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A DEFENDER OF THE FAITH.

There are two names that ought to be bracketed together when we are thinking of men who have been conspicuous defenders of the faith. These two names are Professor Sir William Ramsay and Professor James Orr. The first of these we have referred to before, and endeavored to pay some tribute to him for his research and courage in rescuing the Gospel of Luke and the Book of Acts from the sacrilegious hands of incompetent critics. Fortunately Professor Ramsay is still with us, and doing valiant service in vindicating the genuineness and trustworthiness of the books of the New Testament. Professor Orr, to his great gain and to our great loss, has been called higher. Just a few weeks ago this great champion of the faith laid down the weapons he used so well, and passed into his eternal rest. With many others, we feel personally indebted to Professor Orr for the strengthening of our faith, especially when destructive criticism by sheer bluster seemed to be carrying all before it.

A splendid scholar.

As Professor of Apologetics, Dr. Orr won a high place in the ranks of Biblical scholarship. "His special intellectual gifts were philosophical. It was in philosophical study that he was most distinguished at the University, and nothing marks his whole work as a teacher of theology more strongly than his sense of the unity of knowledge." Professor James Denney in eloquent tribute to his memory says of him: "All his life Dr. Orr was a laborious worker, and the range of his first-hand knowledge was immense. He did not speak about men like Kant and Hegel, Hartmann and Schopenhauer, Schleiermacher and Ritschl, Spencer and Darwin, from hearsay, or on the strength of compendiums; he had mastered them in their own writings, and his mind was massive enough to weigh them in its own scales and to be its own authority upon them." This is the testimony of one great scholar to the scholarship of a contemporary. It is of value because it shows the fitness of the

man to meet on equal ground even the most learned of those who were opposed to his views, and who besides rivalled them all in his breadth of thought and philosophic insight.

Problem of the Old Testament.

We remember very well, when destructive criticism was most rampant and seemingly triumphant, the timely appearance of Dr. Orr's book "The Problem of the Old Testament." It was a reply to recent criticism, and immediately made itself felt. It is true that the cult of the higher critics attempted to "damm it with faint praise," but in spite of them the book left its mark and remains to-day, in its main propositions, unanswered and unanswerable. The Bishop of Durham in writing an appreciation of Professor Orr in the *British Weekly*, says of this book:—"Seldom if ever have I read an elaborate literary enquiry and discussion more remarkable for the highest qualities (not often found together) of the examiner and the judge. A friend of mine, now gone, eminently entitled to an opinion, wrote to me in the course of his perusal (I had sent him the book):—'I have not come so far upon a single sentence either unfair or unconvincing.'" While a timorous orthodoxy was holding back; apparently dismayed at the "German invasion," Professor Orr stepped into the breach and demonstrated to the world that the stuff "made in Germany" was, for the most part, rubbish from materialistic workshops.

Christian view of the world.

The tendency of the age to take a materialistic conception of the origin of the Universe was strenuously opposed by Dr. Orr. He contended that the Christian view of the world was the only one worth having, and demonstrated the truth of his position in his book, "The Christian View of God and the World." "I confess," he says, "that the newer tendency to wholesale surrender of vital aspects of Christian doctrine at the shrine of what is regarded as the modern view of the world" appears to me

graver than it does to many." This "modern view" is in many respects irreconcilable with the Christian view, but there is no need that Christianity should adapt itself to views that are as changeable as the wind. Christianity is not irreconcilable with true science or sound philosophy, but it is irreconcilable with many of the theories that profess to be based on science and philosophy, and is not capable of assimilation with these. Professor Orr would have the Christian boldly take his stand on the Christian view of God and the world, as against any materialistic view that may be offered him.

Get his books.

Another important book written by Professor Orr is entitled "God's Image in Man." The fame of Dr. Orr as a Professor of Apologetics had extended to the United States, and, as a result, he was invited to deliver a course of lectures to the Faculty and students of the Princeton Theological Seminary, which lectures were afterwards published in book form under the title of "God's Image in Man." These lectures were well received, and increased Dr. Orr's popularity in America. The book is worth having if only for its exposition of the early chapters of Genesis in regard to the origin of man. Any preacher having in his library a set of Dr. Orr's books is well equipped to meet the assaults of modern criticism. The books we recommend are:—"The Problem of the Old Testament," "The Christian View of God and the World," "God's Image in Man," and "The Bible Under Trial."

"The Bible under trial."

In regard to the latter book, "The Bible Under Trial," the following from the preface will indicate its scope: "The papers comprising this volume," it says, "were prepared in response to urgent request as a popular apologetic defence of the Bible from the attacks made on it from various quarters. . . . The papers are written from the standpoint of faith in the Bible as the inspired and authoritative record for us of

God's revealed will. The author has no sympathy with the view which depreciates the authority of Scripture in order to exalt over against it the authority of Christ. He does not acknowledge that there is any collision between the two things, or that they can really be severed the one from the other. He finds the Word of God and of Christ in the Scriptures, and knows no other source of acquaintance with it. "If we can persuade a number of our readers to get these books and study them, and also lend them to people troubled about modern criticism, we shall have achieved our object in writing this article."

Editorial Notes

"Confused, Crooked and Prejudiced."

The *Continent* is the leading Presbyterian paper of America, and in a recent article on "Human Wrong in Church Divisions," the editor says: "Some people these days are trying to head off church union by scattering the idea that God is responsible for splitting up the church into sects and denominations—that he would rather have it so than to have all his followers joined in one congregation. This comes slithering close to sacrilege. It is only by confused, crooked and prejudiced thinking that it is possible for a Christian to say such a thing. It is important, therefore, to cultivate straight thinking on the subject. Let us try to begin by setting down this proposition: *If all followers of Jesus Christ from the time of the apostles until now had understood his message in perfect simplicity, and had followed his will with perfect devotion, there would still to-day be just one undivided Christian church in the world as there was on the day of Pentecost.*" It is refreshing to read such language from the leading paper of one of the leading denominations of America. As F. D. Kershner says in the *Christian Standard*, it reminds one of the language of A. Campbell, Isaac Errett, or Benjamin Franklin. When the denominationalists generally are prepared to indulge in such "straight thinking," denominationalism will have to go. God speed the day.

A "Terrible Debasing Influence."

In sentencing a couple of men for crime, "Federal Judge Van Fleet," says an American exchange, "concluded by saying, 'I wish to add that all through this case there is evidence that drink had its paralysing influence upon the morals and minds of these men and these two young girls with whom they went on that trip to Reno. The terrible debasing influence of the saloon and the roadhouse is too disgustingly apparent in this pitiable situation, and I make the observation here that society must pay the price of permitting the existence of these highly objectionable places.'" The electors of New South Wales will have the opportunity

of deciding on December 6 whether they will continue to "pay the price." The language of Judge Van Fleet is but another judicial utterance added to the many scores that have been made concerning the "terrible debasing influence" of drink, and yet there are thousands of professing Christians in the Mother State who on the 6th prox. will vote for its continued existence, while thousands of others, scarcely less guilty, will neglect to register their hostility to this enemy of all righteousness which is murdering bodies and souls by the thousands under the benediction of their sanction. Sam Jones put the matter thus: "Here is one man who makes whisky, another who sells it, another who rents the house for the sale of it, another who votes with a party to license it, another who dies drunk. Now if you can fix that up so that some of that crowd will go to heaven and some to hell, you are a profounder philosopher than I have been."

Father O'Reilly Again.

The Roman Catholics of N.S.W. have thrown the mask aside and revealed themselves fully in view of the coming election. Father O'Reilly, of St. Stanislaus College, Bathurst, in a recent address at a meeting of the Catholic Federation, Ashfield, has again been urging his co-religionists to sell themselves to the highest bidders among the Parliamentary candidates and to follow the advice of Lowell, "I do not believe in principle, but I do in interest." It is quite in keeping with the policy of Rome to place interest above principle, but not every clergyman is so open in his unblushing advocacy of this course. Repeating a former statement at Bathurst, "We'll shortly be on the market," he proceeded: "He had voted for Labor for 11 years, but now he was going to vote for the man who would give them the most acceptable terms. He would not apologise for any of his actions." "In the coming elections," said this fighting clergyman, "we are going to take a hand and shake things up. We are going to give some of these politicians a run for their money. Let them know you are organised, and put aside for a moment your own politics for the good of your cause." He seems to have a special antipathy for Orangemen, and informed his hearers: "You might as well try to vaccinate a southerly buster as to get a sensible idea into an Orangeman in Australia or in Ulster." Were these merely the rabid utterances of an obscure priest they would be unworthy of notice, but the influential position of Father O'Reilly, and the fact that the *Catholic Press*, which claims to be "the leading Catholic paper of Australia, editorially endorses them, give them prominent significance. It is clear that the Romanists, who number about one-fourth of the population of N.S.W., hope by a solid vote to hold the balance of power between the two political parties, and thus compel submission to their claims for a Government subsidy to their schools. And so, while Protestants split their votes between the Labor and Liberal parties, the Romanists will vote solidly for those who are prepared to accept their terms. Protestants should

realise this, and avoid working into the hands of the opponents of the present school system by withholding their support from those who would sell themselves to the Catholic party. It is utterly vain to suppose that the R.C. authorities can be satisfied with concessions. Father O'Reilly said: "We have got one concession—medical examination of our school children—but that only whets out appetite for more." And this is the world-wide policy of Romanism. Every concession is but a lever to work for more, until they obtain supreme power as in Spain, when Protestants will have no more liberty than they have in that priest-cursed country. In the forthcoming poll Protestants be true to principles while Roman Catholics are seeking their own interests.

Roman Catholic Paganism.

In view of the closer relationship of the United States with South America, owing to the approaching opening of the Panama Canal, the *Christian Evangelist* is calling attention to the great need of supporting Protestant missions in the "Neglected Continent." At Edinburgh Missionary Conference, missions to Catholic lands were not considered. They were left off the programme in order to secure the presence of the High Church wing of the Anglican party, but many now recognise that this was a mistaken policy. Roman Catholicism in countries where it is unmodified by Protestant environment is little better than downright paganism. We can form no correct judgment of its blighting influence by what we see in Australia. To do this we must look at the countries where for centuries it has held undisputed sway. The *Evangelist* puts it clearly: "The Christianity of South America is a baptised paganism. The late Pope Leo XIII. once issued a drastic letter to the clergy there on account of their crying immorality. In places enlightened, men will not allow their wives and daughters to attend confessional on account of the licentiousness of the priests. As a class they are ignorant, lazy, rapacious and immoral, and the religion they teach is a pagan sacramentalism, a gilded worship of images, with a very small minimum of morality. Instances are known of where old Indian idols were taken bodily and reconsecrated as Holy Virgin and saints, and the old heathen worship thus transferred bodily to the churches." The condition of affairs in parts of South America is only paralleled by that of the Philippines, Cuba and Porto Rico prior to their capture from Spain by the Americans, where the wretched inhabitants, ground down by the iron hoof of an unprincipled priesthood, were sunk to wretched depths of ignorance and immorality. Already there has been a remarkable movement upward by the introduction of Protestant missionaries with the open Bible and education. As the *Evangelist* puts it: "So long as Bibles are burned in public squares in our Southern neighbors' cities, there is no time to parley over the matter of missionary endeavor among them."



