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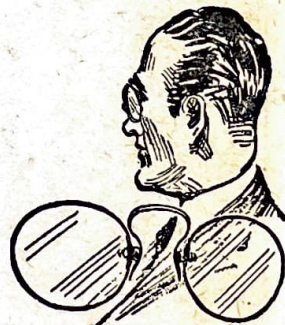
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Handling Aright the Word of God.

No theme was more common with our preachers of a by-gone age than that of "Rightly Dividing the Word." We fear some of them never realised that not "dividing" but "handling" was what the apostle said; but their aim was right. There were few messages more necessary for the day than that so faithfully given by our pioneers on the need of regarding the dispensational teaching of the Word of God.

John Wesley used to practise sortilege. Like many others, he would open the Bible at random and regard the first passage on which he lighted as God's word for him. Some comical results follow such a superstitious method. The whole thing is dishonoring the Word of the living God who treats his children as rational beings and able to understand the revelation He has made.

In reading a book in the divine library we should ever seek to know to whom the words were spoken, the occasion upon which the message was delivered, and the purpose for which it was given. He who regards these things will doubtless not go far wrong. It is well also to ask by whom the words were spoken, for the Bible records words of angels, men and devil. The record is true, but not every word is meant to be God's message to us. Particularly the distinction between the Old Testament and the New yet needs emphasis. That the law was given by Moses, while grace and truth came by Jesus Christ, is an elementary truth not yet appreciated by all Christians. That we are not under the old law, a ministration of death, but are in the dispensation of the Spirit, and under a new law, should be known by all our people. One who wishes to learn of the testimony concerning Jesus should be encouraged to read the Gospels. The seeker of salvation must be directed to the teaching of the Book of Acts, God's book of conversions. The young Christian should feed upon the Epistles. The Old Testament Scriptures should not be ignored; but it should be impossible for a devout seeker for salvation to be referred to the Psalms or to Isaiah, for the instruction which God's Spirit has enshrined in the Acts of Apostles. Dispensational teaching is the sure safeguard against Seventh Day Adventist vagaries, Pædobaptist misunderstandings, and many current forms of error.

We are told by the historians of the Reformation in Scotland that in that country there was professed a most thorough-going return to the Word of God. Adherence to the Scripture teaching in worship, life and laws is declared to have been the ruling principle of the reformers. Moreover, in contrast with, say, the Lutheran movement, the leaders interpreted the principle to mean, not merely the refraining from doing what the Word directly prohibited, but as forbidding in the church polity what was not expressly commanded. The reformers got in theory fairly near to Thomas Campbell's famous aphorism, "Where the Scriptures speak, we speak." But the historian goes on to say that the Scottish reformers, "in rediscovering the primary and absolute importance of the Scriptures, accepted them in a block, the Old Testament on the same level as the New, save where expressly abrogated." Here was a serious error due to ignorance of dispensational law, an error which produced sad results. "To this, as well as to the previous bad example of the Papal Church," we are told, "must be ascribed the darker features of the following years of Scottish history, the persecution of practising Romanists as idolaters, the calling in of the sword of the civil magistrate to enforce moral and religious reformation, and the frightful proceedings against supposed witches." A little more knowledge would have preserved the church from many ills.

Probably no clearer teaching on this subject was ever given to the world than in Alexander Campbell's famous "Sermon on the Law"—the sermon which led to his being utterly opposed by his Baptist brethren to whom it was delivered. Most of Campbell's conclusions are accepted as common-places to-day. He clearly showed that Christians were not under the law given through Moses, and that there was no necessity for preaching the law in order to prepare men to receive the gospel. Then he continued: "A fourth conclusion which is deducible... is that all arguments and motives, drawn from the law or Old Testament, to urge the disciples of Christ to baptise their infants; to observe holy days or religious fasts as preparatory to the observance of the Lord's Supper; to sanctify the seventh day; to enter the national cov-

enants; to establish any form of religion by civil law; and all reasons and motives borrowed from the Jewish law, to excite the disciples of Christ to a compliance with or an imitation of Jewish customs, are inconclusive, repugnant to Christianity, and fall ineffectual to the ground; not being enjoined or countenanced by the authority of Jesus Christ."

In a footnote to the republished sermon, Mr. Campbell made the following very pertinent remarks:—

"There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses or any other prophet, as Christ and his apostles. They cannot understand why any part of divine revelation should not be obligatory on a Christian to observe, nor can they see any reason why the New Testament should be preferred to the Old; or why they should not be regulated equally by each. They say, 'Is not all the Word of God, and are not all mankind addressed in it?' True, all the holy prophets spoke as they were moved by the Holy Spirit, and men were the objects of their address. It is, however, equally evident that God at sundry times and in divers manners spake to men, according to a variety of circumstances, which diversified their condition, capacity, and opportunities. Thus he addressed individuals and classes of individuals in a way peculiar to themselves. Witness his address to Noah, Abraham, Daniel, Jonah, Paul, and Peter. Witness his address to the Patriarchs, the Jews, and the Christians. Again, men are addressed as magistrates, fathers, masters, husbands, teachers, with their correlates. Now to apply to one individual what is said to all individuals and classes of individuals, would, methinks, appear egregious folly. And would it not be as absurd to say, that every man is obliged to practise every duty and religious precept enjoined in the Bible? Might we not as reasonably say, that every man must be at once a Patriarch, a Jew, and a Christian; a magistrate, a subject, a father, a child, a master, a servant, etc., etc.? And, certainly, it is as inconsistent to say, that Christians should equally regard and obey the Old and New Testaments. All Scripture given by divine inspiration is profitable for various purposes in the perfection of saints, when rightly divided and not

handled deceitfully. But when the above considerations are disregarded, the Word of God must inevitably be perverted. Hence it is that many preachers deceive themselves and their hearers by selecting and applying to themselves and their hearers such portions of sacred truth as belong not to them nor their hearers. . . . If their text is in the Bible, it is no matter where, and if their hearers be men and women, it is no matter whether Jews or Christians, believers or unbelievers. Often have I seen a preacher and his hearers undergo three or four metamorphoses in an hour. First, he is a moral philosopher, inculcating heathen morality; next a Jewish rabbi, expounding the law; then a teacher of some Christian precept; and lastly, an ambassador of Christ, negotiating between God and man. The congregation undergo the correlate revolutions: First, they are heathens; next, Jews; next, Christians; and, lastly, treating with the ambassadors for salvation, on what is called the terms of the gospel. Thus, Proteus-like, they are all things in an hour."

