.

From Churches, per Collectors: Enmore, £7 14/3; Sydney, £13/12/-; Taree, £1/12/-; Peter-sham, £3/10/-; Bolmore, £3/4/2; Paddington, £3 10/6; Hornsby, £3/3/5; Junee, £1/4/-; Marrat, 10/10; Merewether, 9/-.

Individual Contributions: Sister Mrs. Nixon, Gunbar, 10/-; Winter Family, Ingewood Forest, £3; Hornsby Family, £10; J. and Sister Hindle, Enmore, £20; R. T. Wilson, Yerranderie, 3/6; A. Gann, Hurstville, £1.

Other Receipts: Sisters Conference, £1/10/-; Hornsby Mission Thankoffering, £5/2/-; Balmain Freewill Offering, £1; Sundry, £2/2/3. To Oct. 20, £108/9/-.

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T. B. FISCHER FUND.

Additional amounts received:—

South Australia: Church, Norwood, £11/12/-; Church, Walkerville, £1; Norwood Sisters' Prayer Meeting, 5/6.

New South Wales: Church, Auburn, £1/12/-; Church, Hornsby, £2.

Queensland: Church, Gympie, 10/-.

Victoria: School, Shepparton, £3/10/-; Church, North Fitzroy, additional, £1/2/-; Church, Colac, additional, £1/6/-; Church, Cheltenham, additional, £1.

Others: Miss Thompson, Harla, India, £1; Miss Tilley, Baramat, India, £1; W. J. Milne, Milne's Bridge, 10/-.

Note.—The committee very heartily thank the brotherhood and friends for the splendid and generous response to their appeal for this fund. The amount in hand is being invested, and payments will be made to Sister Fischer as required. On behalf of the committee,—W. C. Craigie, R. Lyall, Joint Treasurers.

VICTORIAN MISSION FUND.

Churches, towards support of Preachers: Stanwell, £6/10/6; South Melbourne, £9/15/-; Dunmunkle, £8/0/6; Gordon, 5/-; Polkemmet, £10; Kyneton, £3/14/-; Carnegie, £7/11/8; Taradale, £4/7/2; Warrnambool, £4/7/6.

Churches per Collectors: Northcote, per Sister Lowe, £11/2/-; Warracknabool, per Sister Reynolds, £1/10/-; Cheltenham, per Sister Snymer, £2/15/8; North Melbourne, per Sister Dale, £2/15/8; Lygon-st., Collectors, per Sister W. C. Craigie, £15/17/10; North Fitzroy, Collectors, per Sister Forbes, £10/10/8; Brunswick, per I. P. Amiet, £2/17/-.

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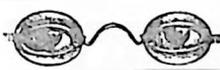
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From the Field—Continued.

ASCOT VALE—Since last report three have been received into the fellowship of the church, two by letter and one by faith and obedience. One confession on Lord's day, Oct. 19. During the absence of H. E. Knott at Colac, the services have been conducted by Thos. McCallum and W. A. Kemp. The former gave a fine address last Thursday evening on mission fields he had visited in this State. The latter gave a delightful address last Lord's day evening on the "Flight of Ages."—J.V.P., Oct. 30.

ST. KILDA—On October 10 we celebrated our Bible School anniversary. Bro. Ludbrook had charge of the services. In the afternoon he gave the children a talk on his famous "Puffing Billy." His address at the evening service was suited both to young and old. The demonstration was held on the 22nd. A programme of musical and other items was given. Yesterday the school celebration was continued. Evening service was held at Rothery, from the College, exhorted. The afternoon service was in the hands of Bro. Perkin, past supt., who addressed the scholars. The gospel was preached by Bro. Reid.—E.P., Oct. 27.

HAMPTON—Bro. Penny very kindly preached for us last month, and for a few weeks Bro. J. Pittman will be with us. He preached on Sunday to a nice gathering on "The Obediency of Faith." Good hearty singing and deep attention to an impressive message characterized the service.—D.E.P., Nov. 3.