Christ, the Stone which Unites or Crushes Men.

(Matt. 21: 42-44.)

By H. D. Smith.

Yet Christ is the stone which God made head of the corner.

One of the mysteries of the present age is, that God has made his Son both the foundation and head-stone of a new spiritual house. Christ has been laid in Zion as the chosen, tried, and precious foundation; and the structure is being raised as noiselessly as was Solomon's typical house, while every living stone joined to the living rock is secured by a heartfelt acknowledgment of Christ's relationship to God, which is the fact underlying and cementing the church, against which the gates of the unseen world cannot prevail. The figure of a rock aptly shows God's immovable character. It also sets forth his invincible resistance to enemies and change, the basis of our salvation: "Unto thee will I cry, O Jehovah, my rock," Psalm 28: 1. "Make a joyful noise to the rock of my salvation," Psalm 95: 1. In like manner we have Christ's invincible security set forth, which is further applied to all who are built into him. See Eph. 2 and 1 Peter 2.

Christ, however, is the stone the builders rejected.

In the parable just then given by our Lord, the chiefs of Israel gave a verdict condemning themselves. They could be just to others, yet blind to their own state before God. Light illumined their consciences before that interview closed. When Jesus asked if they had read the verse he quoted from the 118th Psalm, it dawned on them that he was applying parable and psalm to them. Long after that day the same psalm was applied, as it is now, to all who reject the re-entrusted Son of David to be also Son of God. Israel had taught that the quoted verse had been fulfilled by David. He had been rejected by Saul and his friends, yet was anointed and crowned by God; he had united the tribes of Israel into one house; still, Christ's generation were started to hear "the despised and rejected one" applying the prediction to their action. Its application to David, even if it was true, was only a part of the truth. Jesus wanted them to see its larger application to himself. He came to Israel as "the Prophet like unto Moses"; they blamed themselves by their heedless scorn; he came to his own, the Heir of David's throne, and the vineyard tenants put him to death, becoming outcasts from the realm for well-nigh two millenniums, which they attempted to avert. Thus, to disbelieving Israel, Jesus became "a stone of stumbling, a rock of offence."

The Hebrews have a saying that when their second temple was being erected, a curiously shaped stone was supplied, which for a long time could not be fitted into its designed place. Ultimately, it was located as the topmost stone, the head-stone of the corner, which makes this phrase more than a mere coincidence, when applied to our Lord Jesus. The priestly builders of self-righteousness had no place for such an one as Jesus in their plans or expectations. But he who is rejected of men is accepted by God. The invincible conqueror of sin, of Satan, of death, of the world, was raised, justified, enthroned at God's right hand. The plan of God's new house and temple is in heaven. "We are come to Mount Zion" (above), where God laid the foundation stone of a vaster temple than ever was, or ever will be laid in the earthly Jerusalem. The life in that living foundation is the life in every stone built into him, who is invisible, imperishable, divine. There, neither earth nor hell can assail him, nor those alive in him. "This is Jehovah's doing, and it is marvellous in our eyes." The fabric has from generation to generation, without worldly clamor or observation, been rising course after course; gathered, polished, measured, located by our infallible Architect out of this great worldly quarry, until its enormous, and to us, immeasurable design is made complete. Then, its head-stone shall bind all together, and the grace that founded it shall be the grace that also makes all complete in him.

How secure all are who are being built into Christ.

This may be better realised by type and experience. First by what history tells concerning Solomon's temple. "And the house when it was in building, was built of stone made ready at the quarry; and there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." 1 Kings 6: 7. After that, when the dedication services had been fulfilled, and Solomon's prayer for all Israel had been offered as the highest of intercessions before God, the glory of Jehovah filled the whole house as his abiding place on earth. So saints and angels await the fulness of God's glory when his heavenly temple is complete. Christ, who is the first, shall then also be the last. A preacher visited one of his hearers who was ill unto death. She was

an aged, unobtrusive woman, whose life adorned the gospel. Taking her proffered hand, he said, "How is it with you?" Quietly, yet with earnestness, she replied, "I am on the Rock." "Blessed experience! Is our confidence like that now, while health and strength are ours? Then it shall be when the shadows lengthen, and fade away. Because we now say, "I am on the Corner-stone," therefore "God's Stone shall not crush us."

Sad results of falling on or beneath God's stone.

Continued unbelief ends in spiritual blindness and suicide. "There is no other name under heaven whereby men can be saved," than Christ's the Son of God. To refuse him, is to do what Israel did when he revealed himself as "Light and Life" to them. If that loss were limited to this life only, it would be irreparable, for 'tis the shutting out of joy, peace and power, the pleasure of living well and long. Why bruise our hearts; why wound and maim our souls, by falling on the stumbling stone our unbelief creates?

But our Lord shows that this is not the only issue of rejecting Christ, for "on whomsoever that stone falls, it shall grind him to powder." This has its counterpart in the second chapter of Daniel's prophecies. There a stone is cut out without hands, and smites the image emblem of godless kingdoms, breaking every element into pieces and grinding all into irredeemable loss. Unjoined to Christ, we are joined with that lifeless, worldly, hopeless, helpless, rejected class—and as the last stage of things represented by the lower terminals of that image are now about us, so we know not the hour or the day when the long enduring, long prepared head-stone of the corner may suddenly descend in judgment, and crush every hope of salvation out from those despising Christ. Salvation, full free, and without any plea but helpless need, is proffered. Destruction, awful, everlasting, is certain for all on whom God's Stone shall fall.

Let us not live fretful lives. God will never stretch the line of our duty beyond the measure of our strength. We ought to live with the grace of the flowers, with the joy of birds, with the freedom of wind and wave. Without question this is God's ideal of human life!



Chapel erected by the brethren at Ungarra, Eyre's Peninsula, SA.

Building the Walls

By H. G. Harward.

3. DIVISION OF LABOR.

It was no light task to which Nehemiah and his helpers put their hands. Our appreciation of the heroic devotion which committed them to the undertaking is not lessened by the fact that so many centuries separate us from the event. It is always more difficult to restrain than to train; to reform than to form; to restore than to establish for the first time. Virgin soil is more easily worked and is more productive than that which is overgrown with weeds, and covered with the rubbish of years. It is easier work, and far more interesting, to erect the new structure, than to restore the building which has fallen into disrepair. The clearing away of rubbish, in order to lay bare and build upon original foundations, is not the most fascinating of occupations. To wind one's way through the wilderness of superstition; to penetrate the jungles of error; to pierce through the gloom of custom and false teaching to discover the old paths with the determination to walk therein, calls for an uncommon devotion to God and the accomplishment of his divine purposes.

Conditions such as these enhance the value of the work of Nehemiah. And they are not absent in the Restoration movement with which the Churches of Christ are identified. The fact that we are seeking to restore the apostolic church, rather than to reform some existing institution, does not lessen the difficulties of the task. Experience has demonstrated that in virgin fields, unoccupied by the seed of sectarian teaching and false doctrine, the simple message of New Testament Christianity has won easy and mighty victories. It is in the places where the rubbish of human creeds, articles of religion and confessions of faith, has most abounded, that we have found our task the most difficult. Nehemiah's work of rebuilding was beset with greater hindrances than the original work of building the walls.

The movement was successful, however, not only because there was efficient leadership, and effective organisation, but also by reason of the proper

Division of labor.

A study of the third chapter reveals the importance of this in the accomplishment of the service. The work was divided into forty-two sections. All classes engaged in it—rulers, priests, goldsmiths, perfumers, merchants, men and women. There was not the same task for each, but there was some work for all. Difference in worldly position and prospect did not disqualify any one from taking part in the movement. And the beauty of the plea we present is in the fact that it recognises the equality of all to render service in its propagation. It sets no man on a pedestal to "lord it over God's heritage." It recognises that there are "diversities of gifts," different degrees

of talent or ability, and, therefore, all may not fill similar positions, or discharge the duties of the same offices, though all may fill some position, and do some work for the Lord. In the Restoration movement there is room for the man of the highest intellectual equipment; for the man with the keenest business acumen; for the man with the best professional training; for the artisan and mechanic with the greatest skill; for the woman with their saintly characters and diverse gifts. And in the churches of Christ to-day we find all these, and many other classes, represented. But not all are investing their talents, using their gifts, or exercising their ability in some definite service which would help usher in the time when the Saviour's prayer shall be answered and all of his people be one. It is not the possession but the use of power which benefits both its possessor and the cause in which it is used. It is the unused talent which brings condemnation.

In two ways our work of Restoration is rendered less effective. First, because the

Burden of the service

is resting unduly upon the few. This is true regarding the financial support of the work. There are a few princely givers, but there are more miserly ones. Not many are recognising the Lord's partnership or admitting his right to definite ownership of the means of carrying on the service he has entrusted to us. How much more might be done in the work of Restoration if the financial burden were distributed among all of our Israel, instead of among the few.

But especially in practical work is this weakness manifest. A "masterly inactivity" expresses the attitude of the majority of church members, when the question is that of definite service for the Master. Only a few are real workers; the great majority are drones in the hive, idlers in the vineyard. In each department of the work the consecrated few may be found ever busy, doing their own work in addition to the work of the shirkers. The day is coming when the Lord will try every man's work, of what sort it is. How many will have no work to try, for they have never done any! If it is a question of payment by results, many will receive nothing when the final accounts are settled.

A second weakness is discovered in the fact that

Too many duties

are being discharged by the same person. Instead of a proper and wise division of labor, one person frequently fills several offices in the church, or attempts to do the work of several positions. Here is a preacher who opened up the chapel, lit the gas, distributed the hymn books, conducted the service, gathered up the books, put out the lights, locked the door, put the key in his pocket, and went home. There were plenty of others to do their share, but it may have been easier for him to do it than to get them into harness. It certainly was not wise. Here is a brother who is treasurer, trains

the choir, teaches a class, plays the organ, acts as agent for the "Christian," and fills several other positions. This is not good for the zealous worker who bears the burden of all these duties. It is not fair to other members who ought to be filling some of the positions, and performing some of the service. And it is not beneficial to the congregation.

This is an age of specialists. No man can do his best if he is distributing his power over too large an area. "This one thing I do" must be the motto of the Christian, if he is to render the best and most effective service. A proper division of labor will give the willing worker time for that quietude of soul which is so necessary to spiritual development, but which the multiplicity of duties renders impossible. It will also enlist others who need the stimulus of some definite work, and the responsibility of some definite position in service. It is the duty of wise leadership to effect this division. This is essential to the building of the walls.

