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The same charge is appropriate to all Christian parents, and is just as faithfully carried out by those who do not believe in infant baptism as by those who do.

## "WHY SEEK BAPTISM?"

In the last issue of the *Presbyterian Messenger* an article appears under the heading of "Why Seek Baptism?" and under a sub-heading it is said to be "A Message to Parents from the Church." From this we gather that there has been some laxity on the part of parents in bringing their children to be baptised in accordance with the usages of the Presbyterian Church. The article in question, therefore, is an appeal to Presbyterians for a better observance of this practice. Arguments are submitted as to the importance of the "sacrament," and a statement of the benefits to be derived from its observance is submitted. It may be remarked, just here, that the Presbyterian Church regards baptism as a most solemn ordinance, and its observance as essential to church membership, and the observance of the Lord's Supper. As was evident from what was said at the recent Congress on Union, the Presbyterian Church has but little sympathy with those people who are prepared to admit to membership and the Lord's table those whom they regard as unbaptised.

### Presbyterian position.

In the Congress on Union Report, the Presbyterians gave a statement of their views regarding baptism, which we think will be of interest to our readers, and which runs as follows:—"Baptism with water into the name of the Father, of the Son, and of the Holy Ghost (a) as a *sign* or symbol represents cleansing from sin and regeneration by the Holy Spirit; (b) as a *seal*, confirms those blessings to those who by faith receive them; and (c) as a *means* of grace, serves as a channel through which the Holy Spirit communicates grace and blessing to the recipients when and how He will." In regard to infants, the position is thus stated:—"It is to be administered also to the infant children of believing parents who claim this privilege for their children, in which case it serves (a) as a mark of the covenant privilege belonging to such chil-

dren in virtue of Christian parentage; (b) as a seal of the promise of God concerning such children; and (c) as a means of grace made use of by the Spirit to convey blessing to the recipient when and how He will."

### Passages relied on.

In the article under consideration, two passages of Scripture are chiefly relied upon to prove the validity of infant baptism, viz., Acts 2: 39 and 1 Cor. 7: 14. In the first of these, the word children has no necessary reference to babes; the word used is commonly employed to denote *descendants*, and, as the facts show, may allude to adult descendants only. The children here referred to are those old enough to be *called* of God by the gospel, and, therefore, not babes. In regard to 1 Cor 7: 14, it may be said that it does not support infant baptism, but quite the reverse. From this very text the historian Neander argues that infant baptism was unknown to the Corinthian church, and Albert Barnes affirms, "There is not one word about baptism; not an allusion to it; nor does the argument, in the remotest degree bear upon it." As a matter of sober fact, infant baptism is only a church institution, and so the effort to make it a New Testament ordinance altogether fails.

### The church and parents.

We agree with the *Messenger* that it is the duty of the church to insist on the obligation of parents to bring up their children in the nurture and admonition of the Lord. We can say with it that "The child needs a mother's love and a father's counsel, reflex of the heavenly love and wisdom, and so I ask you, through the church, to promise to teach him to read the Holy Scriptures, and to instruct him in the Christian faith." All this and more we can agree to most cordially, but it does not make infant baptism a valid institution. The same charge is appropriate to all Christian parents, and is just as faithfully carried out by those who do not believe in infant baptism as by those

who do. It is to be feared that there are many people who call themselves Presbyterians, who are only nominal Christians, and whose baptismal vows weigh very lightly upon them."

### Benefits from baptism.

It is claimed, moreover, that as a result of baptism certain benefits accrue to the child. "(1) To begin with," says the *Messenger*, "it does not make him a child of God, for being the child of Christian parents, he is born into the kingdom; but it declares the fact of his membership in connection with the kingdom, and by signs that appeal to the senses, assures us of its truth." It is enough to say in regard to this statement that there is nothing in the New Testament to support it. The New Testament expressly condemns the idea that natural birth has anything to do with entrance into the kingdom of God. The message to all is, "Ye must be born again." The new birth is insisted upon as the means of entrance into the kingdom. If baptism is to be of any value at all it must be preceded by an intelligent faith, otherwise it reduces the ordinance to a mere mechanical act or else gives it a magical efficacy that approaches somewhat to the idea of baptismal regeneration.

### Vicarious faith.

The Presbyterian doctrine of baptism as set forth in the *Messenger* certainly gives to the mere act of baptism a value which it does not possess. Infant baptism, we are told, derives its value from the faith of the parents. It is recognised that the element of faith must exist somewhere, hence the invention of this vicarious faith. In the New Testament such vicarious faith has no place in the ordinance of baptism. Faith on the part of the candidate, and no one else, is what is demanded. Nor is the child sprinkled in infancy in any better position than the child upon whom this ceremony has not been performed. It is the question of Christian home training that makes all the

difference. It may be true, as the *Messenger* says, that the Moravian Brethren are so careful in the training of their children that many of them when reaching manhood do not remember the time when they became religious. But infant baptism in itself has no connection with this unless it can be shown that in the mere act of sprinkling water there is some magical efficacy. We could say, and say with truth, that many children of immersionists have been so trained and guarded by pious parents—have lived in such a religious atmosphere that they, too, have no recollection of "when they began to be religious." They know, however, when they consciously dedicated themselves to the service of God, and in the act of baptism publicly professed their faith in Christ as the Son of the living God. The baptism that is not a conscious profession of faith in Christ, is not a New Testament ordinance, but a church ceremony which had its origin in the heresy of baptismal regeneration, which heresy still clings to it in some shape of form more or less modified.

## Editorial Notes

### American Convention Reports.

Judging from the reports presented at the great Convention in Toronto in October, the various general organisations are flourishing. The Church Extension Board reported a net increase of £23,920, with a present capital of £230,082, and had loaned money for building to 94 churches. Altogether this Board has helped to erect 1625 church buildings. £18,958 was contributed for the relief of aged and infirm preachers, and £19,481 to the National Benevolent Association. The Foreign Christian Missionary Society receipts totalled £86,936, an increase over last year of £6691, and they had sent out 16 new missionaries during the year. The Christian Women's Board of Missions raised nearly £80,000, and 518 missionaries and workers had been employed. The American Christian Missionary Society also presented a fine report, and altogether good progress has been made generally, and the outlook is bright with promise.

### Kansas an Object Lesson.

Our drink advocates never tire of telling of the "failure" of prohibition in America. The remarkable thing is that these shrewd Americans do not themselves realise what an immense failure it is, and are extending the prohibition area every year. Here is what an American paper, the *Christian-Evangelist*, has to say on the subject: "It is usually claimed by the enemies of temperance that prohibition does not prohibit. Kansas is a standing refutation to that statement. In her 105 counties there are 38 empty poorhouses. She has 51 jails in as

many as in Kansas her death rate has fallen from 17 to 7 per thousand. Throughout the State there is only one pauper to every 3000 inhabitants. There is no submerged tenth in Kansas. It is no marvel that she can "stand unharmed a drought that would have crushed other States." It appears to us that the only "failure" in Kansas is the failure to get the people to repeal a law which has proved such a signal blessing to the people.

### The Country Church Problem.

But a few years ago our American brethren were concentrating their attention on the problem of evangelising the cities. The strength of the Restoration movement was in the country districts, while in only a few cases was it adequately represented in the great centres of population. This state of things has been largely changed, and the problem of the country church has now to be faced. All religious bodies have the same problem to solve. A union of denominational forces under Presbyterian direction has been undertaking a survey of rural churches in Ohio. "It was found that of churches of 25 members or less only two per cent. were growing; the increase in the number of growing churches is cumulative with the size of the congregations, as the following figures show: Between 25 and 50 members, 17 per cent.; 50 to 100 members, 34 per cent.; 100 to 150, 40 per cent.; 150 to 200 members, 50 per cent.; over 200 members, 79 per cent." Thus the smaller churches are dying out. We are told: "There is no way out of this difficulty so long as sectarian churches are maintained side by side in every community. None of them are strong enough to support a resident pastor. The community church alone can meet the difficulty." A. W. Taylor, in the *Christian-Evangelist*, contends that "The sectarian church is doomed in the rural district. The only question is as to whether or not religion will suffer irretrievably before it surrenders." The difficulty with the small country churches is the lack of pastoral oversight. Many of them seek the help of evangelistic revivals. "In Ohio it was found that five-sixths of all accessions came through revivals, and yet that less than one-fourth of the churches following that method were growing. On the other hand, those churches that have pastoral oversight show a very gratifying growth on the average." Here is a lesson we may take to heart in Australia. Let us see that as churches are organised they are efficiently shepherded. It is not the part of wisdom to call churches into being and then allow them to starve. We talk of the progress of the cause of primitive Christianity in America, and it is gratifying, but still the fact remains that while the general progress is good, we have in rural districts hundreds of dead and dying causes. Were it not for these the advance would be much greater. Another significant finding of the survey which has a direct bearing on our work among the young, is thus stated: "It was found that 78 per cent. of the acces-

sions were under twenty years of age, and only 4 per cent. over forty, the other 18 per cent. being between the ages of twenty and forty years." This is in harmony with the conclusions drawn in other places. Bro. Taylor's conclusion in reflecting upon the whole report is worthy of profound respect. He says: "Our conclusions are simple. There are too many rural churches. Many of them ought to die that religion may live. Sectarian religion, even though it be cherished in a good conscience, is a stone of obstruction to Christianity in the community. The only hope is in a community church ministering to all the life of the neighborhood with the simple Christianity of service."

### A Proposed World Conference.

Prominent among the movements in the direction of Christian union is that of the "Joint Commission to the General Convention of the Protestant Episcopal Church" of America, the immediate objective of which is to secure by the co-operation of the various religious bodies a "World Conference on Faith and Order." The proposal takes in not only the Protestant denominations, but also the Roman Catholic and Eastern Churches. The late J. Pierpont Morgan was so interested in the movement that he promised a donation of £20,000, of which £5,200 has already been paid, and over £1000 received from other sources. Already a preliminary conference has been held, consisting of representatives of fourteen of the principal religious organisations of the United States. Authorities of the Church of England in Great Britain, Ireland and Scotland have promised to help further the idea, and a representative committee of five, including our own Peter Ainslie, has been appointed in America to visit England and seek the practical sympathy of the leaders of the Free Churches. Favorable correspondence has been received from all parts of the world. The first to co-operate with the Episcopalian Commission were the commissions appointed by the Congregationalists and Disciples of Christ in America, and Dr. Peter Ainslie, of the latter, took a prominent part in the preliminary conference. The difficulties in the way of organising such a conference as proposed are fully recognised. A circular letter from the secretary says: "The undertaking, you will see, is a stupendous one, and will require many years of preparation. Briefly, the idea is to secure a perfectly frank and fearless, but sympathetic, consideration of the points which now separate Christians in the hope that we shall thus be able to appreciate the value of each other's propositions and that we shall find in many cases, at least, that our differences come only from different points of view or different degrees of emphasis." The conception of a World Conference at which existing differences shall be frankly presented and sympathetically considered is certainly a daring one, and if it can be arranged in the right spirit and conducted along the lines advocated by the promoters, it must lead in some degree

to a better understanding, and may pave the way for closer union and co-operation. Already quite a literature has come into existence, and copies of pamphlets issued may be obtained free on application to the secretary, Robt. H. Gardiner, Gardiner, Maine.

U.S.A. Those who wish to keep in touch with the movement should avail themselves of this opportunity to be posted in the progress of a work that appears to be rapidly enlisting the sympathies of leaders of all religious parties.

a fear which, as Solomon truly declared, is "the beginning of knowledge and wisdom."  
5. For the last fifty years we have heard much of "the conflict between religion and science." But it has never been shown that there is or has ever been any conflict between the Bible and true science.



### The Gospel and the Church of God.

By Edward T. Evans (Otagohu, N.Z.)

The gospel of the grace of God, or, in other words, the joyful tidings of God's love and the great salvation in Christ, is this—That God is granting a free pardon for all offences against his laws to all who repent; and offers to all such his protection, support, and companionship, and, in the world to come, a great inheritance—as compared with which this world and all its wealth is as nothing—to be enjoyed not for a day, but for all eternity.

This is indeed joyful tidings. "It is too good to be true: it is incredible," remarked a sceptic the other day. "If it be true," he added, "it is the only thing worth talking about." It is true. It is the only gospel in the world. Whoever preaches another gospel—which is not another—stands "accursed." It is the power of God to destroy the works of the devil, to promote truth and justice, to make a happy world, and to change poor fallen mortals into the divine image, and fit them for the everlasting kingdom. It is, therefore, the most revolutionary message ever delivered to men, and by far the most powerful for all temporal as well as for all spiritual good. Apart from the gospel of the Lord Jesus Christ there is no hope for the world.