We should be glad to think that modern preachers and audiences were all above such errors as are here exposed, but would it be wise so to think?

Greatness.

"Better have failed in the high aim, as I,
Than vulgarly in the low aim succeed."
—Browning.

"Greatly begin! though thou have time
But for a lime, be that sublime—
Not failure, but low aim is crime."
—Lowell.

"He is brave whose tongue is silent
Of the trophies of his word;
He is great whose quiet bearing
Marks his greatness well assured."
—Sir Edwin Arnold.

"He fought a thousand glorious wars,
And more than half the world was his,
And somewhere, now, in yonder stars,
Can tell, mayhap, what greatness is."
—Thackeray.

"It is enough—
Enough—just to be good;
To lift our hearts where they are understood;
To let the thirst for worldly power and place
Go unappeased; to smile back in God's face
With the glad lips our mothers used to kiss.
Ah! though we miss
All else but this,
To be good is enough!"
—James Whitcomb Riley.

"That man is great, and he alone,
Who serves a greatness not his own,
For neither praise nor self;
Content to know and be unknown:
Whole in himself.

"Haply we are but tools in the hand
Of a Power we do not know,
And not for ourselves we plough the waste,
And not for ourselves we sow."

Let us be patient! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise. —Longfellow.

Atmosphere.

The gospel is God's power—but we may mar its effects. Saints should be edified—but a service may be spoiled. This article contains some important hints.

W. R. Hibbert.

There was no intention of becoming an eavesdropper, but during student days happening to return unusually late one Sunday evening to College, I followed the gleam of a feeble light in one of the dormitories. As I made a silent approach I observed that two comrades were exchanging confidences over their work for the Master during the day. Refraining from intruding rudely upon such a conversation, I found myself listening intently. The story of one was that more than ever before he had lived the week for that sermon. By prayer, by selection of a text which centralised the cross, by study, and by all the passion of his soul, he had endeavored to win certain ones, the burden of whose souls seemed to be upon him. Not only had there been no response, but the meeting had been so cold and formal that the atmosphere depressed him, weakened him, and offered no prompting power to the unsaved. He pressed his comrade to help him find the reason for such an atmosphere. The story of the other was the reverse. The consummation of a meeting which had throbbed with the evangelistic spirit had been five public decisions for Christ. Frank confession was made by the speaker that it was not the merit of the sermon but rather the atmosphere which his supporters had created that had been the contributing factor.

The coincidence of that night was that both men were discussing the spiritual atmosphere of their services, when things that make and mar an evangelistic atmosphere had been my reflection while trudging homeward. The coincidence of the last few days is that every conversationalist on Christian work seeks the cover of this word, and almost every printed page has had this word occurring with unusual prominence. In the current issue of "The Western Congregationalist" there occur the words, "In some churches strong evangelical preaching is practically impossible; the whole atmosphere is against it." Quite unexpectedly Archibald McLean in his chapter on the "Missionary Significance of the Lord's Prayer" has occasion to use the illustrations of George Eliot who "was a guest in a sceptical home for some months. Nothing was said against Christianity. But in that atmosphere her faith was undermined." McLean balances this with the atmosphere of a sainted life. "Lord Peterborough, after living for some time with the saintly Fene- lon, said, 'If I remain here much longer I will become a Christian in spite of myself.' There has been reserved for me until to-day the joy of reading for the first time that never-to-be-forgotten chapter, "His Mother's Sermon," in "Beside the Bonnie Brier Bush." Ian Maclaren, referring to the sermon of the young preacher of twenty-four years says: "I never realised the unseen

world as I did that day in the Free Kirk of Drumtochty. It is impossible to analyse a spiritual effect, because it is largely an atmosphere, but certain circumstances assisted."

There is much in spiritual experiences and feelings that defy analysis, and we vaguely include all in this word "atmosphere" which is without beginning and ending. Though anything in the nature of an analysis is an impossibility, yet it is possible to collate the "certain circumstances" that assist in making an atmosphere. To this end we believe every preacher and band of officers should become a circle of students. It is possible for a body of officers to determine the atmosphere of a church. A company of officers and preacher in the vestry prior to a meeting can decide the atmosphere of the service. A congregation united with preacher and officers can make the atmosphere electric. The power is given only to great preachers to create their own atmosphere, but most preachers can become great if the right atmosphere is created for them. It is within the power of a company of believers by the suasion of the Holy Spirit to make people become Christians in spite of themselves and the forces that oppose. We beg to suggest, chiefly by illustration, "certain circumstances" which contribute towards the atmosphere that makes a church a throbbing heart of evangelism.

Officers whose prayers are behind the preacher.

At one part of Dr. Chapman's career he "went to Philadelphia, to succeed Dr. A. T. Pierson at Bethany church, and began what was perhaps the most remarkable pastorate along evangelistic lines in any church in America, if not in the world. The Sunday School at this church was conducted by the Hon. John Wanamaker, the well-known merchant prince. One day Mr. Wanamaker, who had been travelling in Europe, returned to Philadelphia, and said to the pastor, "I have found the secret of Spurgeon's success. His people pray for him." Dr. Chapman said, "Why could you not do the same for me here?" The officers of the church decided they would do so, and they inaugurated a plan which changed the atmosphere of the church, and tremendously increased the effectiveness of its work. Every Sunday morning the elders met their pastor in the vestry and prayed earnestly for half an hour for a gracious outpouring of God's Holy Spirit upon the services. During the public service Mr. Wanamaker used to sit on the right hand of the preacher, and would sometimes reassure him with the words, "We are praying for you, pastor." Dr. Chapman says, "Anyone could preach with an atmosphere like that." In less than three years eleven hundred

members were added to the church upon confession of faith, more than half of them being men."