The College of the Bible.

SEVENTH ANNUAL DEMONSTRATION.

The seventh annual demonstration of the College of the Bible was held in the Lygon-st. chapel on Tuesday evening, 11th inst., and was quite up to the standard of former gatherings of this nature. There was a crowded attendance, and the building being decorated (for the Lygon-st. Bible School anniversary just held), gave quite a festive appearance to everything. Special interest attached to this meeting owing to its being made the opportunity of a public farewell to C. M. Gordon, who had so faithfully labored in connection with the College for the past three years. In the unavoidable absence of F. G. Dunn (President of the Board of Management), R. Lyall occupied the chair, and on the platform with him were the other members of the Board, the Faculty (excepting Mr. Ross, from whom an apology was received), the various speakers for the evening, and Mrs. and Sister Gordon. There were also seated on the platform the whole strength of the student



C. M. Gordon.

body—some 45 young men and two young women. The proceedings were marked throughout with the greatest enthusiasm, save for the much regretted absence of Bro. Dunn, to which reference was made by all who spoke. Bro. Dunn sent a message, which was read and loudly applauded, as it coincided with the views of all present as to the merits of Bro. Gordon.

After the singing of "Oh, for a thousand tongues," and prayer by Bro. Knott, the chairman briefly stated the objects of the gathering, and expressed the pleasure it afforded the supporters of the College to see such a large and representative attendance. He conveyed greetings from J. E. Thomas (Adelaide) and H. G. Harward (New South Wales), also stated that Principal Holdsworth, of the Baptist College, would have been present, but for a prior engagement. The chairman closed his remarks by expressing satisfaction that the principal offices in connection with the College were filled by such able men as Bren Main and Gordon. The report of the Principal was given by Bro. Main, who announced that the closing year had been "the best yet," both from the standpoint of work done and numerically. Bro. Main paid a high tribute to Bro. Gordon, with whom he had always worked with the most harmonious relations, and he wished him every success in the work he was about to undertake in America. He made reference to the fact that Bro. Gordon's successors had been appointed, in the persons of Bren H. E. Knott, M.A., and Reg. Ennis, and he bespoke for them a hearty reception by the brotherhood. Both of these brethren then spoke a few words of appreciation and thanks, and promised that they would serve the institution to the best of their ability, though they knew how difficult it was to follow a man of Bro. Gordon's attainments and ability.

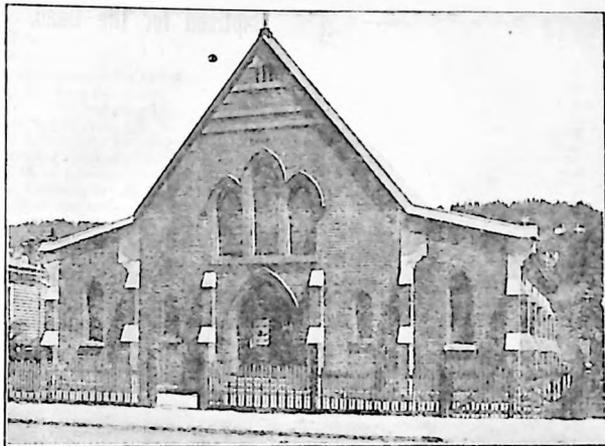
Certificates were then presented to nine students who had completed the three years' Bible course satisfactorily. In presenting the certificates Bro. Main stated that it was the greatest number of certificates ever given in one year. The nine brethren who received the certificates were P. E. Alcorn (Q.), W. G. Cambridge (V.), A. J. Fischer (S.A.), C. R. Hall (N.S.W.), J. Whelan (N.S.W.), B. W. Manning (S.A.), W. Rothery (Q.), C. Schwab (S.A.), and F. J. Siver (Q.). Four of these, viz., Bren. Alcorn, Fischer, Cambridge and Manning, are leaving the College to enter the field, two going to S.A., one to W.A., and one to a Home Mission field in Victoria (the Mallice).

A prize was presented by the Elabon master, and was won by A. J. Wedd (W.A.).

Bro. Cambridge spoke on behalf of the students who had received certificates, and in doing so, gratefully acknowledged the splendid opportunities that had been afforded them by the Australian brotherhood to obtain training and equipment to fit them for their life work. Bro. Main made an appeal on behalf of the tennis court and literary funds, after which an offering was taken up for these funds, and yielded a little over £10.

W. H. Allen, in a characteristically humorous speech, gave some reminiscences of Bro. Gordon's College days in Kentucky. He expressed the highest admiration of Bro. Gordon's "pluck" in taking up "school" work at his age and after so long a time away from College. He wished him every success in his undertaking.

R. Campbell Edwards, in a most happy speech, presented Bro. Gordon with a cheque from a few



The Launceston Chapel with New Alterations (wings on each side).

of his most intimate friends; and A. J. Fischer, on behalf of the students, made a presentation of a travelling bag (suit-case).

Bro. Gordon, who received an ovation on rising, expressed his deep regret that Bro. Dunn was unable to be present. He was a personal friend of the speaker, who had always received much counsel from Bro. Dunn. He sincerely hoped that Bro. Dunn would be soon restored, and that upon his (the speaker's) return from America he would still "be wielding his trenchant pen and filling the chair of editor of the 'Australian Christian'." He would also like to pay a tribute of esteem and affection to Bro. Main, and would "again voice his firm opinion that there is one man in Australia, fitted by scholarship, character and disposition to occupy the chair of Principal of the College of the Bible." His advice to the brotherhood was, "When you get the right man for the right place, *keep him there!*" I hope that Bro. Main for the balance of his "natural life" and efficient services towards building up the College of the Bible in Australia." Referring to his successors, Bro. Gordon felt like saying he was "glad to be out of the way to make room for better men." Both of the brethren appointed would reflect honor on the College. He congratulated the students who had received certificates, and gave it as his opinion that the history of the College would really commence as the brethren go out to the field. He expressed his grateful thanks for the gifts that had been presented. Although several of the speakers had made reference to his (Bro. Gordon's) extensive "vocabulary," he, personally, was sure that his powers of expression were very deficient when it came to acknowledging all the kind expressions of love and esteem which had been uttered concerning him. In saying Good-bye, Bro. Gordon briefly detailed his reasons for going to America, and assured the brethren that he simply *must* come back, as they "had made it impossible for him to stay away." In concluding his speech, Bro. Gordon said, "If we do not meet each other again in this world, there is one thing

that is happily true, and that is this: Christians can never see each other—can never see one another—for the *last time*. They may see one another for the last time in this world, but in the greater world that is to be, we shall remain our friends—over there in the Glory Land!"

During the evening a splendid programme of part songs, recitations, etc., was rendered by the students, Bro. Nat Hallow conducting and Sister Jeannie Dickens at the piano. The meeting closed with the singing of "God be with you." Bro. and Sister Gordon and Donald left Melbourne on Saturday, November 15, by the express to Sydney, where they caught the "Marama," for Vancouver. —T.W.S.

Should Christians Vote Against the Liquor Traffic?

OBJECTIONS TO NO-LICENSE

3. "No-License will make it impossible for travellers to find decent accommodation."

Many people are concerned about this question of accommodation, and even Christians have used the "accommodation" argument as an excuse for not voting No-License. We answer that No-License does not affect the accommodation business; it simply closes the bars. Hotels are granted their licenses on the assumption that the premises are needed as accommodation houses—and as drinking shops. The bar is an adjunct to the accommodation business; the removal of the bar will not kill the other part of the business.

Against this it is contended that it is impossible to obtain good accommodation apart from a place with a liquor license; that the removal of the bar are needed to make the accommodation business a success; attention being directed to some boarding houses of a second-rate class in order to prove this point. To this we answer—

(a) Some boarding houses in licensed areas are better than some public houses.

(b) Ordinary boarding houses are at a disadvantage in competing with public houses; which are boarding houses plus the profits of a bar.

(c) Remove the bars and place all on the same footing, and the many imaginary and the few real objections to boarding houses will soon disappear.

(d) Bad accommodation in boarding houses is no argument for the continuance of the bar. Two

wrongs do not make one right. The remedy for bad boarding houses is the proper inspection of such to see that they reach a prescribed standard of comfort.

(c) To compare boarding houses with "pubs." in a licensed area is unfair. Contrast boarding houses and No-Licence areas with "pubs." in licence areas, and a fair test is made.

(d) Experience has shown that in No-Licence areas hotels which have lost their bars can be run to the comfort of their patrons and the profit of their keepers. In Invercargill, N.Z., the rateable value of hotels has increased since the bars were shut. In addition a magnificent new hotel has recently been opened with 52 bedrooms, electric lift, and all the rooms and furnishings of a licensed house—except the bar.

Mrs. Lambell, who keeps the Southland Hotel, Gore, N.Z. (and who is a member of the Church of Christ in that town), has answered the "accommodation" objection to No-Licence. She stated that she employed more hands and paid better wages than had been done by a former proprietor in the days of licence. She stated that "All the hotels have been enlarged, and are doing likewise."

In Balclutha, the oldest No-Licence town in New Zealand, having enjoyed the benefit of that reform for 10 years, the Crown Hotel has recently been enlarged by the addition of 11 rooms. There are several hotels in the town, and the population is less than 200. The landlady informed the writer that she had been told that it would be impossible to make the place pay without a bar, and she had replied that if ever the drink came in, she would go out. There is no fear of the drink coming back to Balclutha. To quote a local police officer, "They are a Scotch community, and they'll see to the right and proper thing existing here."

(e) The accommodation bogey is a device of the liquor party to scare voters. Places for the accommodation of travellers existed in all countries in all ages prior to the introduction of the modern public house system, and will continue to exist when we have taken Longfellow's advice:

"To the stewers and sinks with all such drinke,
And after them to tumble the mixer;
For a poison mangle
Is such Burgin wine,
Or at best but a devil's elixir."

But what could be thought of the Christian who for fear of temporary discomfort would vote continuance for the sake of accommodation? Even supposing that No-Licence meant bad accommodation, that would not justify the continuance of the bar with all its evils.

Christ "pleased not himself" and "he had not where to lay his head"; could we not then suffer discomfort and even hardship if necessary—but it need not be necessary—in relation to accommodation—in order to save our fellowmen from the excesses of drink, and safeguard our loved ones against its fatal clutches?

If the followers of the unselfish Christ would only awaken to the importance of the issue, and the value of the opportunity presented in N.S.W. the 6th of December would toll the doom of the trade which bears the mark of Cain, and merits the denunciation of Jeremiah—

"For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men."

"As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich."

"They are waxen fat, they shine; yet, they overlap the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge."

"Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—Hugh Black.

Baptised for the Dead.

1 Cor. 15: 29.

By E. Carr.

What does "baptised for the dead" mean? Was it a vicarious baptism? Was there such a practice in Corinth? Surely not, for there is no Scriptural warrant for such action. A practice so subversive of Christ's commission would be strongly reprobated by Paul, and as there is no reproof, the conclusion that there was no such subversion is justified. Some in Corinth had said, "There is no resurrection of the dead," v. 12. Paul replies, verses 13 to 19. If so, we should not preach, for if Christ is not raised, the gospel is untrue, our preaching delusive, your faith folly, your hope vain, and your state most pitiable, that is the alternative. Then in verses 20 to 22 he briefly affirms some resurrection truths; Christ is raised, all will be made alive, each division in due order, there will be the triumphant reign, the kingdom, the power, and the glory, and ultimately God all in all.

Then in v. 29 he extends his argument by reminding those of v. 12 of their baptism. If there is no resurrection, if Christ is still dead, if the events I have mentioned will not occur, what shall they do who have been baptised, but (v. 32) eat, drink, and die.

But what we preach is true, else what shall they do which are baptised for the dead? Why, then, are they? v. 30. Why do we also stand in jeopardy every hour? (for the dead) v. 32. R.V. marg. What doth it profit me if the dead are not raised? Four pertinent questions. Vicarious baptism was the foolishness of the dark ages, and is of the Mormons to-day supposed to benefit those who had died unprepared. But there is no allusion to such. The first query relates only to the baptised then living, and specially to the deniers of a resurrection, v. 12. What shall they do if the dead are not raised, if the gospel is untrue, if their formal uniting with Christ by a likeness to his death terminates at their death, if they have only been buried in figure with one who is in fact dead. The question is pertinent, What shall they do if they deny the confirming fact of salvation? What can they do? There is nothing to lay hold of! Then, if the dead are not raised, if baptism is only linking to one who is dead, then why observe it?

The same idea is in Paul's personal application in the third and fourth queries, v. 30. Why do we also stand in jeopardy every hour? (for the dead), v. 32. What doth it profit me if the dead are not raised? My "perils oft," and the sufferings I have endured are of no more value to me than your baptism is to you if Christ has not been raised, but he is risen, and is alive for evermore; therefore I am willing to lose all things, even life "to attain unto the resurrection from the dead." I did not after the manner of men fight with beasts at Ephesus for one who is dead. The fact of resurrection in v. 4 and the truth in verses 22 to 23 cannot be eliminated, the "many proofs," Acts 1:3, justifying the hope in 1 Cor. 15. I understand that all hinges on the fact of the resurrection of the one, v. 4—for when we observe the Christian ordinances of baptism and the Lord's Supper.

State Missions—Victorian.

*Thos. Hagger, Organising Secretary.

The additions reported for the month of October are as follows:—Stawell, 6; Northcote, 3; Kaniva, 1; Colac, 9; Kyneton, 11; Maryborough, 2; Boort, 1; Total, 52. For the eight months of the current Conference year the additions (not including those by letter) have been 361.

Several Volunteer Missions have been held during the month. These are brief special efforts by evangelists whose services have been granted by the churches where they are engaged to help the weaker churches in the Home Missionary field.

A very successful anniversary was held during the month at Gordon, with Bro. J. Binney and H. P. Leng as speakers.

Several changes in the student preaching staff are taking place; this always occurs at the end of the College year.

Thos. McCallum has been on a visit to the Brim district, and has cheered the brethren. This brother's voluntary work is appreciated.

J. R. Combridge, of Kyneton, has had to rest for a few weeks by doctor's orders; we trust he will soon be fully restored. The secretary at Kyneton wrote thus of Bro. Combridge to the Committee: "No preacher could have worked harder, or with more success."

The Committee is grateful to the Women's Conference Executive and Home Mission Committee for their work in connection with the recent rally.

Receipts for October were £30/12/; expenditure, £23/0/4. We are thankful to say that our overdraft has thus been reduced by £63/11/9. We are now in debt to the extent of £82/19/6. Will the brethren give us another month's income like that of October, please?

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches, towards Support of Preachers:—Wonga Park, 10/10; Iro, £2/5/6; Shepparton, 16/18/8; Colac, £13; South Melbourne, 19/18/4; Horsham, 15/17/-; Castlemaine, 11/18/4; Cr. Neggie, 17/11/8; St. Arnaud, £2; Kyneton, 12/14; Stawell, 46/10/6.

Churches, per Collectors:—Malvern, 12/1; Doncaster, 11/5/-.

Individual Contributions:—Bro. Aickin, Maryland, 10/-; Ross Pearl, Carlton (Lygon st.), 11/5/-; R. Oliver, 11/16/9.

Miscellaneous:—Merbin, 2 tent seats, 11/10/-; Treasurer, Sisters' Executive (Women's Rally—additional), 112/10/-.

Total, 1101/18/9.

Thos. W. Smith, Sec., W. C. Craigie, Treas.,
"L'Allegro," Rathdown-st., 265 1st. Collins-st.,
North Carlton, Melbourne.

The Hebrew Old Testament.—The repatriated Jews, having from different countries, who from many lands, are returning to Palestine, speak various forms of Yiddish and other tongues, so that their often find conversation difficult. Hebrew has, therefore, been adopted as the language taught in the schools; and it is also rapidly increasing ground as the medium of communication at home and in the market-place. One of the features in the Hebrew growing demand for the supply of this has been a growing interest in the study of the Hebrew language, especially in the Old Testament, printed on India paper, is especially popular among the Jewish population of the Holy Land.

The Family Altar

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

FILLED FULL OF HEAVEN.

We do not ordinarily get as much of the good things of life as we desire. We could take a good deal more wealth than we have; a good deal more health; a good deal more fame. But—and how precious the thought—we can get all we desire of that which is infinitely better than wealth, health or fame—we can get all we want of heaven. God fills the water-pots to the brim, and would put in more if they were larger. The oil did not stop flowing until the poor woman stopped bringing vessels. "Open thy mouth wide, and I will fill it," says our Father.

SUNDAY, NOVEMBER 23.

Gems of Thought—"Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved" (John 13: 23).

Fidelia Fiske, of Persia, in a letter to a friend in America, said: "One Sabbath afternoon I was sitting on a mat in a church with an earthen floor. I had been to two meetings before, and was weary and longing for rest, and with no support it seemed that I could not sit there to the close of the service. I looked to the side who was behind me, and there was one of the sisters who had seated herself so that I might lean on her. I objected, but she said, 'If you love me, you will lean hard!' And then came the Master's own voice, 'If you love me, you will lean hard.' I leaned on him, too, and felt that he had sent the poor woman to give me a better sermon than I might have heard even with you to-day."—*Mary E. Watson.*

Bible Reading.—Psalm 55: 16-23: Our burden-bearing God.

MONDAY, NOVEMBER 24.

Gems of Thought—"Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh" (Matt. 25: 13).

Many years ago, in the State of Connecticut, there came what has been known ever since as "the dark day." Suddenly a thick darkness came on, owing, no doubt, to some abnormal atmospheric condition. The Colonial Legislature was sitting at the time, and, being more superstitious than we are in our day, some of the members concluded that the day of judgment was come. In the Connecticut Legislature the members all belonged to the Puritan Church. The cry went forth "It is the day of judgment; let us go home and get ready." Then an old deacon of a Congregational Church, who was in the Legislature, rose and said, "Brethren, it may be the day of judgment;—I do not know. The Lord may come, but when he comes I want him to find me at my post, doing my duty up to the last moment. Mr. Speaker, I move that the candles be brought in, and that we go on with the business of the colony."

Be firm! one constant element of luck
Is genuine, solid, Teutonic pluck. —*Helmer.*

Bible Reading.—Matt. 25: 1-13: Waiting and watching for the Master.

TUESDAY, NOVEMBER 25.

Gems of Thought—"I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better: nevertheless to abide in the flesh is more profitable for you" (Phil. 1: 23, 24).

"Jesus can make a dying-bed
Soft as downy pillows are;
While on his breast I lean my head,
And sweetly breathe my life out there."

Dying is as much a part of God's way as being born. When the apple tree blossoms, you laugh, and you do not cry when you pick the apple. But when man blossoms man laughs, but when God picks the fruit he cries. Food, that understands so little. When will you recognise that which is your highest good? Glorious is the hour when God says, "Come up hither!" and yet you look upon that hour with dread.—*Becher.*

I love the blue heavens, and the bright stars, and the glorious sunlight, and the earth and the waters, the birds and the flowers, the grass and the green trees; above all, I love the faces of friends, and the busy tribes of humanity. Yet I think it is well, when one's work is done, and he is utterly tired, to go home and rest; rest where there are brighter heavens, and richer flowers, and sweeter songs, and purer hearts, and loftier friendships: where those whom we tenderly love here will be lovelier and dearer to us than ever, and where we shall again meet with joy, as bright immortals, those noble souls of whom we have spoken to-day, those noble men and women who have died in the Lord, and whose works do follow them.—*Isaac Errett.*

Bible Reading.—1 John 3: 1-3: To be like Him.

WEDNESDAY, NOVEMBER 26.

Gems of Thought—"Have salt in yourselves" (Mark 9: 50).

I count this to be grandly true:
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.

—*J. G. Holland.*

The truest test of civilisation is not the census, or the size of cities, nor the crops;—no, but the kind of men the country turns out.—*Emerson.*

Little minds are tamed and subdued by misfortune; but great minds rise above it.—*Irving.*

Bible Reading.—1 Cor. 16: 1-9: Adversaries an inspiration.

THURSDAY, NOVEMBER 27.

Gems of thought—"But the greatest of these is love" (1 Cor. 13: 13).

You may hammer ice on an anvil, or Bray it in a mortar. But it is pounded ice still, except for the little portion melted by the heat of percussion, and it will soon freeze again. Melt it in the sun, and it flows down in sweet water, which mirrors that light which binds its bonds of cold. So hammer away with unselfish with your logical sledge-hammers, and you will change its shape, perhaps; but it is not the less unselfish because you have ground it to powder. It is a mightier agent that must melt—the fire of God's love—brought close by a will itself ablaze with sacred glow.—*MacLaren.*

Of all earthly music, that which reaches farthest into heaven is the music of a loving heart.—*Jan.*

Bible Reading.—John 3: 14-17: Love of God.

FRIDAY, NOVEMBER 28.

Gems of Thought—"When Jehudi had read three or four leaves, he (the king) cut it with the penknife and cast it into the fire" (Jer. 35: 23).

Truth crushed to earth will rise again;

The eternal years of God are hers;

But Error, vanquished, writes in pain,

And dies amid her worshippers.