#### The theme.

It may surprise many of my readers to hear that the verity of this gospel is proved by every variety of evidence.

1. The volume which contains the joyful message is a miraculous one. It was written by writers living in different parts of the world and in different ages; yet, although writing independently of one another, Jesus Christ, the world's Redeemer, is the theme of the whole volume.

2. Not only is the Bible itself a standing miracle before the world, but its preservation is also a miracle. The Jews lost everything in their wars and captivities except their sacred books. These books were also in hostile keeping for hundreds of years, yet were preserved intact. The books of the New Testament were likewise miraculously preserved throughout the long years of fiery persecutions endured by the earliest Christians.

3. No one will assert that there could possibly have been any collusion between the writers of the Old and the New Testaments, for there is abundant documentary evidence that one set of writers was dead hundreds of years before the other set was born; yet the rites and ceremonies of the Jewish church and the Jewish tabernacle in the wilderness are so many types or symbols of "good things to come," and which have their exact antitypes in the Christian system. This is so marvellous that it has been sufficient of itself to profoundly convince many a sceptic that the Bible is a true book.

4. The Bible is a holy book. From beginning to end it is a call to holiness. "Be ye holy," saith the Lord, "for I am holy." "Without holiness no man shall see the Lord." "Holiness" means submission to God's commands as delivered to us by his Son and his apostles. Holiness is peculiarly beautiful, and we are commanded to "worship the Lord in the beauty of holiness." Holiness is not of the earth; it is an adornment which comes from another and sinless world. The holiness of the Bible was altogether beyond the conceptions of the greatest philosophers of antiquity, and could never have arisen in the mind of man apart from the workings of the Divine Spirit.

The Bible reveals to us our fallen condition, and also reveals to us the glorious character of "the Father of spirits"—the Holy Being, "dwelling in light unapproachable." What a contrast! Yet God, who is love, and the most loving Being in the whole universe, "full of compassion and plenteous in mercy," so loved us in our fallen state, and so pitied us in our shocking moral deformities, that he gave his only begotten Son to be a propitiation for our sins, and that he might clothe us with "the beauty of holiness."

"Incredible!" says the sceptic. Yes, it looks incredible until the whole story is read and the wonderful proofs are examined and well considered. When that is done the earnest seeker for truth is moved to adoration, love, "repentance unto life," and rejoices in the imputed righteousness, "perfecting holiness in the fear of the Lord"—

#### True Science.

What are we to accept as true science? Mere theory? Not at all. Only what can be demonstrated to be true. Indeed, nothing can properly be called science that is not demonstrable. "Science," as our dictionaries declare, "is knowledge grounded on demonstration." And many, if not most of the theories of sceptical scientists are grounded on nothing more solid than their imaginations. It has been so in all ages, and the so-called science of one century contradicts the so-called science of the other centuries.

There is more true science in the Bible than was ever in the heads of the sceptical alleged scientists, and certainly a great deal more than is to be found in the literature of the Rationalist Press.

The rotundity of the earth was declared in the Proverbs of Solomon and in the books of Job and Isaiah ages before it was discovered by one of the men of science, and it is quite possible that his investigations were prompted by knowledge gathered from these sacred writings.

Before the telescope was invented scientists thought the stars could be numbered. Ancient astronomers believed that the stars were not more than 1200 in number; but all while the Bible was declaring them to be innumerable—information confirmed by the modern telescope.

Sceptics have much ridiculed the first chapter of the book of Genesis. "Fancy light existing before the humanities!" say they. But Herman Lotze, the greatest scientist Germany has produced, argues the probability that light existed before the humanities; and he also contends that the order of the creative events as given in Genesis is correct. There are fifteen of these events, and it has been calculated that it would be fifteen millions to one against anyone at the remote age in which Genesis was written to have correctly stated the order of the events.

While the Bible does not profess to be a handbook of science, but a book of religious truth, it has incidentally on these and a number of other matters given us the truth, and it does not contain a line that favors any one of the numerous false notions held in regard to matters within the domain of science by the scientists of antiquity. Is not this very remarkable, and does it not demonstrate that the Bible is the Book of God? All the sacred books of heathen nations may be overthrown by their false physics; but not the Bible. The Bible and science are in agreement.

6. Prophecies run throughout the Bible. These prophecies were given to convince men of the truth of the divine message. The power to foretell future events is not nat-

ural. It is a power which God has reserved to himself. No man can foretell the world's chief events of a hundred years hence; no, nor one year hence with any degree of certainty.

It is said that Bible prophecies were delivered after the events to which they relate. This is not true; it is a subterfuge.

Let us take those prophecies which are being fulfilled in our own time. More than three thousand years ago it was prophesied by Moses that his people would be scattered amongst all nations under heaven, and yet remain a distinct people; that they would be a by-word and a "sign" or miracle in the world. Centuries passed, and there was no prospect of the prophecy being fulfilled; but it has been fulfilled now for many centuries. The Jews are still a scattered yet a distinct people. The prophet Jeremiah predicted that God would destroy their enemies who wasted them, but that he would never make a full end of the Jews. And has it not been so? The nations that wasted God's people—the Babylonians, the Medo-Persians, the Grecians, the Romans—is there so much as a trace of them left? Can any man say that the blood of any one of these peoples runs in his veins? But there are many millions of Jews on the earth to-day—a nation, and a very powerful nation.

It was prophesied of the Ishmaelites that they would have their hand against every man, and that every man's hand would be against them; yet that they would remain in their own land. And so it has been with these people down to the present time.

#### Fulfilled prophecies.

All the prophecies regarding ancient cities and peoples were long unfulfilled, but they are all fulfilled now.

The prophet Daniel gave the history of the world in epitome to the end of time. He predicted that three universal empires would arise after the Babylonian, and that there would never be another universal empire save the everlasting kingdom which would be established "in the days of these kings." There never has been, and the kingdom of Jesus Christ is becoming universal.

The Old Testament is full of prophecies concerning Jesus Christ. The prophets foretell who would be his chief progenitors, mention the year in which he would be born and the place of his birth, give an outline of his character and earthly history in advance, speak of his death, burial and resurrection, and of his bestowal of the Holy Spirit.

The Almighty points to such evidence as conclusive. He asks, "Who hath declared these things from ancient times? Have not I the Lord? Look unto me and be ye saved all the ends of the earth."

"If they believe not Moses and the prophets neither would they believe though one were raised from the dead." To foretell the events of the far-off future is quite as great a miracle as raising the dead.

Upon such evidence as is here given we are called upon to repent and obey the gos-

pel, and we are assured that if we do not we shall perish—shall have our part in the "second death."

Every man who repents of his sins comes to the Lord Jesus Christ and submits to his rule. A remarkable fact. So that the death that is eternal is for the impenitent only. "Except ye repent ye shall all likewise perish."

The church of the Lord Jesus is a local institution. It is always referred to in the New Testament as a local institution. Entrance to it, according to the New Testament, is by faith, repentance and immersion in water. The church was founded by the twelve apostles, who have never had any successors. The apostles could work miracles as a proof of their apostleship, whereas their alleged "successors" can work no miracles at all. The apostles carried out the commands of Jesus in setting the church in order. Jesus told them it was to be a holy brotherhood, without pope or lordship of any kind; that it was to have experienced and married men as pastors and deacons, that all men who were capable of preaching, teaching, exhorting and praying were to do so; and that the disciples were to continue steadfastly in the apostles' teaching, and in the fellowship and in the breaking of the bread and in the prayers (Acts 2). "Teach them to observe whatsoever I have commanded you," said Jesus. The human will was entirely barred out. It was not the commandments of men that were to be given to the disciples, but God's commandments.

The earliest disciples obeyed the apostles rather than uninspired men. They met every Lord's day to celebrate the holy communion or memorial feast; they contributed of their substance every first day of the week as the Lord had prospered them; they took no money from the Gentiles or unbelievers; they followed the teaching of the apostles in all things, being assured that the apostles gave them the commandments of Christ.

Those churches who now disregard the teaching and practice of the apostolic churches are sectarians, and the awful responsibility rests upon them of dividing the church of God. In the Scriptures sectarianism is classed with all the most abominable works of the flesh.

Christians to-day are divided not on matters of opinion, not on methods, but on plain questions of fact, so that there is absolutely no room and justification for these divisions.

Reader! have nothing to do with sectarianism, but follow with the utmost strictness the infallible ministry of the apostles of Jesus, and treat the "commandments of men" and all their innovations with contempt and scorn.

Read the New Testament as you would read any other book—with a free and unbiassed mind—and you will see that what is stated here in regard to the faith and practice of the apostles and earliest Christians is true. Follow the truth, and "the truth will make you free."

## The Oldest City In the World.

By Harold J. Shepherson.

When Abraham crossed the desert from Haran, four thousand years ago, Damascus was already an ancient city. To-day it is—next to Constantinople—the most important city in the Turkish Empire, and the centre of an important system of railways. In view of recent events in the Near East it is bound to be even more important. The unique set of photographs illustrating this article have recently been taken by the American Colony of Jerusalem.

"Go back," wrote Mark Twain, "as far as you will into the vague past, there is always a Damascus. To her, years are only moments, decades only flitting trifles of time; she measures time not by days, months, and years, but by the empires she has seen rise and prosper and crumble into ruin. She is a type of immortality."

#### Where Saul became Paul.

Perhaps he strikes the keynote of the fascination which this, the oldest city in the world, possesses for Bible readers when he tells us that "she saw the Israelite empire exalted, and she saw it annihilated." Further cause of interest to Western Christians lies in the fact that it was on his way thither that Saul, the arch-persecutor of the then infant church, was converted to "the faith which once he destroyed," and became Paul the Apostle of the Gentiles. "The street which is called Straight," wherein he lay blind for three days, till his sight was restored to him, is yet in existence. It marks the dividing line between the Moslem, the Christian and the Jewish quarters of the city; and it runs in a direct line well-nigh from one extremity of the city to the



Straight Street, Damascus.



View of Damascus.

Running through the centre will be seen the covered arch over "Straight Street."

other. It is an English mile long, and is now known as Derb-el-Mustakin.

Then we are likely to hear more of Damascus in the future than we have done in the past. The overthrow of the Turkish Empire in Europe must bring it to the front, for, next to Constantinople, it is the most important city in the Turkish Empire. Indeed, it was the capital of the empire before the Turks came to Europe. It has always been the seat of the Turkish Government in Asia Minor. It is the centre of an important system of railways, which already links it with Palestine, Asia Minor, and the Euphrates valley.

#### The fascination of Damascus.

Furthermore, there is a fascination and spell about Damascus not easily explained. It does not possess sacred sights like Jerusalem, nor attractions like Cairo; yet you feel you are in no hurry to leave it, and could spend days wandering at will about its streets, visiting its gardens and courtyards with their fountains, inspecting its many mosques and pondering upon its wonderful history. It is in its age, perhaps, where its greatest fascination lies. When Abraham crossed the desert from Haran, four thousand years ago, Damascus was already standing on the banks of the Abana, in Syria, and no one can tell how long it had stood there before that time, for its origin is lost in the mists of antiquity.

#### The city that still remains.

Babylon is a heap in the desert, and Tyre a ruin on the shore, but Damascus still remains. Rome has been called the Eternal City, but Damascus is twice as old as Rome. Its history runs back to the beginning of the world, and bids fair to go on to its end. It has lived through all these long centuries, and no historian has yet had an opportunity to write of its decline and fall. This is remarkable when it is remembered that no less than twelve times it has been pillaged and burnt, yet it has always arisen with new

beauty from its ashes. It has been ruled by Syrians, Persians, Greeks, Romans and Turks; and it has lived and flourished under them all.



The Walls of Damascus,

showing the traditional spot where Paul was let down in a basket.

#### On the edge of the desert.

Damascus stands on an extensive plain on the edge of a sandy desert. The city and the plain are watered by the rivers Abana and Pharpar. It is certainly one of the most beautiful cities in its situation. It has been called the "Eye of the Desert" and "The Paradise of the East." The prophet Jeremiah, speaking of Damascus, calls it the "city of paradise, the city of my joy."

Let us in imagination glance at it. Picture a magnificent plain, well watered and fertile, in the midst of a desert, covering an area of more than thirty miles in circumference, surrounded on nearly all sides by high hills as bleak and desolate as ever human eye beheld; imagine this vast plain in a high state of cultivation, thirty miles in extent—a vast garden of fruit trees of almost every species, fields of grain, nearly every variety of flowers and the ever-present murmur of running streams. On every side miles of gardens and orchards, acres of wheat and barley, shaded by fruit and forest trees, including the poplar, the palm, the

walnut, the orange and olive, all arranged in a rich variety of colors, all laden with golden fruit, charming the eye with beauty and filling the air with fragrance. Situated about the middle of this plain and buried in this forest of grass and grain and trees and sparkling streams, a city of 160,000 people, with its hundreds of white minarets and gilded domes and crowded bazaars—that is Damascus, beautiful for situation.