A congregation whose souls are in their songs.

The ministry of song is perhaps the most powerful producer of atmosphere. The hymns we sing and the way we sing determine largely the intensity of the atmosphere of a service. Our souls can be awakened to the solemnity of the occasion, the thrill of the hour, and to the issues of life. The solo, anthem, or hymn, which merely entertains makes no contribution to the atmosphere which is pregnant with vital results. Again, an incident in the life of Dr. Chapman affords a worthy illustration of how the singing can change the atmosphere, and how the atmosphere may produce results. "One day," while Chapman was preaching at Albany, in the State of New York, "a great, burly man came into the service, and after the benediction, walked to the front, and said to the minister, 'This is awful!' Dr. Chapman was puzzled, not understanding whether the remark referred to the sermon or the comparative smallness of the congregation. But the visitor added, 'My brother, you could fill this church.' 'How in the world can I?' he said. And the great, burly man, who proved to be D. L. Moody, said, 'Just become an evangelist.' 'Tell me how to do it,' said the young minister. To which Mr. Moody replied, 'Change your singing.' Dr. Chapman replied, 'That is easier said than done. I could not get my officers to buy new hymn-books.' 'Never mind,' said Mr. Moody. 'I'll send you some,' and he sent him down a quantity of gospel song-books. When the elders caught sight of them, they said, 'Look here, this is a church, not a mission. We cannot sing those hymns here.' Dr. Chapman thereupon wrote to Mr. Moody, telling him what had happened. With characteristic terseness, the reply came, 'Brother, you don't know how to get along with church officers; slip the hymn-books in and announce the service.'"

"The Doctor himself relates the result. 'The elders came in at the right time and sat down, and the rest of the people followed. The first hymn was, 'Ring the bells of heaven.' The organ pealed out, and the choir began to sing. My distinguished elder reached for his hymn-book, and I watched him. He began to sing, and in a little while I could hear his voice away above all the rest. After the service he came up, took my hand, and pulled me forward till I was on my knees in the pulpit and my head was close to his. 'What was that hymn?' he asked; 'it has got heaven in it.' Then he called the other elders up, and said, 'Brethren, I move that so long as this man is pastor of this church, he may have all liberty to preach the gospel as he sees best, sing the songs he thinks fit, and that we send forth the proclamation to the people of this town that the old church cares for their souls.' It was carried unanimously. From the date of that resolution you could not find one of those 1500 seats vacant. I have seen police-

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men again and again clear the people away from the front of the church. Yet I did not change my preaching. I did not dismiss the choir. We did not take down the beautiful carved pulpit. It was the atmosphere that was changed."

The presence of members, one in mind and spirit.

Few realize the power of a Spirit-filled life in a service. Lev. 26: 8 reads, "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight. If this be allowed to illustrate the power of co-operation, it yields the remarkable calculations, that five have the capacity to influence one hundred, and one hundred the capacity to influence ten thousand. Five united in a given purpose influence one hundred; that is, each one accounts for twenty. But when one hundred are united in a given purpose, they influence ten thousand; that is, each one accounts for one hundred. Hence if the gospel service has only five hearts aglow for Christ, each one only has the capacity of 20 per cent.; while, if one hundred are keenly interested in the salvation of souls, the capacity of one is increased to 100 per cent. Absence from the gospel service is not to be represented by a minus one sign, for your absence lessens also the capacity of the others. Co-operation in the ideal of winning men to Christ increases the intensity of the gospel service. Despite his own feelings, the preacher's heart and power are enlarged or diminished by the size of the audience in a very mathematical way.

Members who are warm in their fellowship.

The Christ played the part of a big friend to all who would share his life. He took a personal interest in their individual life. He shared with them the wealth of his own life. Friendship was the approved method of the Master. The fellowship of the church is valueless without it has the elements of friendship. There must be a warmth and a sincerity about that friendship which surpasses that of the world. The man who gives up the friendship of the world must have that friendship speedily replaced by a better, if he is to be held for Christ. Hence the need of a home-like church. The success of the Enniss-Kingsbury ministry at Lygon-st., which lives to-day as a wonderful occasion in our Australian work, is credited by many who experienced those days to the friendliness of these men's hearts pervading the whole of the church life. This in its turn created in the true sense of the word a home-like church, in the atmosphere of which great things were achieved.

An intelligent effort should be made by all to make changes which will remove all that is cold, formal, stereotyped, mechanical, and to foster all that will create a pronounced spiritual and evangelistic atmosphere. If a leader remains "wooden" and fails to produce an atmosphere, he should give place to another. This is especially true with Sunday morning presidents. If a miscellaneous budget of notices disturbs the atmosphere of a service, study to find another way or place for them. Men and methods should be sacrificed to secure the desired end.

Living Out the Cross.

A preacher in Chicago tells of one of his parishioners who had lost all interest and comfort in spiritual things, and even doubted the doctrine of the atonement. They talked the matter over from every point of view, but no help came. Arguments, illustrations, appeals, and Bible references did not help him. Finally, the pastor said: "It seems to me there must be some place in your life where you have failed to meet God in the spirit of love, service, or obedience." The man went home and spent a night of thought and prayer, and then there came to him the remembrance of a very sad boyhood, during which his father, who had been a convict, used often to make his heart sorrowful, as he would come home from night to night and tell the mother how he had failed to get work, and wringing his hand with tears and sobs, he would wail over his blighted and hopeless life, for nobody wanted a convict in their employ. Then that little boy's heart resolved and promised God, that if ever he should have money, he would spend it in helping released convicts. "And," said the gentleman, "I have been prospered with wealth and had forgotten my pledge, but this very day I

have begun, and already one poor fellow is out on the road under salary as a commercial agent, and as fast as I find others that are deserving, I am going to give them work." Before that man closed his earthly career he had sent more than a score of helpless men into similar callings, and when he died, there were seventy men, women and children that dropped the wreaths and tears upon his coffin, as they lowered it into the grave, in loving remembrance of his help. But the best of all was his testimony, "The moment I began to live out the cross of Christ I understood it, I believed in it, and I found comfort in it for my own soul."