—*William Cullen Bryant.*

Twenty six years ago Ingersoll said, "In ten years the Bible will not be read." More than fifteen million Bibles are issued every year in more than 420 languages, and in hundreds of styles and prices at from 25 cents to 50 dollars. More copies of the Bible are sold annually than of the "two best sellers" combined.—*Proctor.*

An Irishman built his fence three feet high and four feet wide. When asked why he had it wider than it was high, he said, "So that, if any one kicks it over, it will be higher than it was in the first place." All attempts to overthrow the Bible result in its rising higher in the estimation of the people.—*Miss L. M. Lobb.*

Bible Reading.—1 Peter 1: 22-25: The abiding Book.

SATURDAY, NOVEMBER 29.

Gems of Thought—"A friend loveth at all times; and a brother is born for adversity" (Prov. 17: 17).

The friends thou hast, and their adoption trial,
Grapple them to thy soul with hooks of steel.

—*Shakespeare.*

It is said that when Mrs. Browning on one occasion asked leave Charles Kingsley what was the secret of his life and power, he thought for a moment, and then answered covertly, "I had a friend." If Charles Kingsley had not already been a friend, unselfish and loyal, he could never thus have recognised his indebtedness to friendship, or have received its fullest gain.—*Sunday School Times.*

The little lad passed uncertainly in the doorway. "Mother," he said in troubled tones, "it's so far, and it's a new road to me; I—I'm not 'actly afraid, but—couldn't you go a little way with me?" She caught the anxiousness of the childish appeal, and said quietly, "Mother'll go all the way with you, son." And so, his little brown hand in mother's, he walked the new way unafraid.—*William J. Hart.*

Bible Reading.—Prov. 18: 24-24: The best of all friends.

NEW BOOKS.

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FOREIGN MISSIONS

[Articles, items of interest, etc., for this page should be sent to J. L. Mufford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot, 757.]

A Glimpse of the Children in India. Miss Jennie Fleming.

[In view of the fact that some schools have not yet celebrated Children's Day, the following sad incident, which occurred at Miss Thompson's field of labor in India, will be of interest. The children's offerings bring medical comforts to such poor sufferers as the one whose photograph appears herewith.]

Ghondakpur is a little village about eight miles from Harda. It is only a small village of about fifty houses and is almost hid by the large mango trees that surround it. The houses are little mud-houses with tiled roofs, as are the houses in this part of India. There are no streets, but just narrow, winding paths throughout the village. The women are busy with their household duties, and the men are out in the fields at work. The children play about the streets in groups, boys of the same caste playing together. The little ones under six or seven years of age run about unhampered by any clothing, except, perhaps, a string about the waist or a little cap, or most likely a bit of jewelry. They need give no thought to keeping their clothes clean. They play very much as do children in the home land, playing in the dust, throwing it on each other, and having a good time generally. The older boys may be playing the same games that our boys play, for they have a season for kite-flying, for stils, and for marbles. These things may be seen at any time that you might visit a village in India.

This special morning, though, the boys were doing none of these things, but were having a happy time climbing the great mango trees. Suddenly, because a limb broke, or because he lost his hold, Mohan Lal, a boy of about ten years, fell.

The other boys quickly climbed down and found that their playmate had broken his arm. They took him home to his mother, and when she saw his arm hanging limp at his side she was very badly frightened. There was no hospital in the village, and no doctor nearer than Harda, eight miles away. She did the best she knew and ground up some leaves of the nim tree and bound them on his arm till the father came home.

When the father came, that night, they were both much distressed, but had no thought of taking him to the hospital, for it was such a busy season in the fields and they did not realise the seriousness of a broken arm. The poultice of nim leaves did no good, and the arm became badly swollen and very painful; so they tried something else. They applied a mixture of cow manure, with some other things, but that also did no good. Then they called in the village priest, and he said charms over it, and they also made offerings to the gods, but still Mohan Lal's arm

grew no better. Three weeks had passed, and something must be done, for they had tried all of their village remedies, and none of them had done any good. The parents were at a loss as to what to do, until some one, who knew of the mission doctor, suggested that they take the boy to the Mission Hospital, for they had heard of very wonderful things being done there.

This was their last hope; so early the next morning the father hitched the team of oxen to the little two-wheeled cart, and they started for the hospital. It was about ten o'clock when they reached the hospital, and they had to wait their turn with the crowd who had arrived before them. At last, when their turn came, they told the doc-



Mohan Lal.

tor all about the trouble. After examining the arm carefully, he told them that if they had brought the boy when the accident occurred, the arm might have been saved, but now it was too late and it would have to be taken off. They were horrified at the idea, and the father said, "No, the arm cannot be taken off. The boy is a farmer, and what can a farmer do with only one arm?" Because of caste and custom in India, the boy must be a farmer, as was his father. The doctor reasoned with them, but all in vain; the arm could not be taken off, they said, and so they took him back home.

They were discouraged, but still hoped that their charms or their offerings might heal the broken arm. About a month later Mohan Lal was brought back to the hospital to show his arm. The doctor, recognising the lad, said, "How is the arm, little brother?" The boy threw off his blanket, and showed his arm. The sight was shock-

ing. The flesh had all dropped off the forearm, leaving the one bone exposed from elbow to wrist, and also the fragments of broken bone. It was wonderful that the boy had lived. The parents were now willing to follow the doctor's advice and allowed the bones to be removed and the arm amputated.

What will become of Mohan Lal? How can he be a farmer, with only one arm? He will probably join that great army of beggars and make his living as a beggar. Mohan Lal's case is only one of many, many other children in India who are blind or crippled or in some way injured for life because of the ignorance and superstitions of their parents, who perhaps, so far as they knew, did the very best they could for their children.

Letter from Bro. S. Wong.

Dear Brethren,—We arrived here safely after five weeks on the boat. We were fortunate to have with us as shipmates two missionaries—Dr. Taylor and Miss Laingboth, of the Presbyterian Church, en route to Korea; thus we were enabled to have services on board on Lord's days. We had a very pleasant trip, and enjoyed it immensely. The last port of call before Hong Kong was Manila.

We got to Hong Kong after two days' sail from Manila; here we met a lot of old friends who came home from Australia. With the exception of a few thousand Europeans and soldiers, the whole population is Chinese. This island was taken by England from China because she resisted the opium traffic. Its population is over 400,000 and it is only thirteen miles long and three miles wide. We watched the daily papers very closely, and not a case of drunkenness or disorderly conduct was reported during the last fortnight. I never came across a people so orderly as the people in this island. I mean the common class. Any one who has a spark of Christianity will feel sorry for these people. They work from morning till late at night, including Sunday. There are a lot of rich people here, both Chinese and European, but they seem to have an idea that these coolies are very much beneath them, and it is not worth troubling to improve their condition. Some even go as far as to think that these poor coolies have no soul.

Christianity is not very well represented here. Hong Kong is very badly in need of labor leaders, but above all it needs more missionaries. We are attending the Baptist Church, as we have no church here belonging to our own brethren. We don't know whether we will go on to Canton or not at present, as there is a lot of trouble there just now, and things politically are very unsettled. The present new ministry is not at all in sympathy with the Christian religion. They want to make Confucianism China's State religion. This proposal if carried by both houses of Parliament will hinder the missionary enterprise in China greatly. The Chinese Christian community is doing its utmost to fight against it. We ask all our brethren in Australia to pray for their brethren in China during this great political and religious trial.—Yours in Christ's service,—S. Wong, 3 Prospect Place, off Bonham-road, Hong Kong.

Bible Schools' officials are requested to forward Children's Day offerings promptly to the officials in their respective States.

Forces Running to Waste.

W. Gale.

In a recent American magazine was a reproduction of a beautiful waterfall. With characteristic American practicality these words were printed beneath: "Beautiful: but Running to Waste." The mighty Niagara, with untold force and generating power, runs to waste, forming beneath a seething, bubbling, boiling cauldron. Hundreds of cities in its vicinity emit black, unwholesome smoke, are lit with inferior paraffin or gas lamps, have noisy, smoky, and uncertain trams and trams, because light and power and heat now run to waste over that mighty abyss. What a transformation would greet us were this huge mass to be harnessed, and its light and heat and power be scattered from the Pacific to the Atlantic!

Thousands of children, with art and talent, genius and leadership, practical and creative powers are annually lost to the churches because they now are let to rush on like Niagara, unsought, unused, and untrained. Therefore the churches are dark, hopeless and enervated. "Why do our men not go to church?" is a common line in our city press, and a problem played with in our annual conventions.

Such will continue until the great divine turbine (the Bible School—the church seriously at work) is set in motion, and the power and promise, life and leadership of harnessed thousands grace the church of God, and embrace the Christ ideal.

To accomplish this, the best men and women, concentrated wealth, applied genius, busy business and professional men—a vast array of willing, studious, and energetic disciples—must be busy in the Bible School. Buildings must be built from new plans, and old ones remodelled to suit the changed conditions. The young are being trained in militarism under guise of a national need. Must desperate straits be met, precious years and souls and powers be lost, before we awake from our slumber of indifference?

The stream has been diverted. Machinery is on the ground. The present time is momentous—delay or trifle, and the opportunity is past. Three thousand upturned faces appeal—answer on December 7th.

The Querist.

Will you kindly explain through the columns of your esteemed paper whether Matt. 18: 15, 16, 17 applies to a personal offence, or to those in the church who fall into sin? Also, re the parable of the wheat and the tares, Matt. 13: 24-30: are the tares those who have fallen from grace, or the worldly church members, or are they those who have never been converted? Would also like your opinion on the following passages:—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from not every brother that walketh disorderly, and not after the tradition which he received of us (2 Thess. 3: 6), also: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6: 1). Do you consider that "those who are spiritual" should cast out of the church those who walk disorderly and afterwards seek to restore them "in the spirit of meekness"? What is disorderly walking?

Reply.—A. Matthew 18: 15-17 would cover both personal and other offences. If one should see a brother transgress, though the offence was not personal, it would be right to try and win that brother by a private interview in the first place.

B. The parable of the tares is not the easiest of parables to interpret. In our opinion it teaches that a certain amount of evil will continue to exist in the church—evil, perhaps, that passes under the name of good, so that it is difficult to distinguish between the two. The day of judgment will declare it.

C. In regard to 2 Thess. 3: 6, the context shows that the disorderly conduct consisted in refusing to work and persisting in eating the bread of idleness, and so becoming busybodies. If remonstrance failed, they were to be withdrawn from the town, so that they might be ashamed of their conduct and mend their way.

D. Gal. 6: 1 is somewhat different. It is the case of a man being suddenly overcome by temptation. His sorrow is real and repentance genuine, therefore, restore such an one in the spirit of meekness.—Ed.

JOSEPHUS, &c.

