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THE DEFEAT OF THE VICTORIAN REFERENDUM BILL.

The Scripture Referendum Bill has been defeated in the Victorian Parliament by seven votes. This is contrary to the expectations of the promoters of the Bill, who thought they had a good chance of getting it through. The game of politics, however, is full of surprises, and the ways of politicians are sometimes peculiar. It may be noticed that the Referendum Bill was not a party measure, the Government itself being divided on the question. Strange to say, however, a solid vote was cast against it by the Labor Party. This fact, viewed in conjunction with Archbishop Mannix's declaration that the Romish Church was in the market, and its support was for sale to the highest bidder, has about it an air of suspicion. There may have been no formal treaty of alliance, but the desire to secure the Catholic vote no doubt had its due effect. Legislators know something of the solidarity of the Catholic vote, but are by no means certain that the Protestant vote is to be relied upon. In the first case the church is supreme in politics; whereas in the second, political considerations are apt to overshadow religious and moral questions.

Some reasons.

We quite believe that a number of those who voted against the Referendum Bill were not altogether actuated by motives of self-interest, but believed honestly enough that the present Education Act had better remain as it is. It is only fair to say that a great number of people outside of Parliament hold the same view. Very sincere friends of the Bible have an uneasy feeling that, if the principles set forth in the Referendum Bill were adopted, it would not be long before a separate grant would be conceded to the Romish Church. It is in vain to urge that such a result would not be the logical outcome of the position. The fact remains that the Romish Church is able to tell a plausible tale, which imposes on minds not given to the exercise of the log-

ical faculty, and there are more of this class of people than is generally imagined. It was argued in the Legislative Assembly that the principles of the Referendum Bill might be accepted if the claims of the Romish Church were granted; but if these claims were not granted a serious injustice would be done to that church. This kind of argument appeals to some people, especially to those who know nothing of what Roman Catholicism really is.

Matter of conscience.

Another reason urged by the Referendum Bill should not be passed was that it was not right to submit matters of conscience to a method of settlement in which the religious convictions of a minority might be overridden by a majority. This, perhaps, is the favorite argument used by those who are sympathetic to Catholic claims. They are blind to the fact that the question of conscience is not involved, and are quite unaware that, even if it were, the question is not thereby settled. In the first place, every provision was made by the Scripture Campaign Council to ensure that respect should be paid to conscientious objections. Apart from this, however, the question of conscience as an all-sufficient argument requires consideration. Most people make the mistake of assuming that conscience is that faculty of the mind that leads them to do right. This is a mistake, for it may just as easily lead them to do wrong. Conscience is not an educator, but a monitor. It tells us to do those things that we have been taught are right, and not to do those things we have been taught are wrong; and inasmuch as so many people are wrongly educated, it is evident that the plea of conscience cannot always be accepted. A conscience cannot always be allowed to stand taken conscience cannot be allowed to stand in the way of the public good. In India there is a caste of thieves, who dedicate their children to thievery from the time of their birth; and as a result, when the children have been fully trained, their consciences on the question of thieving do not

trouble them. The more successful they are in their business the more do their consciences approve. It would be absurd, however, for the Government of India to pay any respect to these wrongly educated consciences.

Perverted consciences.

The Roman Catholic conscience has been educated to believe in quite a number of things that do not make for the public welfare. It believes in the supremacy of a foreign pontiff over all forms of secular or religious governments. It believes that it is justified in inflicting physical punishment on all heretics, and abolishing all religions that do not acknowledge its supreme power and authority. It affords one of the worst examples of perverted conscience that history furnishes. Its very constitution forbids it paying any respect to the religious convictions of others, and yet it has the audacity to demand from the State a recognition of the rights of its own peculiar conscience! The State, however, does its duty when it recognises freedom of conscience in religious worship, so long as that freedom is not detrimental to the general interests; but it properly refuses to recognise freedom of conscience when such recognition imperils the best interests of the State.

A barren victory.

It is quite possible that the Romish Church will claim the defeat of the Referendum Bill as a victory for their side. If so, and it has had any hand in gaining it, the victory can only be regarded as a barren one. The Education Act remaining as it is, does not give it any additional lever to enforce its claims, but the passing of the Referendum Bill certainly would have. It is a shame that the Roman Catholic conscience should dominate the situation, and that the Bible which Protestants and Catholics alike profess to believe in should be banished from our State School system of education. It is an undisputed fact that the Bible contains the finest literature, the best examples

of English, and the purest morals of any book in the world, and yet the choicest selections from it are refused to the children of our State, because of the perverted consciences of our Roman Catholic neighbors.

Use the materials we have.

For the time being defeat must be accepted, but in the meantime the facilities afforded by the present Education Act should be more fully availed of by our religious teachers than they have been. It is simply a scandal the way in which the opportunity of imparting religious instruction in State Schools has been neglected in the past. If a campaign was started to see that our religious teachers did their duty in this respect, it would be a great blessing and a practical demonstration of sincerity. There are some religious teachers who honestly attend to this work and find great blessing in doing so; others are too busy, save the mark, to find time for it. It is a good thing to do the work that lies ready to our hand, rather than to dream of work that we may do in the future.

Editorial Notes

Our Federal Conference.

There will be a general feeling of regret at the decision of the Federal Executive not to hold the Federal Conference in Sydney next Easter. And yet they have adopted the only advisable course. The smallpox scourge does not appear to be very dangerous, but the vaccination restrictions are such that the failure of the Conference, so far as visitors from the other States is concerned, would appear to be inevitable. The authorities responsible for the World's Convention of Christian Endeavor, which was to have been held in Sydney next March, have also reluctantly decided to abandon their arrangements, and this has caused great inconvenience owing to the plans made for world-wide representation. We trust it will not be long before the disease is stamped out and Sydney once more holds her own among the cities of Australasia.

S.A. Church Extension Sunday.

Our S.A. churches are reminded that December 7 is Church Extension Day in that State. By the aid of the fund buildings have been erected or secured at Mile End, Maylands, Broken Hill, Railwaytown, Croydon, Semaphore and Mounta, while churches are now in course of erection at Tumby Bay and Murray Bridge. There are other important fields appealing for help, but the Committee has to turn a deaf ear to their pleading requests. It has been repeatedly pointed out that every pound given for this work remains a perpetual gift, and is perpetually at work. No sooner is the money loaned to a church returned than it goes again to do further service repeat-

edly to the end of time. There is no better investment before the brotherhood, and it behoves every church in South Australia to contribute generously on December 7 for the purpose of helping to house the homeless churches of the central State.

Our Quiet Brethren.

In our recognition of the work done on our platform and the services of church officers and others who appear more or less before the public we are apt to overlook the great value of the rank and file of the churches. The quiet unobtrusive brethren whose seats are always filled, who listen attentively, who contribute regularly, and who uncomplainingly suffer the inflictions of inefficient speakers, are really the backbone of the church. Through good report and evil report they remain faithful. They may not make long prayers, nor are they heard for their much speaking, but they are to be depended on to respond to the efforts of the preacher and also to any special appeals for practical help. There are those who could take a public part, but decline to do so, and these are to be stimulated. There are also those who are unfitted for such work, but will persist in doing it, and these are to be repressed. But the many, who are neither able nor anxious to take positions of prominence, are really the heart and strength of the organisation. These are the preacher's comfort and the church's power. He knows they will be in their seats on the Lord's day and do their secular work honestly during the week, and thus they preach their life sermon. The righteous life of the regular attendant is more potent than the eloquent sermon on the Sunday. We would not undervalue the public services rendered by our leading workers, nor the efforts made to develop the speaking talents of our membership, but, after all, the best work is not always done on the platform or before the footlights. All praise to the faithful, appreciative, quiet brethren and sisters, but for whom the cause of Christ would be weak indeed.

Baptists and Congregationalists.

The Baptists and Congregationalists are one in church polity, and there are no doctrinal or practical differences to prevent the union of the two bodies apart from those connected with baptism. Even these are disappearing, as many churches now receive the unimmersed into membership, and the proportion of unbaptised Baptists is steadily increasing, while, on the other hand, in many Congregational Churches there are a number of immersed believers. It is not surprising, therefore, that on both sides there are movements in the direction of organic union. The *London Christian World*, as quoted in last week's *Australian Baptist*, approvingly publishes as "a practical compromise" the following suggestions of a correspondent:—"1. That admission to the proposed united Churches of Congregationalists and Baptists should be on profession of faith only; 2. That infants should be dedicated or baptised by sprinkling, or neither,

according to the wishes of their parents or guardians; and that the baptism of believers whether young people or adults, should be either by sprinkling or immersion, according to their own wishes and conscientious convictions; 3. That each church should provide facilities for both methods of baptism, and that if the minister should scruple to perform either rite he should be at liberty to decline to do so, and that in such cases arrangements should be made with a neighboring minister (or layman) to officiate." From an outsider's standpoint the suggestions do not appear impracticable. If the one object is union, here is a basis on which, with a little yielding on both sides, two larger bodies could at once become one. It is only a matter of compromise.

What Saith the Scriptures?

It is significant with reference to the suggestions presented in the preceding note that no attempt is made to justify them on the ground of Scriptural teaching. One would suppose that on such a practical matter as the basis of union an appeal would be made to the Word of God. As the only differences between Baptists and Congregationalists relate to baptism, it should be a simple matter to ascertain what Christ teaches on the subject. It is our profound conviction that if Protestants, accepting the Word of God as the only infallible rule of faith and practice, would agree to submit to what is acknowledged by scholars of all parties to be the plain teaching of the New Testament on the question of baptism, all difficulties would immediately vanish. But while "the wishes of parents and guardians" are to settle whether "infants should be dedicated or baptised," and the "sprinkling or immersion" of believers is to be decided "according to their own wishes" there must always be confusion. Of course, if baptism is regarded as a matter of little importance and having no connection whatever with salvation it is not surprising that it should be sacrificed in the interests of union. But to those who accept the statement of Christ that "He that believeth and is baptised shall be saved" or the directions of the Holy Spirit through Peter to "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins," there can be no question of "the wishes of parents and guardians" or of any other fallible persons becoming a factor in the settlement of the baptismal problem. If the New Testament contains any information on the matter, let us seek it and submit to it. If it does not, then let the rite be abandoned as an unnecessary and useless bone of contention.

In old New England days the evening meetings of the church were often held "at early candle light." The people came, each with a candle, which he lighted as he took his seat. According to the number of the people was the illumination of the room. Tried by such test would not many of our meetings be pretty dark?—*Wayland Hoyt*.