MILDURA—Bro. Mansell and family, of Mildura, have suffered a sad bereavement in the death, after a brief illness, of their daughter, Ada Lousa (Mrs. Witham), who died in Fiji, on Oct. 23. Our sister was for some years a very competent teacher in the Education Department of the State, and beloved by a large circle of friends. About six months ago she married Mr. Victor Witham, clerk of the peace at Nadarouloulu. A cable message brought the sad news that she had passed away in the full bloom of womanhood. Much sympathy is felt for her sorrowing family.—H. Gray.

HAWTHORN—On Thursday last the Bible School gave a farewell social to Miss Cust, on the eve of her marriage. She was presented with a beautiful vase. The social was led by a faithful teacher. On the same evening Mrs. Hillbrick, who for several years has been organist of the church, was presented with a purse of sovereigns. The choir was present, and a large number of the church members. Refreshments were served, and an enjoyable evening was spent. Good meetings yesterday. W. Ennis met with us, also Bro. and Sister Gasky, of North Richmond, and Sister Miss McCallum, of Lygon-st. A number of strangers were present at night.—A. C. Rankine, Nov. 3.

MELBOURNE (Swanston-st.)—We continue to have good meetings. On Sunday we had several visitors present, one sister being from South Africa. In the absence of Bro. Allen, who was visiting Ascot Vale, in the morning, Bro. Alex. Wilson addressed the church very acceptably. Bro. Wilson is one of our coming young men. In the evening we had a splendid meeting. At the close of Bro. Allen's address there were two confessions. Last Wednesday night the annual business meeting of the church was held. The reports from the various organisations were read by the various secretaries, and were very interesting, all showing that good work had been done during the year. The treasurer's report showed that over £500 had been collected for all purposes, a large sum of this money being for outside work, Home and Foreign Missions, etc. There are at present 302 members on the roll, 34 have been new additions, 22 have been transferred to sister churches, and two have been lost by death. The church has made splendid progress since Bro. Allen has been with us, and we are looking forward for another year of solid and successful work.

MARYBOROUGH—Bro. Larsen commenced his labours here to-day. In the afternoon the Sunday School teachers entertained Bro. and Sister Larsen and family at tea. The lady teachers provided the tea, and a very pleasant function passed off successfully. There was a large meet-

ing at night, when our preacher took charge and preached on the subject, "Christ the Oracle of God."—S.H.P., Nov. 2.

CARLTON (Lygon-st.)—There was a fine gathering of the members at the commemorative feast, and a goodly number of visitors present, which included Bro. Hilder, from Enmore, N.S.W.; Bro. Cook, Cayeside, Tas.; and Bro. Collins, from Bendigo. Two received into fellowship. We had the pleasure of hearing a fine address by C. J. Gordon on "The Bible." In the afternoon the Bible School had a final rehearsal of the songs for the 48th anniversary, which will be held on Sunday and Monday next, the 6th and 10th. Good meeting at night, when S. G. Griffith spoke boldly upon "The Faith We Contend For," and at the close of a splendid discourse there were two confessions. On Monday evening the Girls' Hockey Club closed the season with a very enjoyable social, the refreshments being gratuitously supplied by A. L. Criddon.—J.M.C.

CARNEGIE—Last Lord's day was celebrated as the Children's Day, and in the afternoon a service of song was rendered by the Sunday School, assisted by the choir, whilst at the evening service Bro. Wilson delivered two addresses, one suitable to the younger members, and the other applicable to adults. There was a good attendance at both services, including many visitors. Last Wednesday the kindergarten school was entertained during the afternoon, and in the evening the adult members held a social gathering. Bro. Bryant, formerly of Cheltenham, was received in last Sunday morning as one of our members.—J.L.W., Oct. 30.

BERWICK—Good meetings yesterday. At the close of Bro. Bennett's address in the evening, another one from the Bible School made the good confession.—E.E.H., Nov. 3.

