



The Australian

CHRISTIAN



Vol. XVI., No. 47.

Thursday, November 27, 1913.

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THE NEW HEBRIDES.

Mark Twain once said that he had discovered that the English were referred to in the Bible. In support of his discovery he cited that portion of the Sermon on the Mount in which it is said, "Blessed are the meek, for they shall inherit the earth." As a general rule we do not regard meekness as a characteristic of the British people, and there are even some people unfriendly enough to say that meekness is the last thing they would expect to find in the representative Briton. We may therefore pass this allusion as something in the nature of gentle satire. It is true, however, that the British people, regarded from an outsider's point of view, do seem to have inherited the earth, or what amounts to the same thing, are in possession of vast regions of the most desirable parts of the globe on which we live. It cannot be said, however, that what they have thus gained has come into their possession through any quality so peaceful as that of meekness. It is only of comparatively recent years that other nations are waking up to the fact that Great Britain has acquired so much of the good territory that there is little left of value for others to acquire, and this leads to trouble.

Held loosely.

Notwithstanding the greatness of Great Britain's possessions, she might have had much more, if she had been careful to hold what she had gained. And, if we are not mistaken, this applies to the South Sea Islands as well as to other parts of the world. In some cases there has been gross carelessness as to issues involved, and trouble has arisen through allowing foreigners to obtain part possession. At one time the British Government seemed willing to concede the whole of New Guinea to Germany, and only after energetic protests compromised the matter by making it half British and half German, thus laying up trouble for future years. In like manner the New Hebrides group of Islands in the South Seas were held so loosely as to lead



to trouble and subsequent intervention of the Great Powers, the result being that the New Hebrides group is now under the jurisdiction of Great Britain and France, very much to the detriment of the islands concerned.

Their close proximity.

The close proximity of these islands to Australia and New Zealand furnishes one reason why their respective Governments should keep a watchful eye upon the march of events. Australia and New Zealand, it appears to us, are entitled to follow the example of our American cousins and ask that an equivalent to the Monroe doctrine be applied to these islands. But more than this, Australia is entitled to be heard in this matter because of her great missionary interests in the South Seas. It is through the work of our missionaries that these islands can now be visited and inhabited by Europeans. The pioneer missionaries who carried the gospel to the natives did so at the peril of their lives. Heroic men laid down their lives to win these savage cannibals for Christ. Their success in this respect is one of the wonders of modern times; and now, in our own day, successors of these mighty men of God are finding their labors frustrated by the greed of foreign traders and the maladministration of justice. The constitution under which the New Hebrides is governed has proved itself to be unworkable, and according to Frank H. L. Paton, permits of slavery under the British flag. The dual form of government, partly British and partly French, has been too complicated to be successful. "The attempt," says Mr. Paton, "has failed miserably, and the Condominium has developed into an instrument of injustice to the British and tyrannical oppression of the natives. This is due to the persistent refusal of the French side of the administration to carry out its share of the obligations created by the Condominium. The British administration, on the other hand, has faithfully carried out its share of these obligations, and done all in its power to secure justice for native and foreigner alike."

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Evils resulting.

As a result of the lax administration of justice on the part of the French, the following evils are on the increase, namely:—Grog-selling, kidnaping, illegal recruitment of women, recruiting of children, illegal detention, and cruel treatment. It is not surprising, therefore, that the Protestant missionaries of the New Hebrides in Conference, assembled passed a series of resolutions, concluding with the words:—"We lay this matter before the British people in all parts of the Empire, believing that once the true state of affairs is fully realised it will not longer be tolerated." This series of resolutions is signed on behalf of the Conference by—Chas. F. Greening, representing the Melanetan Mission; Frank G. Filmer, representing the Church of Christ; Fred J. Paton, representing the Presbyterian Mission. The Conference resolutions, after detailing much of the evil that obtains through maladministration of justice, says:—"Without further elaboration of statement, or marshalling of much available material, we desire to express in the most emphatic manner possible our strong sense of the iniquity of further experimenting upon the lines which have been followed for the past five and a half years, and therefore declare our conviction that either:—

1. The Convention, which is the basis of the operations of the Condominium, must be honored in every part equally by the French as by the British; or.

2. Some other arrangement regarding the status of this group should be arrived at by which the Condominium as such should be ended and the Islands brought under the British flag."

Churches of Christ protest.

The Churches of Christ in Australia, it will be noticed, are represented by Bro. Frank Filmer in the Conference and resolutions alluded to, and are so represented because their mission stations at the islands of Pentecost and Aoba are in the New

Hebrides group; and consequently, our Federal Foreign Missionary Committee has supported the protests of the representative missionaries by carrying the following resolution:—

"The Foreign Missionary Committee of the Churches of Christ in the Commonwealth hereby resolve to urge respectfully on the Federal Government the necessity for making strong representations to the British Government that British interests in the islands of the New Hebrides be entirely maintained and safeguarded, and that if any change in the Government of the islands be made, the British Government should, in the interests alike of the British and the native peoples, assume the whole control.

"In the light of the fact that the Islanders were more or less associated with parts of the Commonwealth in years gone by, and in view of their nearness to our shores, the Committee respectfully urge the recognition of our obligation to assist in their moral and religious development; and recognising the fact that the Missionary Societies of Australia have voluntarily co-operated in religious work amongst the Islands for years past, they strongly desire that the work should not be imperilled by the suggested withdrawal of British control of the New Hebrides."

We are quite sure that the sympathies of the entire brotherhood will be with our missionaries in the New Hebrides, and also with the native population among whom they work. Let us all pray most earnestly that the hindrances may be removed, and use whatever influence we may have to this end.

Editorial Notes

New Zealand Publicans and the Strike.

Public houses are supposed to exist solely for the benefit of the public. This is avowedly the only ground on which they are licensed. The public require them, and to supply a public need they are open day and night. Their very name implies that they are there in the interests of the public. And yet in times of public excitement, or when a large proportion of the public are on strike and have the time to fully enjoy all the advantages of these places of public accommodation, the authorities close them up! It was so in the great Brisbane strike. It is so now in the cities of Auckland and Wellington, and the public are deprived of all the comforts and blessings of public houses. The representatives of order claim that the public houses create disorder, and that in the interests of the very public they are supposed to serve, they must be closed. The Auckland publicans very naturally protest. They are there to supply a public want, and they urge that even if drink leads to violence the strong force of special police can protect people and property. Why should the poor man be deprived of his beer merely because others suffer through his drinking it? But the unreasonable strike

committee and the officer in charge of the special constables take another view. "One witness said there would be bloodshed in two hours and civil war if the hotels were re-opened." So the poor publican has to suffer in the interests of the public instead of the public suffering in the interests of the publican as they do all over Australia to-day. Really if this fanatical idea is allowed to continue and extend, the time will come when the poor publican will have his living taken away from him. Brewers and wine and spirit merchants, too, will suffer, and shareholders in the breweries will have to invest their money in concerns which bring in smaller profits and are not conducive to "bloodshed and civil war." The time has come to call a halt. The high-handed and unreasonable action of the N.Z. authorities in closing the public houses must be bitterly resented or the public may begin to think that these places are not only unnecessary, but actually harmful to the public, and will reason that if No-License is good for two weeks it would be better for fifty-two. This interference with the liberty of the publican must not be tolerated. Britons never shall be slaves.

The New South Wales Elections.

Apart from party politics the N.S.W. general elections to be held on December 6 are of special interest. The Roman Catholic authorities, ever active in elections, are on this occasion especially aggressive. All Parliamentary candidates have received a list of seven questions dealing with R.C. schools, hospitals and orphanages, and their people are directed to vote according to the answers given, which will be published and supplied to them. A determined effort is being made to secure the return of men pledged to support the demands of the R.C. Church, and unless Protestants are on the alert they will find the Roman Catholics successful. The excellent school system of the Mother State, under which any priest may enter a school every week and teach the doctrines of his church to the children of his own people, is regarded as an engine of persecution and oppression, and nothing short of a Government grant to the R.C. schools will satisfy the clergy of that body. They must have the money of the ratepayers to support their religion, and anything less than this is but Protestant bigotry and intolerance. It is possible, if the public are alive to the situation, that weak-kneed candidates pondering to the interests of the Roman Catholics may find themselves left out in the cold when the election is over. The Local Option poll is also in keen evidence. The electors of each district will have the option of declaring whether the present number of liquor licenses shall continue, be reduced, or altogether cease. Unfortunately No-License can only be won under the undemocratic and unreasonable handicap of a three-fifths majority, so that too "wet" votes count for more than 149 "dry" ones. But in spite of this tremendous disadvantage, it is hoped that No-License may be carried in one or two districts, while reduction

should be general. If No-License is not carried, every No-License vote will be counted in favor of reduction, and hence every elector is urged to vote accordingly. The danger is that many who are opposed to rum and Romanism will neglect to record their votes, and by their negligence fall into the hands of the priests and publicans. The R.C. clergy, with the active assistance of the sisters of mercy, will whip up their voters, looking especially after the women, and the drink party will spare no pains to rally up electors in the interests of their iniquitous business. Let those who seek the truest spiritual and moral welfare of the community but be as active and the triumph of righteousness is assured.

Sales of Gifts.

A correspondent in last issue asks:—"Is it not a principle of the Church of Christ that bazaars, sales of work, or sales of gifts, are strictly tabooed with us as a people? We do not like the term 'the Church of Christ' in this connection. The churches among which this paper chiefly circulates are certainly churches of Christ, but the whole of them combined do not constitute the great Church of Christ which includes all who are in Christ. It is a fact that sales of work and of gifts are on the increase, and much may be and is urged in their favor. It is contended that many who have not money to give can devote time to work up articles for sale, and that co-operation in such labor develops the spirit of sociableness as well as of sacrifice; and it is argued that there can be no violation of principle in the sale of a useful article at its fair value. All this may be true, but we are persuaded that the tendency of such sales of gifts, for church purposes, whether under the name of bazaars or not, is not in the best interest of the cause of Christ. As a rule the sale is not conducted on legitimate business principles. A charge is generally made for admission, special attractions are provided to induce the public to attend, and their patronage is sought on the ground that it is for the support of the church. There is also a strong tendency to charge exorbitantly for useless nick-nacks and to bring undue pressure to bear on those attending to purchase them. Then, again, there is the possibility of these methods of raising money weakening the sense of responsibility for directly supporting the cause of Christ. When funds run low there will be always those to suggest a bazaar rather than direct giving, and it is doubtful whether the financial gain by the sale of gifts will not be ultimately counterbalanced by the loss of the sense of personal responsibility to contribute in cash. On the whole, without entering into the question of principle, we regard the growth of the practice of such methods of finance as distinctly harmful to the cause for which we plead. Leaders in denominational bodies are, in some instances at least, advocating the abandonment of such methods in favor of direct giving, and we are persuaded that this is in the highest interests of the churches themselves.