Some People: what they Say and the Facts in the Case.

Stenographic report of a sermon by C.R. L. Vawter, preached in Naomi Avenue Christian Church, Los Angeles, California.

Some people who do not know when they could know, or who do not tell the truth when they do know, say that we do not believe in the Holy Spirit. No one knows so well what a man believes as he does, and no one can so well tell what the belief of a church is, as one can who is a member and an acknowledged representative of that church. So permit us to speak for ourselves, and to say that we do believe in the Holy Spirit. We believe that he is the Christian's abiding Comforter, and that he also convicts or reproves the world in respect of sin, righteousness, and judgment (John 16: 8). We believe that no soul was ever brought to Jesus without his influence. In his work of conversion he uses the "sword of the Spirit, which is the word of God." I would like you to listen to the following Scriptures which prove this position. "Take the helmet of salvation and the sword of the Spirit, which is the word of God" (Eph. 6: 17). "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4: 12). "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one who believeth" (Rom. 1: 16). The Holy Spirit is not to speak of himself, but was to speak what Christ had first spoken. When we obey God's word he will give us the Holy Spirit. In the Gospel of John, 14th chapter, 15th to 17th verses, we are told that Jesus said, "If ye love me ye will keep my commandments, and I will pray the Father and he will send you another Comforter, that he may be with you for ever, even the Spirit of truth whom the world cannot receive." In Acts 2: 38 the gift of the Spirit is promised to those who would first repent and be baptised. So strong is our faith in the Holy Spirit, that when men ask us what to do to be saved, we answer as Peter answered when the Spirit of Pentecost was upon him. That answer you will find in Acts 2: 38, "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." We have more faith in the word of God, and the Holy Spirit's record, than we have in the word of man. Hence we do not spend our time telling our experiences. We do not tell what happened to us. Men will be found who differ and yet claim to be directed by the Holy Spirit.

Two men cannot speak contradictory messages and both speak as the Spirit gives them utterance. Somebody must be wrong. So we take the conversions as recorded in the New Testament as our models. They were made by Spirit-led men, as all acknowledge. In telling men to do, what, in these cases the Holy Spirit told men to do, we testify in a most emphatic way that we believe in the Holy Spirit. In the word of God which we have learned the Spirit uses, we find the apostles, Spirit directed, preached Christ and promised the Spirit. Most of the denominational preachers preach the Spirit and promise Christ. He believes in and is led by the Spirit, who does as the apostles did.

The name "Church of Christ."

Some people rather resent our using for the church the name Church of Christ, and for the members of the church the simple word Christian. They claim these names are too general to be used by one people—that they belong to the church universal. Granted. But are we not members of the church universal? If so we are Christians, and have therefore right to the name. And if we be members of the church universal, are we not members of the Church of Christ? Is not the church to which we belong the Church of Christ? Do we cease to be Christians because we do not wear a name that distinguishes us from others who are Christians? My name is Vawter because I was born into the Vawter family. My brother is also named Vawter for the same reason. I may take the name Smith. Does that take away my brother's right to call himself Vawter? Is he any less a Vawter because I take a name not mine by right of birth? And if I or another take some name not our own by right of the new birth, do we take away the right of our brethren to wear the family name Christian? Christ's followers were called Christians in Bible times, and Peter said, "If any man suffer as a Christian let him not be ashamed, and let him glorify God in this name." We believe that we are his followers as well as are those of our sister churches. We wish to be called Christians, and will so designate them if it is their desire that we do so. We do not think that we are the only Christians, but that we are Christians only. We are told in Acts 11: 26 that the disciples were called Christians first in Antioch. So it is not a new thing in this day for the followers of Christ to be called by his name. Not only

are we informed that they were called by his name, but we are enjoined to do so by Paul in Colossians 3: 17: "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." In Acts 8: 12 we are told that the inspired Philip preached "good tidings concerning the kingdom of God and the name of Jesus Christ." He must have had the same conception of what should be preached as Peter who, we learn in Acts 4: 12, said to the people, "In none other is there salvation, for neither is there any other name under heaven that is given among men wherein we must be saved." Paul also had the same idea, for when Agrippa was "almost persuaded" to be a "Christian," and said so to Paul, Paul in replying accepted the name, saying, "I would to God that not only thou, but all who hear me this day, might become such as I am." He said also to the Philippians, second chapter, 9th and 10th verses, that God gave unto him the name which is above every name, and that to that name all on earth as well as in heaven should bow. Peter uses the name Christian in his first epistle, 4th chapter, 16th verse, "If a man suffer as a Christian let him not be ashamed, but let him glorify God in this name." In his wonderful prayer as recorded in the 17th of John, Jesus prayed that all his followers might wear his name and so be one. Again in first Corinthians, 1st chapter, 10th to 13th verses, Paul condemns the church at Corinth for wearing human names which caused division, and exhorts them to wear the name of the One who was crucified for them and into whose name they were baptised. We would not give to Campbell the glory that belongs alone to Jesus, for Campbell was not crucified for us, nor were we baptised into the name of Campbell. All who really follow Christ are Christians and Christians only. We will not take another name and erect a barrier between us and our brethren. When others, because of ignorance or of prejudice, apply to us names that are unscriptural they do it over our protest. A so-called union evangelist in a so-called union meeting called us an offensive nick-name. When he was reproved for it in a private conversation, and when we told him why we wished to be called Christians, he became angry, and later repeated the expression, adding the term "water-dog." It is when a man has lost in an argument, when he cannot meet the facts, that he loses sight of courtesy and manhood and calls you "nick-names." He may call you a "water-dog" because you have obeyed Christ, or because you have been baptised just as often as your Master was, or because you preach just what Peter did on Pentecost, or because you happen to quote Paul (Gal. 3: 27), and say, "For as many of you as have been baptised into Christ have put on Christ." Perchance you will be guilty of having quoted all of Mark 16: 16, not omitting even the fourth, fifth and sixth words.

Baptism.

As a people we are guilty of believing in baptism. So was Jesus. Likewise his apostles. Read of the thousands of conversions

in Acts. All were baptised. We do not care whether it is essential to salvation or not. We do not care to ask just how far we can go with God and still be saved. We do not want to experiment. Suffice it to say that it is a divine command that we be baptised. It is essential to obedience that we obey, and God says, "Obedience is better than sacrifice." Jesus says, "Why call ye me Lord, Lord, and do not the things which I say?" If the apostles did not omit it in a single case, how can modern teachers? If Christ says he that believeth and is baptised shall be saved, and if Peter says that baptism saves, how can any man say that it hasn't anything to do with salvation? If Peter says that it is for the remission of sins (Acts 2: 38), and if Paul is told to be baptised and wash away his sins (Acts 22: 16), who told somebody to-day that it hasn't anything to do with the remission of sins? "As for me and my house, we will serve Jehovah." Paul, in the third verse of the 6th chapter of Romans, and in Galatians 3: 27, tells us that we are baptised into Christ. If it was the Holy Spirit that gave him the message, what kind of a spirit was it that told someone else that we get into Christ without having the slightest thing to do with baptism? And if it was the Holy Spirit that led Paul to speak of the Lord's Supper, 1st Corinthians, 10: 16, as being the communion of the body and the blood of Christ; if it was the Holy Spirit that made him say that it was in memory of the Master, and that as often as they broke bread they did show forth the Lord's death till he came (1st Cor. 11: 23-30); if it was the Holy Spirit that made him connect the Lord's Supper with the agony of the Master, and the ordinance of baptism with his burial; I say, if it was the Holy Spirit that made him speak so reverently of these things and to so vitally connect them with the cross and the tomb, *what kind of spirit, for it can not be the same*, would lead a man to speak irreverently, slightly and even sarcastically of the same sacred things? If God spoke as the Bible says he did, and if he is unchangeable, then he would not lead one to speak lightly of such things. Jesus instituted the Supper in memory of his own death, and he commanded baptism and dignified the ordinance by its observance. He is, says the Scripture, "the same yesterday, to-day and for ever," therefore we cannot lay this to his charge. If he were here he would command again, and say, "Why call ye me Lord, Lord, and do not the things which I say?" And again, how can it be said that "it does not matter about the commandments just so we love God," when the beloved disciple said, speaking as he was led by the Holy Spirit, "This is the love of God, that we keep his commandments." We as a people teach that every commandment should be revered at all times, obeyed implicitly, and we would not qualify one of them. If we are to disregard plain Bible teaching let's rewrite our Bibles. Let us change the great commission as given by Mark, making it read so that we can, with it, prove our unfaithful positions. Let us change these last words of Jesus to read, "He that believeth

and is baptised if he thinks it is all right, or if he feels like it, shall be saved." Or, for instance, the Holy Spirit's message on the day of Pentecost might be read: "Repent, and if it is just the same to you (though it does not matter) be baptised every one of you in the name of Jesus Christ because your sins have been remitted; and you shall receive the gift of the Holy Ghost which you already have." This is the modern theologian's version of Acts 2: 38. Let him who will, so alter the plan of God. He does it at his peril. But the people known as Christians or as disciples of Christ love the Lord too well to even wish to set aside his loving law. To sum up, we believe in one God; that he is just, wise and good; that the Bible contains his revealed will, which to us is supreme; that Jesus Christ is his only begotten Son, the King of kings and Lord of lords; we believe that the Holy Spirit is in the world to-day to convert and comfort, and that he uses the sword of the Spirit the word of God in all cases of conversion, for "the gospel is the power of God unto salvation to every one." We believe in a uniform law of pardon for all, for God is no respecter of persons; we believe that law is plain and simple, and that "his commandments are not grievous"; we believe that law was planned in love and with divine wisdom and must be good. We do not believe that any prayer of any sinner, nor all the prayers of all the preachers will, in obtaining forgiveness for sins, take the place of obedience to his commandments. We believe in prayer. God promises to answer the fervent prayer of the righteous man. But nowhere since the Master died for us is an unbaptised sinner promised forgiveness of sins upon condition that he simply pray. God gives the sinner conditions to meet, conditions that he can meet, promises forgiveness when they are met, and we would not pray for him to set aside those conditions or to suspend them. If we thought God might have acted hastily; that he made a mistake; that when he gave the commandments he did not mean them; that he was a little too strict and was perhaps sorry by this time; that the Holy Spirit made a mistake on the day of Pentecost, or that Peter had misunderstood him or got his words mixed, or that our will might be more important than the divine will, or that man's wisdom, which is foolishness with God, might be greater than his wisdom; if we believed in putting an erring man's statements, actions or judgments above those of the Son of God who made no mistakes—if we believed these things, then might we set aside those God-given, Christ-reverenced, Spirit-recorded laws and ask God to do something different or to require less of us. We believe that, as the heavens are higher than the earth, so are God's ways than our ways, and his thoughts than our thoughts. Paul says that an angel from heaven is to be accused if he bring another message or preach a different gospel.