Beloved, are you living the cross of Christ; are you giving the gospel of the cross to others? Are you doing your best to lift up this Christ until he shall draw all men unto himself?—Selected.

They trust not God at all who trust him not alone. He that stands with one foot on a rock and the other foot upon a quicksand, will sink and perish, as certainly as he that standeth with both feet upon a quicksand. David knew this, and therefore called earnestly upon his soul to wait only upon God,

"Preaching Jesus."

[Our readers probably have heard many sermons on Philip and the Eunuch. They will be interested to compare the treatment they have usually had from our own preachers with that in the following sermon preached in St. Paul's Cathedral, London, in August last, by an Anglican vicar, Mr. A. G. Robinson, M.A.—Ed.]

"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus," etc.—Acts 8: 35-38.

Let me, brethren, first of all remind you of the story of the Ethiopian eunuch as it is told us by Luke in the Acts of the Apostles, as it is from this story that the words which I have just read to you are taken. The blood of the martyrs is the seed of the Church. Stephen the deacon had shed his blood for Jesus Christ, and for the furtherance of that kingdom which Jesus Christ came on earth to found. His persecutors now had their appetites whetted. They wanted more blood of the Christians. And so a great persecution followed after the death of Stephen, and we are told that the Christians of Jerusalem, except the apostles, went down to Samaria, and there they preached the gospel. They were scattered far and wide, and so it was that the gospel of Jesus Christ was spread. "Therefore they that were scattered abroad went everywhere preaching the Word." Stephen is dead, but others are raised up to carry on that work which he died for.

The noble army of Jesus Christ is made up of very many, and when one soldier is called to lay down his life another is called to do his work by the great Captain of the Christian army. Philip was one of the seven deacons like Stephen, and he was also an evangelist, and he fled into one of the cities of Samaria, and there he preached the gospel. And he preached the gospel with very great success. The result of his preaching was that many were baptised. And then there followed many confirmations, for the mother church at Jerusalem sent down to Samaria two of the chief apostles—Peter and John—and they laid their hands on those that had been baptised, and they received the Holy Ghost. This was the result of the preaching of Philip, "and there was great joy," we are told, "in that city."

Jesus for the Ethiopian.

Then, all very suddenly, Philip was given another work to do. He was given another commission. He was to leave his work in Samaria, the work he was doing so splendidly, and he was to go elsewhere. He was to go towards the south, on a well-known road—one of those two roads leading from Jerusalem down to Gaza, probably the less frequented one. He immediately obeyed this call of the Holy Spirit to go elsewhere to preach the gospel. There on that road between Jerusalem and Gaza we watch Philip waiting for a further call. We think he must have wondered what his work was to be on that lonely road, waiting, as it were, for something to turn up, to be shown what he was to do next. And at last he saw coming towards him a cavalcade and a chariot, and in that chariot one was sitting, one unknown to Philip. He was an important person in his own country. He was a sort of Chancellor of the Exchequer, a sort of Prime Minister, to the Queen of the Ethiopians, very likely a black man; yet he had found Jehovah, the God of Israel, and he had been up to Jerusalem to keep one of the feasts and to worship in the court of the Gentiles. And he was returning home in his chariot.

We can imagine, my brethren—can we not?—Philip watching this cavalcade coming along the road, and wondering whether it had any connection with his mission. A voice within him called him to approach that chariot. He ran towards it, and he found this man reading his Bible. He was reading his roll of the Book of the Prophet Isaiah. He was studying the Word of God. "Understandest thou what thou readest?" asked Philip. "How can I," said the Ethiopian, "unless someone explain it to me? Tell me what it means." And then there came an invitation to get up into the chariot beside him. And this is what he was read-

ing: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth?"

From that passage, my brethren, Philip preached to the Ethiopian—Jesus. We can imagine him telling him about the glorious fact of the Incarnation, of God coming down in his Son, and taking our nature into union with himself. We can imagine him going on to tell him about the wonderful sacrifice of Calvary, and all that Jesus had done for the salvation of the world by the offering of that sacrifice once for all on the cross. We are certain that he told him about the glorious resurrection of Jesus, and how in that resurrection he had triumphed over sin and over death. And we know from what happened afterwards that he taught him about the great sacrament of holy baptism. And so they went on their journey, and at last they came to water, and the Ethiopian was filled with a burning desire to receive Christian baptism. And so he made his request that he might be baptised. "See, here is water; what doth hinder me to be baptised?" And then there came the answer of Philip: "If thou believest with all thine heart, thou mayest." And then the eunuch said his creed: "I believe that Jesus Christ is the Son of God." Whether we have in these words the exact phraseology of the creed of the eunuch we cannot tell for certain, but we may be quite sure of this, that he expressed his faith sufficiently clearly to satisfy Philip. "They both went down into the water," and Philip baptised the eunuch in the name of the Father, and of the Son, and of the Holy Ghost. Philip's work was done. He had been sent on a journey all that way just to baptise one unknown man, and then Philip was taken away and seen no more, and the Ethiopian returned into his own land full of happiness, full of joy. He had found what he wanted. He had found what he had been looking for for many a year.

The world's great want.

My brethren, this is the story that I ask you to call to mind, and which certainly gives us a most wonderfully interesting glimpse into early church history. Now I want to ask one question, and then try to find an answer to that one question. It is this: Why was it that Philip baptised that unknown man of Ethiopia? He was a God-fearing man. He was a Bible-reading man. He was a man who took a great deal of trouble about his religion. He had broken with the religion of his own country in his desire for something better, and we find him going to Jerusalem, at great trouble to himself no doubt, to keep the feast; and by the very fact that he was reading the Book of the Prophet Isaiah he showed an earnest desire to know the truth. Why was it that this man, who was a God-fearing man, a good-living man—why was it that Philip was sent all that way to baptise him? Was not the religion he had got good enough? Why was it, I say, that Philip took so much trouble to teach him and to baptise him?