DOES SKULL-DIGGING DISTURB THE BIBLE?



(From the Sunday School Times.)

The Bible records seem to show that man was created only a few thousand years ago. What, then, are we going to do when we are told that geology and modern discoveries show that men have been on the earth a million years, more or less? Readers of the *Sunday School Times* have raised this question during the current year's Old Testament studies. Earlier in the year a Massachusetts reader wrote:

In Professor Kyle's article, "Old Family Traits in Men of Many Races," in the *Times* of March 1, are these words: "The earliest appearance of man upon earth is shown, from geological data, to have been not more than 10,000 or 15,000 years ago." In the March number of *Current Opinion* is an article entitled "Discovery of Human Remains Four Hundred Thousand Years Old." The article says: "The skull was brought to light in a gravel pit at Piltdown, in Sussex, England."

Does this discovery negative what is said in the article in the *Sunday School Times*? If it does not, how are the two statements reconciled?

About the same time another reader, in Missouri, had written inquiring what we were to do with that same Piltdown skull, basing his inquiry on an article in the *Times* from Professor George Frederick Wright:

The article in the *Times* of January 25, entitled "How Old is Mankind?" by Professor G. Frederick Wright, interested me very much. It strengthened my faith greatly in the entire credibility of the Bible narrative in Genesis. Dr. Wright's view seems to be that man's existence on the earth does not precede the Glacial Age. But now comes what is said to be a new discovery of a skull unearthed in Sussex, England, of a man who, the experts (?) claim, perhaps lived a million or so years ago. As this find has been made very lately, I presume since the article dealing with the age of mankind was written for the *Times*, could you refer this matter to Professor Wright for his opinion as to what this Sussex skull really indicates?

One of the current newspaper articles on the "Sussex man" contained the following statements:

To an audience of the British Geographical Society a few weeks ago a couple of investigators showed some bones of what they called the "Sussex man." The bones were found in a gravel pit in Sussex. They were part of the jaw and the skull of a man. From the character of the deposit where they were found it was evident that they belonged to a creature of an early geologic period—perhaps several hundred thousand years ago," the geologists thought. As to the owner of the bones, the experts agreed that his skull was much more ape-like than that of man to day.

The account of the Sussex man... recalls the progress that has been made in the last half century in tracing the descent of man. It isn't so very many years ago since the missing link was a common object of discussion. Now it has dropped out of scientific controversy, for the simple reason that it has been found.... Any good museum can show the visitor sets of plaster casts of skulls dug out of ancient caves and river beds, representing every stage in the development of man from his ape-like ancestor.

In Java, for instance, a little more than twenty years ago, a geologist found some bones in a Java deposit that must have been hundreds of thousands of years old. The brain cavity was about two-thirds that of the man of to-day, and considerably in excess of the highest ape. The eye ridges were prominent, the forehead low, and the whole appearance brutal. The thigh bone was about twice as heavy as that of the average man. This creature is usually referred to as the erect ape-man of Java.

Gradually other skulls and bones of various sorts were accumulated that formed a regular progression to the human.... Just how long ago they lived nobody can say with any assurance.... The chances are that it was somewhere between 100,000 and half a million years ago.

It is worth while to have the statement of Professor George Frederick Wright concerning these claims. For he is equipped as are few men to weigh and interpret the evidence with intelligent sympathy toward both science and the Bible. A graduate of Oberlin Theological Seminary, he has served in the active pastorate, in the seminary faculty, and as Assistant Geologist of the Pennsylvania Survey and of the United States Survey, and President of the Ohio Historical and Archaeological Society, while he is the author of such works as "Glacial Boundary in Ohio, Indiana, and Kentucky," "Ice Age in North America," "Man and the Glacial Period," "Asiatic Russia," "Scientific Confirmations of Old Testament History," "The Divine Authority of the Bible," "Origin and Antiquity of Man," and editor of "Bibliotheca Sacra" and "Records of the Past." He writes as follows:

Baseless theories.

"The so-called deliverances of science which fill our papers and magazines are, roughly speaking, one-tenth fact and nine-tenths theory, while nine-tenths of the theory is baseless and a large part of the 'facts' are unverified. In nothing is this more true than in reference to the statements made concerning man's origin and antiq-

uity. As for the newspapers' claim of extreme antiquity for the 'Sussex man' recently found in the south of England, in which he and the *Pithecanthropus erectus*, discovered in Java twenty years ago, are represented as 'missing links' between man and the apes, a statement of the facts will show the baselessness of such inferences.

The remains of the Java man consisted of two teeth, found at different times several yards from each other; the top part of a skull, found a yard from one of the teeth; and the upper bone of a leg, found fifteen yards away. These all occurred in volcanic tufa, which may be of any age. Until a few months ago the age of this volcanic deposit was asserted to be 'Tertiary,' and hence very old. But four or five years ago German explorers made a careful collection of fossils found in the deposit; and the report on them, which has been published within the past few months, states that they are all post-Tertiary species, not one being Tertiary; thus exploding another persistent and hasty 'scientific' inference.

"As to the Java man being a 'connecting link,' there was no important evidence except that one of the teeth might pass for that of a gorilla. The skull was indeed small, but no smaller than that of some existing races of men, while the leg bone was entirely human, showing that the being walked in the erect posture of a man.

"The 'Sussex man,' so far as he remains, consists of fragments of the top part of a skull, and a portion of a lower jaw, found recently near the river Ouse in Sussex County, in the south of England. The gravel in which the remains were found rests on a plateau eighty feet above the river and about a mile distant. But there is little in the situation to determine the age. The most decisive evidence of age consists of the presence, in the deposits, of the remains of several species of extinct animals; namely, Mastodon, Hippopotamus, Beaver, and Gigantic Deer. But these are all familiar remains in the deposits of post-Tertiary or Glacial age, both in Europe and America. The Glacial age, during which these animals became extinct, lingered in Northern Europe and Northeastern America down to the time when a high civilisation existed in Egypt, Babylonia, and Western Turkestan. There is abundant evidence that the animals named and several other extinct animals continued down to within a comparatively few thousand years. The discovery of the 'Sussex man,' therefore, adds nothing to what was already known.

Distinctly human evidences.

"As to the signs of a connecting link, none of any account exists except in the shape of the jaw, which is 'wonderfully like that of a chimpanzee.' The significance of this it is difficult to tell. But it is significant that, according to Dr. Woodward of the British Museum, who re-constructed the skull, it exhibits 'all the essential features of the genus *Homo*, with a cranial capacity of 65.3 cubic inches, but possibly a little more,' which is considerably in excess of that of

Rally of the forces

where help was most needed. Where the enemy was strongest, and the opposition keenest, there the workers were increased, and the work strengthened. Not the least encouraging feature of this movement with which the Churches of Christ are identified is found in the ready response made to special appeals for help. The strong have been ever ready to bear the burdens of the weak. The rich have come to the help of the poor. Special concentration of forces has been made where it has been most needed for the general prosperity of the work. This characteristic of the work has been demonstrated, especially through the Home Mission Committees of the various States. They have sounded the trumpet upon the battlements of our Zion. What generous response the brethren have ever been willing to make.

And the walls are going up. Sometimes not as rapidly as we desire, and yet, with the blessing of God, gradually rising higher and higher. We may not be permitted to see the completion of the task, but it remains for us to labor on, putting nothing less than our best into the work, while leaving the great Master Builder to work out, in his own way and time, his purpose of a united church.

"Build it well, whatever you do;
Build it grand and strong and true;
Build it clean, and high and broad;
Build it for the eye of God."

College of the Bible.

The following students received 85 per cent. of marks or over in the third terminal examination, thereby passing with honor:

Old Testament: Miss L. McCallum (97.5); L. Anderson, W. F. Nankivell and G. H. Oldfield (equal, 91); P. Aurisch, (88); Miss Blah, H. Clark and W. Hinrichsen (equal, 87).

New Testament I.: G. H. Oldfield (86).
New Testament II.: H. Clark (85).

Honilities: L. Anderson (91.5); H. Clark (91); W. Hinrichsen (90); W. F. Nankivell, G. H. Oldfield and A. J. Weid (equal, 85); E. Collier, (80); R. Arnett and A. Hubbe (equal, 85).

Church History: L. Anderson and A. J. Weid (equal, 87); W. H. Hinrichsen (85).

Apologetics: F. J. Snyer (91.5); Miss L. McCallum and C. Hall (equal, 90); W. Rothery (86); B. W. Manning (88); C. Schwab (86); J. Whelan (85).

Exegesis: C. Hall (91.5); C. Schwab, F. J. Snyer and J. Whelan (equal, 91); B. W. Manning (90.5); W. Rothery (90); F. Meorn (88); A. E. Morton (86.5).

Psychology: C. Hall (91); C. Schwab and F. J. Snyer (equal, 89); B. W. Manning (88); W. Rothery (87).

Logic: C. R. Hall (88); A. J. Fischer and F. Snyer (equal, 86); Miss L. McCallum and B. W. Manning (equal, 85).

English: W. F. Nankivell, Miss Blah, Miss Goeres, A. C. Crisp.

English Literature: F. Snyer (91.5); C. R. Hall (92); C. Schwab (90.5); A. J. Weid (90);

B. W. Manning (88); G. H. Oldfield (87); W. E. Reeve (87); J. Whelan (86.5); W. Combridge (85).

Ancient History: W. Williams (97); W. F. Nankivell (96); H. R. Coventry (89); G. H. Oldfield (87).

English History: A. C. Crisp (96.5); D. Wakeley (91.5); H. J. Patterson (92); W. Hibburt (91); A. C. Garnett (90); J. E. Webb (85); B. W. Wendorf (86).

Algebra: F. Morton (85).
Algebra (Prep.): D. Wakeley (99); B. W. Wendorf (89).

Geometry: F. Morton (89); A. C. Garnett (88).

Geometry (Prep.): D. Wakeley and J. E. Webb (equal, 85).

Aritmetic (Prep.): J. Webb (99); D. Wakeley (95); B. W. Wendorf (93); A. Crisp (88).