When you hear any message from any man, be like the noble ones of Berea, searching the Scriptures, daily to see if these things are so. After all, there is so much

good in the worst of us, and so much bad in the best of us, that it ill behooves any of us to talk against the rest of us.

Building the Walls

By H. G. Harward.

II. Organisation.

The success of the restoration movement under the consecrated leadership of Nehemiah was due in no small measure to efficient organisation. The work was most carefully planned. The best methods were employed. Nothing was left to chance. The leader studied conditions, reported results to the Jews in Jerusalem, and then prepared to effectively carry out the undertaking. These things evidenced his wisdom, and his fitness for leadership.

It is at this point the work in many of our congregations has failed. Our leadership has not expressed itself in the necessary adjunct of effective organisation. Attendance at the officers' monthly meeting, presiding at the Lord's day morning service, distributing the emblems, receiving the offering for the Lord's work, these, not infrequently, are about the only things which many of the leaders in our Israel do in forwarding the work of restoration. These things are not unimportant. But qualified leadership will best express itself not so much in what the leader does, as in what he gets others to do. The general of the army may not always get into the firing line with his soldiers, but he will always be in the position where he can best direct their operations against the enemy. Our leaders should be directors in the work of the church, necessarily busy themselves, but at the same time seeing that the whole strength of the church is operating in the service of the Lord.

What is the essential difference between a mob and an army? Chiefly this—organisation. The latter is trained and disciplined, and victorious over a force superior in numbers, but lacking these qualifications. This is of the great business emperors of our country, employing large staffs of workers, sending out merchandise all over the land, everything moving with the regularity of clockwork. Why? Because of thorough, efficient organisation. Remove this, and these great business undertakings would soon collapse.

And here is the anomaly which so often confronts us. The business men who make a success of these great enterprises are some of them, in the churches, and identified with the Restoration movement. But we rarely find that they are bringing the same system and business-like methods into the Lord's work which they apply so successfully to their daily vocation. What is the reason? Not the insignificance of the work. There is nothing in all the business world so big with importance, so great in its influence, so far-reaching in its service, as the movement which seeks to unite the scattered forces of Christendom into the one church.

for which Jesus gave himself. Is it that the work does not call for the same equipment, the same use of talent, the same business-like system of conducting affairs? It is doubtless true that there are many businesses so conducted that they would not survive the application of the principles of Jesus Christ. But it is never true that the work of the Lord will not be helped by the adoption of the very best methods in its prosecution. The successful Christian business man just needs to consecrate the same gifts which have made him what he is in business to the work of the Lord to make him what he ought to be in that department of service. Why should we strive after the best in these things which are temporal, while, so often, acting as if "any old thing" were good enough in the work of the Lord!

The truths of the religion of Jesus Christ are abiding. Its principles are unchanging. These have been once for all delivered unto us. We cannot, dare not, depart from them. The organisation of the church is definitely revealed. Upon that we are not able to improve. But concerning the organisation of the service of the church, the methods to be employed in carrying on the work, definite teaching has not been given. The Bible is a book of principles, and not of rules and regulations. The same plan of campaign will not always be effective in different fields of operation.

Methods are many, Principles are few;

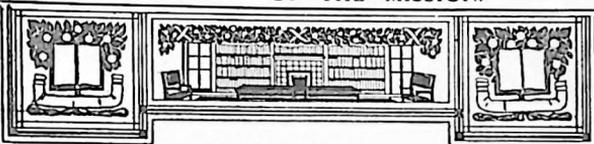
Methods may vary, Principles never do.

For this reason the Lord has left it to the sanctified wisdom of the leaders in the work to employ any method and to use any form of organisation which will glorify him by the efficient and successful execution of the work of the church. Members are not lacking in ability. Gifts have been liberally bestowed upon the church of God. But adequate means of exercising the gifts and employing talent are not always at hand. It is the business of the leaders to supply this. It is their work to see that the church is so efficiently organised that the whole working force of the church can be employed in definite service.

A machine may be ornamental, but it can never be useful without power. But power expresses itself through the machine. We are not pleading for less power and more machinery, but for sufficient of the latter that the former may find adequate expression. If commercial systems and political parties are winning in their conflicts by means of definite organisation, by plans carefully matured and faithfully carried out, why are we less wise in the more thrilling and important business of the kingdom of God? Let the churches give up the go-as-you-please, do-as-you-like, any-old-plan-of-doing (or not doing) the Lord's work. Let us have the best of organisation, the best of method, the best of everything for the best work of all. Then the Lord will give his best in blessing and victory.

Religion without love is fanaticism. Religion with love is a tongue of fire.—*Dr. Magruder.*

FOLLOWING UP THE MISSION.

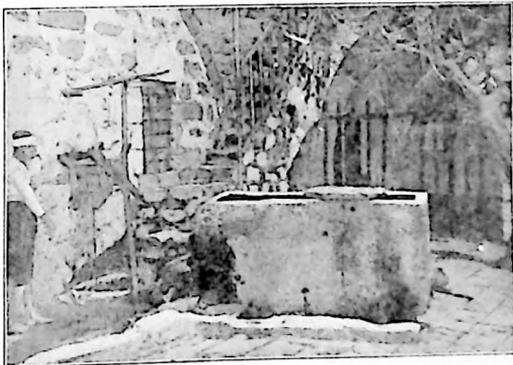


By Henry A. Procter.

"O preacher, if thou art about to stand up to see what *thou* canst do, it will be thy wisdom to sit down speedily; but if thou standest up to prove what *thine Almighty Lord and Master* can do through thee then infinite possibilities lie around thee."—*C. H. Spurgeon.*

The success of evangelistic efforts is not to be measured by the number of converts who make a profession of faith, but by the life and service of those who, having accepted Jesus as Saviour and Lord, abide in him, producing the fruits of the Spirit in the service of God. The evangelistic service is not an end in itself, it is the beginning of the growth of character through the new life in Christ Jesus. The supreme business of the church filled with the redemptive love of the Master is to conserve that life and utilise it to the best possible advantage, thus ensuring its fullest development and its transmission, as a spiritual force to a needy world. With this great end in view every department of the church must be enlisted, for the permanence of evangelistic effort demands the unwearied attention of all who have learned the power of Christ as an asset in the enrichment of

character and the fulfilment of life's highest hopes. Without this supreme and positive belief there can be no sequence to a revival except failure, for the secret of the successful following up of the work of the evangelist does not altogether lie in the convert, but in the church to whom that new life has come for inspiration and development. The church is to nourish the life with the means that God has placed at its disposal. It is to feed the babes in Christ with the sincere milk of the Word. People need more than impressions to hold them fast. Impressions, half-formed choices, the heavenward bias often fade or lose their power after the last hymn has been sung and the evangelist has moved to another field. Most beginners in the Christian faith need line upon line, precept upon precept, before they are established in the faith; therefore it is safe to say without this untiring vigilance and sacrifice of lesser interests it is impossible to secure satisfactory results in evangelistic work. Unhappily those responsible for the work after the mission is over settle down to inactivity until the next spasmodic attempt is made to



The "House of Simon the Tanner," Jaffa.

A few years ago, there were two railways in Palestine—the one joining Jaffa and Jerusalem, the other, Beyrout and Damascus—now there is the line from Haifa, on the coast, skirting Nazareth, and then crossing the plain of Esdrachon, and so into the Jordan Valley to Samakh on the Lake of Galilee. This new line opens up great stretches of terra inculta, and will mean the upheaval of the existing conditions of agriculture, and the introduction of machinery at no distant date. The Arab, with his wooden plough, as he slowly

scratches the earth, furrow by furrow, must make way for the same innovations which have during the last few years revolutionized Canada, and the advance ended here. Damascus and Mecca will be joined in the near future; for even now pilgrims can be carried along the base of the mountains of Moab as far as Medina. So the awakening goes on, and it will be eternal.—*Norman Bennett.*

reach men and women with the gospel; whereas if they followed up the mission with the zeal which they put into the revival, not only would additions be made to the church, but *subtractions* would be prevented, and our appalling leakages would cease.

Overcoming reaction.

Especially needful is the sympathetic help of mature Christians during the critical period in conversion which immediately follows the close of the campaign. So long as the evangelist keeps the converts inspired with his fervent appeals all is well; but what a darkness comes over the soul when this stimulus is removed and the old life appeals for indulgence in the old sins. All of us remember the Slough of Despond when we felt our utter helplessness and the fierce struggle on the other side, when it seemed as if the sins which we thought had no more power stormed the citadel of our being and fought against Christ for the mastery of our souls. I say we remember that time in our lives, but do we remember it when we witness the baptism of those who accept Christ? They, too, must go through that experience, but they need not go without our help and encouragement and the consciousness that the Lord is mindful of his own, and will furnish strength to prevent the paralysis of despair.

Systematic Bible study.

There is more than encouragement required to retain those who have been won to Christ during the mission. The young disciple must be taught the truth as it is in Christ. Practically all who join the church have a hazy idea of the Bible; those who embrace Christianity in youth, by the circumstances of that fact, have their Christian education in front of them, while those of riper years have a visionary conception of the division of the Word, the Lord's Supper, baptism, etc. The influence of multifarious denominationalism has given them a mental twist hard to eradicate, so that for some time the wise minister and teacher instructs the newly baptised believer in the elementary principles of the gospel. For some weeks at least every service should be a confirmation service in the apostolic meaning of the term—confirming the life of Christ in the heart, of the truth of Christ in the mind—especially emphasising the Scriptural injunctions relative to prayer, growth in Christ, service, and responsibility. In fact, Bible study, worship, and communion should be the food and drink of every newly-made disciple. It is also wise to show the relationship of the Churches of Christ to the teaching of other churches, thus at the very outset fostering a love for the church so strong as to hold them faithful to the New Testament position, in spite of the allurements of what we may regard as less Scriptural but more influential organisations.

Christian work and obligations.