NEWMARKET—Oct. 12 marked the commencement of the second year of the ministry of the present preacher of the church. Special services were held. The church and Bible School again did splendidly for the Hospital Sunday fund, 49 being raised. Two baptisms last night; decisions previously reported. The Laymen's Missionary Movement visited Newmarket yesterday. The conference was held in our chapel. Bro. J. M. Martin (Armadale Baptist) spoke at night to a fine gathering. Bro. A. McNabb, who for about 12 months suffered most distressingly, passed away last Wednesday morning to be with Christ. We sorrow, but not as those without hope.—J.M., Nov. 3.

SWAN HILL—Owing to an outbreak of diphtheria in the town, both the State and Sunday Schools have been closed during the past two or three weeks. Apparently it has had an effect upon the attendance at the church and gospel meetings as well. We hope to resume Sunday School next Sunday. We are making a special temperance effort next Lord's day, when the members of the I.O.R. will attend, as last year, in recalia, at the evening meeting. S. Mudge has accepted an engagement with the church here, to take up work in December.—W.G., Nov. 3.

COLAC—The past week has been more encouraging, through the missioner, Bro. Knott, having on Friday last eight confessions. Our attendance at worship this morning, when Bro. Clay gave a fine exhortation on "Run with patience the race set before you." Bro. Lewis, senr., of South Yarra, presided at the Lord's table. The gospel service was held in Victoria Hall. Bro. Chandler held a conference on "Getting an Observation." Bro. and Sister Clay rendered two duets. Their singing has been greatly appreciated. Our mission closed with the eight confessions and five baptisms to date.—E. Sheldrick.

MALVERN—Sunday was a happy day for the church here, it being the anniversary of the school. K. T. Pittman, in addressing the church in the morning, emphasised the value of child training, addressing the children on "Bows and Arrows." In the evening he spoke at the inquest, and two scholars came forward at the inquest. The singing by the school was a pleasing feature of the services. The anniversary will be continued on Wednesday evening, when the prizes will be dis-

tributed. The supt., Bro. Richards, and the teachers have worked hard to make the anniversary a success.—C.K.M., Nov. 3.

BURNLEY—Work here doing splendidly in all departments. Thirty-five sat down to the Last Supper yesterday, when Bro. Arnold exhorted. A record attendance at the Bible School, which recorded 25 being present. In the evening J. Clark spoke for the first time for some time to our church. An interested audience. Bro. Reg. Arnold has offered his services to the cause of the Lord during vacation, which offer is much appreciated, and was accepted unanimously, and we hope to await great things in the near future. We intend supporting open-air work next week.—J.W.N., Nov. 3.

FAIRFIELD PARK—On Lord's day, Nov. 3, our meetings were encouraging; 54 broke bread. Sister Organ, from Lygon-st.; Bro. Brooker, Abbotsford; Bro. Clarke, Red Hill, worshipped with us. Bro. Clarke gave a fine practical exhortation. The gospel meeting was a good one. Bro. Hildart was listened to with interest. The church is helpful to all. The brethren are looking forward to happy times. Our mid-week meetings are much improved and enjoyed. Brethren and sisters, come and help us.—P.P.