My brethren, I think we may say that Philip baptised the eunuch because he lacked something—something very precious. Jesus Christ came into the world to bring to man something that he lacked and that He alone—Jesus Christ—could possibly give to the world. No one else could give it. And God, to give it, Himself became man, sharing our nature, that through that nature might come to man that which he needed. And that something, so essential for man's spiritual life, for man's true development, for man's eternal welfare, we call by different names. I think the best name for it is just "eternal life."

You remember those words in John's Gospel, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." He came to save the world by giving it eternal life.

My brethren, it is God's own life, His Divine life, which Jesus Christ came into the world to bring, and which men lacked. It had been God's gift to Adam and Eve, and Adam and Eve in possessing that eternal life of God were raised above all God's creation. But unfortunately by sin, by rebellion, they lost that life. They died spiritually. They were separated from God. And our Lord came into the world to restore man that eternal life. He stooped so low to take our nature because he loved man. He longed for man. He wanted to make man eternally happy. He came to bring to him this life which he had lost.

Eternal life.

Now I think we can see why it was that Philip baptised the eunuch. The eunuch needed eternal life, this wonderful indwelling life which we cannot explain, but which God gives without any charge through Jesus Christ. It is God's gift, and the Giver gives it as he will, and he wills to give it by means, by the sacrament of holy baptism. You will remember the words of our own Catechism, in which we are told that in our baptism we were made "heirs of Christ, children of God, and inheritors of the kingdom of heaven." I hope we shall never outgrow those words we learned as children. Members of Christ we were made in baptism. In other words, we were given, through membership into Christ, this priceless gift of eternal life. That was the gift of holy baptism. That was why it was so important that the eunuch should be baptised, that he might receive that life which Jesus Christ came into the world to bring. And with that gift of eternal life, my brethren, there comes pardon for sin. We are washed in the blood of the Lamb. We are made white and clean. Our sins are forgiven.

And then there is given to us in holy baptism—because the gift is eternal life—there is given power to live true to that eternal life. There is given a wonderful something within us—the possession of Jesus Christ himself. And, possessing him, we have power to grow in holiness, to resist temptation, to grow by the power of the Holy Spirit in Christian virtue. Holy baptism—yes, it gives us pardon for sin, it gives us power to live for Christ, it puts us right with God, and it puts us on that heavenly ladder, that ladder which Jacob saw let down from heaven to earth. It puts us on the rungs of that ladder. And remember, brethren, that that ladder was not set up on earth and gradually reached heaven; it came down from heaven. It was a heavenly ladder, for the way to God is from above. The way to God is through Jesus Christ, and so the Incarnation has been called God's ladder to heaven, and we are put on that ladder let down from heaven when we are baptised.

This being so, holy baptism places upon us tremendous responsibilities. When India came under the British Crown, great glory and honor were added to that Crown, but also great responsibilities. England had fresh responsibilities to that great country. She was bound to offer her religion. She was bound to give all that she could. Having placed the country under the Crown, she was bound to carry the good news of Jesus Christ there. And so it is with us when we are brought into the kingdom of Jesus Christ, with all these tremendous privileges and rights, union with God, possession of eternal life, power to stand for right and to do right amidst all life's temptations.

My brethren, I say these great privileges, great responsibilities, are placed upon us. We have great work to do, we Christians. A mighty task is set before us. We have to work out our own salvation. We have to go on in the way of holiness and sanctification. Being guided and governed by the indwelling Holy Spirit of God, we have a great work to do for our own selves. We have also a great work to do for the kingdom of Jesus Christ, each in his own way, and in his own sphere, to be ever setting forth the glory of God, trying to help some poor soul on the way of holiness, stretching out a hand here and there to help some one. Yes, he has to be a Jesus—I say with all reverence—he has to be a Jesus to the amongst whom he lives, for he has to carry out the blessed Lord himself into God's own redeeming world.

Christ's Social Mission.

Frank J. Funston.

Twentieth century Christendom seems to be waking up, albeit very slowly, to a fuller realisation of the social import of Christ's teachings. Nearly nineteen centuries have passed since he who came "that the world through him might be saved" put forth his unequalled and inimitable new standards of morality; yet the intervening nineteen hundred years—one is forced to admit—have been marked by a wholesale blindness, even among his professed followers, to the full social value of Christ's teachings. It seems left for this twentieth century of ours to build a new earth on that foundation which alone can bear the stress of time and change—the rock Christ Jesus. The truth must be brought home to Christians everywhere that God sent not his Son into the world to save individual souls alone, but to save the world; Jesus Christ, the Saviour of men, is also Jesus Christ, the Saviour of society.

Too much, perhaps, Christians have struggled over God's "scheme of salvation"—over the innumerable and oft-times petty doctrines and dogmas held sacred by one or other of the warring sects. Too often, perhaps, we have aided division by fighting tooth and nail for the protection of this or that of our theological tenets when there lay by us, obscured by the dust of theological battle, the precious truths on which all could unite and present a united front to evils in our midst. No vital part of the pure moral code enunciated by the Christ has ever been a ground for serious dispute or disunion.

When a rationalist writer, accepting but little of the theology we hold concerning Christ, and taking even his little with the proverbial grain of salt, uses concerning the religion of Jesus these words: "Much of his teaching I unhesitatingly receive as unimprovable and unsurpassable—fitted if obeyed to make earth all that a finite and material scene can be, and man only a little lower than the angels," and, concerning the modern churches, says, "Christ preached personal righteousness; his accredited messengers and professed followers say, 'No! purity and virtue are filthy rags; salvation is to be purchased only through vicarious merits and imputed holiness'—then, however exaggerated these statements may be, we must admit that it is time Christians set to work, unitedly and in deadly earnest, to bring about this 'heaven on earth' which all will admit Christ made possible. Whether our theology differs, whether we bear different names, whether we subscribe to this or that creed—we must, if we still dare call ourselves Christians, believe that Jesus Christ came to save the world and believe that the mission of Christians is to be as the salt of the earth, purifying from all that defiles, and all that obscures the world's vision of a God-filled humanity. This is the creed upon which all Christendom can unite.