It is not only necessary for the young convert to know the truth, but permanence

in the Christian life demands activity in Christ's work and the shouldering of responsibilities incidental to it. The various leaders of the auxiliaries should be consulted with the view of using the new life. The convert with a task is on his way to sainthood! The C.E. Society, Sunday School, Band of Hope, etc., should find a place for the new workers. In fact the diaconate should take this matter in hand, for an idle Christian dies of suspended animation. The wife of a man who had left the church and joined a fraternal order was asked why he was no longer a church member. She replied, "Well, sir, they never gave my husband anything to do at the church, but as soon as he joined the lodge they put a helmet on his head and a sword in his hand and made him keeper of the royal and ancient arch, and he is there every night." The children of this world, wiser in their generation, retained that man by making him a glorified doorkeeper. The Christian ideal is: to every man his work, even if that work be tract distribution or visiting absent scholars. If this activity of Christian service is fostered the shouldering of responsibility easily follows.

At the very outset of the Christian career financial support should be considered an essential part of Christian service. My own method is to give each new member a pledge card and a packet of numbered envelopes, at the same time extending the hand of fellowship and informing the new members that their new relationship to the church demands their systematic support. If this is done at the beginning the groundwork is laid for future liberality and joys of giving become known.

Household conversions.

Thus far I have mainly dealt with the life of the convert, but in following up a mission the peculiarity of our work makes it necessary for many visits to be made to the homes of parents and others who object to their children being baptised. This work requires great tact. One has at times to convert whole households before the necessary permission is granted. I have found that the best way is to get the father or mother to read aloud the passages relating to baptism. The power of the Word itself is infinitely more potent than any arguments we may advance. During the reading emphasis can be made on any part of the Scripture likely to remove the objection. Above all, don't apologise for baptism and make it appear just a matter of form necessary to church membership; rather seek to show the value of the ordinance and the necessity of compliance to the commands of Christ.

I might write at greater length concerning literature, house to house visitation, the type of preaching, etc., etc.; space, however, will not permit. I would just like to add one other word. Don't expect too much from the youthful followers of Christ; don't kill the frolicsome spirit in the boy or girl. By so doing they will imagine that Christianity takes the sunshine out of their lives.

Henry Drummond was once asked by a student, "What is Cant?" He replied, "There is a kind of religion natural to an old woman, and there is a kind of religion natural to a boy. If you see the religion of an old woman in the life of a boy, that is Cant." The humor, high spirits, impulsiveness, is part of youth's perfection. These qualities are to be used, not suppressed. Invite converts to your house for a cup of tea and social intercourse and in every possible way encourage them to continue in living according to the highest ideals of that new life they have found in Christ.

Quite a strange elevation of soul takes possession of me when I walk alone at glamping by the sea-shore; behind me nothing but flat dunes, before me the heaving, immeasurable sea, over me the sky like a great crystal dome. I seem then to see myself so ant-like in my insignificance, and yet my soul takes such a world-wide flight. The sublime simplicity of Nature as it lies around me both restrains and elevates my soul, and it does so in a higher degree than any other magnificent surroundings. Never was cathedral vast enough for me; my spirit, with its old, Titanic aspiration, strives ever upward to heights beyond the Gothic pillars, and would fain pierce the roof itself—*Heinrich Heine*.

It is a solemn thought that every one of us carries about with him a mystical loom, and we are always weaving—weave, weave, weave—the robe which we wear, every thought a thread of the warp, every action a thread of the weft. We weave it, as the spider does his web, out of its own entrails, if I might so say. We weave it and we dye it, and we cut it and we stitch it, and then we put it on and wear it, and it sticks to us. Like a snail that crawls about your garden patches, and makes its shell by a process of secretion from out of its own substance, so you and I are making that mysterious solemn thing we call character, moment by moment. It is our own self, modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile Delta, gradually rises solid and firm above the parent river, and confines its flow.—*A. Maclaren*.

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The Family Altar

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

HELPING OR HINDERING, WHICH?

There is no neutral ground in Christianity. We are either for or against the Christ. Some men seem unable to see this. Perhaps an illustration will help them. Should you stop on the streets of one of our large cities and stand long, gazing into the show windows, a policeman would tap you on the shoulder, and say, "Move on." If you asked him why, he would tell you that you are obstructing traffic. You tell him you are not interfering with anyone. But he answers that, while you do not mean to do it, you are interfering with every one on the crowded thoroughfare. And so there are many men who, if they would move on to the Christ, would be followed by others; but so long as they stand in the way, these, also, refuse to go forward.

SUNDAY, NOVEMBER 16.

Gems of Thought—"What shall I render unto the Lord for all his benefits?" (Psalm 126: 12).

What shall I render to my glorious King?
I have but that which I receive from thee;
And what I give thou givest back to me.
Transmuted by thy touch, each worthless thing
Changed to the preciousness of gem or gold,
And by thy blessing multiplied a thousandfold.
—*Frances R. Havergal.*

He who has a soul devoid of gratitude should set his soul to learn of his body; for all the parts of that minister to one another.—*South.*

My soul, overwrought with gratitude, rejects the aid of language. Lord, behold my heart!—*Hannah More.*

Bible Reading.—Psalm 107: 1-8: Praising the Giver for His Gifts.

MONDAY, NOVEMBER 17.

Gems of Thought—"It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3: 26).

And here though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side,
And that somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars
I shall see Him—and I will wait.
—*Washington Gladden.*

To win the soul in patience, to bear the trial of delay, to watch the dawn through the chilling hours which precede it, to keep fresh and undimmed the great hope that Christ will come—this is faith indeed.—*Wescott.*

Faith loves to lean on Time's destroying arm—*Helms.*

Bible Reading.—Matt. 11: 1-6: Chafing behind prison bars.

TUESDAY, NOVEMBER 18.

Gems of Thought—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy mind" (Matt. 22: 37).

Love to Christ smooths the path of duty, and wings the feet to travel it: it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the ear of diligence. Love is the

narrow of the bones of fidelity, the blood in the veins of piety, the sinew of spiritual strength—*yea, the life of sincere devotion.* He that hath love can no more be motionless than the aspen in the gale, the tree left in the hurricane, or the spray in the tempest. As well may hearts cease to beat, as love to labor. Love is instinct with activity, it can not be idle.—*Spurgeon.*

Love is of all stimulants the most powerful. It sharpens the wit like danger, and the memory like hatred; it spurs the will like ambition; it intoxicates like wine.—*A. B. Edwards.*

Bible Reading.—Jer. 31: 1-5: An everlasting love.

WEDNESDAY, NOVEMBER 19.

Gems of Thought—"Forgive, if ye have caught against any; that your Father may forgive you your trespasses" (Mark 11: 25).

For who shall have bread without labor?
And who shall have rest without peace?
And who shall hold war with his neighbor
With promise of peace with the Christ?
—*Joaquin Miller.*

You should forgive many things in others, nothing in yourself.—*Anonius.*

Never does the human soul appear so strong as when it foregoes revenge, and dares to forgive an injury.—*Chapin.*

Bible Reading.—Matt. 6: 9-15: We must forgive if we would be forgiven.

THURSDAY, NOVEMBER 20.

Gems of Thought—"In quietness and in confidence shall be your strength" (Isaiah 30: 15).

He still, my soul! Thy God doth undertake
To guide the future, as he has the past.
Thy hope, thy confidence, let nothing shake,
All now mysterious shall be bright at last.
—*J. Horthak.*

The grandest operations, both in nature and in grace, are the most silent and imperceptible. The shallow brook bubbles in its passage and is heard by every one; but the coming on of the seasons is silent and unseen; the storm rages and alarms, but its fury is soon exhausted and its effects are partial and soon remedied, but the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth. And these are pictures of the operations of grace in the church and in the soul.—*Richard Cecil.*

The extremest power is silent. The mightiest force in the universe has neither speech nor language. The great central sun moveth all things, his beams are all but omnipotent, and yet they fall so quietly as not to disturb the notes that dance in the rays. Thunder and lightning are child's play compared with the energy that goes to make the falling dews and quiet rains. Even so of God's love in a human soul.—*MacLaren.*

Bible Reading.—Deut. 32: 1-4: Doctrine like dew.

FRIDAY, NOVEMBER 21.

Gems of Thought—"Changed into the same image from glory to glory" (2 Cor. 3: 18).

As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.
—*Lowell.*

He who asks of life nothing but improvement of his own nature, and a continual moral progress, is less liable than any other to miss and waste life.
—*Amiel.*

He always displeaseth with himself if thou desirest to attain to what thou art not. If thou sayest, I have enough, thou perishest. Always

walk, always proceed. Neither stand still, nor go back, nor deviate.—*Augustine.*

Bible Reading.—Cor. 3: 12-18: Changing into Christ's image.

SATURDAY, NOVEMBER 22.

Gems of Thought—"Let the peace of God rule in your hearts" (Col. 3: 15).

Just to let thy Father do
What he will;
Just to know that he is true,
And he still;
Just to trust him, this is all!
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.
—*F. R. Havergal.*

We shall never be at peace with ourselves until we yield with glad supremacy to our higher faculties.—*Joseph Cook.*

When the tide is coming in it chafes and frets, running into some narrow-mouthed bay, filling it, swirling round, and lapping on the shores, till, by and by, still flowing and flowing, it fills the bay full. The tide had spent itself; there ran a smoothing ripple over all the surface, and the whole bay at last was at rest. And so the soul, while it is being filled, is disturbed by ripples and eddies, but when fully filled by the presence of God it will be at perfect peace and full of joy.—*Decher.*

Bible Reading.—Jas. 3: 13-18: Progress of peace in the soul.

Sir Archibald Geikie relates that when one of the holy or pilgrim wells of Scotland was cleared out, among the stuff which had gathered at the bottom of the pool a large number of copper coins was found, some of them extending in date back to the times of the Stuarts. The surfaces of the coins had in many cases been dissolved to such an extent as to reduce the metal to little more than the thinness of writing paper. Yet so persistent was the internal structure superinduced by the act of minting that, even in this attenuated condition, the obverse and reverse could still be deciphered. Is not this a figure of the persistence of divine characters in men who have suffered the deepest debasement? Minted in the image of the King, the soul deeply fallen, corroded by vice, foul with sensualities, still retains somewhat of its royal qualities and supererogation. It is the hope and glory of the church to seek and to save that which was lost.—*W. L. Walkington.*

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In the Realm of the Bible School

CROSSING THE JORDAN.

Sunday School Lesson for November 30,
Joshua 3: 1-17.
A. R. Main, M.A.