#### The riches of Damascus.

Damascus is now, and has always been, a rich and prosperous city. It was so in Bible times. Isaiah writes of the "riches of Damascus." Ezekiel, speaking of the fate of the city of Tyre, says: "Damascus was thy merchant for the multitude of all kinds of riches."

The traveller to-day may see long trains of camels laden with all kinds of merchandise leaving Damascus, going down to Egypt or out to Beyrout, where they are shipped to other shores.

Damascus is rich, and a centre of trade for all the East. Its bazaars are the most famous in the world. These bazaars are a series of shops for the sale of articles, and in some cases for the manufacture of them. Each bazaar is devoted to a particular class of goods. They are noted for their treasures of silk, carpets, saddles, silver and gold ornaments, slippers, sword blades, rare woods, and almost everything required in the general life of the East.

There is no doubt that the city owes its prosperity, as well as its vitality and beauty, to one cause—the river Abana, which is the very life-blood of it. What the Nile is to Egypt the Abana is to Damascus. In that dry desert land this life-giving river flows, sustaining life. This is the river of which Naaman spoke with such pride: "Are not Abana and Pharpar, rivers of Damascus,



A Christian Home in Damascus.

better than all the waters of Israel?" And he was right, so far as beauty and usefulness are concerned.

#### The Abana.

The Abana rises in Lebanon, and before reaching Damascus is divided into six artificial channels (the main one about fifty feet wide) running through the heart of the city. Pipes are led from it to every part, so that every mosque and house and court has its fountain; and everywhere you go, amid groves or gardens, or public resorts, or retired nooks, you may see and hear the murmur of swiftly flowing and sparkling streams; and this abundance of clear, cold water is one of the charms of the city. Canals are led off from it at different elevations above the city, and its waters carried all over the plain; thus literally turning a wilderness into a paradise. The orchards and vineyards and gardens owe their beauty and growth to the river Abana.—Quiver.

### The Influence of the Bible in Literature.

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our dearest affections, and adorned our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. Above the cradle and beside the grave its great words come to us unceasingly. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorned have been forgotten. They return to us softly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart. No man is poor or destitute who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, "Good bye, we shall meet again"; and, comforted by that support, he goes toward the lonely past as one who climbs through darkness into light. The

mordant wit of Voltaire, the lucid and melancholy charm of Renan, have not availed to drive or draw the world away from the Bible; and the effect of all assaults has been to leave it more widely read, better understood, and more intelligently admired than ever before.—The Century.

### Lay Evangelism.

The layman is coming to his own. Judging by the signs, the time will soon have gone by when the unofficial member of an evangelical church can be regarded as doing his whole duty when he attends the meetings with a fair degree of regularity, contributes according to his reputed means to the treasury, occasionally gives his testimony in prayer meeting, and acts the part of a decent citizen in his worldly contacts and relations. To do as much as that is indeed requisite, and would, if made general, mightily bring up the average. But more is being demanded and being rendered. The remarkable quickening of the laymen's interest in missions, recently seen, has a consistent movement in the direction of lay evangelism—personal efforts to win men to Christ. This line of Christian service is being set before laymen in New York, and is meeting with acquiescent response. It will spread.

It is not a novelty. It is a return to the apostolic idea. "Holding forth the Word of life" is declared to be a chief function in which the unity of church life is expressed. But the Gospel Word is not adequately held forth by simply supporting the preacher and attending upon his ministry. There must be a personal voicing of saving truth, buttressed by personal testimony; not necessarily in a public way, but none the less with the fidelity born of conviction and the urgency of love.—Z. Grenell.

### The Querist.

"*Enquirer*" sends the following questions:—

1. Matthew 6: 9-13.—Is it correct to call this "The Lord's prayer," seeing it was given to his immediate disciples for their use?
2. Can we consistently present the second petition, "Thy kingdom come," to God at the present day?
3. What is meant by the word "kingdom" in the sense in which Jesus used the expression? Has it been set up, established and organised?
4. What is the meaning of Mark 9: 1?
5. If Christ's kingdom has already come, would it not be absurd to keep on praying for it to come, after God has answered the prayer?
6. Were all the petitions, using them as Jesus gave them, and in the order in which they were given, and in the sense in which they were intended, suitable to the disciples of Christ after the church was established?
7. Is it necessary or consistent for people who have sufficient bread or other kinds of food in their homes, not only to supply their wants to-day, but also for several other days, or have money in the bank or elsewhere for weeks to come, to pray the 4th petition, "Give us this day our daily bread"? Would not such a prayer be vain, and would it not be their duty rather to thank him for such blessings?
8. Should not all prayer to God under the gospel dispensation be offered in the name of Christ? If so, why is his name omitted?
9. Admitting that this prayer from the All-wise, ever-living God is perfect, as far as the purpose for which it was intended is concerned, would not constant repetition at the present

day in preference to an extempore prayer, tend to formality, and be discouraged by our Saviour?

Reply.—1. It has been called the Lord's prayer because Jesus was the author of it. Properly speaking it was a model prayer for the disciples "After this manner pray ye."

2. Yes. Those who believe the kingdom still future can do so, and those who believe that the kingdom is in the course of development can use the words "thy kingdom come" in reference to its coming in the fulness of its glory.

3. In accordance with the above, the prayer for the coming of the kingdom would include its inception and consummation. It was set up on the day of Pentecost.

4. Mark 9: 1.—We believe that the kingdom of God came with power on the day of Pentecost.

5. For answer to this, see Reply No. 2.

6. The Disciples of Christ in the present day can use it as a model prayer, either as it stands or with modifications.

7. The idea of the text is to set forth our dependence upon God for our daily bread. The original would be fairly expressed if we were to read, "Give us day by day our daily bread," which may be regarded as an appropriate petition for all time.

8. We are not told why the name of Christ was omitted, and therefore cannot give any reason for it. Later on, at the close of his earthly ministry Jesus said to his disciples, "Hitherto ye have asked nothing in my name; ask, and ye shall receive," etc. (See John 16: 23, 24.)

9. Its constant repetition might tend to formality, but this might also be said in regard to the Lord's Supper. There are many of us who love the prayer, because our Lord is the author of it. In this matter, however, there is freedom; we need not use the prayer unless we desire to do so.—Ed.

### Correspondence.

#### CHURCH EXTENSION BUILDING FUND.

To the Churches of Christ in Queensland.  
Brethren.—You are doubtless already aware that at the last Conference it was unanimously decided "That a Church Extension Building Fund be inaugurated in this State."

Those who are watching the march of progress readily admit that the opportunities for expansion, and a forward move, present themselves in a very pronounced and urgent form at the present time.

There is a very commendable feeling permeating the church that we—as a people—should rise to the occasion; respond by renewed activity, and go forward to possess the land.

Already we see new churches building, and several reports have been made to the Home Mission Committee to "come over and help us."

Such is the position facing the church to-day in Queensland. The Building Fund Committee have met several times, and various suggestions and the experience and systems of the other States have been carefully considered. It is recognised that the fund must commence from a "small beginning," but with a firm purpose, from a belief that the structure will readily develop.

The Committee are now open to receive gifts to the fund; further, it has been decided to set apart a day each year for a special offering.

We now appeal to the churches to recognise December 14 of this year as "Church Extension Day." The officers are requested to assist by providing a specially endorsed envelope, and we trust that the whole brotherhood will endeavor to make the special offering both a worthy of the cause, and set out to accomplish.

It is with confidence anticipated that the sum of £50 will be subscribed in this way, and at next Conference a proposal will be submitted—for approval—of a more far-reaching character.

We pray that God will bless this movement, and that it will be the means of extending his church in this State.

With Christian greetings,—H. C. SMITH, Secretary, Church Extension Building Fund, All Saints, Brisbane, Qld.

# The Family Altar

Conducted by M. Davis  
From the "Christian Standard"

## THE CHRISTIAN'S DEATH.

A hunter in the Alps lost his footing and fell into a deep, dark crevice in the ice. A lonely death seemed inevitable. But he crawled along quite a distance, guided by a small stream of melted ice, until suddenly he plunged headlong down through a perpendicular passage and into a strong current, which, in a few moments, swept him out into the beautiful valley of Chamouni, where he was greeted by the warm sunshine, the fragrant flowers and the music of the birds. Even so the Christian for a moment passes down through "the valley and shadow of death" and enters into the bliss and glory of the life beyond.

## SUNDAY, DECEMBER 7.

Gems of Thought—"It is a good thing to give thanks unto the Lord" (Ps. 92: 1).

Praise the Lord; ye heavens adore him;  
Praise him, angels in the heights;  
Sun and moon, rejoice before him;  
Praise him, all ye stars of light.

—J. Kemphorne.

In every part and corner of our life, to love one's self is to be gainer; to forget one's self is to be happy.—Stephenson.

Wherever life is simple and sane true pleasure accompanies it as fragrance does uncultivated flowers.—Wagner.

## MONDAY, DECEMBER 8.

Gems of Thought—"Behold, I am with thee, and will keep thee in all places whither thou goest" (Gen. 28: 15).

Be quiet, soul!  
Why shouldst thou care and sadness borrow?  
Why sit in nameless fear and sorrow,  
The livelong day?  
God will mark out thy path to-morrow  
In his best way. —Anon.

I had hoped, Madame, to find you here, and was rejoicing in that hope; but God has sent you elsewhere. The best place is wherever he puts us, and any other would be undesirable, all the worse because it would please our fancy, and would be of our own choice. Do not think about distant events. This uncertainty about the future is unwholesome for you. We must have to God all that depends on him, and think only of being faithful in all that depends upon ourselves. When God takes away that which he has given you, he knows well how to replace it, either through other means or by himself.—Fenelon.

Today is your day and mine; the only day we have; the day in which we play our part. It is a part of action, not of whining; it is a part of love, not of criticism.—Jordan.

Bible Reading—Gen. 28: 10-15: God's promise to Jacob.

## TUESDAY, DECEMBER 9.

Gems of Thought—"Sorrow and mourning shall flee away" (Isa. 51: 11).

The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown;  
No traveller ever reached that blest abode  
Who found not thorns and briars in his road.  
—William Couper.

A dismal road, indeed, is the path of worldly resignation under bereavement or anxiety, a path full of sad remembrances, ghastly with the decayed forms of vain philosophies, and sounding drearily with the confessions of past disappointment; whereas the Christian's path in sorrow is cheered by his Saviour's voice and presence, and animated by the glorious cloud of witnesses who have followed him through suffering unto triumph.—Dean Alford.

The best cure for sorrow is to sympathise with another in his sorrow. The cure for despondency is to lift the burden from some other heart.—The Household.

Bible Reading—Isa. 51: 9-13: Sorrow is only for the day.

## WEDNESDAY, DECEMBER 10.

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

There is no friend like an old friend,  
Who has shared our morning days;  
No greetings like his welcome,  
No homage like his praise;  
Fame is the scentless sunflower,  
With gaudy crown of gold;  
But friendship is the breathing rose,  
With sweets in every fold.

—Holmes.

You do surely bar the door upon your own liberty if you deny your griefs to your friends.—Shakespeare.

Although a cracked friendship, like a cracked tumbler, may be cemented, the moment you put it in hot water the bottom will fall out, or it will come to pieces.—Becher.

Bible Reading—Prov. 17: 6-17: Friendship.

## THURSDAY, DECEMBER 11.

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

Drop thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace.

—J. G. Whittier.

Blissfulness is promised to the peacemaker, not to the conqueror.—Quarles.

Peace gives food to the husbandman, even in the midst of rocks; war brings misery to him, even in the most fertile plains.—Menander.

Bible Reading—"The love of money is the root of all evil" (1 Tim. 6: 10).

"There walks Judas, he who sold  
Yesterday his Lord for gold,  
Said God's presence in his heart  
For a proud step in the mart."

When the love of money becomes in any man a dominant principle of action, there is an end of all hope of his ever attaining the true excellence of an intelligent and moral being. In the very act of yielding himself to this principle, he becomes, in the sight of God, an idolater.... Having thus alienated himself from the God who made him, he becomes, almost as a matter of course, fraudulent and oppressive towards his fellow-men.... The universal rage is to be rich; and in the pursuit of this object great multitudes are sacrificing their consciences, their souls and their God.—Jed Hulse.