The need for brotherliness among nations was never greater than it is in these days of such extensive travel and ready intercourse between the peoples of the earth. This brotherly feeling can come only as a sequel to national righteousness. One nation can highly respect its neighbor only in so far as that neighbor is worthy of respect. Three thousand years it has been on record that "righteousness exalteth a nation, but sin is a reproach to any people," and even now nations still endeavor to achieve greatness by all conceivable ways of darkness. Lamartine, a French writer and statesman of note in the last century, after a visit to England, wrote of her greatness in industry, in hygienic conditions, in fraternal spirit, and ascribes all these to her public virtue. "The source of that public virtue," he adds, "is the religious feeling with which her people are endowed more than many others."

We have in the past, one is forced to think, been guilty of laying too much stress on the theoretical and not enough on the practical aspect of Christ's teaching. With what sort of earthly conditions have we mentally surrounded the Man of Nazareth? Have we not called him too often "the pale Galilean"—too often attributed to him

a meek, ascetic nature, a childlike simplicity—thought of him almost as a man whose better place was indoors and away from the hurly burly of life? Have not our artists depicted a Jesus who was almost a physical weakling—a man with almost a woman's features? We and they have erred and, by that very error, our Christianity has lacked some of the virility it should have had. This Man of Nazareth—this carpenter who, perhaps for twenty years, swung an adze, and drove a saw through heavy timbers—this outdoor man who for days on end tramped the shores of the lake he loved—this One who drove out the herd that dared profane the temple of God—who, unafraid, stilled the tempest—who, despite his being "sorrowful and very heavy," could outwatch his disciples—who, still unafraid, could face the mental torture of a Roman trial, and, knowing himself sinless, could suffer crucifixion, that others might benefit—dare we any longer think of him, apart from his God-head qualities, as anything short of the One supremely deserving the title Man? His life was endowed with a virility, a vigor, an intensity of purpose never seen before or since. His religion is fitted, not alone for the children, the weak and the aged; it is supremely fit for the young, the most active, the strongest, those who would taste the full cup of life.

This religion of Jesus Christ is the one the world is in need of to-day, something which will work like leaven and purge the whole lump. The days in which we live are marked too much by the blot of worldliness. Look where we will, we find it—in our systems of government, whether municipal, state, federal, imperial, or world-government, we find it. It raises its ugly head in the forms of narrowness and greed, in too much abuse of the sacred responsibilities which devolve on him who would accept the reins of government; it comes, too, in wholesale neglect of Christ's dictum that "Whosoever will be chief among you, let him be your servant." What, think you, would be the effect on the life of our nation if we elected to our legislatures men imbued with the spirit of Christ? How would those evils which loom so large in our minds to-day fare then, do you think? Would those whom we dub profiteers, or those whose living comes from the money spent by others in vice, in drinking or in gambling, or any of those whose daily bread comes by un-Christlike means, flourish as they do

to-day? We think not. The need for men of God in our posts of honor was never greater than it is to-day; for we find dishonesty and political corruption among the very ones we most honor by electing to seats in our parliaments.

The early years of this twentieth century have been blackened by the greatest war of all history. It would be but to tread an already well-worn track if we were to consider its causes, and trace them back to the enmities and growing hatreds which marked the years before 1914. What we wish to ask is, "How many wars, great or small, would our twentieth century have seen if the nations had been fired with Christ's ideals of a God-filled humanity, if their tools of trade had been Christ's principles of mutual generosity, of righteousness, of universal brotherhood and love?" None, we venture to say. Some of our great national ideals—the "liberte, egalite, fraternite" of France and the "Ich Dien" of the Prince of Wales, for example—are but replicas of Christ's great laws of love and service; others, we fear, seem to sadly cut across the divine plan of things. For example, our much-vaunted ideal of patriotism, our national pride, is, in its place, laudable. Christ desires us, whether as nations or as individuals, to realise ourselves to the full; the talents he has given us are not to be returned to him without added interest. But one's patriotism surely oversteps the mark if it seeks self-assertion rather than self-realisation. Both as men and as nations, we must know as Paul knew, "both how to be abased and how to abound." Our nation-patriotism may sometimes obscure our view of that world-patriotism—that caring for the interests of the whole world, which is involved in Christ's notion of the brotherhood of man. Maybe, we are, in our ideas of a League of Nations, and in our attempts at a permanently set up Peace Conference, moving towards the fulfilment of a world-patriotism ambition, but the path to its complete realisation is still a long one.

The church is to-day, perhaps as never before, trying to grapple with some of the problems of social welfare. But surely we must see that her true sphere of activity is not solely there, but also as a purifying force to mould a Christian sentiment in the realms of politics and international relations. No problem is too big for a virile, active, fully-alive Christianity to cope with; no evil could dare stand up against a Christendom which fully realised the spirit of its Master. The perfect solution of social problems is to be found only in the acceptance of Christ's teachings, and their implications; the finality of social righteousness will be reached only at that day when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Cape Pata.

A. G. Saunders, B.A.

It is likely that no one who may read that title ever heard the name before. I confess I had never heard the name until I saw the place. It scarcely does beauty justice to say that it is always interesting. Cape Pata uplifts itself boldly amid a tropical paradise. That—its beauty—is one reason it is interesting, but not the only one. It stands half way along the northern shore of Luzon.