Latin (Prep.): D. Wakeley and B. W. Wendorf (equal, 90).

can hardly hope for more than that they will both in class work and personal character follow the fine example set—A. R. Main.

Discussion with Seventh Day Adventists.

T. H. Scambler.

We recently had a discussion with Seventh Day Adventists in our Bible Class at Mayland, W.A., and some record of what passed may prove of interest. Our class studies had led us to the question of the law in its relation to the gospel, and on account of some local interest we dealt with the Sabbath commandment. At the invitation of some of our members, a number of Adventists came on the day when the matter was first discussed. One of them was an Adventist of long standing, and a Bible Class teacher. We presented an argument to prove that the Sabbath commandment was not intended for those who were under the gospel, and gave opportunity for reply, of which our friend availed himself. He stated that he would leave the consideration of our argument till another day, and he talked for a long time on various aspects of the Sabbath question. Once we interrupted to say that we intended to reply to everything he said that day, and desired him to leave us time to do this. He resumed his talk, and continued until we demanded that he cease and give us opportunity for reply. He affected to believe that we stopped him because we were afraid to hear his arguments.

However, on leaving the meeting, he remarked that he was not accustomed to public discussion, and seemed to feel that the contest was somewhat uneven. He asked if they might bring their pastor. Next Sunday the pastor came. On that day we appointed a chairman, and arranged for two speeches on each side, with a few minutes at the close for open discussion and question—the whole period to cover an hour and a half. The debate that followed was spirited enough, but owing to lack of arrangement was of a somewhat desultory nature. Our friends advanced to the conflict with confidence enough at first, but soon became very uncomfortable in the presence of their own arguments. For instance, we were told that the Sabbath was "a perpetual covenant," "for ever" (Ex. 31: 16, 17). Hence it must continue to this day. But when we referred to Ex. 31: 14, 15, 16, etc. and showed that the passover and other things were "for ever," and that the Adventists, by the force of their own reasoning, were bound to keep the passover, burn incense, offer burnt offerings, etc., they became very anxious to shut with other Scriptures. In the days of discussion that followed, the "for ever" argument was not referred to by them. Another incident from the same day's discussion—In. 6: 25, 26, was cited as proof that the Sabbath would be observed in the new heavens and the new earth, and therefore must be binding upon us now. It is an argument to deceive the unwary. We pointed out that the feast of the new moon—another of the Jewish holy days—is mentioned in the text along with the Sabbath, and by their process of reasoning, must be binding upon us too. Then, very courteously, but with extreme persistence, we asked if they believed their own argument sufficiently to keep the feast of the new moon. They



MISS M. L. MCCALLUM.

The first lady graduate of the College of the Bible.

For two years now the College has been honored with the presence of lady students, studying with a view to work in the foreign field. At the instance of the Federal Foreign Missionary Executive Committee, the Board of Management arranged for such candidates a two years' course. The first to apply was Miss M. L. McCallum, who has just completed the prescribed studies of this course. Miss McCallum was unavoidably absent from the College Demonstration, hence her certificate could not be presented on that occasion. It is with pleasure that we express our appreciation of the splendid work done by the first certificated lady student. In all her studies, including some subjects not in the prescribed course, Miss McCallum has done excellent work. At a large number of terminal examinations, she took highest marks. The whole College would do her honor. Both Mr. Gordon and I myself, as the teachers concerned, would express our gratification with her and her work. She has set a high standard for succeeding students, for whom we

The Family Altar

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

LOVE THE AUTHOR.

Our appreciation of a letter or book depends largely on our knowledge of, and love for, the author. A letter may be poorly written, words may be misspelt, and sentences may be faulty, but if the author is one of our loved ones—father, mother, sister or brother—how dear the message! It is said that a young woman toiled through a book when she threw it down, saying that it was the dulllest story she ever read. Soon she became engaged to a young man, and one evening she remarked to him that she had a book in her library and the author's name was the same as his, and asked if that wasn't a singular coincidence. He replied that he did not think it all singular. She asked why. His answer was, "For the simple reason that I will love the book." That night this girl sat up till two o'clock re-reading the book, and this time it was the most interesting story she had ever read. Moral: learn to love God, and you will love the Bible.

SUNDAY, NOVEMBER 30.

Gems of Thought.—"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6: 15).

Every one has done enough, at one time or another in his life, to wreck himself for ever. But this does not mean that he is going to be abandoned as a wreck; there is work going on to prevent this. A letter from a Nova Scotia correspondent bears as a part of its business heading the words, "Receiver of Wrecks." The Dominion Government divides the coastline into districts, and provides for each a representative whose business it is to receive and handle, in the interests of all concerned, all wrecks and wreckage not claimed by the owners, or whose owners are unknown. Our Lord Jesus Christ, as the owner himself of all human wreckage, is the Receiver as well; and his handling of every wreck that is committed to him is indeed in the interests of all concerned. For he does not make men over; he makes them anew. His work is never mere salvage or repair work; always "there is a new creation."—S.V. Times.

Any husbandman can get a good crop out of good soil; but God is the husbandman who can grow cedars on rocks, who can not only put the hyssop on the wall, but put the oak there too. All glory to his grace! the great sinner may become the great saint.—Spurgeon.

Bible Reading.—Luke 19: 1-10: Seeking the lost.

MONDAY, DECEMBER 1.

Gems of Thought.—"Whoso trusteth in the Lord, happy is he" (Prov. 16: 20).

The decrees of Providence are inscrutable. In spite of man's short-sighted endeavors to dispose of events according to his own philosophy, there is an Intelligence beyond his reason which holds the scales of justice and promotes his well being in spite of his puny efforts.—James Morier.

Cling fast to the land that is leading you, though it be in darkness, and through deep wa-

ters. Yield not for a moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—J. Alexander.

"I'm listening for thy voice, Lord,

Thy commands,

Am I to use for thee, Lord,

Buy hands?

Or wouldst thou have me still wait patiently?
Thou knowest which is best—thou lovest me."

Bible Reading.—Psalm 37: 1-7: Commit all to God.

TUESDAY, DECEMBER 2.

Gems of Thought.—"If any work not, neither should he eat" (2 Thess. 3: 10).

Man reckons as the highest treasures the jewels locked up in the bosom of the earth, or the pearl hidden in the sands of the sea, but he would place little store on these did nature lay them at his feet like pebbles or shells.—Hesse.

The idle man is the devil's cushion, on which he taketh his ease. The standing water soon stinketh, whereas the current ever keeps clean, conveying down all the noisome matter that might infect it, by the force of the stream. If I can do but little good to others, yet this is a great good to me, that by my labor I keep myself from hurt.—Bishop Hall.

Bible Reading.—Acts 18: 1-3: Paul tentmaking.

WEDNESDAY, DECEMBER 3.

Gems of Thought.—"One Mason of Cyprus, an old disciple" (Acts 21: 16).

Aged and mellow saints have so sweet a savor of Christ in them that their conversation is like streams from Lebanon. They have tried the anchor in the hour of storm, they have tested the armor in the day of battle, they have proved the shadow of the great rock in the burning noonday; therefore they talk of those things with an unction and a relish which we, who have just put on the harness, can enjoy, although we can not attain unto it at present. We must dive into the same waters if we would bring up the same pearls.—Spurgeon.

Youth has beautiful traits: it is sincere, faithful, honest, pure, trusting, devoted, loyal, generous, grateful. In growing old, try to preserve the virtues of youth, even after you have lost the illusions; become men and remain youths. It is in accordance with this law that fine natures are developed and great hearts formed. Enthusiasm is at the bottom of true wisdom. The wise man does not grow old, but ripens.—Victor Hugo.

Bible Reading.—1 Thim. 4: 9: Paul the aged.

THURSDAY, DECEMBER 4.

Gems of Thought.—"We have done that which was our duty to do" (Luke 17: 10).

We shape ourselves with joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

—Whittier.

It is little that I can do at most, but let that little be done well. Let me remember that I am responsible for the opportunities given me.—Dorothy Dix.

The consciousness of duty done gives us music at midnight.—George Herbert.

Bible Reading.—John 2: 1-11: Whatsoever he saith unto you, do it.

FRIDAY, DECEMBER 5.

Gems of Thought.—"Study to show thyself a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

The Bible is a vein of pure gold. This is a star without a speck; a sun without a blot; a light without darkness; a moon without its paleness; a glory without a dimness. O Bible! it can not be said of any other book that it is perfect and pure.—Aron.

The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence than could be collected within the same compass from all other books.—Sir William Jones.

Blessed Bible, how I love it!

How it doth my spirit cheer!

What hath earth like this to cover?

Oh, what stores of wealth are here!

—Phoebe Palmer.

Bible Reading.—Psalm 19: 7-11: Perfection of the Book.

SATURDAY, DECEMBER 6.

Gems of Thought.—"And they took knowledge of them that they had been with Jesus" (Acts 4: 13).

"Should one come home with fruit, we say, 'Thou art come from the orchard,' if with hands full of wild flowers, 'Thou art from the field'; if one's garments smell of mingled odors, we say, 'Thou hast walked in a garden.' How much more, if one hath seen God, hath held converse of hope and love, and hath walked in heaven, should he carry in his eyes, his words, and his perfunctory raiment, the sacred tokens of divine intercourse!"—Haecker.

People that live close to something which men come from the ends of the earth to see, have often never seen it. One may have lived all his life within sound of Niagara and perhaps never saw its rushing waters. Is that what you do with Christ? Are you so accustomed to hear him that you do not know him? "Have I been so long time with you, Philip, and yet thou hast not known me?"—Aron.

Bible Reading.—John 14: 1-11: With Christ, but ignorant of him.

Perseverance is concentration upon anything, and persistence in it. Perseverance is determined continuance to the end in anything you have once begun. Perseverance means resolution, and decision, and tenacity of purpose, and unflinching endurance, sometimes even unto death. Now, all that carried up and carried over into the life of religion—that is the perseverance of the saints. A saint is a sinful man who has set holiness before him; complete and perfect and absolute holiness. Now, no man's ambition is aimed to it at a bound. But, I suppose, there is no ambition that ever enters the heart of man which suffers so many setbacks, and so many shocks, and so many shipwrecks as the ambition of God's saints after perfect holiness. And thus it is that it has been said of them, above all other men, that their final perseverance is made up of ever new beginnings.—Alexander Whyte.

In the Realm of the Bible School

THE SIN OF ACHAN.

Sunday School Lesson for December 14,

Joshua 7.