Sir—Dean Farrar, referring to Josephus' testimony concerning Christ, speaks as questioning its genuineness. Is this reference to the Lord to be found in the earliest writings of this historian? Do other religious bodies immerse believers in their Foreign Mission work, and do they sprinkle the new-born infants of such converts?—R. Hecking.

(1) Dean Farrar has no authority for questioning the genuineness of Josephus' testimony concerning Christ. We believe it is found in the earliest extant works of Josephus, and the only ground for questioning it is its pertinence to the fact of Jesus. This is reason enough for destructive criticism, but not good enough for people of ordinary common sense.

(2) As far as our knowledge goes, other religious bodies engaged in Foreign Mission work continue to sprinkle infants, though we believe the practice of immersion is making headway.—Ed.

LORD'S SUPPER.

I am an isolated member of the Church of Christ, and the only opportunity I have of remembering my Lord's death is with the Baptists. I receive much help by attending them. I am told I am doing wrong by partaking of the Lord's supper with them: is this so?—"Isolated."

We do not think so. Under the circumstances you are justified in availing yourself of the opportunity.—Ed.

Sisters' Department.

NEW SOUTH WALES.

Monthly meeting held in the City Temple, Oct. 30. Mrs. Fox presiding.

After reading Psalm 121, the Sisters Farr, Hillingworth and Bart led in prayer.

Sister Barclay, visiting from W.A., spoke a few words.

A letter of condolence was voted to be sent to Mrs. A. Morris.

A letter was read, inviting sisters to the Hornsby Dorcas Class social on November 11.

The following letter was decided to be sent to the General Conference in answer to theirs re the old age pension matters. They have found out that at the present there are no members in need, but they are willing at any time to entertain any case recommended by evangelist or any member of our churches, and would do what they could at far as lay in their power to help.

Mrs. Fox spoke about attending a conference on mission work.

A Foreign Mission meeting was to be held at Enmore on November 18 at 3 o'clock.

Mrs. Hill urged the sisters to do all they could to induce others to vote for No. 15.

Decided to send greetings to Queensland through Mrs. Gordon.

Superintendents are to bring reports at next meeting.

The meeting closed by singing hymn and prayer.—M. Shearston.

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FROM THE FIELD



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

Queensland.

BRISBANE—Good meetings all day yesterday. Several visitors worshipped with us. Last night Bro. Nightingale continued the "Home Circle" addresses and delivered a stirring message entitled "Father." The male choir was a special feature. The Adult Century Bible Class is now housed in new quarters. Yesterday the leader, W. H. Nightingale, gave the first of a series of lectures on "The Reformation Movement," which was highly appreciated and three new members were added to the class. On the 3rd inst. the Y.P. Society was favored with a visit by Albion, who provided a very pleasing musical programme. W. Huntley is meeting with very praiseworthy success with the new Bible School at Hawthorn—22 now on roll. A splendid field presents itself in Brisbane for the extension of Bible School work, owing to rapid suburban development. Good meetings at Annerley, and Bible School growing. Last evening Bro. Burrows proclaimed the gospel, and a young woman accepted Christ.—H.C.S., Nov. 19.

Tasmania.

HOBART—Last Lord's day P. D. McCullum, of Dunedin, was with us, and the addresses given by him at the morning and night meetings were much appreciated. On the following Wednesday Bro. McCullum was married to Sister Ruby Haydon, formerly of Brighton, Victoria. W. H. Allen came from Melbourne specially to officiate, and at the wedding breakfast read a number of telegrams received from the mainland and New Zealand, wishing the bride and bridegroom every happiness in the future. They were also the recipients of a large number of useful presents. We are very sorry to lose Sister McCullum, who during her stay here has taken an active interest in all branches of church work. Three sisters have recently been added to the church by faith and obedience. These additions have been the result of work done in connection with the Central Mission by Bro. Hale.—J.A., Nov. 7.

LAUNCESTON—On Nov. 6 the morning service was well attended. Bro. Tole presiding. Three were received into fellowship. Afternoon Bible School, the juniors again reached the 70 mark. Century Bible Class, 100 present; good interest shown. On Sunday night the chapel was packed, when Bro. Swain delivered a fine address. Our confession Monday night, Endeavor Society meeting was also well attended, when six new members were received in, making a total membership of 87; the largest society in Tasmania. The Bible School treat was held in a lovely spot a few miles out of the city, on Nov. 10. There were about 300 present. On Wednesday night quite a large number were present at the prayer service, when a tablet was placed in the chapel to the memory of our late Bro. H. Lewis, who was one of the pioneers of the Church of Christ in this city. Bro. Tyson, Tole, Orr and E. Nicholas spoke feelingly of the sterling qualities of the late esteemed brother, some of the members having been brought into the church through his instrumentality.—A. W. Heron, Nov. 13.

West Australia.

PERTH—Our visitors for the past month have been: Miss Hall, of S.A.; Bro. Chipperfield and Johnson, North Richmond; Miss R. Foster, Northcote; Bro. and Sister Flear, Pingelly, W.A.

On Lord's day morning, Nov. 9, Bro. Blakemore, after speaking a few words to the juniors, gave us a stirring address upon the temperance question. In the afternoon the Berean Class discussed ways and means of helping the temperance cause in this State. At night Bro. Blakemore spoke upon the subject of baptism. Last night an illustrated lecture was given under the auspices of the Triangle Club by J. Silvester. Our brother described in an interesting way the various places he had visited after he left our midst for the United States.—W.A., Nov. 11.

FREMANTLE—Meetings are improving in numbers and interest, especially the Lord's day morning. Three scholars from the Bible School were received into fellowship since last report. Bro. Chipperfield and Johnson, from Richmond church, Victoria, were with us last Lord's day morning. Monday evening, November 10, we started our Senior C.E. Society, with 25 active and 4 associate members. Sister Miss Leach is the secretary. We have a fine Junior C.E. of 40 members.—E. G. Warren, Nov. 11.

South Australia.

BUTLER—Anniversary services were held here on Sunday, October 13. Bro. Raymond presided over the meetings. On the following Tuesday we had our usual tea meeting, and a good congregation assembled and partook of the great spread laid down by the sisters. We were pleased to have with us Bro. Walden, from Unley, and Bro. Harkness, from Tumby Bay, and their splendid addresses were very helpful. We are having good meetings, and have had the pleasure of seeing two young women come out on the side of Christ, who were baptised and received into fellowship.—J.C.H.

MALLALA—On Nov. 5 there was a good attendance at a farewell social tendered by the church and C.E. to Sister Miss Harris, our organist, who is leaving the district. The writer occupied the chair. Short speeches were delivered by the following: R. Harris, on behalf of the C.E.; T. H. Worden represented the Senior C.E.; while Sister Mrs. T. H. Worden spoke on behalf of the Junior C.E.; E. M. Worden, representing the church and C.E.; and Miss Harris with a couple. A presentation was also made, by Miss M. Donley, from Miss Harris' class. Bro. Cuttriss was present from Moonta, and gave a short address.—F. J. Goodwin.

LONG PLAINS—A few weeks ago the Owen Endeavorers took charge of our Friday evening's meeting, and rendered a fine programme. On October 24 the Mallala Endeavorers supplied the programme, and helpful addresses were delivered. Supper was supplied on both occasions by the Long Plain's sisters. Bro. Cuttriss was with us on holiday on November 2, and helped in the meetings. Children's Day service was rendered in the afternoon to a fine audience. The school acquitted itself well. Collection, £12/6. Good attendance of 48/6.—E. J. Goodwin.

MANTUNG—Last Lord's day marked the beginning of meetings in this district for the breaking of bread. Our best thanks are due to the Home Mission Committee for sending W. L. Ewers to visit the East of the Murray, and also to the Balaklava church for loaning Bro. Ewers to the Committee. A. Gordon, in whose home the meeting was held, presided. Bro. Ewers delivered a splendid exhortation on our duty to God in opening up new fields. At the conclusion of the

meeting the following resolution was carried: "That the Home Mission Committee be urged upon to open up the work on the East of the Murray by placing an evangelist in the district, and week towards his salary." In the afternoon the meeting was held at Hampton Well, and was a great success. The following arrangements for a future work have been made: Meetings for the breaking of bread to be held fortnightly; one in the home of A. Gordon, and the other in the home of Bro. Geo. and Wm. May, at Pysa, and that gospel meetings be held once a month at Pysa and Mantung, the latter meeting to be held at Hampton Well. Bro. Gordon and the writer have undertaken to do the speaking.—Louis J. Curtis, Nov. 11.

PILLANA—We held our first gospel meeting at Sister Black's residence on Nov. 9. Bro. Roy Raymond was with us, and gave a very interesting address, taking for his text "Jesus Only," which was attentively listened to by all. We are thankful that the brethren can be with us occasionally. Although we are only few in number, we feel sure that the Lord will help us to increase.—In Durdin.

RENMARK—Pleased to report visit of W. L. Ewers, and we hope that his report will be in favor of an evangelist for the Murray district. His visit has brought the members in closer touch with one another, and I believe that we will endeavor to meet to remember the Lord in his appointed way; it may be only three or four, but we will get a start.—A. J. Estey, Nov. 14.

STIRLING EAST & ALDGETE VALLEY—Very good attendance at all services. Pleased to have a number of visitors with us. Some time ago at the suggestion of Bro. Goodwin, we commenced praying for individuals. Last night we had the pleasure of baptising the second of those for whom we have been praying. Thursday night the Valley brethren rendered a service of song at Stirling. We were pleased to have with us also Bro. Coventry, Clark, Nankivell and others of the Bible College. Each one read the scriptures, and part in the service. Bro. Clark read the connections. Should have mentioned in last report that the mother of Sister W. Halliday, who recently passed away, was also mother of Bro. Stratton, of India. We sympathise with our brother in the distant land. Sister Mrs. Goodwin is on a visit to her parents in New Zealand.—T.E.

KADINA—To-day we have had an exchange of preachers. Bro. Verec has gone to Wallago for the morning and evening services, and Bro. Wiltshire has come to Kadina. He is held in very high esteem, and he must have been more than pleased at the large number around the Lord's table this morning, as he exhorted from Matt. 23: 8. We had with us this morning Bro. and Sister Heard, from Blyth, also Bro. Leo Warren, who has been on holidays. Bro. Wiltshire preached a powerful sermon on "The Faith of Noah."

NORWOOD—The 25th anniversary service in connection with the Sunday School commenced on Wednesday last, when Bro. A. Hamilton presided. The cantata "Cloud and Sunshine" was rendered by the scholars and friends of the Sunday School. J. H. Matthews conducted, H. H. Sandu, organist, and Miss L. Sandu, pianist. There was a large attendance, and the singing was good. Tomorrow's services were continued, J. E. Thomas speaking this morning. W. Lochart, Merton, Newcastle and P. A. Dickson this evening. The afternoon and evening, when the building was crowded. To-night, at the close of Bro. E. G. Wilson's address, a young man and woman made the good confession. Next Saturday the anniversary celebrations will close by holding the usual picnic in the Botanical Garden.—S.P.W., Nov. 20.