We were borne thither in the dug-out boat of a worthy brother named Noverto Lerona, in whose tiny nipa hut we had spent a night of tribulation. We had reached his home in the dark, after a long day's march, and in a famished condition. We were three. Noverto's family numbered six—three humans and three fighting-cocks. We all occupied the one room, in other words, the entire house, for the night. Perhaps it should be said that Brother Noverto, elder of the church—whose church is a shadowy concern, alas!—explained that the roosters belonged to his father-in-law. Moreover that may be, their presence in the dormitory brought dismay to at least one weary bosom. The fear was well founded. Long ere dawn's rosy fingers got to work those blaring brutes broke forth, loosening unholy passions in minds that longed for rest.

After a breakfast of rice and the sardines we did not eat the night before we set out in our brother's dug-out, as aforesaid. Nipa palms pushed through the black mud on all sides. It looked like a crocodile heaven. Much had been said to us of crocodiles. Yet we had seen but a single representative of that unpopular race. Noverto now interested us with accounts of those in the waters about us. They had paws, he assured us, as big as his splashing paddle. The water certainly did look black and suspicious, and rather near the edge of that wobbly dug-out. Our evangelist, sitting in a heap, clutching the sides of the boat with both hands, was plainly concerned. Not about himself, of course. Oh, dear no! It was his wife and six children that made him so anxious. What would they do if a crocodile took him home to dinner? However, we saw nothing more terrifying than water-lilies—and herons, darting birds with gorgeous feathers, palms and riotous vegetation. The ironclad rays of the tropical sun beat down on us. Except for our voices and the splash of Noverto's paddle, all would have been silent. The whole earth was a gleam. As we drew near our immediate destination the brown rocks, which now replaced the palms at the water's edge, suggested those fringing the shores of

Sydney Harbor. We stood at the base of Cape Pata's hill of rock.

From its summit we gazed across the huge heave of the Pacific, broken here and there by the piled-up, far-stretching blue of distant islands. Immediately to our rear bulked a spur of hills trailing down to the cape from inland mountains. The palmy, flowery paradise, from which we had emerged, spread away to the south-east. Standing on the brink we could see, far below, the stream on which we had travelled, now forcing the sea to give it place. The sight set itself up as a parable. There lay the ocean, apparently in complete possession; immense; ready, it would seem, to overwhelm all about it. The palm-fringed stream, pale, shallow, narrow, seemed a trifle of ribbon compared with that great expanse. Yet the ocean could not keep the river back. In spite of the greatness of the sea, it was conquered by the forces in that small stream, and felt, whether it would or not, the influence thereof in all its width and length, and for all eternity.

The parable sets forth this fact: Into the infinite sweep of humanity's ever-troubled sea each single life pours its measure of influence. There are mighty forces in and back of every life on earth. Those forces have depths of darkness and lurking evils in them. But they may be forces of light and goodness also, gleaming in the glory of the Sun of righteousness. Out of every heart go influences which all humanity can not keep from coming upon itself. Life is solemn for its very influence, and the responsibility thereof. Each man must know: "A charge to keep I have."

Cape Pata, however, in itself is a thing or place of influence. It wears a crown, placed upon its flowery brow by the hand of man. Night by night the central jewel of that diadem flashes far to guide the mariner on his way. Out of the invisible heart of the black night wilderness there shines forth the steady, directing ray. Man has taken God's hand in his, that, working together with God, he may subdue the earth and render deeds of mercy. When night veils the parable of the green stream and the blue ocean below, the lighthouse on high takes up the story—a speck of light in the infinite darkness, set there to help and to serve, with an influence greater than the great black night, answering all who call upon it, doing its part faithfully and well and without fail.

Ere we left we were bidden write our names and a message in the visitors' book. The last entry was dated November, 1919—months before. It was the name of a civil engineer. In the remarks column the usual inscription was, "very fine." Feeling that this unquestionable fact had been driven home with sufficient force, I thought I would like to vary it slightly. It will be remembered that Psalm 107 is the one that speaks of those who go down to the sea in ships. In looking over that Psalm I found what I wanted in verse thirty, and wrote it in the visitors' book: "And so he bringeth them unto their desired haven." Isn't that the function of the lighthouse? And is not the Father always with his wandering child, steadily leading him nearer that haven of peace, that home of quiet rest, which is the weary spirit's deepest desire.

Thank God for giving that comforting thought to his servant of old. We were not able to linger on Cape Pata. Down we must go to the sandy highway; back to the trudging and the starving; back to the task; back to disappointment and frequent weariness. But, all through the day, as we swung along beneath the blaze, the precious words kept coming back: "And so he bringeth them unto their desired haven."

And when the march was ended, and the soft stillness of night was round about us, I looked up at the stars which still told, as they did in the long, long ago, of the glory of God, and whispered:

"Father, where'er our tents may be,
Where'er our daily journeys cease,
Thou art our safety still, and we
Shall lay us down and sleep in peace."

There are moments of life that we never forget, which brighten and brighten as time steals away.—J. G. Percival.

A Victory or a Defeat?

The Victorian Temperance leader, Mr. Greenwood, speaks of the No License Poll.

If one judged by the comments of the writers in the great metropolitan dailies, the Temperance Party should now be quite convinced that the people of Victoria do not want Prohibition, and have said so once and for ever. But if these writers imagine that the Temperance Party is sitting in sackcloth and ashes, they are vastly mistaken. There was no sign of melancholy about Mr. E. W. Greenwood, M.L.A., for example. His own spectacular victory, in Boroondara, and the fact that two districts in his own electorate carried No License by the necessary three-fifths' majority, were certainly factors to make for personal cheerfulness; but as the acknowledged leader of the State Temperance forces, he was the reverse of downhearted over the result of the poll.

"Downhearted!" he exclaimed. "What for? I should think not."

"But did you not anticipate a great victory for No License?"

"Certainly we did; and haven't we achieved it? Why, we have established a world's record for a first appeal to the people on this question. Of course, we all hoped that more districts would have 'gone dry'; and the enthusiasm of many temperance workers led them to expect the impossible to happen; but I repeat, we have gained a magnificent victory, and accomplished under terrific odds, more than any other community has ever been able to do at a first attempt. Any one with his finger on the political pulse of the State, and knowing the forces with which we had to contend, must realise that our gains are very great; and yet the daily press is striving with all the arts at their command to break the hearts of the temperance forces. Thank God, they will not succeed.