A. R. MAIN, M.A.

The next place to be assaulted by Israel was Ai. Full of confidence after the fall of Jericho, a force of three thousand men advanced against Ai. Spies had reported that it was a small place, incapable of making a great resistance, and that three thousand would suffice. But the expedition ended disastrously. The men of Ai prevailed against Joshua's force, slew thirty-six of them, and put the rest to ignominious flight. It was a humiliating defeat. "The hearts of the people melted, and became as water." Joshua saw the dreadful effect upon his soldiers and upon the other cities of Canaan: "What shall I say," he prayed, "after that Israel hath turned their backs before their enemies? For the Canaanites and all the inhabitants of the land will hear of it, and will compass us round, and cut off our name from the earth; and what will then do for thy great name?" Joshua rightly conjectured that the real cause of Israel's defeat was that God was not with them. Presently Jehovah revealed that the sin was *his*, and also declared the reason: "Israel hath sinned; yea, they have even transgressed my covenant which I commanded them: yea, they have even taken of the devoted thing; and have also stolen, and dissembled also, and they have even put it among their own stuff. Therefore the children of Israel cannot stand before their enemies, they turn their backs before their enemies, because they are become accursed: I will not be with you any more, except ye destroy the devoted thing from among you." By God's direction, the offender was discovered. Achan, a man of the tribe of Judah, had hidden some of the spoils of Jericho in his tent. When continued concealment was impossible, he obeyed Joshua's exhortation to hide it not.

Achan confessed to having taken "a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." Concerning the garment, the following note by Layard may be interesting: "Of all Asiatic nations, the Babylonians were the most noted for the wearing of cloth of divers colors. Into these stuffs gold threads were introduced into the woof of many hues. Among those who traded in 'blue clothes and embroidered work' with Tyre were the merchants of Asshur, or Assyria; and that the garments of Babylon were brought into Syria and greatly esteemed at a very early period, we learn from their being classed amongst the most precious articles of spoil, even with gold, in the time of Joshua." Melvin K. Kyle wrote thus of the "wedge": "In room XIX. of the Imperial Ottoman Museum at Constantinople are gathered many valuable antiquities in the precious metals. Prominent among them is a plain, curious object, curious because so plain. Among the plunder of Jericho concealed by Achan was a 'wedge of gold.' The Hebrew says a 'tongue of gold,' but nobody could imagine what a 'tongue' of gold could be, so King James' Translators and the re-

visers also, put it a 'wedge' of gold. But when Professor Macalister turned over the layer of history in the rubbish at Gezer and came to that layer upon which was written the history of the days of Achan, he found a veritable 'tongue' of gold, and this is it, gold bullion in the shape of a tongue. It most unexpectedly confirms the accuracy of Scripture language by making known to us a wholly lost and long forgotten commercial method of those days."

A heinous sin.

"In order to understand Achan's sin, we must bear in mind the absolute nature of the decree that everything belonging to Jericho should be devoted to the Lord—all living things slain, and destructible materials consumed as a sacrifice. . . . all indestructible materials—silver and gold, vessels of iron and brass—consecrated to the service of the sanctuary. The sin was, therefore, something more than an act of disobedience. It was a violation of the Divine covenant. It was sacrilege, a robbery of God, an impious seizure, for base, selfish purposes, of that which belonged to Him. And the secrecy with which the sin was committed was a defiance of the Divine Omniscience. Trifling as the offence may seem on a mere superficial view of it, it thus contained the essential elements of all transgression. The penalty was terrible; but the moral exigencies of the time demanded it. The sovereignty God was asserting so solemnly over the Canaanites could suffer no dishonor among His own people. Judgment must begin at the house of God."

Sacrilege has been styled "the most presumptuous of all sins." With reference to Achan's sacrilege, we can see that it was "committed just when sacrilege was most inexcusable. The hand of God had been clearly visible in the capture of Jericho. The dedication of the spoil to Him was an acknowledgment of His awful power. Not long before God had dried up the waters of Jordan before His people. They had but just renewed their covenant with Him by a general circumcision of the people, and had sanctified that renewal by partaking of the passover. And God foreknew that Achan would persist in his sin, in disbelieving in the almighty power of God until his offence was brought home beyond the possibility of mistake to his own door."

Back of Achan's overt act of disobedience to the word of God was an inward feeling, a spirit, the harboring of which is fatal to a man's religion. Achan said of the spoils he concealed: "I coveted them." The Bible has many instances of the evil of covetousness—e.g., the story of Cain, Lot, Joseph's brothers, Gehazi, Ananias and Sapphira. The New Testament issues warnings to Christians. Probably no one was ever in any church we know brought under discipline for covetousness; but God says the covetous man will not enter the kingdom of heaven, and that covetousness is idolatry.

We should look at the beginnings of sin, guarding against the feeling which results in the act. "The outward object has no power to make us fall except as it corresponds to an inward affection. If the object be gazed upon long, the affection may be inordinately excited, and desire pro-

duce sinful action. Hence the counsel of the wise men regarding 'the path of the wicked': 'Avoid it, pass not by it, turn from it, and pass away.' It is not mixing in the world to perform our duties that is reproblated, nor even that amount of care which shall secure us an honorable position therein; but such an intent fixing of the eye upon riches, honor, pleasure, as denotes a love of the world and the things that are in it. Our affection must be set on things above as the best preservation against the influence of unholy passions; for where the heart is occupied, there evil finds it hard to effect a judgment."

"Why did God not reveal the offender when he revealed the offence?" The question is asked and answered in the "Pulpit Commentary." The answer is, that he might still further display the hardness of Achan's heart. He did not at once come forward and confess his crime. He not only had offended against God's laws, but he persisted in his offence. This was not a tender conscience, sensitive to the least reproach. He saw what disaster he had brought upon Israel, yet he clung to his ill-gotten gains as long as he could. He was not driven, either by remorse for the injury he had done his brethren, or by the clear evidence that God had found him out, to confession and restitution. He concealed his guilt till concealment was no longer possible, and thus added as much as he could to his guilt. So do men in these days hug their sins to their bosom as long as they are not found out. They cry, 'Tush, God hath forgotten.' He hideth his face, and he will not see it; thus adding all the possible aggravation to their guilt."

The punishment.

The terrible doom of Achan is told us at the end of chapter 7. He and all that he had were brought into the valley; then "all Israel stoned him with stones; and they burned them with fire, and stoned them with stones." Some think that his family were only brought out to view the punishment. Most believe that the text demands that they be regarded as also punished with death; doubtless because they shared in the offence, and were guilty as he.

The reasons for this severity have been implied in our notice of the offence. The sin was of a peculiarly heinous kind. Coming at the time it did, it was especially to be reprobated. As Israel entered upon the possession of Canaan, they must know that God could only be with them according as they were true to His covenant. Thus they were taught by a terrible example the need of obedience, and the danger of a secret departure from the covenant. Dantonville cites the incident as an "illustration of the penalty of solitariness—the inevitable spread of the results of sin and pollution from a single member to the whole body."

Again, what use would it have been to dispossess the tribes of Canaan, if their places were to be taken by a people greedy of conquest and corrupt in heart as they were? *They coveted!* The command not to take to themselves any of the spoil of Jericho shows that God did not mean the possession to degenerate into a plundering expedition. "Canaan had the resources of a somewhat high civilisation—gold, silver, vessels of brass and iron; goodly Babylonish garments—all dazzling before the eyes of a people forty years in a barren wilderness. Now, suppose the Lord had given them free license to plunder, to steal, and hide and appropriate all they could by hand and foot. The moment that they had done, Canaan would have become a savage, plundering, marauding expedition, not a white abode for immortalising wars of all barbarous tribes in wealth largely in advance of themselves in keep and luxury." "The people were taught to keep in mind the one object of all the care and training God had bestowed upon them, that they should be His people prepared to be the means of bringing all the world to Him."

The incident is as a sermon to us on the text, "Be sure your sin will find you out." (Num. 32: 23). "Your sin and my sin will find us out, and it better for us to find it out, to own it, and end it. Plume not yourself on craft or subtlety. For God's light will disclose whatever God's eye discerns."



[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. 'Phone, Ascot, 769.]

Latest Word from Maewo.

I have bought a block of about 20 or 30 acres (I should say) for £3, and am now waiting to see a Government official to have the purchase ratified. Until that is done, it will be unwise to have land surveyed. However, I hope to secure the services of a surveyor as soon as possible after the Government yacht has called.

The house I have built with material supplied from Pentecost is good enough for the present. There is no need to put the brotherhood to the expense of providing a better one just now.

If I take a portion of Oho, the Longana district will be quite sufficient, I think. This comprises a tract of country containing five schools, and is close to Seca's country, where there will doubtless be an opening amongst the heathen in the near future.

I am glad that the resolutions carried at Paama are being taken up by the Federal Parliament. I do trust that conditions here will be changed for the better, so that the unfortunate natives and Britishers will receive justice.

Later: Mr. King, the British Commissioner, called yesterday and ratified the purchase of the land. As I am so much shut from the world it might be some time before I see a surveyor. I am told that there are plenty in the group now, and it is possible that I shall be able to secure the services of one before long—A. B. Chappell, Maewo, New Hebrides, Sept., 1913.

Items of Interest.

Isaac Torkinas, the solitary native teacher with Bro. Chappell, on Maewo, New Hebrides, has been allotted for support to the Bible Class at Berwick, Vic. These kind helpers are to be congratulated on having a representative in our most recently opened mission field.

Mite-boxes and wrappers are being prepared for use by the Hobart brethren. Any other brethren willing to use mite-boxes may have same on application.

Another high caste Hindu was recently baptised at Baramati, after a lengthy period of testing.

Shantie, the little "opium waif" whose likeness appeared a few weeks ago, has been allotted for support to the Junior C.E. Society at Port Pirie, S.A.

The C.E. Society, Williamstown, Vic. have forwarded a box of toys to Miss Tilley, of India; Preston Juniors prepared a fine lot of bandages, etc. for Bro. Chappell's work; Prahran Juniors are sending it, to be used where most needed. Thanks to one and all.

Sister Lucas, of Ballarat, has kindly sent out a box of goods for Miss Thompson, of Harid.

The Secretary of the Melbourne Chinese Mission writes: "The numbers at the gospel meetings are increasing. Bro. Jamie is loved by his people and is doing a grand work." More workers are needed on week nights.

The request of the Baramati Christians, mentioned on Nov. 13, has been granted by the Federal Executive, after consultation with the State Committees. A large church building with a seating capacity of from 300 to 400 will therefore be erected in the near future.