SOUTH YARRA—On Lord's day, Oct. 19, J. Whelan exhorted very acceptably. G. Coward presiding. We regret to have to record the death of our Bro. Maynard, who passed peacefully away at his home, 32 Margaret-st., South Yarra, on Oct. 20, at the age of 67. On Oct. 21, we held a church reunion social, C. Young presiding. There was a good attendance. A. R. Main and W. H. Allen were with us, and addressed the gathering. The College male quartette was also present, and their items delighted all present. All the local vocal and instrumental brethren who rendered, and a very enjoyable and profitable evening was concluded with refreshments being handed round by the young people, and prepared by the sisters. A brief review of the result of C. Young's labors during the eight months with us was given. There were 23 confessions; 18 were immersed; 6 were received by letter, and 4 baptized believers were added to the church, making a total of 35 additions. On Oct. 27, we were glad to have our aged Bro. F. Esley with us. In spite of his advanced years (66) he is still vigorous, and full of enthusiasm in the cause of the Master. R. T. Pittman presided. Last Lord's day we had amongst our usual run of visitors a young sister, Miss Hosking, from Hill-st., S.A. C. Young addressed the church, and in the evening preached to a good gathering. Bro. Young intends paying a brief visit to his home in Queensland. Bro. Collier will fill his place during his absence. The Junior C.E. is well attended, as also is the Berean Class.—T.M., Nov. 3.

MORELAND—All meetings have been well attended, and we have had the pleasure of inviting to Bren, Timmins and Anderson, from Northcote, and Bro. Huntsman, from Middle Park, who gave us a splendid exhortation last Sunday. Sister Hunter, who was pleased to see back with us, was our guest, who has been in the South Wales, being over in Australia, and is now in South Wales, near the Queensland border. He returns in a few weeks. There have been received into fellowship, Missy, the past few weeks Misses Radcliffe and Miss and Mr. Bennett by faith and baptism, and on Sunday last by letter Bro. and Sister Parker, from Prahran. All church and Sunday School organisations are doing excellent work. The Y.P.S.C.F. is overflowing. The Literary Society held a seven minutes in the chair meeting, when two prizes were won. The C.E. Society, who gave an excellent programme.—C.R., Nov. 2.

BRUNSWICK—On Tuesday the Sunday Committee of the Christian Endeavor Society rendered a programme at the Endeavor meeting on Wednesday, at a special meeting of the church. I. G. Shain was appointed "part time" evangelist for six months. Bro. Wray, on loan to the Hill-st. church, is continuing a mission tour. The Lygon-st. church for a week, ending today. Bro. J. F. Gibbins preached his 100th sermon, and A. E. Knight exhorted this morning.

in the chapel the Pride of East Brunswick Tent, No. 314, and the East Brunswick Star, Junior Tent, No. 258, both Reclabite lodges, held part of their anniversary celebrations. At 3 C. H. Carter, Chief Ruler, No. 169, spoke, and at night J. Tully, Past District Chief Ruler, gave a homely talk. Collection taken up for Victorian Alliance. Our visitors included Bro. Beer. (Drummond) and James (Broken Hill).—W. T. Nov. 11

Here and There

W. Beiler closes his ministry with the church at Williamstown, Vic., on next Lord's day, and commences with the Fitzroy church on Nov. 16.

The monthly meeting of the Victorian Churches of Christ Union will be held in Swanston-st. lecture hall on Monday, Nov. 10, at 8 p.m. Delegates please note.

The churches want money to build their chapels. Why not help the Churches of Christ Extension Fund Limited (N.S.W.) in its laudable plan for building God's houses?

J. E. Allan, of Doncaster, Vic., commences a three weeks' mission at Warragul on Nov. 12. Arrangements are well in hand, and prospects for a successful mission are bright.

E. Bungey, Adelaide City Missionary, returned to a fine house at Mile End on Oct. 28 on city mission work, and a substantial collection was taken up for Christmas cheer.

Mrs. E. W. Pittman, wife of the Glenelg (S.A.) preacher, has undergone a serious operation in Miss Hill's private hospital, under the supervision of Dr. J. C. Vercoe. She is, we believe, progressing satisfactorily.

Three class rooms, one of them a large one for kindergarten work, have been added to the Henley Beach chapel. They were opened by Bro. Gore before a crowded and enthusiastic audience last Thursday night. A number of brethren were present from sister churches about Adelaide.

While engaged in a great mission at Streator, Illinois, Chas. Reign Scoville received a wire from Butler, Ind., announcing the sudden death of his father, W. H. Scoville. Although an elderly man, he had enjoyed excellent health up to the time of his decease. He was an earnest Christian.