HINDMARSH—On Nov. 12, the cantata "Cloud and Sunshine" was rendered by the church and Bible School scholars, and on Sunday the anniversary services were continued, when G. Wilson gave an illustrated address. At 2 p.m. T. Walden gave an instructive address, the cantata was repeated. All the services were well attended. The music was composed of Miss W. Doley, organist; Miss C. Proctor, pianist;

In the Realm of the Bible School

THE FALL OF JERICO.

Sunday School Lesson for December 7,
Joshua 5: 10-6: 27.

A. R. Main, M.A.

The city of Jericho was situated two or three miles to the west of Gilgal, where the Israelites encamped after the crossing of the Jordan. It was called "the city of palms" from the palm forest which stretched along the valley. George Adam Smith speaks of it as "the gateway of a province, the emporium of a large trade." "Its situation," wrote Dean Stanley, "was such as must always have rendered its occupation necessary to any invader from that quarter. It was the key of Western Palestine, as standing at the entrance of the two main passes into the central mountains."

Jericho, like other cities of Canaan, was rich. It must also in the eyes of the Israelites have seemed a strong city. We are not to think that such a walled city would present any formidable opposition to a modern army; but to the Israelites with their weapons it could have done so. Peloubet quotes Dr. Sellin, a German explorer, as describing the site of Jericho as an egg-shaped plateau, 360 meters by 160, completely surrounded by a strong, well-built wall of stone and brick; and within this wall an equally strong citadel with towers at the corners, within which wall were found extremely well preserved streets of houses dating from early Canaanitish times.

It is quite clear from the narrative that we would not call Jericho a large city. If Sellin's figures are right, then an oval 190 feet by 525 feet at its widest part would seem to us small. The Bible represents the Israelites as going round the city seven times on the seventh day, and then entering in to take possession. So the distance could not have been great.

The means of capture.

"When we hear of so great a design as the miraculous winning of a mighty city, who would not look for some glorious means to work it? We may sympathize with Joseph Hall in his question. There was, however, no wonderful, glorious display; but the result may have been all the more impressive because of that. For six days a procession wound its way round the city walls entire. First went armed men marching in silence. "No sign of triumph was to be raised, no words of rejoicing over the foe, nor of consciousness of strength. But in solemn, reverent silence, as if God alone were speaking to them, in meditation and silent prayer, they were to move around the city, as if engaged in a religious service." Next came the priests blowing the seven trumpets of rams' horns. After came the ark, the symbol of Jehovah's presence, borne by other priests; and "the rearward went after the ark." For six days this was kept up. We can but faintly imagine the astonishment, and doubtless the mockeries, of the people of Jericho during the early part of the procession. But doubtless the thing got on their nerves at last; they had heard of other strange things in Israel's history, of God's intervention

for his people; and doubtless at the week's end the inhabitants of Jericho were reduced to a state of abject fear. On the seventh day, the city was compassed seven times. The warriors' silence was broken; when the trumpets blew they shouted with a great shout; and the wall fell down flat.

We cannot spare much space for considering the reasons that have been advanced for the fall of Jericho's wall. Some of the commentaries, I notice, still indulge in speculations regarding vibration. For instance, Tarbell writes: "Interesting is it to consider what part the regular marching and the trumpets had in the overthrow. We know that vibrations which come with regularity have great destructive power. It is a well-known fact that an army is ordered to 'break-step' when crossing a bridge, lest their steady tramp imperil it. 'What force least expected does the greatest damage to a building,' an architect was asked. 'It is difficult to tell,' he replied, 'but I will venture to say that you would never expect violin-playing to injure the walls of a building. Yet it certainly does. There have been instances when the walls of stone and brick structures have been seriously damaged by the vibrations from a violin. The vibrations are serious in their unseen, unbounded force, and when they come with regularity they exercise an influence upon structures of brick, stone or iron. Of course it takes continuous playing for many years to loosen masonry or to make iron brittle, but it will do it in time.' Scientists tell us that all structures have their keynote. A fiddler struck the keynote of an iron bridge when it was being built, and it swayed violently. 'Explosions by music' have been wrought. One of the most dangerous explosives is a black powder called iodide of nitrogen. Some of it was rubbed white damp upon the strings of a bass viol. After it had dried, the strings of another bass viol were sounded near it. Vibration on the G string caused an explosion, while that of the E string had no effect, and the explosion occurred only when a rate of vibration of sixty a second was communicated to the prepared strings. All this is interesting, but it does not prove what one writer has claimed, that 'the fall of Jericho was no miracle, but a simple scientific fact. God knew the keynote of that wall; it was struck and it fell!'"

I would not recommend teachers to indulge in that kind of thing before their classes. The extract is here inserted rather by way of warning. Peloubet quotes Prof. Wright as believing with others, that "the mediate cause of the fall of the wall was some subterranean earthquake which shook down the walls of the part of the city where the men were standing, or undermined them so that they sank. This is easily possible in that region of earthquakes." He quotes Prof. A. C. Lawson, of the State University of California, on the great earthquake which destroyed so much of San Francisco in 1906, and was remarkably impressed by the similarity of conditions in the valley of the Jordan and along the coast of California.

It is impossible to give a satisfactory account of the fall of Jericho which minimises the miracle. God threw down Jericho's walls. No one knows

anything more about the fall of Jericho than what the Bible says; and the only Book which records it as miraculous. We are content with that.

"By faith the walls of Jericho fell down."

We shall never improve on this statement of the writer to the Hebrews. The whole circumstance was a means of testing the faith of Israel and of bringing them to a firmer trust in God, who was manifestly working for them.

"If ever, in the history of the world, the potency of inadequate instrumentalities is clearly demonstrated, it is here in the capture of Jericho. No human eye, whether friend or foe, could trace any possible connection between cause and effect, between the continuous tooting and blowing of horns for thirteen successive marches about the city walls, and the utter collapse of those walls. There was, indeed, no physical connection, no observable connection, no rational connection between cause and effect. The reason for this breakdown of logical sequence lies simply in the fact that among the causes one has been omitted. There was One who had said, Fear not, only believe! there was One who had said, As captain of the host of Jehovah am I come! There was One who, through long decades and through long centuries, had been holding forth encouraging promises and stimulating ideals. Neither the troops nor the marching nor that discordant blare of the rams' horns shook those Jericho walls into crumbling ruin only by faith. Those thirteen trips about the walls of Jericho were the work of faith and of obedience. The result was God's."

We may find in modern life many illustrations of the way in which God works for those who trust him. Often now he gives "great results in inadequate means." In the "Expositors' Bible" there are some modern instances:—A kind-hearted medical student in London was a batch of poor boys, as they lay on a cold night on the roof of a shed, stirred in him an irrepressible compassion, would give birth to one of the marvels of London philanthropy.—Doctor Barnardo's twopenny orphanages, caring for three to four thousand children. When Carey in his shepherds' tent came to the evangelisation of India, there was as great a gap between the end and the apparent means as a gap between the end and the apparent means as when the priests blew with their rams' horns round the walls of Jericho. But Carey felt it to be a divine command, and Joshua-like, set himself to obey it, leaving to God from whom it was to descend the power by which the wall was to be demolished. And wherever there have been found men and women with a strong faith in God, who have looked on his will as recorded in the Scriptures, with as much reverence as if it had been announced personally to themselves, and who have set themselves to obey that will with a sense of awe, and a faith in God's promised help, the walls of Jericho as the priests marched round the walls of Jericho, the same result has been realised; secondly, The Lord hath done great things for us, whereof we are glad.

Faith rewarded.

The story of Rahab deserves a passing notice. This woman had kindly treated the spies of Israel. She believed their story and in the God of whom they spoke. For this her life was spared. She was also the means of saving her father, mother, and all her kindred. Two references are made in the New Testament to Rahab's faith (Heb. 11: 31; Jas. 2: 25). "It was true faith," says Meyer, "though exercised only toward a fragment of the truth. It is not the amount of truth that a man holds which saves him; but the grace which he holds it. All that Rahab knew was that God had delivered his people from Pharaoh, and had promised to give them that land; and she believed it, and it was accounted to her for righteousness."

Obituary.

MANNING.—On November 1 Sister Mrs. S. Manning, of Clarence Park, passed away in her 70th year. She had been ill for some months. Our sister and her late husband, Bro. Samuel Manning, were baptised at Greville-st. by the writer of this, about thirty-eight years ago, and united with the church there. At the time of her death she was a member of the church at Park-st., Unley, where she had been for some years. Latterly, owing to illness, she had not been able to attend the meetings of the church. Sister Manning was a firm believer in the Lord Jesus, and loved the Bible and the Lord's teaching. The writer of this had known her about forty years, and always esteemed her as a firm and loving Christian. Her family, consisting of three daughters and two sons, are members of the church and workers in the Lord's vineyard. The writer of this visited our sister frequently during her last illness, and we talked of the great things of God's kingdom. She liked the Word of God and prayer. Her children did all they could to help her in her long illness. They have our sympathy in their affliction. The time comes when the farewell must be said. The hope is bright when we think of the Lord's loving words, "Let not your heart be troubled. I go to prepare a place for you." On Lord's day, November 2, we laid the body of our sister to rest in the West Terrace Cemetery, in the presence of many friends.—T. J. Gore, Henley Beach, S.A.

Correspondence.

WHERE ARE WE?

If we are to understand by the teachings of Holy Writ that Christ's church is to be a spiritual organisation, with a great spiritual Head and a great spiritual object in view, is it fitting that the church should allow any department of her organisation to become a buyer and seller of mercenary affairs? Is she not, by doing same, lowering the dignity of her great Head? Is it not a principle of the Church of Christ that bazaars, sales of work, or sale of gifts, are strictly tabooed with us as a people. If when any individual congregation amongst us have their sort of things they break a principle, why is it that none of the leaders in the churches have nothing to say about it? It seems a pity that all of our churches of Christ in the Commonwealth do not act together in this matter. If a principle is broken by some, rather than make those who stand firm upon it a laughing stock for the secularist he lies, because of very evident inconsistency and division amongst us, would it not be better to drop the principle, or do stand all together firm upon it?—A.E.C.

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From the Field—Continued.

School made another record: 230 present, 32 in "Willing Workers' Class." Our present building is too small, and we purpose building an addition. Bro. Hall, from the Bible College, preached very acceptably at the gospel service. Dr. James Kingsbury continues to make progress from his recent illness.—C.C.S.R., Nov. 17.

HAMILTON.—We forgot to mention that on October 29 Sister Mrs. Stanley, of Narrabri, was with us. The open air work under the direction of A. W. Jinks, is now in full swing. The gospel meetings are increasing in attendance, and we believe, in interest. We are anxious to get a chapel of our own.