The deepest depth of vulgarity is that of setting up money as the ark of the covenant.—Carlyle.

Bible Reading.—1 Tim. 6: 6-12: A father counselling a son.

## SATURDAY, DECEMBER 13.

Gems of Thought—"Be strong and of good courage" (Deut. 31: 6).

Ye! I argue not

Against Heaven's hand or will, nor hate a jot  
Of heart or hope; but still hear up and stir  
Right onward. —J. Milton.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement—God's doing, though it may be man's misdoing; and the main and the wise way is to look your disadvantages in the face, and see what can be made out of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organise victory out of mistakes.—F. W. Robertson.

The moral courage that will face obloquy in a good cause is a much rarer gift than the bodily valor that confronts death in a bad one.—Chafetz.

Bible Reading—Deut. 31: 1-6: An old hero's parting words.

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## In the Realm of the Bible School

### THE DIVISION OF THE LAND.

Sunday School Lesson for December 21,

Joshua 14.

A. R. Main, M.A.

Between six and seven years elapsed between the events of last lesson and those of the present one. These had been busy years of conflict and conquest. From the humiliation of the Valley of Achor, the Israelites again advanced on Ai, and this time captured it. Alliances of other tribes and nations, formed against Israel, came to naught. Joshua, with the help of Jehovah, prevailed against them all. The Gibeonites alone escaped, gaining their lives by fraud, but were reduced to a state of servitude (Josh. 9). It is unnecessary here to give a detailed account of the division of the land. Joshua 12 to 14 should be read carefully, and a good map used in connection with the reading.

Portion of the Book of Joshua (chapters 13 to 21) has often been called "The Doomsday Book of the Old Testament." "It is," says Unmellow, "invaluable as a groundwork for modern scientific explorers." Col. Conder, no mean authority, writes: "The Book of Joshua is the great geographical book of the Old Testament, and the study of the geography is important, as showing that it was written in Palestine by an author who was familiar with the whole land.... A proportion of about three-quarters of the towns mentioned in this book are more or less certainly known, having either never been lost, or having recently been recovered by exploration, through the survival of the ancient name to our own time, or by other indications—as, for instance, in the case of Laish, where other indications are confirmed by the discovery of a tablet referring to Zimrida (who is known to have been the ruler of Laish about 1850 B.C.), which has been dug up in the ruins of the city."

#### The character of Caleb.

Robert Tuck believes that Caleb was "quite an ordinary man.... no genius," but the message of his life was that "he did commonplace things in an uncommon spirit. The uncommon thing about Caleb was precisely this—his religion was thorough.... he wholly followed the Lord (v. 8)."

George Matheson takes a different view regarding him, as a leader and explorer, "capable of Pisgah pliancies"; his life pitched upon a hill; he could see things afar off; he was the real hero of the exploring expedition. "Was faith to drop her wings at the very gate of Paradise? Was trust to become bankrupt within sight of the city of gold?" Never in Caleb's thought.

"Caleb," says Hebbie, "is one of those men whom we meet with seldom in Bible history, but whenever we do meet them we are the better for the meeting. Bright and brave, strong, modest and cheerful, there is honesty in his face, courage and decision in the very pose of his body, and the calm confidence of faith in his very look and attitude.... That beautiful creation of Milton's, the Seraph Abdol, 'faithful found among the

faithless, faithful only he,' is the type and ideal of the class."

The Pulpit Commentary finds these elements in the character of Caleb: "(1) Independence. He and Joshua had stood alone in the almost universal panic. It is difficult to discern the right and be faithful to it when all around us go wrong. The sanction of the multitude is no justification for an evil course. Truth and right are often with the minority (Matt. 7: 13, 14). (2) Truth. Caleb says, 'I brought him word again as it was in mine heart.' We are tempted to hide our convictions when they are unpopular. The wise man speaks what is in his heart, not the mere echo of the voice of the multitude (Acts 4: 19, 20). (3) Courage. Caleb had advocated the course which seemed to be the most dangerous. He is now willing to receive for an inheritance from which he will have to expel the Anakims (ver. 12). Courage is a form of unselfishness and a fruit of devotion to duty. (4) Unselfishness. Though Caleb had shared with Joshua the honor of being faithful and brave in the day of general failure, he has lived quietly ever since, seeking no peculiar honor, and now the brave old man asks for inheritance a mountain region infested with hordes of the fiercest Canaanites, and offers to conquer it for himself. Like Lot, we commonly choose the pleasant places, and are greedy of much reward for little service. Caleb thinks himself no martyr. It is happy to have the humility and unselfishness which not only ask for little, but are satisfied with little. (5) Whole-hearted devotion to God (ver. 8). This is the secret of Caleb's character. Devotion to God makes us independent of men, true in the light of his searching eye, brave with trust in his help, and unselfish in obedience to his will. Half-hearted devotion fails of this. We must serve God wholly if we would grow strong and true and brave."

#### Wholly following God.

Caleb reveals to us a life of singleness of purpose. He declares, "I wholly followed Jehovah my God" (v. 8). The question has been asked, Did he claim too much? Well, others said the same thing. Moses told him, "Thou hast wholly followed Jehovah my God" (v. 9). The author of the book of Joshua writes: "He wholly followed Jehovah, the God of Israel" (v. 14). God himself says, He "hath followed me fully" (Num. 14: 24). These great sentences give us the man's character. No finer thing could be said of any of us. Caleb had absolute faith in God and his word; the path marked out was the best road to travel. He looked neither to the left hand nor to the right. He esteemed the will of God ever to be right. There are no essentials as opposed to non-essentials. Difficulties in the way of duty were to be surmounted. Caleb was not a sinless man,—there has only been one perfect Man on earth—but his heart was set on doing God's will, as ours may be, with all our imperfection.

John R. Mott has some significant words on the life of holiness: "Few men have lived lives as conscious of the presence of Christ as did McChesney. One has led us into the secret of his experience by pointing out that 'he aimed at enjoy-

ing God all the day.' Observe that it was a constant and not an intermittent experience which he had as his object. And notice, which is even more important, he had this great object as a definite aim. A deputation waited on Ruschendorf, the Belgian monk, to learn the secret of his holiness. His answer is significant: 'Ye are as holy as ye truly will to be holy.' It would be well for us to test the sincerity of our desire to have Christ become and remain real to us, by examining ourselves with a few questions. Have I resolved that I will continue to study the life and works and words of Christ? Have I resolved that I will obey Christ in all things, and that I will seek to conform my life to his example? 'Ye are as holy as ye truly will to be holy.' Have I resolved that I will preserve an uncompromising attitude toward sin in all forms and all degrees, even toward so-called little sins? Have I resolved that I will persist (that is, not become discouraged) in the cultivation of the habit of reminding myself of the presence of Christ? 'Ye are as holy as ye truly will to be holy.' Have I resolved that I will associate more intimately with those men of God to whom Christ is a great reality? Have I resolved that I will serve men, especially those in need, courage and mercy as if they were as holy as ye truly will to be holy? That is, ye are holy as ye truly resolve, determine, make up your mind to be holy."

#### Faith and its reward.

There is one aspect of the division of the land which is well worth considering, since it gives to us a lesson in faith. C. R. Brown puts it thus:—"This is Judah's; this is Asher's; this is Simeon's; and this Benjamin's," they said, even while the Amorites, the Jebusites, and the Hittites were in open possession! The division made was the announcement in faith of certain high ideals which under God's guidance they proposed to fulfil by the use of the sword, as an eye of faith followed. Alas for the dull-eyed, humdrum people whose aspirations never get a rod in advance of their present achievements! Unless we perpetually see visions and dream dreams, we shall never have the moral vigor, the spiritual insight, the noble effectiveness necessary for winning a land of promise. It is what we see by an eye of faith and confidently await for that shall knit our hearts to undertake the higher tasks of life. If we only computed what can already be measured off by the surveyor's chain or weighed upon the bay scales, making no allowance for those hidden and supernatural forces which are ceaselessly at work around us and within us, we should fail utterly. It was one of the evidences that these Israelites were a chosen and inspired people that their plans reached out into a hoped-for but unrealized future, when they divided up great stretches of country still in the hands of their foes." Especially do we see this faith in God illustrated in the case of Caleb. The Anakim possessed the land; yet he, an old man of eighty-five, cheerfully received it as an inheritance. He was still the spirit of an early days when he had said, "Let us go up at once and possess it, for we are well able to overcome it" (Num. 13: 20). Now he says, "It may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake" (Josh. 14: 12).

Our lesson might be called Caleb's reward. Faithfulness to Jehovah ever is rewarded. God will be no man's debtor. The promise may be delayed, but the fulfillment is sure. "Caleb waited layed, but the fulfillment is sure. 'At us go up at once and possess it, for we are well able to overcome it' (Num. 13: 20). Now he says, 'It may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake' (Josh. 14: 12). Our lesson might be called Caleb's reward. Faithfulness to Jehovah ever is rewarded. God will be no man's debtor. The promise may be delayed, but the fulfillment is sure. "Because its fulfillment before this would have been of no use to him, or worse than useless," says P. L'Abat. "So the fulfillment of many a promise is delayed, because we are not prepared to receive it, or it would have been no blessing if it had come sooner. The delay also will really follow our faith, to prove whether we will really follow the Lord. Only to such can God give the best blessing come." Caleb got more than land. "God giveth all he promises and more." There is a helpful thought in the view of Prof. Beecher, that the chief reward of Caleb did not consist in his getting possession, just before he died, of a tract of rough land, but in the consciousness of his own delight of achievement, the esteem of his comrades, the approval of God."



[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot, 797.]

#### William Whiting Borden.

[Bro. Glastonbury, of Adelaide, has very kindly forwarded a most interesting article on the life of the young Chicago millionaire-missionary. It is to be regretted that limitations of space made it necessary to cut out a few sentences here and there.]

William Borden is but a name to most of our readers, yet he was one of the choicest spirits that has reached our globe, and left it all too soon—at least, so it seems to us. Could we see other worlds as well as this, his passage might not seem so abrupt and disastrous; indeed, it might look very beautiful in its timeliness. When Borden entered Yale University in the fall of 1905, he at once became a positive factor in the religious life of the institution. He was active in athletics, a good boxer, skilful at tennis, and as a yachtsman, and became very fond of mountain climbing. At the same time he maintained a high standard of scholarship, qualified twice over (in two separate years) for election to the Phi Beta Kappa, of which society he became the president. But it was not in the athletic or academic activities of the University that his influence was most strongly felt; it was rather in the lines of definite Christian work. He was elected class deacon, served as leader of the Student Volunteer Band for Foreign Missions, and for two years was president of the Connecticut Valley Student Volunteer Union. He also generously contributed to the Yale Mission in Central China, and aided in the formation of bands of prayer and Bible study, and in the organisation of classes for mission study. Any college man will realise what it cost him to refuse to allow his name to be considered for election to any of the popular college secret societies. This decision he reached, not so much on the ground that it would separate him from some of his fellow students, as for fear lest it might bring in something between himself and the service of his Lord. So writes Professor Charles R. Erdman, D.D., in the *Missionary Review of the World*.

A year's tour in Japan, China, India, Egypt, Syria, and Turkey, made such an impression upon him that he determined to devote his life to missionary work. When some expressed surprise that he should so cut himself off from all that wealth could give him in his home land, he replied with characteristic simplicity and directness, "You have never seen heathenism."

It was the Moslem problem that chiefly attracted him, its difficulty becoming in his eyes its charm. He heard that there were ten millions of Chinese Moslems. He determined to devote his life to their evangelisation, and received an appointment under the China Inland Mission in the province of Kansu, in the far west of China. In

September, 1912, he was definitely set apart to the ministry of the gospel in Moody Church, Chicago, of which church he was a member. In the following December he made his way to Cairo, where, under the direction of Dr. Samuel M. Zwernger, whose knowledge of the Moslem question is unsurpassed, he determined to study Arabic and its Mohammedan literature. But strangely and abruptly an unwelcome end was to be suddenly reached. On March 21 he fell ill, and on April 9 he entered into rest. Why this? We cannot tell; we can only stand and wonder and worship. He who commissions and cares for all his servants holds the key to the mystery, and until he is pleased to unlock it, we can give no explanation. Faith guides and studies us, and in His supremacy and supreme control of things we have confidence.

In his will William Borden exhibited once more his devotion to the cause of Christ. To the China Inland Mission he bequeathed £5000, and with startling thoughtfulness, remembering the many men and women in the mission field for whom little or no provision is made in time of old age, he adds: "I suggest that £20,000 of this amount be invested, and the income thereof be used for the support and maintenance of missionaries and other workers connected with the mission field, or at home, who through age or infirmity have become incapacitated for active service, and who are in need of, and deserving of aid." To many other Christian agencies he left large sums of money. Thus to the last he proved that he had devoted himself wholly to the service of Christ.