Unwilling to leave the work at Railwaytown, Broken Hill, and equally unwilling to unduly tax the financial resources of the little church there by accepting the same, made to retain him, Bro. T. Jones has decided to engage in secular business, and while relieving the brethren of his support, he will continue to preach for them.

A final reminder is given of the annual demonstration of the College of the Bible, to be held in Lygon-st. chapel on Tuesday, November 11, at 8 p.m. All brethren are invited to come and show their interest in the College, and their appreciation of the work of Bro. Gordon, its indefatigable organising secretary, to whom we shall bid farewell on this occasion.

The next quarterly meeting of Melbourne and suburban church officers and speaking brethren will be held in the Swanston-st. lecture hall, on Monday, December 1, commencing at 8 p.m. The essayist appointed for that meeting is D. W. Hunsman, evangelist at Middle Park, whose subject will be "Christianity and the Social Movement." A large attendance is requested.

There are four kinds of people in every church, says a missionary secretary. The first, like a truck off the rails, are of no use at all unless they get put on the line. The second are like a truck which stands a sock still on the line, but will go if it is pushed. The third are like a good engine, going full speed ahead, but alone. The fourth are like an engine going at full speed, but pulling trucks along with it. To which class do you belong?

The churches of South Australia will be interested to know the result of E. W. Pittman's and Miss Ruler's demonstrations among the thirteen churches of Adelaide and suburbs. The amount subscribed by collection was £21/17/6. After deducting expense incurred, a total of £21/13/0 remained. This money was devoted to purchasing young lady tracts and demonstrators, including a golden oak typewriting table bearing the inscription, "Presented to the Royal Institution for the Blind by Churches of Christ, from proceeds of demonstrations by Mr. E. W. Pittman and Miss Ruler." The Board of Management, to which E. W. Pittman is acting as secretary, is grateful to the churches for their interest.

The Influence of a Tract—A young Frenchman who had been wounded at the siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The mountains of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known as the "Blind Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a sister of his, who tenderly placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.

Bulgaria is the Balkan State which gives the fullest religious liberty. The number of Protestant church members and adherents, without counting the churches in the newly liberated territory by which Bulgaria has been enlarged since the Balkan war, is between five and six thousand, and while this number is very small, their influence is felt throughout the country, and the thirty-five places where regular Protestant worship is conducted are visited regularly by as many more who are not allied with Protestantism. There is a beautiful Protestant church in Sofia, the capital of Bulgaria—a church of white stone with a circular spire. It is a church of self-supporting churches, while educational work is carried on mainly in four schools, one of which is for boys, and three for girls. These Protestant schools are said to be much appreciated by Bulgarian parents for the moral and religious training they give, which is entirely lacking in the national schools.

Africa and the Bible.—We are accustomed to talk of "dark Africa," but to forget the part which Africa has played in giving us our Bible. Apart from the fact that Africa was the birthplace of its most considerable contributor, namely, Moses, Africa is interesting as the home of King, A. R. King, M.A., pointed out versus. At a meeting of the British and Foreign Bible Society, Africa is the traditional birthplace of the oldest of the Old Testament version—the version of the LXX, or the Septuagint, which is undoubtedly in the hands of our Lord and his disciples, and the language of which formed the common speech of those with whom they had intercourse in synagogue or in market-square. Africa was also the real home of those old Latin versions which crystallised into the Latin Vulgate—the common Bible of all reading people in the Middle Ages—the source of a good half of our religious terminology, and the groundwork of our own and many other popular versions to-day. These great Bible students, Tertullian, Cyprian, and Augustine, who had their home in Africa, reached by their own force of interpretation the fact that it was a Latin Bible which they had most often in their hands.