Bro. H. A. Procter, preacher of the church at North Richmond, has accepted office as a member of the Federal Executive Committee.

Bro. R. J. McSolvain, of 83 Best-st., North Fitzroy, has very generously volunteered to convey boxes, parcels, etc., designed for our missionaries, free of charge from any suburb of Melbourne. Those intending to send parcels should address them c/o Lyall & Co., North Melbourne, and write to Bro. McSolvain.

The Churches of Christ have been invited to join the Mission Study Council of Victoria. This invitation has been accepted.

Bro. John Fischer, of North Adelaide, has prepared a splendid hospital outfit for Dr. Drummond, of Harid, India. At some future date we shall publish a photograph of same. The cost of this outfit is being borne by the Federal Committee and some interested friends in South Australia.

"The missionary in China, not to promote the aggrandisement of any *im* whatever; and I, for one, cannot pray that that may follow. The missionaries are here not to make Methodists, or Baptists, or Congregationalists. They are here to make Christians, to bring this great people to Jesus Christ. Would to God that all the sectarian names now existing in China could be blotted out, and all the societies could unite in one grand organization, having for its aim the Christianization of the Chinese people, and having for its one name the Name which is above every name!"—*Gospel John*.

"Child-widows," in some provinces of India, are now permitted to re-marry. When it is recalled that 302,425 girls under six are already married, 2,509,000 under ten, and 6,412,611 under sixteen, that the "husbands" of many of these died before the age of puberty, while the "child-widows" were doomed to a life of hard-ship and extreme contempt, the hopefulness of this sign is manifest.

"Your duty does not end with subscribing to the missionary societies. It requires you to watch wherever over the world the advance of Christianity is being hindered by the wicked practices

of white men, to see that the adventurer and the trader are restrained if they wrong the natives by force or fraud, and absolutely to prohibit the sale of liquor to the natives. The natives ought to be regarded as children, and have the measure both of care and of tenderness which is given to children, for under the conditions in which their life has been passed, they cannot be expected to rise quickly to the level of civilized man."—*Hon. Jas. Bryce*.

The missionary is the A.C.C.—the agent of civilisation and Christianity. They say that civilisation follows the flag. Yes, but in many, many quarters of the globe the first to plant the flag, the first to show by his own practice, as well as precept, the principles of civilisation, is the missionary.—*Sir Gilbert Parker*.

Indian statistics from the census of 1911 are—Population, 315,132,537; Hindus, 217,886,620; Mohammedans, 66,223,112; Buddhists, 10,207,449; Animists, 10,295,168; Christians, 3,876,000; Sikhs, 3,014,146; Jains, 1,238,182; Parsis, 100,000; Jews, 20,680. Christian missionaries in all branches of work (evangelistic, educational, medical, industrial, literary), 5,200; and native workers, 38,143.—*Homiletic Review*.

A sign of the times in India is the fact that leading Hindus are beginning to be solicitous about the 40,000,000 "out-castes," i.e., people without rights, privileges, outlook, or prospects, and are proposing that they be admitted to the rights of the Hindus through the ceremony of penance, lest they become Christians.

Milton's Missionary Prayer.

Come, O Thou that hast the seven stars in Thy right hand, appoint Thy chosen priests according to their orders and courses of life, to minister before Thee, and duly to dress and purify out the consecrated oil into Thy holy and ever-burning lamps. Thou hast sent out the spirit of prayer upon Thy servants over all the land to this effect, and stirred up their voices as the sound of many waters about Thy throne. Every one can say that now, certainly, Thou hast visited this land, and hast not forgotten the utmost corners of the earth in the time when men had thought that Thine was gone up from us to the furthest end of the heavens, and hast led us to do marvelously among the sons of these last ages.

(O perfect and accomplished Thy glorious acts; for men may leave their works unfinished, but Thou art a God, Thy nature is perfection. The times and seasons pass along under Thy feet, to go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations, above their foregoing ages since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy Spirit as Thou pleasest; for who shall prejudice Thy all-governing will? Seeing the power of Thy grace is not passed away with the primitive times as fond and faithless men imagine, but Thy kingdom is now at hand, and Thou standing at the door, come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unrolled sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy herald calls Thee, and all creatures sigh to be renewed.



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

Tasmania.

LAUNCESTON—Splendid meetings on Nov. 16. At the morning service Bro. Swain presided, his message being one of encouragement and good cheer. Several visitors were present, including Miss Ivy Swain, of Melbourne; Mr. Hall, of Nubena, and Mr. Emmett, junr., of Scottsdale. Mrs. Wilkinson has returned home after a trip away for a few weeks. Two were received into fellowship. Afternoon meetings were well attended and proved bright and helpful. At the evening service the chapel was again packed. Bro. Swain delivered a splendid address on "Repentance." Mr. and Mrs. Crawford rendered a duet. Three young girls and two young men confessed Christ. We are pleased to acknowledge the receipt of £1 from the Eel Creek church, Gympie, Queensland, towards the building funds.—A. W. Heron, Nov. 21.

West Australia.

PERTH—At our Lord's day morning meetings for the past few weeks Bro. Blakenore has been delivering addresses upon the subject of young members of the church. The exhortation was given this morning by A. Bell, who spoke upon some of the changes in the religious thought of the day, and urged us to keep to the teaching of God's Word. In the afternoon the attendance at the Bible School was 282. The gospel service was taken by J. Silvester, recently from America. He spoke to a large gathering upon the subject, "Poured Out Unto God," and at the close two confessed Christ. We had in our meetings Bro. Ware, from Collie.—W.A., Nov. 17.

FREMANTLE—Wednesday evening, Nov. 12, we had the Sons and Daughters of Temperance with us. They had a good meeting. The drink bill for W.A. is £52,000 per week. How sad to see so many men and women here slaves to strong drink. We had good meetings yesterday. At the close of the gospel address another young man confessed Jesus, and was baptized the same hour. To-night we had a splendid meeting with the young men and women of the church. They have pledged themselves to do more and more for Jesus, and to help on the work of the church in this great city.—E. G. Warren, Nov. 17.

Queensland.

BRISBANE—Yesterday was a time of spiritual blessing for the church. Attendance at the Lord's table was good. W. H. Nightingale spoke on "The best means to stimulate interest in the morning meeting." Several suggestions given expression to are to be put into operation. Bro. Stabe (Zillmere) and Sister Mrs. Gordon (Peterham) were shipped with us. Bro. Nightingale took as his theme at the gospel service, "Mother's Influence," an attentive audience being present. On the 16th inst. the second meeting of the Band of Hope was held. Great success—94 being present. A very pleasing musical programme was rendered. L. Gold delivered the temperance address. The young folk are taking up the meetings most heartily. Next month will provide a unique item. The children are asked to relate from memory a short story illustrating a moral. Each contributor will be presented with a colored text. W. Sutherland is much impressed, and it is expected that he will be able to leave the hospital in a few days. G. Burns, from Taree, N.S.W., delivered a splendid gospel address at Annerley last night, much

interest being awakened. Visitors, Bro. and Sister Collins, of Crow's Nest.—H.C.S., Nov. 17.

ZILLMERE—On the 9th Bro. Bignill, of Albion, gave us a splendid exhortation. In the evening S. Trudgin preached to a very fair audience. On the 16th we had J. Swan, of Brisbane, with us all day. His message to the church was most impressive. In the evening he preached to a good house. One young sister received in on the 9th, being previously immersed by Bro. Bignill.—J. Bruce, Nov. 18.

TOOWOOMBA—Since last report work has been of a quiet nature. Being without an evangelist is a condition to be deplored. It was raised for Foreign Missions, and upwards of £40 has been raised apart from the ordinary contributions to defray our indebtedness. Our Sister Draine, senr., after a long illness, has gone to her reward. She has been an earnest worker in the cause here from the commencement, and won the esteem of many both in and out of the church because of her helpfulness. Bro. McCallum, after being laid aside for twelve weeks with a broken limb, is now moving about with us once more. We were greatly cheered by a visit from evangelist A. E. Forbes, of the church at Albion, near Brisbane, to unite a young couple in marriage. A gospel meeting was held, and addresses were given to the young people and at the prayer meeting, resulting in two young sisters being added to the church. The Young People's Society is in a healthy state. There are at present 43 on the roll.—P.S.S.

ALBION—On Nov. 9, we were pleased to have Bro. Enchelmair back again. Sister Elsie Hall was received in. Bro. Forbes gave us some splendid thoughts on gleanings. Gospel meeting at night good, when our brother spoke on "The Unknown God." Last Lord's day we had with us Bro. Burns, from Taree, N.S.W., who exhorted. Bro. Forbes presided, and preached the gospel at night. Our Thursday night prayer meetings are still growing, and it is here we find the need of a home of our own. 22 of us met last Thursday at the home of Bro. and Sister Forbes. We were pleased to have with us Bro. Trudgin, from Ann st., also Bro. Hayes, from Wooroolin, who gave us a good message. Our Foreign Mission collection this year was £25/5. Our S.S. are now busy practising the Children's Day exercises, under the leadership of Bro. Hermon. Our J.C.E. meet every Sunday morning under Sister Healdson, and is growing in numbers. Bro. Dixon is now out of the hospital, and well on the way to recovery.—B., Nov. 21.

New Zealand.

AUCKLAND—The Pensonby-rd. Bible School celebrated their anniversary last week with a four meeting event. The chief attraction was the singing of the scholars, numbering 350 voices. Bro. W. Page was the conductor, and the singing was very nice. The school attended the worship service at 11, and at 3 o'clock to hear an illustrated address by Mr. Faulker. President of our Auckland Union. The building was packed for the night meeting, when Bro. Turner preached. The biggest meeting of the four was held on Thursday night, when the choruses were again rendered, and an excellent programme gone through, including two splendid dialogues. The event wound up with a fruit supper, 600 plates being served to the audience and scholars. The school movement of all our churches is progressive just now.—E. A. Perkins.

DUNEDIN—96 scholars at Bible School yesterday. L. M. Doreen preached twice in the Tabernacle. A large audience present in the evening when he spoke upon "Belshazzar's Feast." Before taking up the work in Timaru, he expects to D. McCallum to be back in time, the mission will commence about Nov. 17.—L.C.J.S., Nov. 10.