Will not his sudden home-call be a bugle call to young men, both here and in the United States of America, to devote themselves wholly to the service of our Lord, the Redeemer?

If William Borden could return for a moment, would he express regret at the course he took? It is unthinkable!—T.L.E. in *The Stead and Trovel*.

#### Deceiving the Gods.

On coming here I visited some of the homes, and started two classes among high caste children, and taught the compound women at mid-day as I was doing at Baramati. One of the study books is "Hindu Objections to Christianity Answered." I hope it will prove as helpful to them as it did to the Baramati Bible women. A Brahmin in conversation with me told me he had been married four times. Two of the little wives had died after a year of married life, so he married a tree to deceive the gods, and then the next day married a little girl about twelve years of age (the one he calls his fourth wife). He is very orthodox, and of the priest caste. He is too afraid of what his people will say to let me teach his wife, though he is quite willing to let me talk to his nine year old daughter.

Diksal is a very dry place, and I miss the green foliage and the abundance of water which is enjoyed at Baramati. Still I am glad to be here. Mr. Watson introduced me to some of their village friends, and the women are welcoming me into the homes. I will value prayer for my work here. With kind regards to all,—Yours sincerely, Rosa F. Tilley, Diksal, Poona, Dist. India.

#### Letter from Miss Thompson.

The beginning of this month, feeling the need of a change and rest, I went to Jubbalpore, and had a very pleasant visit of six days with Dr. and Mrs. Brown. From there I went on to visit Bro. and Sister Pittman, and was very much pleased with the work there, and the prospects for the future. As Bro. Fischer wrote a very interesting description of the place and people last year, I need not write any more about it.

Dr. Drummond was not well when I left Harid, and became so much worse that he was advised by the Civil Surgeon of the head of the district, who was called to see him, to go home as soon as possible. When I received word of this from Mrs. Drummond, I cut my visit to Dalbongah short, only spending three and a half days there. I was very sorry to have to leave so soon, but glad to have had the privilege of meeting Mr. and Mrs. Pittman once more and becoming better acquainted with their work.

We are expecting Dr. Fleming to return from furlough this week, and will be glad to have her with us again. Our work is going on as well as could be expected with our limited force. There seems nothing especially new to write about. With Christian love,—Yours in Christ's service, Mary Thompson, Harid, Oct. 6, 1913.

#### Jottings.

Professor Fairbairn said, "The man who says there is a God, but he is for me and not for you, is a worse infidel than the man who says that there is no God."

"The Governor of Yunnan—extreme western province of China—said: 'The greatest rebellion in the world is the religion of Jesus Christ. Before long it will be the religion of China.'"

Years ago the main emphasis of Christian teaching was on defending the faith, now the emphasis is on the propagation of the faith, which, after all, is the best defence.

It was the sober conviction of Livingston that all classes of Christians find that salvation rather soon dies out when they are working together among and for the salvation of non-Christians.

The fact that a Christian man gives nothing to missions is not as bad as the spiritual condition it indicates. One can not live near to Christ and be unsympathetic toward his plans for world redemption.

It is said that sixty-five per cent. of the officials of the Province of Kwangning, China, are either Christians or so closely related to the church that they are considered Christians by those who are without.

India is one of the most religious countries in the world. In a recent census of its 300,000,000 people, only 50 declared themselves atheists. What a responsibility rests on the church to make India's religion that of Christ! *Jesus—Missionary Intelligence*.



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

## Tasmania.

**KELLEVEE**—Last Lord's day we had Bro. Paterson, of Hobart, with us, and the addresses given by him at the morning and afternoon meetings were much appreciated. I am sorry to report the death of our esteemed Bro. Sydney Smith, which took place on November 9. We shall miss him very much, as his place was always filled on the Lord's day, and he was always ready to do any good work.

**LAUNCESTON**—All the meetings of the church are well sustained. E. Nicholas presided last Sunday morning. Afternoon Bible School well attended. Century Bible Class held its usual meeting; this was a fine service. About 25 members of the Endeavor Society and the Century Bible Class gave the old men at the Home for Incurables a song service on the Sunday afternoon after class. Mr. Swain leading them. This was much appreciated by the inmates. Sunday evening saw the chapel packed as usual, when Bro. Swain preached a splendid sermon, and one lady stood up for prayer. On Sunday night the Endeavor Society and the Century Bible Class held a combined meeting, the Century Bible Class leading the meeting, when C. Nicholas presided; this proved a splendid meeting, several taking part. On Friday night the church held an open air meeting in Brisbane-st. Mr. Swain led, and also spoke on Christian principles, a fine interest being shown.—A. W. Heron, Nov. 29.

## West Australia.

**COLLIE**—An eight-day mission was held in place of anniversary services. H. J. Banks, of Subiaco, being missionary. One young lady from the Bible School made the good confession. The addresses were splendid, and highly appreciated by all who attended. We have been called to part with one of our members, Bro. T. Prestwich, who died a few weeks ago, after having been in failing health for a long while. Our prayers and sympathy go out to our Sister Prestwich and her daughter in their isolation.—L. J. Moignard, Nov. 18.

**PERTH**—E. G. Warren gave a stirring address at our prayer meeting on Nov. 19, while Bro. Blakemore took the service at Fremantle. We had splendid meetings on Nov. 23. It was Young People's Day, and the young members of the church assembled in large numbers at all the services. In the morning Bro. Blakemore spoke of the opportunities that lay before the young in our midst, and urged them to make good use of the talents God had bestowed upon them. There were 285 present at the school in the afternoon. We are striving to reach the 300 mark, and our chances of success are very good. The Berean Bible Class was addressed by Mr. W. Powell, superintendent of the Leper Home, Bapatula, India. At the evening's service the subject of Bro. Blakemore's address was "Buying up the Opportunity." We had in our meetings Sister Phillips, from Grote-st., Adelaide.—W.A., Nov. 25.

## New Zealand.

**CHRISTCHURCH**—At the close of Bro. Gebbie's address on Nov. 2, a young woman made the good confession. Nov. 5 and 6 we held a sale of work, for which the sisters have been preparing for several weeks. Good attendances of buyers, and full house at a concert given in the

second evening by the children of the mission band and of the Sydenham kindergarten. We believe that a good measure of success was attained. Last Sunday morning Bro. Gebbie spoke on "God's Will for Us," and again in the evening he preached on "Do Thyself No Harm!" The prayer meeting on Wednesday evening, when a talk was given by Bro. McLeod, was followed by the first baptism in the new building.—P.S.N., Nov. 15.

**NELSON**—The attendances of both morning and evening services have improved. Misses Thompson (3), Mrs. Rodley, the wife of Bro. Rodley, and Mr. Morris, have made the good confession and been baptised. On Sunday, Oct. 26, the children again delivered the sacred cantata, "Under the Palms." A collection was taken up in aid of those bereaved in the recent Welsh mining disaster. It is with great sorrow and extreme regret that we have to report the failure of our much loved and respected S. J. Mathieson's health. He has tendered his resignation on the ground that he felt signs of the old trouble returning, and that he deemed it wise to refrain from preaching in the hopes of continuing at some future date. The church accepted his resignation, but unanimously re-engaged him to take the Sunday evening services. The teaching staff of the Sunday School has been increased by the addition of Sisters O. Page, and O. Cooksey, and Bro. H. Ames and A. W. Page.—A.W.P., Nov. 12.

**DUNEDIN**—Children's Day was celebrated yesterday afternoon in the Tabernacle, when a special service was arranged by the CWB.M. Speakers were: Mrs. Powell, Miss M. Lowe, Miss Cook, missionary from China; and L. M. Doreen. Scholars from the suburban schools were present, and one confession was made by one from the South Dunedin school. Another large audience in the church last evening, when L. M. Doreen preached on "What think ye of Christ?" On the 17th inst. a mission will be commenced at South Dunedin, followed by another at Burnside. In anticipation of Bro. Doreen's work at the latter place, the chapel is to be enlarged. An offering for orphans in India was taken up at the children's meeting, the amount received being £31/1/2.—I.C.S., Nov. 17.

**PETONE**—Our morning and evening meetings have been well attended throughout the month. We are very much indebted to the Wanganui church, which, through the Home Mission Committee, has kindly allowed the Home Miss. H. Grimstead, to come to Petone for a month to hold a mission. A well attended social was held on Nov. 5 to welcome our brother. On the following evening the mission commenced, and Bro. Grimstead spoke so an attentive and appreciative audience on "What think ye of Christ?" Our brother exhorted us on Sunday morning on "Come unto me, all ye that are heavy laden, and in the evening on "God's Great Love for the World"—L.E.W., Nov. 13.

**BURNSIDE**—A meeting of the church was held last Wednesday evening, when it was decided to enlarge the chapel at a cost of close on £40. Bro. L. M. Doreen commences a mission on Monday, Dec. 8. Bro. Claude O. Miller and the writer have been conducting gospel meetings continuously by this year, and have had ten additions in the last three months. Our membership is only about 20, donations, however small, and prayer. Any will be gratefully acknowledged.—J. L. Stewart Wright, Dunedin.

## Queensland.

**GYMPIE**—We have had a good deal of sickness, and our attendances have been very small. We were pleased to lose Bro. Johnson with us on Nov. 9, as it is over two years since our brother was able to break bread with us. We also had Bro. Hayes with us on the 16th, and he labored in the morning. He also preached in the evening. Our Children's Day has passed. Although we were unable to get up service of song, we reminded the children of the great work that was being done for the heathen children, and we were able to send a donation of 7/6 from them.—John W. Ritchie.

**BRISBANE**—The children attending the Bible Schools of Brisbane, Annerley, Hawthorne, Albion and Zillmere held a grand central Foreign Mission rally in the City Temple on the 18th inst. A very pretty musical programme was rendered. Mission bands had been formed a few months ago by Sister Mrs. W. H. Nightingale, and the young folk had been working heartily in the making of Christmas presents for the Island missions. These gifts, together with the Dorcas and MaMa Creek box, were open for inspection. G. Burns (Taree) and A. E. Forbes (Albion) delivered appropriate addresses. A goodly number met at the Lord's table yesterday. G. Burns (Taree) gave a very helpful and encouraging exhortation on "Facing and Overcoming the Difficulties of the Church." A. E. Forbes proclaimed the gospel at the evening services. The attendance is showing a marked improvement. The Annerley Bible School held a picnic on Saturday, there being about 60 parents and children present. The interest in the gospel meetings is increasing. The brethren have shown commendable foresight in determining to purchase a building site right in the centre of activity. A movement is being made to hold a series of Monday School teachers of the metropolitan area, the opening of new schools being one of the objects of the Conference.—H.C.S., Nov. 21.

## South Australia.

**WALLAROO**—The work is progressing steadily but permanently. We are anxiously looking forward to the time when we shall be in our new building. The brethren are now busy erecting a fence around the property. Last Lord's day, Bro. had Bro. Verec, of Kadima, with him, and the Wiltshire having exchanged with him, and the church had a really good time. Bro. Nankiville of the Bible College, was also with us all day. The meetings to-day have been good. Bro. Wiltshire preaching to-night to a good congregation.—E.J.K., Nov. 23.

**NARACOOETE**—On Nov. 10 we had our first meeting in connection with our Bible School anniversary. We had I. A. Paternoster with us, who gave an interesting address to a large and attentive audience, on our work in foreign lands. The address was illustrated with lantern slides. The meetings on Nov. 16 were well attended.—N.J.G., Nov. 17.

**LONG PLAINS**—Children's Day was celebrated here on Nov. 2. There was a large attendance of scholars and friends present. £6/1/6 was collected for Foreign Missions. We were pleased to have with us again G. P. Cuttiss, from Moorina. His health has been a bit indifferent, making it necessary for him to take a short holiday, but he has now returned to his labors.—F.L.L., Nov. 16.

**MILE END**—Not much doing. Attendances fair, but might be better. The regular offerings average about £110/0 weekly. Good attendance at the Children's Day exercise on Nov. 23. I think the collection approached £4. It is some time since we had any confessions of faith in Christ, but it is no use getting discouraged. Preachers are very foolish to go to take a short holiday, but then it's human to be foolish.—D.F., Dec. 1.