If your cup is small, fill it to the brim. Let it be *Mulsum in parvo*. Make the most of your opportunities of honest work and pure pleasure. If you had twice as much time to spend as you now have, had twice as much to do as you now regret, or as you find to squander and, or idle reveries. The best thing was working hard, and let it be what the Lord will, we've got it for what the text calls "a heart of a resident," for such a heart is full of medicine for the day of sickness, and music for the day of

sadness, and strength for the day of trial, and riches for eternity. Remember that what you possess in the world will be found at the day of your death to belong to some one else; but what you are, will be yours forever.—Henry Van Dyke.

Correspondence.

OPEN MEMBERSHIP BAPTIST CHURCHES AND DISCIPLES OF CHRIST.

Dear Bro. Editor.—In the *Age* of November 3 appears a report of the laying of a foundation stone of a new building for the "Open Membership Baptist Church." By "open membership" we are given to understand that persons are admitted as full members of the church without having been baptised.

In view of the fact that strong desires have been recently expressed that the two bodies should unite (that is, Baptists and Disciples of Christ) I think it would be well for the Baptists to define more clearly their position. Are they prepared to give up believers' baptism? If so, might not just as well unite forces with the Congregational brotherhood or Methodist. Either our present position is right or wrong. If Scriptural and right, let us refuse to be drawn away from it. I believe many Baptists, doubtless the great majority, stand firm for believer's baptism and refuse to be lapsed by some of their teachers. Perhaps, however, it would be more satisfactory to us if the Baptists would close up their own ranks and adopt uniform teaching as to a Scriptural basis of membership in the church before seeking a union with the Disciples of Christ.—A. C. Rankine.

COMING EVENTS.

NOVEMBER 9 & 10.—The Lygon-st. Bible School will hold its 48th anniversary on Nov. 9 and 10. On Sunday afternoon W. H. Allen will give an address to the scholars and friends; special singing by the scholars. On Monday evening a fine programme of songs, action pieces, and dialogues will be rendered. All those who have been in association with the school in the past are heartily invited to be present. A warm invitation to all. No charge for admission; collection.

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

NOVEMBER 13 (Thursday).—In the Church of Christ, Albert-st., Windsor, a grand display will be given by the Young Ladies' Physical Culture Class. All welcome. Admission, free.

NOVEMBER 16 & 17.—Melb. Park Church of Christ Bible School anniversary. Sunday, Nov. 16, morning, at 11, Bro. Hunsman will officiate; afternoon at 4. A. R. Main will address teachers and scholars; evening at 7, Bro. Hunsman will conduct gospel service; special singing by the scholars under the leadership of Mr. G. O. Wedderburn, 10th, public demonstration. Songs, recitations, dialogues and action songs by the scholars. A hearty invitation to all.—W. H. Hill, Sec.

WANTED.

The Church of Christ, Albion, Queensland, want an evangelist to take charge of the Good Shepherd branch with a live church. All communications to H. W. Hermann, Sec., Railway Parade, Nundah, Qld.

IN MEMORIAM.

SANTWYK.—In fond and loving memory of my dear wife and our dear mother and grandmother, Mary Ann Santwyk, who passed away at her residence, North Sydney, Nov. 27, 1910.

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LAUNCESTON.—Furnished Villa, to let for three months, from December 1. Nearly new. Plans, 25/- per week. For further information refer to W. C. Craigie, Ltd., Collins-st., Melbourne.

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THE EVILS OF INTEMPERANCE

November 9 to 15.

Daily Readings.

A drunkard's portrait. Isaiah 28: 1-8.
The terrible craving. Prov. 23: 29-35.
A national disgrace. Amos 6: 1-8.
The enemy's work. Matt. 13: 24-28.
Consideration for the weak. Rom. 14: 16; 15: 3.
Resisting indulgence. 1 Cor. 9: 24-27.

Topic.—Evils of Intemperance. Isaiah 5: 11-22.

Do Intemperance advocates overstate the case?
Is the liquor traffic contributing in any way to
national strength and endurance?

What can we learn from the tactics of "the
Trade"?

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