The looked-for promised possession lay before Israel. Ere they entered Canaan certain preparations had to be made. Two spies were sent out to investigate. They reported that the people were afraid of the Israelites, having heard how God had granted deliverance from Pharaoh and victory over the kings Sihon and Og. Such a report would tend to hearten the people. The camp was moved nearer to the waters of Jordan. Special officers gave instruction to the people as to their actions. A command was given for all the people to sanctify themselves. They had to wash themselves and their clothes, and abstain from all that would turn their minds from God and his work for them. Such commands as to sanctification are common in the Old Testament. In a higher sense it is necessary that we under the New Covenant should be prepared for victory by sanctification. For us it would mean "to put away all that is alien to the divine life; to consecrate ourselves unreservedly to God; to give ourselves to him; to bring him our heart that he may fill it. It is to yield ourselves to him as willing instruments in his hands; so that we are never better workers with him than when we allow him to work in us. To let him work, this is our best way of serving."

The test of faith in our lesson should not be overlooked. The letter to the Hebrews says that "by faith" the Red Sea was crossed. So it was with the Jordan also. "A nation moving toward a swollen and angry river with perfect confidence that they should be able to cross it, and yet in perfect ignorance of the manner in which it was to be done, is a spectacle of thrilling moral sublimity." We notice also that the priests had to advance into the water before the river's progress was arrested. The Red Sea waters were divided before they advanced. Here the advance has first to be made. We notice also that there is no mention of a rod to strike the waters. Simply when the feet of those who bore the ark were dipped into the Jordan the waters above were stayed.

"The Jordan was driven back."

So the Psalmist tells of the miracle (Psalms 114: 3). Much speculation has taken place as to the exact nature of the miracle. Verses 15 and 16 tell us all that we know: "The waters which came down from above stood and rose up upon an heap very far from the city. Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off." The psalmist refers to the turning back of the waters. Where the cities referred to were is disputed. Adam has been placed by different writers all the way from fifteen to fifty miles above the place where the Israelites crossed the Jordan. There are many opinions as to the manner in which this stupendous miracle was performed. Some think the water was heaped up many miles away and that the river bed was dry as far as the eye could see. Others think that the Lord gave a

contrary direction to the current and that the waters were distributed over the adjacent country toward the Sea of Galilee. Dr. Clarke says, "We need not suppose them to be gathered up like a mountain, but that they continued to flow back in the course of the channel; and ere they could have reached the Lake of Gennesareth, where they might have been easily accumulated, the whole army of Israel would have crossed over safely."

Some of the commentators inquire as to the possibility of God's having used natural causes on this occasion. Some speak of a landslide or fall of cliff which dammed up for a time the waters until the weight of water was such as to break through the obstruction. Canon Tristram referred to such an occurrence in 1267, which left the bed of the river fairly dry for several hours, the water draining off towards the Red Sea. It need hardly be emphasised, for it is obvious, that the Biblical account plainly implies a miracle, a direct intervention on the part of God on behalf of his people. No possible explanation can be accepted which ignores this. As Dummelow says: "Miracle it still remains, even if wrought out at the will of the Author of nature by natural means; being a clear exhibition of personal providential purpose in connection with the great plan of Israel's mission to the world."

The miracle would have a great effect upon all the people concerned. It would witness to Joshua of the fact that God's promise of his presence and help was sure. The new leader would receive honor from the people because of this manifest token of divine favor. The Israelites would go forward with renewed courage and vigor; if one was with them who could cause the rivers to obey his voice, who had the forces of nature at his command, they could press forward, never despairing. The enemies would hear of the incident and be stricken with fear.

The very time of the crossing was propitious. There is a parenthetical statement in verse 15 which gives a date and a statement: "For Jordan overflowed all its banks all the time of harvest." "The Jordan had two and in some places three banks. At its flood it overflowed, the first and second banks and covered the whole space between the terraces formed by the second and third banks. The waters on each side would be comparatively shallow. Here the priests were to stand or rest in the shall water on the eastern bank until the waves receded, and the river's channel was made bare; then they advanced in the midst of the channel and there stood until all the people had crossed." This was the barley harvest which was several weeks earlier than the wheat harvest. "The reason for the overflow at this time instead of the winter, which in that latitude is the rainy season, is because the snow in the Lebanon Mountains melts with the increasing heat of summer."

This season of high water was well chosen, for (1) the miracle was more stupendous and impressive to the Israelites. (2) It inspired their enemies with greater terror. (3) Those enemies, had the crossing been attempted when the water was low, would have appeared upon the opposite shore to annoy the Israelites. Even if the water

had been dried up at such a season, they could have inflicted great damages, and then, if necessary, have retired to Jericho unharmed. It is inconceivable that, understanding the laws of warfare as they did, they should not have disputed the passage of Israel into their territory. Why, then, did they not dispute it? The answer is they knew no army could cross the river, which they considered it such a perfect barrier that they had nothing to fear until the waters subsided. They were therefore utterly unprepared to oppose the invading hosts. They were taken by surprise, and they had no resource except the walls of Jericho."

Guidance.

"They are well led who are ark led." So says the Pulpit Commentary. God's people were ark led. Hitherto they had been guided by the pillar of cloud; but it does not precede them now. The fiery, cloudy pillar disappears. We hear no more of it. But the ark led them as surely, and as wisely. This was a symbol of God's presence as was the other.

Alexander Maclaren speaks of Jesus Christ as the true Ark of God: "What was the Ark? The symbol of the divine Presence; and Christ is the reality of the divine Presence with men. The whole content of that Ark was the Law of the Lord, and Jesus Christ is the embodied Law of the present God. The Ark as the sign that God had entered into this covenant with these people; and that they had a right to say to him, 'Thou art our God, and we are thy people,' and the same double assurance of reciprocal possession and mutual delight in possession is granted to us in and through Jesus Christ our Lord. And so, every way we may say, by his providence which he appoints, by his example which he sets us by, by his gracious word in which he sums up all human duties in the one sweet obligation, 'Follow me,' and even more by his Spirit that dwells in us, and whispers in our ears, 'This is the way; walk ye in it,' and enlightens every perplexity, and strengthens all feebleness, and directs our footsteps into the way of peace; that living and personal Ark of the Covenant of the Law of the whole earth is still the guide of waiting and deathly hearts. Jesus Christ's one word to us is: 'If any man serve me, let him follow me. And where I am,—of course, seeing he is a follower,—there shall also my servant be.' The one Pattern of us, the one Example that we need to follow, the one Strength in our perplexities, the true Director of our feet, is that dear Lord, if we will only listen to him. And that direction will be given to us in regard to the trifles, as in regard to the great things of our lives."

Memorials.

It would appear that two sets of memorial stones were erected by the people. Twelve men, one from each tribe, so that there was one representative of the whole nation— took a stone each from the bed of the Jordan, from the place where "the priests set their feet stood firm." These were carried to Gilgal. Other twelve stones were set up in the midst of the Jordan, in the place where the feet of the priests that bare the ark of the covenant stood." Such seems to be the plain sense of the narrative. These stones stood as a reminder of divine goodness and deliverance to the Old Testament people to forget. Presently they are used in the New Testament for the same commemoration used. In the New Testament, the two ordinances of the Lord's Supper and baptism, both stand as a witness to the great facts of our redemption. The supper particularly is a memorial feast. The Lord's day given as a recurring reminder of the triumph achieved in our resurrection on the first day of the week. And these memorials have a two-fold value—first, for the people of God, whose hearts are stirred by the memory and whose hearts are stirred by the memory, and secondly, for those without who may be interested enough to seek for an explanation of the memorial. This object is plainly accomplished in the lesson, which also gives a splendid illustration of the Christian as to his treatment of his memorial institutions. Read Joshua 4: 21-24.



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

The Work Developing at Baramati.

As our new railway from Dhond to Baramati will be running shortly after the new year, it would be well for all to note an alteration in our postal address. No longer should letters be addressed "Baramati via Diksal," but "Baramati, Poona Dist., India," will be the safest. Diksal will continue to be a fairly important railway centre for goods and passenger traffic, but Dhond will be the junction for Baramati from January, 1914.

The new line will be just over 27 miles in length; it will only be a feeder line of 2ft. 6in. gauge, connecting with the main Bombay-Madras broad gauge of the Great Indian Peninsular Railway. It will, however, prove a great boon to Baramati, and is eventually to continue to Phaltan city, the chief town of the native state of that name, and also in a south-easterly direction for over 40 miles to link up the country that will be watered by the new canal. Baramati is now, for population, wealth and general importance, the chief town in the Poona District, apart from its capital, Poona.

Owing to the extreme heat, for the time of year, and to a strong damp wind that has prevailed for over a month, there has been a great deal of sickness in this district of late. Children have been the greatest sufferers, and almost all of the 30 odd little ones in the mission at Baramati have been more or less seriously ill of late. We are glad to report that there is a general improvement in health just now, but the work has been seriously hindered, and the parents have been very anxious for some time past.

Our English school classes in the reading room are showing signs of increasing popularity. At present there are several students from Poona, who have come to Baramati to escape plague. These are forming a class in the afternoons in addition to the evening classes.

We are hoping shortly to conclude arrangements for the purchase of a small piece of land at both Wadkan and Shirsuphal, two large villages west and north of Baramati respectively, where we can then erect places as out-stations and preaching centres, and have a preacher and teacher, or a preacher and weaver, in each to carry on gospel work. In the meantime the regular daily gospel services in and around Baramati are proceeding. We value your prayers for this work.—Yours in his service,—H. H. Strutton, Baramati, Oct. 9, 1913.

Word from Miss Tonkin.

Am sorry to say that though Bro. Ware is back with us, he is still a very sick man. But we are praying that if it is in the divine plan our Father

will heal him. It seems to us here we need him so badly, but God knows best.

After a quiet summer in Shanghai, for I could not get away for a change, we opened schools again with good attendances; the boys have 48 on the roll while the girls have increased to 38 pupils, 20 of these being boarders. This term I have a class of young girls and women ranging from 15 to 26. These are anxious to learn the truth, and have entered largely for that. Some of them hope to enter hospitals to train as nurses. Already five young women are being trained on my recommendation, and are doing well. This is one of the things China lacks—nurses to care for the sick and wounded.

During the last two months I have had a number of letters—so many that I dare not attempt to answer them all, so I hope that all the kind friends who have written will accept this as a reply. I find I have very little time for myself, and in fact no time for recreation, as I have now to give so many lectures and hear so many lessons in the school. I have eight lessons each day and two evenings a week, and three other evenings services in the chapel, besides a woman's meeting; then every evening there are prayers in the home, and, as I have several working their way, I have a small industrial department. From this you can gather I have very little time after I have prepared the lessons for the next day.