**HINDMARSH**—The P.M. Auxiliary held the usual quarterly meeting on Nov. 27. The meeting was a fairly well attended one. H. D. Smith gave a sided. Bro. Jones, a pioneer Christian, gave a

good address on "The Reminiscences of the Establishment of the Church of Christ in Adelaide and Hindmarsh." Bro. Jones, although advanced in life, has a remarkable memory for names, dates and places. It was quite refreshing to hear mentioned the many names of early pioneers, and the parts taken by them in the establishment of primitive Christianity. Vocal and instrumental music and recitations were well rendered by Misses Rice, Williams, Weeks, and Paterson. The report was up to the old time days of efficiency.—A. Glastonbury, Nov. 28.

**LOCHIEL**.—Bro. Clark, of the College of the Bible, has taken up the work here for three months. A welcome social was held on Nov. 10. Bro. Neill drove Bro. Cuttriss and Verco and Sister Pollard, in his motor car, from Moonta, a distance of about forty miles. Bro. Cuttriss presided, and Bro. Neill and Verco spoke words of welcome. Sister Pollard favored us with a recitation. Bro. Finlayson drove a party of singers from Balaklava, in his car. These rendered several items. Words of welcome were also spoken by Bro. Tuck, the ex-president of the Northern Conference, in the absence of D. Gordon, the president, and by Bro. Greenfields, on behalf of the church here. Bro. Clark suitably replied. The prospects here have been very good. The prospects are bright. Two additions since last report.—W. G. McGregor, Nov. 24.

**PORT NEILL**.—Last Lord's day Bro. Roy Raymond was with us. He preached an earnest discourse to a full house on "Remember Lot's Wife." The church has suffered loss; the place we met in was burnt to the ground, and we have lost all our seats and three new lamps, besides a fine public organ which we had use of. The meetings are at present held in the writer's house until we can secure another place. We need an organ. Brethren, will you help this little struggling church to get one? Nothing was insured.—T. Hurt, Nov. 25.

**TORWOOD**.—Considering the heat we had fairly good meetings to-day. This morning H. D. Sney exhorted on "The Power of the Cross." M. Ludlow assisted. Mr. E. W. Spring having been baptised last Wednesday night, was received into fellowship. This afternoon H. D. Smith addressed the Adult Bible Class on the Second Coming. To-night Bro. Dickson spoke on "The Royal Road to Heaven"—S.P.W., Nov. 30.

**KADINA**.—This morning a large number gathered around the Lord's table, when Bro. Verco presided, and Bro. Kilmer, from Wallaroo, exhortated. Sister Miss Renie Williams is back with us again. In the evening Bro. Verco spoke on "The Purpose of God's Love"—Jas. H. Thomas, Nov. 30.

**NARACOOHTE**.—Good meetings last Lord's day. Bro. Read, of Adelaide, exhortated in the morning on "The Power of the Cross." In the evening Bro. Warhurst preached on "A Momentous Question." The Bible School is practicing the Children's Day exercises, which we expect to render in January.—N.J.G., Dec. 1.

**UNLEY**.—The Young Ladies' Foreign Mission Band social and sale of goods on Tuesday last proved a great success; the amount realised exceeding the receipts of previous years. The opening meeting of the swimming club was held at Glenelg on Saturday afternoon. This morning Bro. Lawrence, from Lillimur, met with us. H. W. Huntsman has accepted the invitation to come to Unley, and will commence the work at Parkside early in January.—P.S.M., Nov. 30.

**QUEENSTOWN**.—Good meetings of late. On Sunday evening, Nov. 22, Bro. Prooler preached a temperance sermon. Sunday, Nov. 30, large number present at the meeting for worship. A young sister was accorded the right hand of Christian fellowship. Bro. Aubrey Wilson exhortated. At the meeting of the Young Men's Bible Class, the relation of Christians to the drink traffic was discussed.—Bro. Brooker preached in the evening.—A.C., Nov. 30.

**STIRLING EAST & ALDGADE VALEY**.—Attendance at all services continues good. The Envoys entertained Bro. Golding and Sister Envoys entertained Bro. Golding and Sister H. Bawden in the vestry prior to their wedding. The entertainment took the form of a kitchen tea. Last Wednesday the wedding took place. Bro.

Withhite officiating. The chapel was tastefully decorated, and many friends gathered to wish them well in their new life. Both are among the faithful church workers. The final meeting of Stirling Band of Hope for the year was held on Friday night. Chapel full. Good programme. Good interest, and a good finish to year's work.—H.S., Nov. 30.

**STRATHALBYN**.—On Friday evening, Nov. 28, the Bible School scholars rendered the Lord's day exercise very creditably. We were very pleased to have with us our Bro. Baker, from Milang, who gave a fine address. The offering amounted to £12/6. The S.S. prizes were distributed to the scholars at the close of the service. Advantage was also taken of the occasion to bid farewell to our Bro. Black, who has been laboring with us as evangelist for the last two years, and is now leaving. Presentations were made on behalf of the church and friends, and the J.C.E. Society, by Bro. Paterson, and Sister Miss White, respectively. Bro. Black preached his farewell services to-day.—H.B., Nov. 30.

**MAVLANDS**.—On Tuesday the Sisters' Sewing Class held its annual social, and over two were present. H. R. Taylor occupied the chair, and the president, Mrs. Moyse, gave the greeting of this society. F. A. Dickson gave an interesting talk and there was a splendid programme of music and eloquently items. Good work has been done during the year. Pot plant presentations were made to Sister Mrs. Read, and the retiring secretary, Sister Mrs. Read. Good meetings to-day. Bible School has reached an attendance of 200. We are glad to know that Miss Cameron (missionary elect) has followed her success in her nursing examination by passing her first series of examinations at Kensington Missionary Training Home.—R.L.A., Nov. 30.

**MILANG**.—A committee meeting of the South-eastern Conference, South Australia, and Strathalbyn on Thursday, Nov. 27. The President of the Conference, A. W. Pearce, occupied the chair. Fair attendance of members present. Several good reports from churches were received, especially from Mt. Compass, where there is a new church. The new church at Mt. Compass was satisfactory. Next annual Conference is to be held at Strathalbyn, on Tuesday, Feb. 18. Several important business matters regarding Conference were discussed, and everything points to a most successful Conference. G. T. Black sent in his resignation as a member of the committee, which was received with regret, the president speaking a few appropriate words regarding Bro. Black's term of office.—W. S. Yelland.

**COTTONVILLE**.—B. W. Manning had good attendance at his opening services on the 23rd. The welcome and anniversary tea were well attended also. A hearty welcome on behalf of the mothers was given by the secretary. We have prayed for this day to come, and now will unitedly work with our beloved evangelist, that the church may become a mighty instrument in proclaiming the gospel of Christ.—J. McNeilly.

**PROSPERITY**.—Last Saturday the Young Ladies' Club held a strawberry tea, taking over the walls of our new room are nearly up. We hope to have the roof on before the new year. W. J. Taylor preached to-night, and Miss Weeks sang a solo. The writer was at the Senapores for the S.S. anniversary. We give the Children's Day exercises next Sunday night.—P.

**BALDON**.—Good meetings to-day. In the morning G. Batson presided. E. J. Paternoster, York, exhortated. We were pleased to see several visitors, including Sister Martin, from Victoria. Bible School attendance was good; 100 scholars present. We commenced a prayer meeting, self preacher, and the gospel services. Nov. 30, E. Bartlett presided, H. J. Horsell exhortated. Sister T. Cooley was with us. Bible School, 135 present. At the gospel service, H. J. Horsell gave a splendid address on "Paul and Felix"—J. S. H. Ferris, Nov. 23.

## New South Wales

**LISMORE**.—Nov. 23, Bro. Furlonger presided, and the evangelist spoke to a fair gathering. The

Bible School work is receiving much attention amongst us. Arrangements are complete for commencing a school at South Lismore. Bro. and Sister C. L. Savill will take charge of the scholars. Last night there was an inspiring gospel service. Bro. Stevens spoke on "Lark's Breadth." This week he leaves on a tour among the district churches to secure funds for a third evangelist. Already a good deal is in hand for this fund.

**NARRABRI**.—All departments of church work are progressing steadily. Bro. Waters delivered a special address on Nov. 9, in connection with the No-Licence movement, a report of which appeared in the columns of the local press. Bro. Waters has also attacked the liquor party, through the press, and is hopeful of awakening a greater interest in the minds of people on this great question. We are now examining a Christmas tree in connection with our Sunday School, to be held on December 21. Expect a visit from Bro. Howard early in the new year.

**BANGALOW**.—A week ago a request was made by letter to the evangelist that we should explain why we asked people who confessed Christ to be immersed. Last Lord's day evening Bro. Mason replied with a short discourse on "Scriptural Baptism." A big meeting assembled. Great interest was shown, and we believe much good has been accomplished. We are constantly being asked as to our position and our plea, and invitations to come out to different country centers are coming to us every week. We welcome this enquiring spirit.

**RAILWAYTOWN (Broken Hill)**.—Good meetings through the week. Tuesday evening we had a visit from the Wolfram-st. Y.P.S.C.E., and a very profitable evening was spent on the topic of "Prayer." We had Bro. and Sister House with us on Thursday evening. The last time Bro. House gave a farewell address, at the close of which Bro. Jones handed to our brother a nice travelling bag as a token of esteem from the church meeting here. Our irreparable loss should prove an immeasurable gain to Malhalla. This morning we had a fine exhortation from E. J. Tuck. Next Saturday is No-Licence day; the outlook is very encouraging.—C. H. Hunt, Nov. 30.

**BELMORE**.—Last Wednesday evening at the close of a long meeting, conducted by the lady members of the C.F. Society, the writer was privileged to baptise Miss B. Montgomery, who recently confessed Christ. The attendances at all the services yesterday were good. An Motion exhortated, while the writer preached at night on "Excess." A. E. Forbes conducted his ministry here on December 14. We are arranging a welcome social and anniversary meeting combined for December 18. We would be delighted to see representatives from all the Sydney churches. Our members are in earnest about the new building, and everything is going on well. Some made within the coming year.—John Rolfer.

**AUBURN**.—The work continues steady, under the ministry of our evangelist, G. H. Brown. We have had another confession. To-day we have had the Children's Day exercise. There was a good attendance, and honor is due to Bro. W. Smith, Aldinga, for exhorting, also to Sisters D. Smith and Sister R. Smith, for their able help in the exercise. The superintendent, secretary, and teachers also rendered most able assistance in this day's work for God.—W. Youngusband.

**CHINESE MISSION, SYDNEY**.—Good attendances at all services. Bro. John Ling preaching. Four came forward and made a profession of faith. This is encouraging, also to those considering for this end, that the kingdom of Christ may be extended. School is well attended.—E. J. Priddell.

**NORTH SYDNEY**.—To-day we had splendid meetings. A Webber spoke at the morning meeting. To-night Bro. Gale took up his subject, "The Divine Magnet." Last Sunday three were immersed, and again this evening the same number were baptised. During the week, at our prayer and praise meeting, a sister was immersed. Hence it is with considerable pleasure that we view these results of our Bro. Gale's Christian

Continued on page 818.

## Sisters' Department.

### QUEENSLAND.

"She hath done what she could."

Secretary: Mrs. R. Haigh, "Bradford," Hawthorne, Bulimba.

The third Executive meeting of the Queensland Sisters' Conference was held in the Ann-st. chapel, on November 7. The President, Sister Nightingale presided. Sister Miss Helson conducted the devotional exercises, and Sister M. Stabe sang a solo. Sister Forbes gave a reading, the subject chosen being, "Do Foreign Missions Pay?"

Home Missions—Sister Bignell gave a good report, and also read a letter from a brother travelling in the North, showing how great was the need of missions there. He also stated that in some of the large Northern towns there were no churches whatever. During the last quarter Albion collected 7/9, and Zillmere 16/9, per penny-per-week collections.

Dorcas—Most of the suburban churches have been busy making clothing to send away to Pentecost for Christmas gifts.

Reports were received from other departments of work.

Sister Forbes tendered her resignation as sup't. of the Children's Missions, as she is leaving this State. Sister Kent also resigned from the Foreign Mission Committee, owing to ill health. Both resignations were accepted with regret.

The secretary was instructed to write to Sisters Crane and Suchling, conveying the sympathy of the Executive on account of illness in their respective homes.

The next quarterly meeting will be held on February 6/14, the subject selected being "Prayer Meetings."—A. Haigh.

## N.S.W. Home Mission Notes.

Asbury reports three additions by faith and baptism, and one restoration.

All of the Home missionaries have helped in the No License campaign.

June has secured a piece of land for a chapel. Mosman is hoping to build in the near future.

The Church at Hornsby, in conjunction with the Northern Suburbs Conference, has decided to commence work at Thornleigh. J. H. Colner (late of Tuggerah Lakes), with his family, will form the nucleus of the cause.