OAMARU—A very successful picnic was held on Labor Day at Glenora by the Bible Classes and teachers. A number of the Dunedin young people joined with us and made the outing more enjoyable. An entertainment in aid of the library fund was given by scholars on Nov. 6. They built a model missionary ship, and as each plank, nail, or sail, was put in place a suitable passage of Scripture or other selection was recited. Last Lord's day demonstrations were well attended. A temperance demonstration was which the various schools united was held in the Opera House in the afternoon. Bro. Mathieson gave an appropriate address, showing alcohol to be an honest thief in the world.—K., Nov. 10.

PALMERSTON NORTH—Our new chapel was opened on Nov. 2. Good meetings throughout the day, and several visiting members were present. Bro. Jordan, of Wellington School, exhorted in the morning. L. Johnston preaching in the evening. The following day we had a successful tea and public meeting. In the evening we had present our missionary, M. O. Johnston of Vivian st., Wellington, and Bro. and Sister C. F. McDonald, from Dunedin. Splendid addresses were given by Bro. McDonald (who occupied the chair in the absence of M. Vickery), Bro. Grinstead, L. Johnston, Hearle, and M. O. Johnston, which were interspersed by choir selections and solos. Sister McDonald also favored with a message on the mission, on Tuesday night, the attendance being small until to-night, when a great number were present. M. O. Johnston is giving splendid discourses. Last month we had our Bible School rally tea: the blue side won. The result of three months' rally was 40 new scholars, making a total now of over 70 scholars.—E. Munn, Nov. 9.

South Australia.

PROSPECT—On Saturday we held a working bee, and put in foundations for our new church, which is to measure 32 by 25ft. On Sunday G. T. Walden gave our young men a lecture before, which was much enjoyed. The young ladies were holding a strawberry fête on Saturday week. We have started prayer meetings before the morning and evening services which are well attended and are a great help to all who attend. Good meetings to-day.—F., Nov. 10.

GROTE ST.—Last Sunday morning W. J. Manning presided and P. A. Dickson gave a fine exhortation. Pastor Murphy, of the Albert Baptist Church, gave a splendid address on "Let warm Christians" to the Adult and Senior Bible Classes in the afternoon. A large congregation. On Monday evening the Y.P.S.C.E. held their annual social. The schoolroom was prettily decorated in pink and white. Mr. Robinson, of the Draper Musical orial Church, gave a helpful address. Musical contents and games contributed to a pleasant evening. Bro. Thomas and family are spending a month's holiday at Port Noarlunga. We trust that he will return greatly strengthened, and pray that the Lord will richly bless him in his past and future work. This morning Bro. McPhee presided, and E. W. Pitman exhorted. We deeply sympathize with our Sister Mrs. Cox in the loss of a dear brother. Bro. Morrow, of Port Pirie, delivered a powerful address this evening to a full church. An offering was taken up for the poor, which realized £47/7.—T.M.G., Nov. 23.

MAYLANDS—We were glad to have good addresses last Lord's day from Bro. Hord and J. Jones. To-day W. J. Taylor, of Semaphore, exhorted, and H. R. Taylor exhorted. We have a list of fellowship to his wife. After wedding they were welcomed back from their holiday. The staff 195 in the Bible School, which is having the best and accommodation. Large meeting to-night—full of interest.—R.L.A., Nov. 23.

NORWOOD.—W. Morrow gave us a splendid exhortation this morning, when the right hand of fellowship was extended by Bro. Dickson to five persons—three by faith and obedience, one from a sister church, and one restored. To-night we had a good meeting. Bro. Dickson's subject being "Looking back." The Sunday School picnic was held in the Botanical Gardens on Saturday afternoon, and was a success. Quite a large number of the members of the church visited the gardens during the afternoon to watch the children enjoying themselves.—S.P.W., Nov. 23.

WAMPOOY.—The Bible School scholars rendered the Children's Day exercises on Nov. 23. The building was nicely filled with the parents and friends of the children. Under the direction of the supt. (H. Carter), the exercise went with interest, the little children were especially good in their recitations. Miss Lila Hunt officiated at the organ. Bro. Edwards gave a brief address on "The Progress of the Work in Foreign Lands," and referred to the influence Bro. Wharton's life had upon the work in India. The offering was taken by two young scholars, and amounted to £17/4.—Edwin Edwards, Nov. 24.

BALAKLAVA.—On Nov. 16 we had the pleasure of a visit from W. J. Taylor, of Semaphore, who took charge of the services. His excellent addresses were much appreciated. Yesterday we had L. W. Evers with us again after his visit to the Murray River District. In the morning he gave an account of his trip, showing the great prospects for evangelistic work in that part of the State.

STRATHALBYN.—Nice meetings to-day. This morning Bro. Jarvis presided, and Bro. Black addressed the church. At the close of Bro. Black's address to-night we were pleased to see one young woman take her stand for Christ.—H.B., Nov. 25.

UNLEY.—On Tuesday a concert was given, including items by members of the choir and the Gaid family, recitations, and a lecture by Mr. Walden. A number of our young men took part in the prayer meeting on Wednesday. The opening meeting of the Boys' Club was held on Friday, when 24 boys between 10 and 15 attended. The president, W. J. Harris, explained the rules, and the purpose of the club. This afternoon Bro. Walden addressed the men's classes on "Lessons from Cricket." There was a large attendance at the evening service.—P.S.M., Nov. 23.

NARACORTE.—Good meetings last Lord's day. At the gospel service two young sisters came forward. One has been a member of the Bible School for some time. Next Lord's day we will have a great Mr. Read, from Adelaide, with us. He is a large temperance worker.—N.J.G., Nov. 24.

KADINA.—Last Thursday evening Bro. Verco gave a Bible study from Matt. 6: 9; subject, "Our Father." It was very interesting. Bro. Verco will continue the subject for a few weeks. This Lord's day morning there was a good number around the Lord's table, when Bro. Verco gave a splendid exhortation from Philippians 4: 6. We were pleased to see our Sister Miss J. J. Phillips with us this morning, who has not been able to be with us for a long time. Splendid attendance at the gospel service to-night, when Bro. Verco spoke with great power from 2 Cor. 9: 15. Miss Sarah Walker rendered a solo.—Jas. H. Thomas, Nov. 23.

MOONTA.—Splendid meetings all day. In the morning Bro. Lander presided and Bro. Cuttriss exhorted. Several visitors, including Sister Nellie Bice, of Adelaide. The choir sang a solo. Bible School, four new scholars, and we will have to form a girls' class. Gospel service, some 250 people were present. Bro. Cuttriss gave the story of his life from the battlefield of South Africa to the mission field. Sister Nellie Bice sang two solos in her pleasing manner. The first wedding was celebrated in our church, when James Keatch, eldest son, 15, whom Arthur Keatch, of Adelaide, and Henrietta Mande, youngest daughter of John Harris, late of Mallee, were united in matrimony.—B. Harcourt, Nov. 23.

MILANG.—On Nov. 9 our Bible School united

with the Congregational and Church of England schools in a meeting in the Institute, under the auspices of the British and Foreign Bible Society. A united choir rendered some fine anthems. A splendid address by Mr. Williams, assistant secretary of the B. and F. Society. Mr. Williams preached at night to a large audience. Last Sunday morning our secretary read a letter from H. E. Hall, a former evangelist, from Drake University. To-day at a very large meeting Bro. Stonor presided, and we had the pleasure of receiving Bro. and Sister Baker by letter from Troopoo. The gospel services are being well attended.—J.C.W.

HIINDMARSH.—Wednesday, Nov. 19, at the conclusion of choir practice, a farewell social was tendered to one of the members, Miss M. Duncan, who is leaving us to reside at Strathalbyn. The secretary and conductor of the choir spoke a few words of farewell and appreciation of the services of Miss Duncan, and H. D. Smith, on behalf of the choir, handed her a small presentation, and expressed his regret that the choir was losing one of its best willings workers. Saturday, Nov. 22, the Bible School scholars celebrated their annual picnic by proceeding in electric cars to Kensington Gardens, where a good programme of games was carried out. Sunday, 23rd, good meeting at the morning service; Bro. Harding was welcomed by letter from Balaklava.—J. W. Smeok.

New South Wales

INVERELL.—Bro. Lewis and Boys held meetings at the Wattles and DeLungra on the 16th, with good attendances. A Sunday School was opened at the Wattles, with 17 scholars enrolled. This makes the fourth branch school now in connection with the school here. Bro. Waters preached at night to a good audience, dealing mostly with the drink traffic. Open air meetings are being conducted in connection with the No-Licence question. This work is carried on by the church here, the Methodist Church, and the Salvation Army. Last Thursday the Army gave us a splendid programme in connection with the Band of Hope, which is still creating new interest among the children.—W.B.

BALMAIN.—E. Adams gave a splendid exhortation last Lord's day meeting at Bro. Mitchell's, 27 Darling-st., Balmain. If there are isolated brethren in the district I would like them to communicate with Bro. Neary, Gladstone-st., Balmain East.

LISMORE.—The Dunoon meeting was splendid last Lord's day, when Bro. Knuch and Houlidien conducted the service. W. Stradford conducted the service at Keerong. E. Withers gave a useful address on "The Superiority of Divine Government" to the Lismore church. The Bible Schools are doing well. Tuesday, 18th, a conference of Bible School workers was held in the evening at Bro. Parker, Furlonger, and Steveland's place. The theme was arranged (promoted by Bro. Furlonger) to facilitate the numbers at the schools. The No-Licence fight in this electorate is becoming very keen. Polling day, Dec. 6. Sister H. E. Conolly has recently suffered a paralysis by death amongst her relatives. We sympathize with the bereaved. Mr. Morton and Mason are doing aggressive work in their districts.

BROKEN HILL (Wolfram-st.)—The two sisters who confessed Christ last Lord's day were baptised on Thursday evening. One was received into fellowship this morning. The other lies in the hospital suffering with influenza. A very good meeting at the evening service last Lord's day evening, gave the gospel the victory this morning. Bro. and Sister House are leaving for Mallee this week, and the many offices held by them will be difficult to fill. Bro. Warren, from Kadiny, and Sister Scown, from Bordertown, had fellowship with us this morning.—E. J. Tuck, Nov. 24.

RAILWAYTOWN.—The first Holy and dusty weather is prevailing just now, and our hearts are somewhat affected thereby; the spiritual tone, however, is good. The auxiliaries are all in a healthy state. The kindergarten classes are being continued by a committee of sisters,

who are doing good work. Bro. Jones presided over a very good attendance at the Lord's table this morning. We were pleased to have Bro. Reynolds, of Wolfram-st., with us at a visitor, also W. R. James, who had been on a short holiday to Melbourne. The women exhortation on "A Reasonable Service"—C. H. Hunt, Nov. 23.