Now the girls I have are all doing nicely, and they also have been well. As a rule Chinese children have dreadful boils and skin troubles through eating the horrible salt cabbage and vegetables. I strictly forbade the cook to give them any of it, and in fact had to continually visit the cook house and watch her that she should have it occasionally. I sent dishes out whose smell I did not care for, so distinctly the children's blood was in better condition.

I have written more fully than usual, trusting that you will be able to publish parts as you see fit, that will be accepted as a reply to the many kind friends who have written. Mr. and Mrs. Ware and self do heartily appreciate the sympathy with them in this trial. With loving greetings to all.—Yours sincerely,—Bessie L. Tonkin, 84 Yangtze-road, Shanghai, China, Oct. 8, 1913.

Items of Interest.

Expressions of sympathy, and some of loss, in the death of the late Federal Secretary, have been received from all our missionaries.

The following notes re Shrigonda, India, are of interest in view of Bro. Watson's projected work there:—"Population about 20,000. Head town of Shrigonda Taluka (district), part of which has been handed over to our work by the American Marathi mission. Has Government school, with 700 pupils and ten masters. Three languages taught, viz.: Marathi, Hindustani, and English.

Has Government hospital and dispensary; qualified doctor and hospital assistant. District law courts—chief magistrate of Taluka in residence. Place noted for sweet water. Four miles from Pimpri station (tonga service); 16 miles from Dhond; 25 miles from Diksal; about 45 miles from Baramati. Has weekly vegetable bazaar; weekly cattle bazaar four miles away."

Mrs. Filmer has been ill, suffering from malaria, but was much better when the last Pentecost mail left for Australia.

A. T. Waters writes under recent date: "I had an encouraging ten days' visit to the Lohkara country this month. Charley Tariata, a 'Queensland boy,' is our leading teacher in this territory. He is a Salvation Army officer, and is intelligent, spiritual, and enterprising. He has been laboring for years here, in this hard field, supporting himself in the gospel, preferring, like Paul, to preach the gospel without charge. The outlook there seems to be improving."

The Bible Class at Berwick, Vic. are sending \$6 per year to the Federal Committee for the support of a native missionary.

On a recent Lord's day morning 70 people were crammed into the 24ft. by 15ft. building that serves as a chapel at Baramati. A larger building will gladly be supplied to any brother or sister desiring to erect such a building.

The Commonwealth Government has granted permission for the wife of A. John Sing, our Chinese evangelist, in Sydney, to visit Australia for a period of three years, on satisfactory bonds being furnished.

No history has ever been greater than that which is making now. Our times are prosaic only to men of prosaic minds. The romance that hangs over Cyrus and Darius and Artaxerxes, over Jenghis Khan and his sons, over Saracens, Mogul and Sikh, is as the play of children beside the stern struggle of our own day in Asia. Systems of thought and morals and social customs which were old before we were people, and which had set themselves never to be moved, have been challenged and shaken. Commerce, diplomacy, civilization have violated their repose. Righteousness has denounced a reckoning of them, and Christianity, of which they are children, is calmly confronting them from foundations which can not be moved, while new foundations are laid for her on their enlarging ruins. It is a privilege to live with open eyes in the age of such a conflict, to hear the tumult of the chariots and horsemen, and to discern in all the master hand of God.—R. B. Spoor.

Some striking facts regarding China are given in the *Missionary Review of the World*. Among them are the following:—

Every third person who lives and breathes upon the earth is a Chinese.

Every month in China 1,000,000 souls pass into eternity.

Ten thousand foreign missionaries are needed in China, if there is to be one for every 25,000 of the population.

Of the 2,000 walled cities of China, 1,577 have 200 or more resident missionaries. Tens of thousands of towns and villages have no centre of gospel light.

Even after a century's work—out of every 100 people, 100 have no Bible, even if every 1000 printed were still in use.



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

Tasmania.

LAUNCESTON—On Wednesday, Oct. 23 a tea meeting was held in the chapel to commemorate the opening of the new wings in connection with the building extension. About 300 sat down to a splendid repast, and afterwards a public meeting was held, the building being crowded. Bro. Swain, the evangelist, and Bro. Reg. Ennis, of Melbourne, and others addressed the meeting. Several pounds were collected in the room towards the building expenses. On Sunday morning, November 2, Bro. Duff presided over a fine meeting. Several visitors were present. At this meeting four were received into fellowship, having been baptised the Monday previous. The Bible School was well attended, also the service in the evening.—A. W. Heron, Nov. 7.

CAVESIDE—We have lost Mr. and Mrs. Higgs and family by removal to another district, which has left quite a gap in our little church. We regret to learn of the death of a young brother, Edgar Parsons, in the Melbourne Hospital, he being a native of this district. He was converted under Bro. Scoville's preaching at the Newport Railway Works. The writer, having met with him since, can testify to his splendid Christian character. Sister Miss Katie Crowden has just come home after a long illness of about six months; we are glad to welcome her back.—C. Peart, Nov. 2.

WEST ULVERSTONE—On Oct. 15 we held our Bible School picnic. Owing to the afternoon turning out wet, the attendance was small. The young people had a good time between the showers. After tea, Bro. Taylor, from Primrose Park, with a few suitable words, distributed the prizes, games were indulged in at the writer's house, and a happy evening ended with supper.—H. Dent.

New Zealand.

CHRISTCHURCH—Last Sunday morning Bro. Gibbie spoke on "All things work together," and gave a fine address at night on "What Christianity is and Does." On Wednesday evening the Lord's Supper was at the prayer meeting on "The Paths of Righteousness." The Bible Class is keeping up its attendance, and last Monday held its annual picnic at Tai Tapu, about 12 miles out. About 150 young people went out in drags and on cycles, and spent a very happy day together. The Bible Class committee are to be congratulated on the success of the picnic. Next week a great sale of work is to be held, and in the payment for seating accommodation in the new building. The latter is growing daily, ceiling and flooring going ahead rapidly, while some of our electrical young men have been putting in the electric light wiring.—P.S.N., Nov. 1.

West Australia.

PERTH—We observed November 2 as Rose Day. The chapel was prettily decorated with roses and lilies for the occasion. In the morning our evangelist spoke especially to the young people, taking his text from 1 Sam. 3: 15. The afternoon's programme consisted of songs and recitations by the scholars of the Bible School, the central theme being "The Rose of Sharon." We held a junior service in the evening, when Bro. Blake more gave a special address for the benefit of his young hearers.—W.A., Nov. 4.

FRIMANTLE—We ought to have three evangelists in this great field, with its population of

over 25,000 people. This is the land of opportunity. Our Lord's day morning meetings have wonderfully improved, also the Senior Bible Class and evening services. During the last five Lord's day evenings six have confessed Jesus. Sister Miss Annie Anderson is doing a fine work with the Junior C.E. The Women's Mission Band also have good meetings. We had a farewell social to bid God-speed to Bro. and Sister Anderson, who sail to-day for Scotland; also Bro. Ethridge and his family, who will for the future meet with the church in Subiaco. The work looks very promising indeed. Many souls will be won for Jesus here.—E. G. Warren, Nov. 4.

Queensland.

ALBION—The only cloud in our horizon is the approaching departure of our evangelist, Bro. Forbes, who is leaving us at the end of the year to take up the work at Belmont, N.S.W. We pray that his labors there will be blessed as they have been in Albion. We are pleased to have back with us Bro. and Sister A. J. Green, who have been spending two months' holiday in Cairns, with their eldest son, Bro. Theo. Green, who was married last month to Miss E. Schiver. We are also pleased to hear of the continued success of their second son James, who is at present in Chicago, U.S.A., studying at his profession. He is an active church and S.S. worker. Last Lord's day Bro. Hermann presided at our worship meeting; attendance fair. Bro. Nightingale exhorted. Gospel meeting at night, splendid and uplifting. Bro. Forbes gave a stirring address on "Rejecting Christ." Three of our senior scholars made the good confession. We have now got within 1/6 of clearing the debt off our land, and we hope to be able to start building in the new year. We are having a working bee next Saturday to fence in New Wednesday is our usual quarterly social night. Bro. Dixon, who is at present in the hospital, is making good progress towards recovery.—H.

ZILLMERE—The Brisbane and Albion brethren are doing their best to help us while we are without an evangelist. Since last report we have had one confession, and one baptised a fortnight last evening (who had previously confessed) and received in yesterday. Our F.M. offering, though somewhat late, amounted to £2/12. Last evening, instead of having our gospel meeting, the children gave the exercise, "The Cry of the Nations," which was a great success. The collection amounted to 1/12/9. A. E. Morton, of the College, has accepted an engagement with this church, and will commence his labors on the first Sunday in the new year.—J. Bruce, Nov. 3.

BRISBANE—Record attendance at Y.P.S. on Oct. 27. Bro. Kellor, from U.S.A., who is an enthusiast in C.E. work, addressed the class, by which we were much helped. Children's F.M. day was a splendid success, the programme being rendered by the children very creditably under the direction of Bro. Cain, Bible School supt. F.M. offering, 1/15/-. In the evening part of the programme was again presented. Bro. Nightingale preached on "A little child shall lead them." At the close a boy confessed Christ. The Adult Bible Class has secured premises in Willard Hall, having vacated the lecture hall for the kindergarten class. An endeavor is being made to cope with present needs of Annerley, where about 25 disciples meet regularly. At Hawthorne (where the Bible School in four weeks has enrolled 32 scholars) requests are being made to hold regular gospel meetings. Sunnybank, another far-out suburb,

is looking to Brisbane to set up the Lord's table and plant the church at that place.—H.C.S., Nov. 4.

South Australia.

MALDEN—Since last report two received by obedience and one by letter. A "taking place" service was held by the Bible School in regard to two new class rooms. A presentation was made by H. Everett, on behalf of the members; our evangelist, H. R. Taylor, on the occasion of his marriage with Miss Skehyngham, of the contents of a desk cabinet, revolving chair and desk, respectively inscribed, and an afternoon tea service. H. R. and Mrs. Taylor was sent from the domain and their wives. The wedding took place on November 4. The happy couple are now travelling in the South for a fortnight. Good addresses have been made from visitors, J. W. Cook, G. D. Wright, and G. H. Jenner. Fair meetings to-day.—R.L.A., Nov. 9.