Roselwood has increased its contribution towards the salary of its evangelist by 2/6 per week.

This is the last time that the name "Roselwood" will appear in this report, the name of this town having been changed to Eileonville. The cemetery will still bear the old name.

A. E. Forbes, of Albion, Queensland, will commence at Belmore on December 21. He is highly recommended by the Queensland Conference Executive.

A. Brown, of Wargo, still continues to visit Joseph Murray and preach for the churches there. The vacant post is under offer.

The accident to Mrs. Harvard interfered with the mission at Taree, but in spite of this there were 12 baptisms and 3 restorations.

Misfortune followed Bro. Harvard to Wingaloo, where he began a mission after leaving Taree. An accident to one of the brethren, upon whom they were relying for much assistance, and the departure of Bro. Burns for Queensland, owing to the serious illness of his mother, hampered the effort. The results are not yet to hand.

The little church at Wingham has had and a few pounds in each towards a building. Work is going here and a proposal to assist Bro. Burns' good work could be done on the Manning River, which is rapidly growing in importance and population.

In connection with the Taree mission, Bro. Harvard and Burns conducted a newspaper debate on baptism with the local Church of England preacher.

Finance—Receipts, £52/11/-; expenditure, £43/6/-; Dr. Balance, £92/13/-. We regret to have

to report a decrease in the receipts from our collectors. The income per collector is the backbone of our finance, and any diminution in this is to be deplored. The small gifts of the many are more valuable than the large gifts of the few. Members are urged to contribute systematically, and collectors (whose help is so necessary, and which we highly appreciate) are asked to be "diligent in business."

## Obituary.

**BAIN.**—Sister Mrs. James Bain passed away on Nov. 19, after a short but severe illness. Our sister has been associated with the church here since the year 1902, previous to which date she and her husband were members at Norwood. Our deepest sympathy is with our brother, and we pray that for him "at evening time there may be light," in spite of the sorrow of parting with his dear wife, who could truly say, "I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness."—W. G. Pappin, Williamstown, S.A.

**MAYMAN.**—The church at South Yarra has again been called upon to part for a season with one of her beloved members, Bro. Ephraim Mayman, who passed away on October 21, at the age of 67. He was a great sufferer, especially during the latter part of his illness. He was a patient sufferer, and his life was peace. He was a native of Cheshire, England, and arrived in Victoria in 1857, and with his parents settled in the Bet Bet district, where he followed mining pursuits, until he finally settled with his family in South Yarra some eight years ago. He was one of the converts of the Seaville mission, and was immersed in the Hippodrome, until then he was a member of the Salvation Army. He was a regular attendant at the Lord's house. G. Young conducted a brief service at the house, and an officiating at the graveside. The remains were laid to rest in the Booroondara Cemetery. Our deepest sympathy goes out to the widow and family who are left to mourn their loss. "Sleep on, beloved, and take thy rest."—Thos. Murphy, South Yarra, Vic.

**McNAB.**—On October 29, after a year of terrible suffering, Bro. Alex. McNab, of the church at Newmarket, passed, at the age of 61, to his eternal reward. Our brother's association with the disciples of Christ was a very lengthy one, he having attended the services of W. S. Earl, and others of our pioneer preachers. It was not, however, until May 12 of this year that he openly committed himself to the service of the Lord Jesus. From that day to the day of his death, he showed himself a true disciple of the Master, suffering in patience, delighting in the things of God, praying for the work of the church, and longing for the salvation of the lost. Loving hands ministered constantly to his needs, and God called him to the life in which there is no sorrow nor pain. Our brother left a widow and three children, and also two sisters, Mrs. A. Morris, of Sydney, and Mrs. Tate, of Melbourne. The sympathy of the whole church here, and of many friends besides, has been extended to the bereaved family.—J. I. Mudford, Newmarket, Vic.

**McGIVERN.**—In his 82nd year, Bro. John Henry McGivern fell asleep at the home of his son-in-law and daughter, Bro. and Sister Geo. Langdon, Earn-st., Invercadd, N.Z., on Nov. 8. Although failing in health for some years, Bro. McGivern was only confined to his bed for a few days before his decease. His mental faculties remained in vigorous exercise, apparently but little impaired, and to the very end he continued to take a keen interest in national, ecclesiastical, and worldwide affairs. Brought up in a Methodist home, where he learned to reverence the Bible as the Word of God, his personal faith was but little affected by modern controversies over the Book. He was a man of wide sympathies, and in his intelligent holding of "our position" he kept far away from the sectarian spirit. His voice will be missed in the prayer meeting, especially his earnest petitions for the welfare of "our Empire" and for "all the churches." Bro. McGivern united with the church in Swanston-st., Melbourne, in

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A day's march nearer home.

-T.J.B.

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## From the Field—Continued.

energy. Bro. Gale has a dual office to perform, to labor as North Sydney evangelist, and also as organising evangelist of the Bible Schools' Committee. We cordially hope that still further success may crown his efforts in both offices.—E.A.L.

**MOSMAN.**—At the conclusion of Bro. Coleman's sermon last Sunday evening we rejoiced to hear a young lad from the Bible School make the good confession. Sudden death has come into our midst for the third time this year. Sister Smith was suddenly called home a few days ago; she died in her sleep. Sister Pickering, who was associated in business with Mrs. Smith for many years, passed through a serious operation yesterday. Last Lord's day evening, after the gospel service, Bro. Coleman spoke at a united open-air No-License meeting at Spit Junction, and this afternoon our Sunday School united with other Sunday Schools in the district in a children's No-License meeting at the Town Hall.—S.G., Nov. 30.

**MARRICKVILLE.**—Inspiring services yesterday. Geo. McEwing back again after a protracted illness. Missionary Day was observed in the Bible School. 224 scholars present, also about 30 of our cradle roll babies, with parents and friends. A splendid programme was rendered. Our large school orchestra assisted with appropriate music. The church has decided to increase accommodation for the school, and funds are now being raised for this purpose. Good attendance and interest at gospel service; we rejoiced in hearing a young lady make the good confession. Dr. James Kingsbury continues to improve.—C.C.S.R., Dec. 1.

**ENMORE.**—The Western Suburbs Philharmonic Society of 150 voices gave us a splendid concert on Nov. 27 in aid of our annual Christmas tree. Sister Mrs. Smith, president of the J.C.E. Society, arranged the details. This fine society of sinners has made great strides during the past year, due in a measure to the enthusiasm of the secretary, Bro. W. D. Rankine. We expect to entertain 500 children on Christmas Eve. Steady work in all departments. Good meetings to-day (Nov. 30). Bro. Ilingsworth's subject in the evening had special reference to the elections on December 6, especially the No-License vote. Great open-air temperance meeting at the close of the service.

**HORSBLY (Albert-st.).**—Our evangelist, Bro. Payne, preached L. Russell exhorted on "Prayer." Both brothers strongly urged the members to vote for No License on Saturday. Lord's day School rehearsed the Children's Day exercises for next Lord's day. Bro. Payne gave the gospel address at night.—Thos. E. Rofe.

**INVERILL.**—We have been busy in putting up a school room at Gosnells. We broke the record here, as it was built in three hours. In the country centres a place like this is very useful, especially in the hot weather. At the mid-week prayer meeting last night one young man came forward and made the good confession. Bro. Lewis presided.—W.B., Nov. 28.

**HURSTVILLE.**—Lord's day, Nov. 23, Bro. Ilingsworth gave a splendid exhortation. On the 27th the school and church held an anniversary social at the Kensington Rooms. An enjoyable evening was spent. We were glad to have F. T. Saunders with us, who gave a short address. On Lord's day, Nov. 30, Bro. Gray exhorted. Several of our members are away through illness. Bro. Garden conducted the gospel service this evening, and gave a good address on "The Knell of Nineteen"—Eleanor J. Winks, Nov. 30.

## Victoria.

**GILLIESHAM.**—Since last report we have been privileged to hear the good confession from one more, a man, who was baptised last Thursday, and welcomed this morning. Bro. Penny has proclaimed the gospel throughout the month, and this afternoon did so at the Bible Class service at Moorabool. A. P. Wilson will commence his labors in the district this week, and will speak at each service next Lord's day. Bro. Wilson's

coming among us will give the church a fresh impetus to "go forward" with the Master's work. He will find the church in a sound healthy condition in all the departments, the interest in its services having been well maintained, owing to the faithful preaching of M. W. Green, W. Judd and E. T. Penny, who have carried on the work for some months. On Thursday, December 11, the church purposes giving a welcome social to Bro. and Sister Wilson. Visiting brethren will be welcomed.—F.W.M., Nov. 30.

**BET BET.**—Good meeting last Sunday morning. Bro. Larsen gave a splendid exhortation. In the evening the Children's Day programme was gone through by the children. Collection amounted to £2/10/6. On Wednesday evening a welcome social was tendered to Bro. and Sister Larsen. There was a good attendance of members and friends of the church and temperance society. This evening Bro. Larsen spoke to a large audience on temperance. A collection was taken up for the Alliance, amounting to £14/4/6—G. A. Sevell, Nov. 23.

**WARRAGUL.**—After the very persevering efforts of Bro. Allan, Crisp, and Siver—**the weather also improving—things are more cheerful.** On Thursday one young woman made the good confession, was baptised. Friday evening, and received into fellowship on Lord's day morning. We were pleased to have the company of Bro. Pearl, who helped us much by his singing. Lord's day was bright in weather and bright and cheery in service. Afternoon service for women only, when there was a fair attendance. Every service full of enthusiasm, and good attendance. One married woman and a young woman made the good confession. They are to be baptised to-night.—R.W.J.

**MILDURA.**—On Nov. 23 the scholars of the Mildura Bible School rendered the children's service, "The Cry of the Nations," very successfully to a large attendance of parents and friends, including the Merbein Bible School in a body. The collection for Foreign Missions amounted to £2 7/8. Requests have been made that the service be repeated.—A.E.C.

**NORTH FITZROY.**—Meeting for worship this morning at 10.30 for the year. Bro. Binney exhorted the church, and was much appreciated. Bro. Baker preached to a large audience in the evening in an impressive manner. At the close two made the good confession—one a middle aged man, and a young girl.—A.J.H., Nov. 30.

**WINDSOR.**—During the month Bro. Merton has been preaching the gospel, and Bro. Smedley assisting at the morning meetings with some practical addresses. The Young Ladies' Physical Culture Class gave a display, which was unique in that it had them both as contributors and members of the Guild. This morning Bro. and Sister Hall, of Brookton, W.A., worshipped with us.—H.

**SHEPPARTON.**—Good meetings to-day. One who was recently immersed was received into fellowship. Sister A. Pinner was present from Belgrave. Sister C. Dudley's eldest son, who recently went under an operation in Melbourne, is progressing favorably. Our mission with W. H. Allen as evangelist commences on December 8.—H.M.C.

**PRESTON.**—Attendance at morning worship and gospel service well maintained. One visitor received in by letter on 23rd ult. The Deacons Society have just completed a very successful sale of work. The sisters are to be highly commended for their untiring efforts in this and all other church work that falls to their lot. The Bible School observed Children's Day on the 30th, when Bro. Binney gave an interesting and instructive address on the life of G. L. Wharton.—G.A.D.

**BURNLEY.**—Yesterday morning two were received into fellowship who had been baptised during the week. Bro. Collier exhorted. The evening meeting was fairly attended, when Bro. Arnot spoke, and a young man confessed his faith in his Lord.—Jas. W. Nichols, Dec. 1.

**HAWTHORN.**—Last Wednesday evening a number of the Malvern church members joined us

in our mid-week service. Bro. Main gave an address on "Baptism," and afterwards baptised a attendant, and at our services yesterday.—A.C. Rankine, Dec. 1.

**PRAHRAN.**—Four were received to fellowship yesterday morning, and another was baptised at night. M. Wood Green gave a very acceptable address in the morning. Next Sunday we commence anniversary meetings to celebrate the founding of the cause in Victoria 61 years ago. Plans are being made for the erection of kindergarten hall here the end of this month and beginning of January. Sister Carr, of Harcourt, met with us last Sunday.—P. J. Pond, Dec. 1.

**WEDDERBURN.**—Lord's day morning meetings well attended. Members edified by Bro. O'Brien's exhortations. Held a very successful Sunday School picnic. Tennis Club's full swing. Sunday School increasing. Finances keeping well up. Church will require services of an evangelist at end of January, when Bro. O'Brien's term expires.—F.J.P., Dec. 1.