HORNSHY (Albert-st.)—The Hornsby church have decided to establish a branch at Thornleigh. Good meeting Sunday, A. H. Welber exhorted church. Topic, Bible School Sunday. Elder Crowhatche presided. Evening gospel service well attended; a lot of strangers present. Bro. Phyn preached on Psalm 46: 1, his address being worthy of some confessions. The K.S.P. boys are giving a concert on Wednesday, December 3, to which all are welcome.—Thos. F. Rofe.

SYDNEY.—One went forward at the gospel meeting at night. Bro. Williams gave a fine exhortation at the morning service. Visitors present, Bro. and Sister Stewart, from Nth Sydney; Bro. Stewart, Asist Vale; Bro. Davis, Manning River; Sister F. Dyer, Lismore; Bro. Wilson, Paddington; Sister Walters, Paddington; Bro. Rowland, Paddington.—J.C.

TAREE.—Sunday morning Bro. Harward presided, and addressed the church on "Spiritual Growth." In the evening Bro. Lee, of Fairfield, preached to a large gathering. Bro. Harward commences a mission at Timonoe to-night.—R.G.L., Nov. 23.

PADDINGTON.—We had a good meeting this morning. Bro. Collins presiding. Our senior elder, G. P. Jones, delivered a practical address on "Salvation by Grace." Among the visitors were Bro. Robins, from Lismore; Sister Scown, from Hobart, Tasmania; Sister McCullough, from Mosman; and Sister Neill, and sister from City Temple. Bro. Collins, on behalf of the church, extended the right hand of fellowship to our young Sister Florie Taylor, who was baptised two or three weeks ago. This afternoon W. Gale, organising evangelist, visited the Sunday School, and some other brethren in the Primary Department. He expects to be with us during the next three or four Sundays. To-night Bro. Collins preached on "Eternity; or, the Other Side of the Commission," to an attentive audience.—W.R.R., Nov. 23.

PETERSHAM.—Gave us a good attendance at the morning meeting on Nov. 16. Bro. Collins gave a splendid address. Nov. 23, good meeting in the morning. Bro. Coleman addressed the church. Fair attendance at gospel meeting. Bro. Coleman took for his subject "What Others Say of Us." At the altar meeting we were pleased to receive into our fellowship Sister Crowwell, from Brisbane, also Bro. Eldridge. We are making a special effort to clear off an overdraft which we had hanging over our heads for a number of years. The brethren mean to clear it away in the form of a Christmas offering. We already have promises to the extent of £25. We want £50.—T.L.

BELMORE.—Last Wednesday evening Thos. Edward, baptised Miss Grace Hill at the close of a good meeting. Yesterday J. S. Gardner gave us an excellent exhortation, and at the evening service Mr. T. E. Ardill, Director of the Sydney Rescue Mission, preached to a good congregation. Our projected new building is now exercising all our minds, and subscriptions are coming along freely.—John Rieger, Nov. 24.

HURSTVILLE.—Lord's day, Nov. 16, the church and Lord's day School celebrated their sixth anniversary. The afternoon service was well attended, the children rendering items from the Children's Day exercises with additional songs, which were much appreciated. We were pleased to have Bro. and Sister School organist, pleased to have Bro. and Sister School organist present, who gave an interesting and instructive address. The offering for Children's Day at present amounts to £14/4. Prizes were distributed to the infants at the conclusion of the service. We were sorry Bro. Gardner was unable to be with us on account of illness. The gospel service for the evening was again largely attended. A thrice of the local brethren conducted the service, assisted by the teachers and elder scholars. Bro.

Continued on Page 802.

Sisters' Department.

VICTORIA.

Miss Rometsch, Secretary, 59 St. Vincent-st., Albert Park.

"Trust in the Lord."

The Executive met in the hall, Swanston-st., on November 7, Mrs. Chown presiding. Mrs. Thos. Hagger conducted devotional, taking for her Bible lesson Matt. 5, and also giving a paper on "Christ as our Example." Prayer by Sisters Hagger and Manifold. A paper was given by Mrs. Potts. "What Can we Women do in the Work of the Church?"

Correspondence included an apology from Secretary, who was absent owing to the serious illness of her father; and a letter from the English sisters.

Additions from Schools—Cheltenham, 9; Lygon-st.; 2; Ascot Vale, 3; Preston, 1; Moreland, 3; Williamstown, 1; Box Hill, 1.

Miss Jerrens reported £12/18/7 in hand for Home Mission Rally.

Home Missions.—The Committee at Northcote closed with 16 confessions and 5 baptised believers received. A tent mission has commenced at St. Arnaud by Mrs. Hagger and Clay. Pray for this mission. A number of brief missions are being held by the evangelists of a number of churches, and good is reported from every church helped. Bro. Combridge commenced work under the Committee in the Brim Circuit, and Bro. Jones has accepted an invitation to labor in Warrnambool.—L. Pittman, Sup.

Mrs. R. Lyall gave an interesting report on Foreign Missions. All our missionaries are well.

General Dorcas held their usual monthly meeting on October 15. There was a good attendance. A number of garments were cut out and made up. We are sorry to report Mrs. Conning is again very ill, and tender her our love and sympathy. Donations received: A parcel from sisters of the Williamstown church, also from Mrs. Zelius, Mrs. Tyrrell, and the Middle Park Dorcas Class. Will the givers please accept thanks for same? A parcel sent to Mrs. Tully for use in Eye and Ear Hospital, and a parcel of warm underclothing to a sister in Women's Hospital, also groceries to a needy sister.—L. R. Martin, Supt.

The usual visit to the Cheltenham Benevolent Asylum was held on Wednesday, Oct. 20, when a number of sisters with Bro. Manifold came from Brighton. As usual, the wards were visited, and several hymns were sung. Biscuits and sweets were distributed. At 3.30 all adjourned to the Carmichael Hall, where a large number of inmates assembled. Bro. Manifold presided over the meeting. Sister Miss Trecon recited "Little Joe" very nicely, and Mrs. Clarke sang very sweetly, "I Need Thee Every Hour." Bro. Manifold gave a very beautiful and interesting address. His topic was "Rock of Ages." The inmates seemed to highly appreciate the service. The whole visit was very enjoyable, and we trust, helpful to the friends at the Asylum. Each one after the meeting received tea, sugar and sweets.—Mrs. Chapman, Supt.

Hospital Visitation.—Mrs. Meyer: 5 visits to Eye and Ear Hospital, distributed cakes, lollies, and 30 books; papers read and hymns sung to the patients, for which they are very grateful. Private and Melbourne Hospitals, 1 visit each. Mrs. Tully: for Sept. and October, 7 visits to Eye and Ear Hospital; distributed lollies, cakes, biscuits, and flowers to 100 books and papers. Mrs. Cameron: 1 visit to Old Falls' Home, 21 books and magazines given away; 1 visit to Alfred Hospital; 35 books given; and lollies for the children. Miss Petchey: 2 visits to Alfred Hospital; magazines, Sunday Companions, and illustrated papers distributed, also lollies and biscuits. Miss Jerrens: 2 visits to Children's Hospital; distributed 20 books and a large number of pretty cards. Mrs. Morris: 3 visits to Queen Victoria, 2 to Alfred, and 1 to Children's Hospital; books, magazines and home comforts given away. Mrs. Thurgood: 1 visit to Women's, 3 to Private, and 3 to Melbourne Hospitals; distributed 107 books, magazines and illustrated papers, also home comforts.

Members of following churches visited: Doncaster, Fitzroy, Preston, Boort. Thanks to Sisters Zelius, Chown, Pang, Reynolds, Gordon, for their gifts of books, magazines, lollies and flowers, and General Dorcas for parcels of clothing.—E. C. Thurgood, Supt.

Next meeting of Executive will be held in the hall, Swanston-st., on December 5, at 2.30 pm. Mrs. J. Pittman will lead devotional, and Miss Winnie Ludbrook will give a paper on Home Missions. All sisters cordially invited.

S.A. Home Mission Notes.

Committee meeting, Nov. 21; 15 present.

Financial statement showed debit of £242. The difficulty will be to finance until the annual offering in February. Will those who promised help at Conference kindly redeem promise at very earliest convenience. Case is urgent.

Resolved to co-operate with Social Reform Bureau to oppose Sunday Band concerts.

Wallaroo has increased Home Mission subsidy. Good for Wallaroo. A fine example for other Home Mission churches.

Secretary reported meeting at Dulwich re formation of a church there. Prospects fair.

Long and interesting report by W. L. Ewers of visit to Murray River district. Brethren at Berri and Renmark promised 15/- per week; at Noora, 5/-; at Hampton Well, 10/- Decided to take immediate steps to secure a suitable preacher.

Sub-Committee presented progress report about proposed Act of Parliament, enabling churches to hold property under conditions similar to those in N.S.W. Committee to continue at work.

Additions reported: Wallaroo, 1; Butler, 2; Prospect, 1; Moonla, 2; Croydun, 2; Tumbly Bay, 1; Goolwa, 5.

Wallaroo chapel to be opened on December 14, with tea and public meeting on December 16.

Everything bright except the finances; room for improvement here.—D. A. Ewers, Mile End, Nov. 22.

ACKNOWLEDGMENTS.

S.A. HOME MISSION FUND.

Received for five weeks to Nov. 21.—Subsidies from Assisted Churches, £76/12/6; Foreign Mission Committee towards Conference Expenses, £16; Other Conference Adjustments, £0/17/0; Norwood, per Duplex Envelopes, £10/4/10; Balaklava, per Duplex Envelopes, £0/16/7; Estate late A. T. Marney, £3/3/-; Grote's Brother, £2; Melrose Brothers, 10/-; Semaphore Sister, £2; For travelling expenses, Lameroo church, £2; do, Berri Brethren, £2/10/-; do, Hampton Well Brethren, 10/-; Conference promises redeemed,

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 Debit, Nov. 21, £242/4/1, and £150 more to be paid out on December 1.

N.S.W. HOME MISSION FUND.

From Churches through Preachers: Waceca, to Sept. 3, £9/6/0; Rockwood, to Oct. 23, £9/7/6.
 From Churches per Collectors: Inverell, £1/6/1; Erskineville, £1/3/-; Marrickville, £1/12/-; Peter-sham, £7/10/-
 Individual Contributions: J. Stimson, Sydney, £7/10/-; Housley Family, £10.
 Other Receipts: Advance A/c., £1/10/-; Sydney Mission Thank-offering, £3.
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Obituary.