PADDINGTON.—The Bible School has the right of way this week. Yesterday the annual picnic of the school and friends took place at Bronte. There were several visitors from other churches, and everyone seemed to thoroughly enjoy themselves. We have a chapel built in a day experience at Paddington. Two weeks ago I wrote, "We expect to start our new school-room next week, and be in it by the new year." Well, it has been built of bricks, roofed, floored, painted gas laid on, and finished for occupation within two weeks. Great credit is due to G. P. Jones and Sons, the contractors, for the expeditious way in which they have carried out their work. To-day Bro. Enos Coleman, of Peter-sham, addressed the church in the morning, and Bro. Fred Collins preached to-night, his subject being "Does it Pay?" Sister Lottie Davis and Bro. Purton sang a beautiful duet during the service.—W.R.R., Nov. 16.

Victoria.

DONCASTER.—The Young Men's Club held their second annual social in the Athenaeum Hall on October 28. There was a large attendance, and a most enjoyable evening was spent. During the evening T. Peety, on behalf of the young men, presented our leader, J. E. Allan, with a nice office chair as a token of esteem. On Oct. 30 Mr. Allan was again the recipient of a nice gift, a stand from the Boys' Club, who surprised their leader at his house and made their presentation. Both the Young Men's and the Boys' Clubs have closed down for the summer months, but hope to spend an enjoyable time in 1914.

BOORT.—Good meetings on Nov. 9. In the morning we enjoyed the fellowship of Bro. and Sister Ewd Evans. At the gospel meeting Bro. Oldfield preached a fine temperance sermon. One young woman was baptised. We are to have Bro. Oldfield with us during the College vacation.—A.L.

SWAN HILL.—Splendid temperance rally on Nov. 9. Over 300 Reclusites attended in regalia. Bro. Oram spoke for three-quarters of an hour, having the closest attention. The voting paper to be submitted to the electors in 1917, providing the present law remains on the Statute Book, was before the audience. At the close of the address the speaker took a vote on the three resolutions. Not one voted for either the first or second, but nearly everybody voted No on the third. Over a pound was collected for the Alliance fund.—W.G.O.

WILLIAMSTOWN.—At the close of Bro. Beiler's address on Nov. 2 one young lady made the good confession; on Nov. 9 a young man and a young woman decided for Christ, and after the service another expressed her wish to follow Jesus as baptised by Bro. Beiler and farewell sermons, and also spoke to the Bible School. On Nov. 16 two young ladies were received into fellowship. The writer exhorted on "What the Age Demands." We are glad to have H. G. Peacock with us again, and his introductory sermon on "An Ideal Man," was listened to by a large gathering.—H. Goldworthy.

CARLTON (Lygon-st.).—To celebrate the opening of the chapel on Oct. 15, 1895 (18 years ago), anniversary services were held on Nov. 9 and 10. A large number of members and visitors were present on Lord's day morning, when S. G. Griffith gave a special address to the parents. Two

were received into fellowship. The afternoon session, presided over by Reg. Ennis, brought together a fine gathering of scholars and friends. The children, who had been well trained by Bro. Nat Hadlow, sang a number of beautiful choruses, assisted by the school orchestra, with Miss Jeannie Dickens as pianist, and Miss Jessie Webster as organist. W. H. Allen gave a fine address to the children. At night the chapel was packed in every part, the scholars and choir occupying the whole of the large platform, while extra seats had to be placed in the aisles. S. G. Griffith delivered a splendid discourse. The children were again happy in the singing of their songs. On Monday evening the chapel was crowded, when a splendid programme was gone through. The school under Bro. Reg. Ennis, is growing in numbers and usefulness. About 200 stayed to tea on Sunday evening. Good attendance at all the meetings on Nov. 16. In the morning A. R. Main gave a fine exhortation, and Bro. S. G. Griffith had an interesting subject for the Century Bible Class, and spoke again at night on "The Baptism We Must For." Splendid interest.—M.C.

CHILTENHAM.—E. T. Penny occupied the platform both morning and evening to-day to the profit of the church. This evening he had the joy of taking the good confession from three more of our Bible School scholars. Thus we are encouraged and strengthened on our way.—F.W.M., Nov. 16.

BENDIGO.—On Nov. 9 we commenced a 50 days' church attendance campaign, with the aim of increasing the attendances at all meetings of the church and school. A. W. Connor spoke at Bendigo at both services. A. Demster visited Kangaroo Flat. Dr. Cook spoke at Golden Square in the morning, and T. J. Cook conducted a Bly service at night. The attendances at each place were good, but we are aiming at a 50 per cent. increase in the 50 days at every place of meeting. As the result of using the duplex envelopes last year we obtained 451 for organisations outside our local work. This amount is apportioned between Home and Foreign Missions, Church Extension Fund, Federal Evangelical Fund, Old and New Preachers, Bible College, and Sunday School Union, and constitutes a record in this direction for the Bendigo churches. On Nov. 5, the Bible Schools held a successful picnic at Ravenswood.—C.

CARNEGIE.—Special services on Nov. 9 (Temperance). Morning, "Our Betsetting Sins." Evening, "The Crime against Humanity." Two confessions, Bro. Wilson preaching. The kindergarten still increasing in size, though the room unfortunately does not. We need 450 for a classroom.—W.G.

GEELONG.—On Nov. 3 the annual meeting of the church was held, presided over by A. W. Kelley. The report showed a net increase of 54 members for the year. Over £411 was raised for all purposes, £70 being sent away to missions, etc. The following were elected officers: Bro. Bernard, Williams, Putland, Ball, Gerrard, Miller and Foster, with H. F. Christopher re-elected sec., and W. Brown ball sec., re-elected. On Tuesday, 4th inst., a very pretty wedding was celebrated in the church by Gifford Gordon, Mr. Heri Griffin and Miss Maggie Farquharson being the contracting parties. The church was tastefully decorated. During the week an enjoyable social was held by the combined clubs of the church. Very fine congregations on Nov. 9, two being received into membership. At night a powerful address was given by G. Gordon on "The Problem of the Empty Pews," and was well reported and commented upon in the local press.—E.B.

LILLISBUR.—We were pleased to have two foundation members in the persons of Sisters Wise and Rankine, from Box Hill; and also Sister Maylor, from Middle Park, to worship with us on Nov. 9, and to stay for Bordertown Conference.—B.J.L.

POLKEMMET.—The week's mission held here by Bro. Jones, from South Richmond, was marred by very unfavorable weather, but the attendance throughout was good. Bro. Jones held the attention of his hearers throughout, and we feel sure

much good has been done. The church has been strengthened and built up. Sister N. James added to the enjoyment of the meetings by her fine singing. We are grateful to the Richmond church for letting Bro. Jones come, also to Bro. and Sister Jones for the uplifting which they have given us.—H. Oliver.

NORTHCOLE.—Hagger-Clay mission came to a close with some 30 converts. Mission lasted three weeks, and apart from the addi-tions, the church has been strengthened and built up. The missionaries by their Christian influence and loving services have won their way into the hearts of the members. We had an opportunity of saying good-bye to them, when small gifts as tokens of esteem were presented to these brethren. Northcole will long remember the Hagger-Clay mission.—R.C., Nov. 15.

MELBOURNE (Swanston-st.).—We had a splendid day Sunday. Good meetings and a fine address from Bro. Allen. The subject of the morning was "Perfection in Service," and in the evening we had a special service for Bro. Bro. Allen speaking on "The Right Kind of Boy," taking Samuel as a basis of his remarks. The choir assisted to make the service bright and helpful to some very fine singing.

MERBEN.—Bro. Gray gave the word of exhortation on Lord's day morning. In the afternoon the Sunday Schools held a united temperance service. In the evening R. G. Cameron gave a splendid temperance address.

MEREDITH.—Meetings last Lord's day well attended. Quite a number of visiting brethren present. Bro. Brough addressed the church. A splendid interest in the gospel meeting. Ten young men made the good confession. We gave some holding anniversary celebrations last night, Nov. 30, and Dec. 17. Wilkie will be the speaker.—A.M., Nov. 17.

PHARAN.—The first of a special series of addresses to non-churchgoers was given last Sunday, and four adults made the good confession. Five new scholars to the Bible School to-day. We hope to have new building for primary department of school erected in January next.—E. J. Pond, Nov. 17.

FOOTSCRAY.—Good meeting this morning. Several visitors from suburban churches to standard Class and Bible School meetings up to standard Building comfortably full at night, when the writer discussed "Testing Religion." One young woman confessed at the invitation. Next Friday at 3 P.M. H. Allen, of Swanston-st., upon our list of gifts. The sale is to be continued on Friday and Saturday.—W. D. More.

NORTH FITZROY.—Splendid meeting for worship. Bible School flourishing. Large crowd at gospel service. Bro. Baker pleaded guilty for decisions, and two adults responded.—A.H.J., Nov. 16.

FITZROY.—A large number of members and friends attended the church on Nov. 13 to bid farewell to Bro. Whelan and to welcome Bro. Bell. Short addresses were delivered by Bro. A. W. Main, Cartwright (George-st. Baptist) and W. H. Allen. Presentations were made by church members. Bro. Bell to which our brother surely will go. Bro. Beiler commenced his labors with us on Nov. 16. Large and enthusiastic audiences marked the occasion.—R.A.L.

HAWTHORN.—The sale of gifts held on Sunday was a great success. About 400 worth of goods were sold. F. Pittman added to the crowd yesterday morning. Bro. and Sister Fisher, of Norwood, were present. The choir gave a beautiful anthem in the evening. It was most enjoyed.—A. C. Rankine, Nov. 17.

MIDDLE PARK.—Splendid meetings all day last Sunday, it being the anniversary of our meeting in the new chapel. A. R. Main addressed the evening. The building was crowded, and everyone enjoyed the splendid address read and delivered under the leadership of Jas. McKean, who has been the Bible School children in their musical part of our programme. A. R. Main received an address in the form of a Chautauque salute from the church who know him, and those who wished they did

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SUCCOR IN TEMPTATION.

November 23 to 29.

Daily Readings.

The Master's experience. Mark 1: 12-13; Luke 22.
 A wall of fire. Zech. 2: 5-10.
 I will keep thee. Rev. 3: 7-13.
 Greater is He. 1 John 4: 4; 5: 18.
 Reliance on divine armour. Ephes. 6: 10-18.
 Successful resistance. Gen. 39: 8-9; 1 Pet. 5: 8-10.
 Topic—Succor in Temptation. Heb. 2: 17, 18;
 4: 14-16.

The strongest man is he who has wrested with
 self and thrown him.
 Make your trials stepping-stones to a higher
 Christian life.

A great sorrow may be the fitting for some
 great service.—2 Cor. 1: 4.

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