**CARLTON (Lyon-st.).**—Meetings good all day. Bro. Ennis gave a helpful address in the morning. A number of visitors present, amongst whom was Sister Pearl, from Launceston. S. G. Griffith gave an interesting talk to the Century Bible Class in the afternoon, and also delivered a fine discourse at night. Subject, "The Union We Pray For." Two confessed Christ. The male quartette and the choir rendered some beautiful pieces. Our service of song will be greatly helped by the installation of a pipe organ, which has just been purchased for our chapel. The instrument is a fine one, made by the well-known firm of Fritcham and Sons, and is to be placed in position at once. Occasion was taken on Friday evening to present Bro. Chas. Hardie with a memento of the appreciation in which his services as secretary of the church are held. The gift took the form of a roll-top desk and chair, which it is hoped will be looked upon by him as an expression of the esteem in which his faithful work in that important and onerous office for so many years has been held by the members.—J.M.C.

**BALLARAT.**—During the past month the attendances at all our meetings have greatly improved, and splendid interest is being aroused. H. P. Leng is settling down to the solid work of visiting, which partly accounts for the increasing audiences. A social afternoon was spent at the Ballarat Gardens on Nov. 15 by the members who welcome Bro. and Sister Leng, after which they adjourned to Bro. and Sister Price's residence, where a very enjoyable evening was spent. The secretary, on behalf of the church, welcomed Bro. Leng, and Sisters Lucas and Pitts, on behalf of the Deacons Society and Y.W.M.B., welcomed us with Leng. The contractors are pushing on with the new chapel, which should be ready in about a month's time. The Y.W.M.B. have forwarded a box of Christmas presents to Bro. Thompson, who is in India, for distribution. Sister Pidgion, who is also leaving Ballarat shortly, has also forwarded a basket of gifts to the Deacons sisters on Saturday last at the Gardens. Sister Pidgion has been a very regular and faithful member, and did valuable work by visiting the sick and needy. She will be greatly missed by the church.—A.E.P.

**ASCOT VALE.**—During November services were well attended, and four were received into fellowship, two by letter, and two by faith and obedience. On Lord's day evening, and a collection delivered a powerful address, and an allusion was taken up in aid of the Victorian Alliance. On the following Tuesday evening a social was given by the Kappa Sigma Pi Association, which proved a great success. At this gathering Bro. Moncur on behalf of the members presented Bro. and Sister W. A. Kemp with a group of their photos, handsomely framed and suitably inscribed, as a token of love and esteem, both of whom were delighted for the great interest they manifested in their work amongst the boys. The recipients suitably replied. On Lord's day services were given by Bro. Procter gave an excellent exhortation. On Wednesday, 26th, a special service was tendered by the Bible School teachers and members of the choir to Sister Miss Harlow on the

eve of her wedding. During the proceedings handsome presents were given to her by Bro. Brown, senior, and T. Alford, on behalf of teachers and choir respectively, who referred to her activities in both departments, and also as church organist. James G. Hare suitably replied on behalf of our sister. Good meetings last Lord's day at both services, at which H. E. Knott delivered excellent addresses.—J.P., Nov. 30.

**BRUNSWICK.**—Last Wednesday week we held our half-yearly business meeting, when the financial statement and deacons' report were read and received. James Donaldson was elected treasurer. E. Payne resigned. S. Lovekin was appointed road steward. A social pound night followed, when we formally said farewell to our late evangelist, Bro. Way. A. Nelson presided, and after presented Bro. Way and others, said a few words. W. Harlie, J. Jenkin and others, said a slight token, with a small purse of a sovereign collected from the members by Bro. Donaldson. Bro. Way suitably replied. Last Lord's day J. McE. Abercrombie helped us with a splendid exhortation, and Bro. Shain preached last Tuesday the Endeavor Society was visited by the Chinese Class and teachers, who gave items of song, in Chinese and English, which were well received. To-day we had the pleasure of hearing Bro. Way exhort. J. G. Shain preached on "The Starting Peg." Our next sale of works and gifts to help pay debt on our new land will be held on Wednesday, Dec. 10 (7.30), Thursday and Friday (2.30 and 7.30). We would be glad of the help of sister churches, and any gifts will be acceptable by the secretary of the Sisters' Sewing Class, Mrs. Lovekin, Lydiast, Brunswick. One received in on letter.—W.F., Nov. 30.

**BOX HILL.**—Since last report our meetings have remarkably improved, last Sunday's services being particularly good. On Sunday evening, Nov. 24, we had the pleasure of baptising a young man. Last Sunday we had a record attendance at our Bible School, 99 present. Bro. Rothley preached his farewell sermon on Sunday to a large and appreciative audience. On Wednesday evening next there will be a farewell social.—R. Glaister, Dec. 1.

## Here and There

South Australian Church Extension Society, December 7.

The new chapel at Wallaroo is to be opened on the 14th inst.

F. Thomas and wife are enjoying a holiday at Port Northam, S.A.

It is time to begin to prepare for Home Mission day, the first Sunday in February.

R. Redman, an officer of the Perth church, after 27 years in West Australia, is visiting friends and relatives in South Australia.

We hear that G. T. Black was to close his labors at Strathgully, S.A., last Lord's day, after two years' good work in that town.

Twelve confessions, one baptised believer added, and one restoration up to last Sunday night in the mission at St. Arnaud, Vic.

The audiences in the St. Arnaud, Vic., tent mission continue to grow. There is a good work to be done in that town by an energetic resident preacher.

H. J. Horsell gave a splendid address at the Good Citizenship meeting of the West Torrens Christian Endeavor Convention last Saturday night in Hindmarsh.

The brethren at Prahran would like to hear of volunteers to labor at erection of the school hall during the Christmas and New Year holidays, during the Christmas and New Year holidays. The brick portion has to be built about of the remainder, to allow time to set. Workmen are asked to bring tools. Refreshments will be provided. Send word to P. J. Pond, 92 Lewisham-road, Prahran.

Lord's day morning addresses on Home Mission have recently been given by the South Australian General Secretary at Mile End, North Adelaide, Norwood, Balaklava, Semaphore and Grange.

The usual monthly meeting of the Victorian Churches of Christ Christian Endeavor Union will be held in Swanston-st. lecture hall on Monday evening, December 8, at 8 o'clock. Nomination of officers.

S. Gole is treasurer of the N.S.W. Churches of Christ Bible Societies Department, and his address is Milford, 26 Vista-st., Mosman. He will be glad to receive and acknowledge all moneys for Bible School work.

Bro. G. H. Oldfield and S. G. and A. T. Lacy drove from Boort to the mission at St. Arnaud, Vic. last Wednesday, and started home again after the service. This meant travelling 80 miles each way. Can anybody beat that record?

The Victorian General Deacons will meet on Wednesday next, 10th inst., in the lecture hall, Swanston-st., from 10.30 to 11.30 a.m. This is the last meeting for the year, and it is hoped that there will be a representative gathering of sisters present.

The attention of church officers, evangelists, etc., is drawn to the quarterly meeting, to be held in St. Swinburn-st. lecture hall, Melbourne, on December 8, commencing at 8 p.m. Bro. Huntman, of Middle Park, will speak on "Christianity and the Social Movement." A large attendance is requested.

At the meeting of the S.A. Foreign Mission Committee last week, the resignation of the President, T. Walden, was received with regret, as he is shortly leaving the State, and it was decided to place on record the warm appreciation by the Committee of his valuable services. D. A. Ewers, the Vice-President, was elected his successor.

The close relationship between Home and Foreign Missions in South Australia is shown in the fact that L. A. Sternmaster, the President of the General, and G. A. Ewers, the President of the Home Mission Committee, is the Secretary of the Foreign Mission Committee, while D. A. Ewers, the General and Financial Secretary for Home Missions, is the President of the Foreign Mission Committee.

All interested in Home Missions should remember that December and January are the busiest months. The funds of the various Home Mission Committees are at their lowest, and the difficulty is to finance until the annual offering in February. This is the time for churches assisted to pay up their subsidies, for individuals to redeem their Conference promises, and for brethren generally to come to the help of the needy.

Bible School Union, Vic.—The annual demonstration held last Monday passed off successfully. A report will appear in next week's issue. The next meeting of the general committee will be held on Monday evening, December 15. Special address by W. D. More, of Newcastle. Delegates are requested to attend. Officers and teachers in our city and suburban schools are also most cordially invited. Do not miss this.—J.P.

Those desiring a copy of the book "A Month in India," will be able to place their orders with the secretary of their local church, or with the person prepared to take orders. Secretaries have been written to, asking them to make arrangements, and sample pages have been sent to them. Already many orders have been received, one church having ordered 100 copies. Due notice will be given when the book is ready. Meanwhile, make sure of a copy by giving your order to the secretary, or to the Austral Publishing Co., Elizabeth-st., Melbourne. The price is 1/3 per copy post free, with order.

H. Langford, of Christchurch, N.Z., writes—"We are looking forward to great times here in the near future. Opening of our new chapel on December 18. Special services on the following Lord's day. Our new building will be the finest of its size in the Dominion, if not in Australasia. Full accounts will reach you in due course. We feel sure a good plea, no one has a better cause, and no one a better plea, no one a better leader and no one, and—well, we are just trying to follow

where he leads, and by self-sacrificing prepare the way for greater conquests in the future. Nothing is too good, and nothing too costly, for Jesus."

The Word and the Words.—In a manner distinguished from any of its predecessors, says the *Christian*, the present generation is privileged to understand the conditions in which the Holy Scriptures were written. The Old Testament, the remains of ancient Egypt, Assyria, and Babylonia have spoken, and they show us the men and things to which the writings of Moses and the Prophets stand related. As to the New Testament, inscriptions found in the Levant are supported by a thousand documents recovered from the dust-heaps of buried cities; and they deliver a message which is eloquent in regard to the words in which the Divine Word was given. On weather-worn stone, or on pieces of papyrus or pottery, these writings, in the common Greek of the Hellenistic period, hand on the same words as were used by the Evangelists and Apostles of the Lord, and show us that, in this respect also, God chose the weak and foolish things of the world—as the emblem of the gospel called it, a "foolman's idiom"—for the promulgation of the truth regarding his Son and eternal salvation.

An Earthen Vessel.—First and last, such discoveries show that, in the New Testament Scriptures we have heavenly treasure in an "earthen vessel." As now appears, the language of the Evangelists and Apostles was that of the common people at the time in which their writings were given to the world—not that of the great poets and historians of the classic period. Thus, in these days of ours, important light is being thrown upon the New Testament writings by unconsidered communications and voluntary contributions, by the help of which, in the Apolloniae, age, men and women transcribed the every-day business of life. Half a century ago this was not known; and in their comparative ignorance scholars were wont to find distinctions and differences where, as we now learn, the sacred writers intended nothing of the kind. As the effective gospel preacher to-day uses the language of common life, so the New Testament writers employed terms that were easily understood of the people. It is not in harmony with the divine mode of procedure?

## COMING EVENTS.

DECEMBER 7 & 10.—North Melbourne anniversary services. Special address and singing Wednesday, 10th, Romaine Social. Old members invited.

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, 8.15 to 11. A 4 p.m. general demonstration, all societies of church. Friends everywhere invited.

DECEMBER 10.—A Grand Christian Endeavor Demonstration will be held in the 1530-st. Church of Christ on Wednesday, December 10. Speaker, Mr. Giffith. Musical items. No collection.

DECEMBER 10.—Church of Christ, Glenelg-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 opened by Bro. Alfred Mills. Amount in silver coin each evening. Proceeds to liquidate debt on land. Any gifts will be acceptable by Mrs. Lovekin, secretary, Lydiast, Brunswick; or Mrs. J. Donaldson, president, Glenelg-road, Brunswick.

## IN MEMORIAM.

DAVOREN.—In loving memory of our "dear Addie," who was called home, Dec. 7, 1911.

Until we meet again before his throne,  
Clothed in the spotless robe he gives his own  
Until we know, even as we are known—  
Good night.

—Inserted by N.D., M.S., F.O., F.M.L., L.P., F.M.D., M.M.D., F.J.

## The Society of Christian Endeavor.

## HOME BUILDING.

December 7 to 13.

Daily Readings.

The momentous beginnings. Gen. 2: 18-24; 24: 57-67.

The unseen architect. Psalm 127: 1, 2.

Hallowing the house. 2 Sam. 6: 10-12.

Some Bible mothers. 1 Sam. 2: 18-20; 2 Tim. 1: 3-5.

Woman's influence. Prov. 31: 10-31.

Christian households. Col. 3: 18; 4: 1.

Topic.—Home Building. Psalm 128: 1-6.

Point out the sacred character of home.

Speak of home as a religious factor.

Have you ever thought of the spiritual significance of home-sickness?

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