GROTE ST—Good attendance and good programme at the Band of Hope meeting on Monday night week. Bro. Thomas presided, and gave an address on "The Evil of Drink." There were also musical and elocutionary items rendered by the members. On meeting of Nov. 2 five who had previously been baptised were received into fellowship. W. M. Green presided, and Bro. Thomas exhorted. Splendid meeting at night. Miss M. Leedham sang a solo. Bro. Thomas gave a fine address on "The Far Country," at the close of which a young man confessed Christ. Today at the morning service W. J. Manning presided and Bro. Thomas exhorted. We had meetings with us Bro. Collins, from Heidelberg. The Children's Day service was held this afternoon in the chapel by the Sunday School. A missionary recitation and song service was given, entitled, "The Cry of the Nations," under the able leadership of E. Ross Manning, supt., and R. G. Maldern, conductor. An offering was taken up, which amounted to nearly 45. At this evening's meeting Bro. Thomas gave a fine discourse to a packed church.—T.M.D., Nov. 9.

BALAKLAVA—Our evangelist, W. L. Ewers, is in the River Murray district on Home Mission work, organising. Yesterday we were pleased to have D. A. Ewers, from Mile End, to give us a word of exhortation and preach the gospel. Bro. Olafsen, who last Lord's day week was baptised, was received into fellowship. Our gospel and song celebrations, from all departments of the church, are in a very healthy condition.—P.H.R., Nov. 12.

NORWOOD—We continued our 25th anniversary celebrations on Thursday evening, the first night, by holding a knife and fork tea, which was splendidly managed by the sisters, but poorly attended. The public meeting which followed was also sparsely attended. I. A. Paternoster was chairman, and Bren. Gore, Manning, Thomas, and Dickson were the speakers. The secretary read the history of the church, which was originally formed 44 years ago. This morning G. H. Jenner spoke to a very small audience. It was a heavy rain which fell incessantly between 10 and 11 no doubt kept members away. We had a good attendance to-night, when Bro. Dickson presided on "Temperance." At the close of the address a young man and his wife made the good confession.—S.P.W., Nov. 9.

UNLEY—On last Tuesday the first annual social of the Football Club was held in the large primary class room. A number of the officers of the church and their wives, members of the Tennis Club and other friends were splendidly entertained, and a very enjoyable and successful evening was spent. During the evening Mr. Walden (the president) was presented with a framed photograph of the members and officers of the Club. On Saturday the S.S. picnic was held at Kemmure Gardens. Every one, including a goodly number of visitors, had a fine time, and reached home safely about seven o'clock. Sports were indulged in both by the kindergarten and club of the club. This morning was the semi-public school children's first address in Australia, which was delivered in Park-st. chapel 25 years ago. He gave an interesting talk on "Thru a Glass, Darkly." The cause has progressed in South Australia. In the

afternoon J. G. Ashton gave a good address on "Bible Reading in State Schools" before the men's class. In the evening there was a good attendance, and Bro. Walden spoke on "The Integrity of the Liquor Traffic." It has been arranged to have the first meeting of the Boys' Club on Friday evening, 21st inst., and weekly thereafter. Boys from 10 to 15 will be admitted as members. The supt. of the S.S. W. J. Harris, is president, and the secretary and treasurer (*pro tem.*), Frank Mestert—B.S.M., Nov. 9.

PROSPECT—In the absence of the evangelist at the Borden Conference, Bro. Manning of the Mile End church, took the service on Sunday morning. Good attendance in the evening, Mr. Bunney, City Missionary, speaking.—P., Nov. 10.

STIRLING EAST & ALDGADE VALLEY—Small attendance yesterday morning, owing to wet weather. Good attendance at other services. Bro. Ackland spoke at the afternoon service at the Valley, the other at night. Bro. Cleary spoke at Stirling. One young man made the confession. Thirty-five members of the J.C.E. on Saturday afternoon met at the home of the evangelist. In a paddock adjoining games were indulged in and tea served. Sister Savage, who has been ill for some time, has gone to Prospect for a holiday. Sister W. Alliday lost her mother by death during the week. Our sympathies are with her in her bereavement.—T.E.

KADINA—Last Monday evening at our C.E. meeting five new members were received into the Society. Bro. Frank Cornelius received, and Bro. Verco gave a solo. Thursday evening was the quarterly meeting of the church. Among the most important business transacted was that tenders be called, and to be in the hands of the secretary of trustees, Bro. Neill, within a month from date for the painting of the church and for repairs to same. J. H. Thomas and A. Dwyer were elected deacons. Bro. Verco brought forward a scheme, which was carried, for the increase of contributions to the church for all purposes. The writer being supt. of Bible School, brought forward a motion that the present building being now too small for the Bible School, steps be taken to find more room for same, deacons and trustees to meet and see what can be done in the matter. All the reports were of a healthy nature. Bro. Oakley has resigned the secretaryship of the Bible School; received with regret. Bro. Hawk appointed to the position. Bro. Allan Neill, asst. sec. This Lord's day morning Bro. Neill exhorted. Bro. Verco presided. To-night the church was full, when Bro. Verco gave a splendid address from John 3: 16, "The Object of God's Love."—J. H. Thomas, Nov. 9.

HENLEY BEACH—On Thursday evening, Oct. 30, we opened our kindergarten and Bible School rooms. We were disappointed that Bro. Woodcock was unable to be present, who should have opened the rooms. A gold key was presented to him as a memento of the occasion. A fine programme was rendered by the little brothers and elder scholars of the school. The platform took the form of a garden, and the children were clothed with colored flowers, and carried lights to match the flowers as the hymns were played by scholars. Bro. Wallen and other speakers gave fine addresses.—W. Stanford.

NARACOORTE—On November 3 in the Bible School held their annual picnic, and in the evening a social gathering of members was held in the chapel. On last Lord's day the Bible School held their anniversary and a service of song entitled "Paul, the Little Mediator," was rendered by the scholars in good style. Bro. Wardle had charge of the readings. Bro. Warhurst was conductor, and all arrangements are due to his efforts to, and make it a success. The weather was wet, and the attendance was only moderate. In the evening the service was good, and special singing was rendered by the scholars. Bro. Warhurst preached in an interesting gathering. On Monday evening we continue our anniversary meetings, when we expect to have Bro. Paternoster, from Adelaide, with us to address us on matters of general interest. **QUEENSTOWN**—Reports showed additions for quarter, 59. Average attendance at Lord's table, 132. Between 25 and 45 given from all sources.

Sunday School report splendid progress; 88 new scholars for the quarter. The question of enlarging the building was discussed. The seating accommodation at present is inadequate. A plan prepared by our Bro. Brooker was laid upon approximately 4000. The matter was left in the hands of Bro. Lawton, Hiltforth, Brooker, and Collis. Sunday, November 2, good meetings all day. At the conclusion of the lessons in Sunday School, the supt., Bro. Lawton, and teachers adjourned to one of the class rooms, and Bro. Brooker, on behalf of officers and teachers, presented to Bro. Arnold Harris and Sister Hill two chairs, and conveying to them the best wishes of all the Sunday School workers for their happiness in their contemplated new sphere of life. Bro. Brooker referred to the many good qualities of our brother and sister demonstrated in their labors of love in the Sunday School. Bro. Harris is secretary, and Sister Hill has charge of an ever increasing number of kindergartners. Bro. Harris suitably responded. Fine meetings to-day. At the gospel meeting on Oct. 29, Bro. Brooker speaking, one young woman made the good confession. Bro. Harris exhorted the brethren at the meeting for worship. A gathering for men only in the afternoon resulted in a large audience to hear our brother speak on "Lost Manhood," this being the second of a series of three addresses on that subject. One had confessed Jesus at the close of the gospel address in the evening, Bro. Brooker speaking—A.C., Nov. 9.

HINDMARSH—Sunday, Nov. 9, a series of services in connection with the Bible School anniversary was commenced. The incessant rain that fell somewhat marred the attendance at the morning service, when P. A. Dickson addressed the church. The building was crowded to its utmost capacity at the afternoon and evening services. The afternoon was devoted to special singing by the scholars, a short address by the supt., T. H. Brooker, and exhortatory items by Miss D. Patterson, M. Hele, V. Barry, and W. J. Roberts. At 6.30 E. J. Paternoster gave a good address, and in conclusion one young lady made the good confession. The Bible School made the good confession. The music at all the services was in charge of J. Roberts, Miss W. Doley being organist, and Miss C. Proctor pianist. The services will be continued with the cantata "Cloud and Sunshine," on the 12th and 16th, when the cantata will be repeated.—J. W. Snook.

New South Wales

LISMORE—The services at Keerong, Dunoon, North Lismore, and the Tabernacle, were held with good attendance on Nov. 9. At night Bro. Stevens intimated a lady who had confessed the previous week. Bro. Furlonger spoke in the morning. There is still a great deal of sickness amongst the membership. We trust that all will remember in prayer the cause of No-Licence, to be tested at next election in December. Letters are circulating to be a help to the cause, which it is hoped will be of service. Plans are prepared for an extension of the Bible School's work.

BANGALOW—Matters in connection with the church are in a thriving state. A new baptistry has been installed. The attendances at the services and also the mid-week prayer meeting are well sustained. The members of the Byron Bay church are showing much interest in matters connected with their church, and they have lately purchased an organ. The Bangalow church has lately invested in a number of church hymn books for the morning service, Sanku's hymns being used at night.

NARRABRI—Children's Day service was held on November 2. The scholars acquitted themselves creditably. It was an impressive and inspiring service. Collection all told amounted to £10/4. We are now turning our attention to the temperance question, and working up interest in the No-Licence campaign.—W.W.

TUNEE—The church is still without an evangelist, but the work is being kept going by the local brethren with the assistance of Bro. Brown, of Wagga, who visits here every alternate Lord's day. His assistance is very much appreciated.

We have also had assistance from Bro. Clydesdale, of Sydney, and Bro. Williams, of Wagga, who have each spent one Lord's day with us. The Bible School picnic was held on the 10th ult., and was a great success. The church has purchased a block of land, and hopes to make arrangements to build a chapel within a very short time. On last Lord's day evangelist Arnold, who is conducting tent missions throughout the district, preached for us at both morning and evening services. We had with us as visitors on that date the Misses Alhambly, from Lygon-st. The hall was crowded yesterday afternoon, when the Children's Day exercises were rendered. The hall had been suitably decorated for the occasion, and as all the scholars had been well trained to their respective parts, the service was a splendid success, and as a result of the effort about £3 has been raised.—Stan Wilson, Nov. 9.