ROUSE—After a sickness extending over three years, Mrs. Rouse, of North Fitzroy, fell asleep on Thursday, October 30. During her long illness our sister bore the times of agony with great Christian fortitude. A few days prior to her death an operation was necessary to give relief. Interviewing her a few moments before, she gave a beautiful testimony as to her faith in the Lord Jesus and her confidence in his promises. Altogether her sickness was another triumph for faith over pain. Her home life was of the best. Her devotion to her husband and two daughters was most marked. Our sister was baptised by Bro. Green in the early days of North Melbourne. Giving her heart to Jesus Christ when quite a girl, she found, as myriads of others have done, that he is a Saviour who keeps, right up to the "swellings of the Jordan." Mrs. Rouse leaves a husband and two daughters, one of them is Mrs. Emmerson, of the Northcote church.—J.W.B., North Fitzroy, Vic.

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Some applications for admission to the College of the Bible in 1914 have already been received. In order that satisfactory arrangements may be made, it is desirable that intending applicants should communicate with the Principal, Newwood, as possible. The session for 1914 will open on February 18.

The church at Prahran is celebrating its 63rd anniversary on December 7, 10, and 14. At the morning meeting on December 7 there will be a full call of present members, and M. McLellan will preside. December 14 will be home coming; old members will take part, and W. C. Craigie will preside. See Coming Events.

At Chatswood, New South Wales, at 7.30 p.m. on Saturday, 20th inst., a meeting of members residing on the North Shore line will be held to consider the advisability of starting a cause at Chatswood. There are nearly 40 members living within easy reach of Chatswood. The meeting is being arranged by the Northern Suburban Conference Committee. This Committee is also considering the possibility of opening at Manly.

On November 18, several brethren met in the house of W. Uren, Stuart-st., Dulwich, P. A. Dickson and D. A. Ewers being also present, to consider the advisability of opening a cause at Dulwich and Rose Park. A resolution in favor of this was carried unanimously, and W. Uren, W. Jackson, and S. Tuckwell were appointed to make enquiries re building and report to a meeting to be held on December 15. The only difficulty in the way is that of a place to meet, as there is no hall in that neighborhood, but it is hoped that arrangements may be made, with a hard struggle, to build. The brethren require encouragement and financial help, and the outlook is splendid if it can only be financed. Any desirous of helping should write to W. Uren, Stuart-st., Dulwich, S.A.—D.E.

The "Vatican" at San Francisco—According to the San Francisco Monitor, Roman Catholics will be much in evidence at the Panama Exposition, to be held at San Francisco, for a feature is to be a reproduction of the Vatican at Rome. Every main walk or road will lead up to or past the "Vatican," the dome of which will rise 103 feet above the ground, and will be surmounted by a cross twenty feet high—to be illuminated at night so as to throw its light over the waters of the Pacific for many miles. The Menace, a strong Protestant paper, says: "It has lately developed that some of the larger nations have courtously declined to participate in the enterprise. Many are wondering why." The same paper quotes a letter from a correspondent who says: "When the Exposition gets rid of pope-lovers, it will move along nicely. Unless one has a letter from [certain] Catholics he cannot obtain a job in connection with the Exposition."

The general elections in New South Wales will be held on Saturday, December 6. At the same time the poll on the licensing question will be taken. Present indications point to a good vote for No-License.

HOW TO VOTE FOR NO LICENSE.

FOLLOWING DAY, DEC. 6, 1913, 8 a.m. to 7 p.m.

I Vote that the number of Licenses existing in the Electorate continue	
I Vote that the number of Licenses existing in the Electorate be reduced	
I Vote that No Licenses be granted in the Electorate	X

To Vote Continuance means to perpetuate Drunkenness, Crime and Poverty.

PUT YOUR X IN THE BOTTOM SQUARE

According to *El Afar*, a valuable find has just been made at Armat. Some years ago, a native found a carved piece of stone, which he had since used as a mortar for pounding purposes. Recently, as the result of the demolition of a wall, a superb statue of Ramesses was exposed to view, and it is now found that the stone which the native had for so long been using as a mortar, actually formed the crown of the statue.

Queensland Church Extension Building Fund.—At the 14th Annual Conference held in Queensland a proposal to institute the above fund was carried most heartily. With the excellent opportunities for expansion which are forcing themselves under the notice of the Home Mission Committee, the wisdom of establishing forthwith such a fund is very obvious if this State is to make proper and adequate provision for the future housing of the churches. The committee, which was appointed to devise ways and means, and to establish this fund, has met several times and carefully considered various suggestions, and also the operations of similar institutions in the other States. The main aim of the committee is to raise a fund of £10,000. The committee now being open to receive gifts to the fund. The churches are requested to set apart December 14 for a special offering to the fund. It is anticipated that £50 will be raised in this way, and at next Conference the committee hope to submit for approval a proposal of a more far-reaching character.—H. C. Sitt, Sec.

Bible School Union, Vic.—The 32nd annual demonstration in connection with the above will be held next Monday in the Christian chapel, Lygon-st., Carlton, at 8 p.m. A good programme has been arranged, consisting of items given by scholars attending schools affiliated with the Union. Prizes won at the recent examination, together with certificates, will be presented by our President at this gathering. As this is our greatest event in the year, we would be glad to see members from all our city and suburban churches present on this occasion, especially those who manifest an interest in Bible School work. Come, and you will not only enjoy yourselves, but you will also encourage the teachers in their labor of love, and those who are rendering the various exercises. Tickets, Adults, 6d.; Children, 3d. Obtainable from school secretaries or delegates. Our committee appreciate very much indeed the action of the Home Mission Committee in postponing their meeting on account of our demonstration, and trust that in consequence thereof it will result in having the Lygon-st. church crowded to the doors on Monday, December 1. Record awards; let it be a record gathering.—J. Y. Potts, Hon. Sec.

Ira A. Paternoster writes—"I was able to visit the churches of Bordenstown and Naracoorte, and was much impressed with the outlook in those fields. At Bordenstown and Mundulla there are some strong brethren who are assisting Bro. Edwards while at Bordenstown, and he very kindly drove me over some of the country, he has to travel every Sunday as he goes to Wamponny and Mundulla. This is beautiful country, and the harvest conditions are all one could desire. Bro. Edwards is doing a good work here. He is the kind of man for the place. I felt quite out of place with the conventional fruit suit on, as this is no place for such encumbrances. Much of the work of the evangelist in this district is among the farmers, and often Bro. Edwards has forty or more miles to drive to visit some of his flock. The meetings were well attended in connection with the Conference, and it was a pleasure to meet with a goodly number of the members from over the border. The Wednesday meeting was a great one. The brethren with Bro. T. H. Verco in the office of President, had made all arrangements for a good time, and the sisters provided for more than a good time with the fine dinner, tea and supper provided."

WANTED.

Dandenong Church requires a preacher to begin work if possible early in January. Salary, 4t. Address, R. A. Smith, Secretary, Scott-st.

COMING EVENTS.

DECEMBER 1.—Bible School Union, Vic.—On Monday, December 1, the 32nd Annual Demonstration will be held in the Christian chapel, Lygon-st., Carlton. Chairman, J. C. Fittman, President.

DECEMBER 3 & 4.—A Sale of Gifts will take place in Town Hall, Dandenong, Wednesday and Thursday, Dec. 3 and 4; afternoon and evening each day. Come and help us pay off debt on church building.

DECEMBER 6.—A Sale of Work will be held in the School Hall (afternoon and evening) at the rear of the new building in High-st., Northcote, commencing at 3 p.m. Everyone invited. Come and help us.—N. Butler, Sec.

DECEMBER 7, 10, 14.—Prahran, Sixty-first anniversary. Speakers: A. R. Main, M.A.; H. E. Knott, M.A.; H. A. Procter, B.A.; Philip J. Pond, B.A. Wednesday, 10th, Tea meeting, 6.30 p.m. 1/-; 8 p.m., great demonstration, all cities of church. Friends everywhere invited.

DECEMBER 10.—Church of Christ, Glenlyon-road, Brunswick, will hold a sale of works in the chapel on Wednesday, December 10, at 7.30, and Thursday and Friday, at 2.30. To be given by Bro. Alfred Mills. Admission, silver coin each evening. Proceeds to liquidate debt on land. Any gifts will be acceptable by Mrs. Lovchin, secretary, Lyolia-st., Brunswick; or Mrs. J. Donaldson, president, Glenlyon-road, Brunswick.

DEATHS.

ARMSTRONG.—Nov. 27, 1912, at Leura, Chandos-st., North Sydney, William Armstrong, junr., the beloved husband of Ellen Armstrong, aged 49 years, eldest son of William Armstrong, of Seville, Victoria, and eldest brother of Walter Armstrong, Grenfell-st., Wyalong West, N.S.W.; many years resident, Auburn, N.S.W.

BOLDUAN.—On Nov. 18, at Fairfield Hospital, Ferdinand William (Ferdie), dearly loved eldest son of William and Agnes Bolduan, Emerald; grandson of the late William Gildes, of East Prahran, aged 10 1/2 years.

"Dearie loved, sadly missed."
His favorite hymn—
"When my earthly day is waning and my mortal robe I fold,
With the dawning of eternity begun,
I shall enter gates of pearl to walk on streets of shining gold,
In that city where they need no sun."

IN MEMORIAM.

TUCK—CARR.—In loving memory of our dear son Clarence, who fell on Dec. 29, 1908; also his mate, Percy Bodle, who died Dec. 29, 1908; also my dear father, John Carr, who passed away Nov. 15, 1899; a dear mother, who died Feb. 29, 1908; also my beloved sister, Lizzie, who was called home Dec. 15, 1909. We shall all meet at home in the morning.
—Inserted by M. and E. H. Tuck.

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THE VALLEY OF DECISION.

November 30 to December 6.

Daily Readings.

Who is on the Lord's side? Exod. 32: 26-29.
 Half-decided people. Joshua 24: 15-22.
 A solemn appeal. 1 Kings 18: 21-39.
 Precipitating conviction. Matt. 16: 13-17.
 Help for the hesitating. John 20: 24-29.
 A sorrowful question. John 6: 66-69.

Topic—The Valley of Decision. Joel 3: 13-16.
 How does one's success depend upon decision of character? Luke 9: 62.
 What dangers beset one who is weak of will? Luke 15: 13.
 How may indecision be overcome? 2 Tim. 2: 1.

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