ENMORE—F. Collins, from Paddington, gave a very fine exhortation at the morning meeting to-day, Nov. 9, which was greatly appreciated. Miss Agnes Copeland was received into fellowship by faith and obedience. At the fifth anniversary of the Emore Men's Brotherhood there was a good attendance. A. E. Hingworth, president, delivered a rousing address on "The Challenges of Life." At the gospel meeting Bro. Robinson, from Lismore, assisted with the readings and prayers; nice anthem by the choir. The male quartette party also sang a beautiful gospel imitation. Bro. Hingworth's subject was "The Symbolic Serpent." Bull house.

SYDNEY—G. H. Browne, from Belmore, gave a fine exhortation at the morning service to-day. Visitors present: Sister Morrison, from Marrickville; Bro. Smith, Lilyville; Bro. C. Morris, Peak Hill; and Bro. Pang on his way to Melbourne from China. It being Alliance Sunday, Bro. Bagley gave a splendid temperance address at night on "The Evil of the Liquor Traffic." J. Donnelly sang an appropriate solo; a collection was taken up to help on the temperance work.—J. C. Nov. 9.

HORNBY (Albert-st.)—Elder Crosthwaite presided. Bro. Clydesdale exhorted. Were pleased to see as visitors: Messrs. Gonyea, from V.V.; Maston and Gold, Muller, Mungindi; Phillips; Bro. Voeltz, Peterham; Larcombe, Rockwood. At the Lord's day School, temperance address by Bro. Payne; 9 signed temperance pledge, 3 anti-cigarette smoking. Bro. Payne gave a splendid temperance address at night on "The Temperance Cause." Bro. Payne is being forwarded to C. M. Gordon's address next Lord's day night. He speaks here just before leaving for America.—Thos. E. Rofe.

PADDINGTON—We had a splendid meeting yesterday—the largest attendance at the Lord's table for a long time. Over 100 broke bread. Amongst the speakers were: Sister Thurgood, from Broken Hill; and Bro. Roy Rogers, from Unley, S.A. A. E. Hingworth gave us an uplifting address from John 17: 9. In the evening F. Collins preached an interesting temperance sermon, advocating Prohibition at the forthcoming school election. The walls of the auditorium to the school election were completed last week.—W.K.R., Nov. 10.

MARRICKVILLE—Two additions from the baptists. Bible School went highest average attendance of enrolment in the State, 91 per cent. Another record yesterday, 222 present. We hadly never increased accommodation. Splendid attendance at night meeting. The same amount of service present this year. We feel God will give an abundant harvest in the coming days.—C.C.S.R., Nov. 10.

BELMORE—Yesterday saw the commencement of the Bible School anniversary services. Many visitors at the morning meeting, including Bro. and Sister W. H. Hall, from Marrickville, and Bro. and Sister Crawford, from Peterham. At the afternoon meeting the children, under the able leadership of Bro. Kent, rendered their choruses and songs very acceptably. The parents and friends were there in good numbers, and enjoyed Bro. Gale's address on "A Good Example." At the gospel meeting, the same amount of service present this year. We feel God will give an abundant harvest in the coming days.—C.C.S.R., Nov. 10.

Obituary.

TAYLOR—The church at Castlemaine has suffered the loss of one of its oldest and most faithful members in the death of Sister Mrs. Taylor. The call came suddenly on the evening of Sept. 4, at her home, Muckleford, near Castlemaine. About to retire for the night, seemingly in usual health, heart weakness manifested itself, and before medical aid could arrive our sister answered to the home-call. Our Sister Taylor for a third of a century was a loved and honored member of the Castlemaine church, having been immersed by W. W. Davey some 33 years ago. One of the few links with the early days of the cause here, the church's sorrows over the loss of one whose faithfulness and unwavering loyalty in those early years made possible the advances of latter days. Kindly, genial, hospitable, a veritable "mother in Israel," our sister had indeed learned the secret of growing old gracefully. To our Bro. Taylor, separated for a while from the loved partner who shared the joys and sorrows of fifty years of wedded life, and to Brea E. (Middle Park) and J. Taylor (Corowa), as well as to Sisters S. and A. Taylor, of Castlemaine, who mourn the loss of a devoted mother, whose memory is indeed fragrant, we extend our loving sympathy.

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

—J.W.M., Castlemaine, Vic.

Sisters' Department.

SOUTH AUSTRALIA.

The Executive met on November 6. Mrs. H. D. Smith led the devotional exercises. Business presided over by the President, Mrs. D. A. Ewers.

Correspondence was received from Miss Ennis, thanking the sisters for their kind recognition of her services as Assistant Secretary.

Sunday School Additions: Croydon, 2; Prospect, 1; Queenstown, 2; York, 2; Glenelg, 9; Grotes, 1; Total, 17.

Obituary Report, Mrs. Caldwell.—On October 2 Sister Adams, of the Bordertown church, received the home call.

Roll Call of Delegates.—Thirty responded. Treasurer's Report, Mrs. Bond.—Received for Home Missions, 41/3/10¹/₂. Received for Foreign Missions, 42/10¹/₂. In hand, 17/7. Total, 43/17¹/₂. General Fund.—Oct. 2 collection, 15/3¹/₂. In hand, 47/0/11¹/₂. Total, 44/5/3. Expenditure.—Hospital Committee, 4; Donation, "Australian Christian," 4; Home Mission Committee, 10; Foreign Mission Committee, 10; Money order, 7d.; total, 42/0¹/₂. Balance in hand, 47/4/8.

Reports: Hospital Committee.—The Committee have remembered their work for this year, and we feel sure it is our object to try and bring a little sunshine into the lives of the sick and suffering. We thank the Protestant Junior Endeavor and Mile End Junior Endeavor Societies for their gifts of 6 dozen and a dozen of eggs to the Destitute. The Committee have taken gifts to the various Homes, fruit, flowers, cakes, sweets, fish, jellies and biscuits, and visits are as follows for September: Private Hospital, 8; Adelaide Hospital, 10; Destitute, 21; Consumptive Home, 4; Children's Hospital, 2; Home for Incurables, 6; Sick and Aged, 13; Magazines, 38. Visits for October: Cottage Homes, 4; Private Hospital, 5; Adelaide, 25; Destitute, 21; Consumptive Home, 7; Convalescent Home, 4; Home for Incurables, 4; Sick and Aged, 52. Magazines, 705.—Supt., Miss E. West.

Foreign Missions, Miss A. Whitfield.—We are pleased to note the very encouraging reports from our workers on the various mission fields. Bro. Shah writes of the breaking of the caste system in one of the villages near Harid. The missionaries at Baranant and Dilsal were much encouraged by the visit of Bro. Kingsbury. From the New Hebrides Bro. Filmer writes of the good progress made by the students in the Bible Col-

lege at Pentecost. Bro. Waters has made a three weeks' tour of the north part of the island of Ota, and had meetings with native Christians in many parts of the bush. Miss Cameron is making good progress with her studies, and has endeared herself to all at the College. Amounts as follows: Unley, 17/2; Stirling East and Aldgate Valley, 41/14/10; Croydon, 17/9; Norwood, 6/; Total, 43/5/0.

Home Missions, Mrs. Riches.—A new chapel has been opened at Ungarra. Foundation stone of new chapel has been laid at Murray Bridge, and two large class rooms opened at Maylands. W. L. Ewers has gone up the Murray River district and will visit four or five centres there with a view to the opening of a circuit and the engagement of a preacher. Unfortunately our funds are over £300 behind, and it will be rather an anxious time for the next three months. Amounts as follows: Mile End, 15/6; Queenstown, 41/10/3; total, 42/5/9. At this stage of the meeting the Prayer Committee took charge of the meeting.

Very helpful paper and readings were given by Mrs. E. J. Paternoster, Mrs. Everett, senr., Mrs. Walden, Mrs. C. L. Thurgood. Leader for next devotional meeting, Mrs. Uncle.—(Miss) A. E. Manning, Secretary.

N.S.W. Bible Schools Department.

W. Gale, Organising Evangelist.

Conditions have very much improved since last Conference. The statistics then showed a decrease of ninety scholars. So far as we are now able to tell our schools have added to their enrollment 120 net. Rolls have been revised, and are kept clean, so as to keep up a fine average. This means that our enrolment is actual, not only on paper.

The month of September saw a marked advance, there being an increase of 424 in the average attendance, with 100 new names placed on the rolls. Marriekville school is still advancing—one year ago 88, last Sunday 214 present. This school has shown phenomenal growth. So well it is organized that during September there was 91 per cent. in attendance—the highest percentage yet attained by any school in the State.

A fine brick primary room is about to be erected at Paddington, which when completed will enable that school to be thoroughly organized. It is probable that the organiser will spend a month at in all its departments, and complete the grading.

The tide has turned! We have just begun. The Bible School is coming into its own. When the church's best gift busy in this the most productive of all its departments, Pentecost will visit us. Remember the Bible School offering on December 7. Help by your means to put our schools in a position to do a magnificent work for the King.

Correspondence.

ARMY CHAPLAINS.

A notice in a recent issue of the "Commonwealth Government Gazette" may be of interest to readers of the "Christian." It is to the effect that Bro. Geo. T. Walden, of Unley, South Australia, has been appointed a chaplain to the military forces in that State. So far as my knowledge goes, this is the first and only case of a preacher laboring with the Churches of Christ who has been appointed to this position. This leads me to make a few remarks for which I hope you will not room in due course. Not a few of the "Editorials" in the "Christian" have shown in unmistakable language that the present Defence Act is considered "iniquitous," "anti-British," "violating to conscience of numbers of our best citizens," etc. etc. It is not my present desire to say anything to the contrary; nor do I wish to commence a lengthy correspondence on the universal framing system, *pro* and *con*. But what I do want to point out is the excellent facilities which are afforded for exercising oversight in regard to the spiritual welfare of the hundreds of "our own" boys and young men who are called upon to do service,

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We must take the Act as we find it, and as law-abiding citizens, carry it out until legitimate measures can be taken to amend it, if it be considered to conflict with principle. In the meantime, what of our boys? The Government affords us every opportunity of looking after them, and we should avail ourselves of the opportunity. In Victoria there are men like W. H. Allen, Reg. Ennis, A. P. Wilson, J. C. F. Pittman, and many others, who could be appointed "chaplains" and go into camp with the boys. The chaplains are looked up to, and treated with every mark of respect. A liberal allowance is made to them whilst in camp, and it should not be a difficult thing to have at least two appointed in this State. The method of application is very simple, and if action be taken at once, the brother appointed could attend the forthcoming camps of training, where some hundreds of young men will be training. I sincerely trust that this matter will be heartily taken up. If we can't get the Act amended, let us make the most of its good points.—Opportunity."

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