"By carrying two districts under the three-fifths' majority handicap, we have driven in two pegs that will hold. By just missing four other districts by the narrow margins of 3, 21, 57 and 69, we have shown what would have been done with just a little more work, a little closer organisation. By securing a simple majority over continuation in one quarter of the electorates of the State, by carrying reduction in seventy districts, and by obtaining well over 200,000 votes for No License, we have proved the existence of an enormous body of electors who desire the abolition of the drink traffic, and of a force that will not decrease, but increase."

"What were the forces working against No License?"

Mr. Greenwood lifted a hand two feet above the top of his office desk. "They were so high!" he said. "First, there was the damper upon our working forces of the refusal of the Legislative Assembly to grant the principle of the simple majority. Then, there was the fact that the heads of the Roman Catholic Church and of the Labor Party, many Farmers' Union representatives, and some Nationalists combined with the Liquor interests to defeat No License. On top of this we had the two great daily papers dead against us, as well as a majority of the country press, and a wealthy and thoroughly organised trade using every means in its power, fair and foul, to fight off Prohibition."

"And what are the most hopeful signs emerging from the fight?"

"Oh, I think that any one who analyses the figures will see them standing out. They will see that if the simple majority had been granted, more than a quarter of Victoria would have gone dry at once. They will see, in fact, that if seventy-two divisions are taken out, the balance of the 217 licensing divisions would have been carried on a simple majority basis. They will see that the Licensing Reduction Board, after closing 1358 hotels in thirteen years, are now directed by the people to close 125 hotels, four grocers' licenses, two wine licenses, and one registered club. And I think that they will realise that, for what the daily press would have them believe, is a 'defeated party,' this is a pretty good achievement, and a pretty substantial hope to build upon."

"The small total of votes cast was a great surprise to all parties; but it, too, affords the temperance party a ground of hope. It means that over 400,000 electors did not exercise their franchise. A large number of these were confused; they were not prepared to vote liquor, and they were not persuaded to vote No License; they constitute our field of operations for the next three years. It is certain that, in the contest just held, liquor has polled its full strength, and, considering the progress we have made at this election, I personally cannot see anything but complete victory ahead of us."

"Do you think that the Church people of the State supported the No License campaign?"

"No," replied Mr. Greenwood, promptly. "I



W. G. ORAM'S YOUNG PEOPLE'S CLASS AT BROKEN HILL, N.S.W.
Fourteen are members of church. Several were absent when photo taken.

do not mean," he qualified, "that the members of the Protestant Churches voted against us; but I do not believe that they were fully alive to the responsibilities devolving upon them, or exerted themselves to anything like the limit of their powers; but I do believe that, before three years are over, they will wake up and be prepared to do their duty."

"What about those members who favored the temperance cause, and who lost their seats?"

"I think that, in most cases, those seats were lost because the candidates did not declare No License as the vital issue of their election. The victory in Boroondara was, I believe, largely due to the fact that I was the only candidate who made No License the outstanding feature of the campaign, and the rallying cry. This brought the forces in favor of Prohibition round me, and the

influence of my work through them for No License made itself felt. Had the Members of Parliament, who were in favor of No License, done this right throughout Victoria, a greater victory would have resulted; and if the members who have lost their seats had whole-heartedly advocated No License, rather than avoiding the question, the result, I am convinced, would have been different. As it was, they received the concentrated attack of the liquor people without the compensating enthusiasm amongst the No License voters."

"But as for being depressed by the results of the polling," repeated Mr. Greenwood, "I would like the temperance people throughout the State of Victoria to know that their leaders are immensely encouraged by both the actual results accomplished and the outlook for the future."

Here and There.

The monthly Council meeting of the Victorian C.E. Societies will be held on Monday next, Nov. 8th, at 8 p.m., at Lygon-st.

The men of our Victorian churches are urged to be present at Lygon-st. on Tuesday, Nov. 9; seven hundred men are expected.

The women of our Victorian churches are invited to a special meeting in Swanston-st. on Wednesday, Nov. 10; six hundred women are expected.

Melbourne and suburban members are reminded of the College Demonstration to be held in Lygon-st. chapel on Thursday, Nov. 18. A large attendance is expected.

H. G. Harward is expected in Melbourne for a few days. He will be one of the speakers at the women's meeting in Swanston-st. on Wednesday, November 10.

New Zealand churches find it inconvenient to observe College of the Bible Day when it is observed in the Commonwealth. The New Zealand offering is to be taken again this year on the first Sunday in December.

Bro. W. G. Oram has been faithfully carrying on the work at Broken Hill under most trying circumstances. He has done his best to hold the church together and to advance the kingdom of God. On another page is a picture of his Young People's Class.

Melbourne readers are asked to note that although J. I. Mudford, our Victorian F.M. Secretary, has two numbers opposite his name in the new telephone book, neither of them is correct. The new number, when allotted, will appear on our Foreign Mission page.

Bro. H. E. Knott, Federal Conference Secretary, will visit Tasmania next week. He will consult and advise regarding the missions to be conducted by Bren. E. C. Hinrichsen and L. Brooker. The Federal Conference Executive is helping Tasmanian brethren in a three months' missionary effort.

The following note accompanied the College offering sent from the Bamba-road church: "We at Bamba-road have full opportunity to appreciate the work done by the College, and for which we are deeply grateful." This young church was asked for an offering of £2/10/- . The amount sent was £8/14/-.

Jubilee celebrations of the church at North Melbourne will be held from November 14 to 25, and a good attendance of old members and friends is expected. The church officers and members have done their best to get in touch with as many of the old members as possible. It is quite likely, however, that some have been overlooked, and the committee would be glad if any such would regard this as a special invitation to them to have a share in the jubilee rejoicings.

We have received kindly letters relating to a paragraph in our issue of October 21, dealing with the subject of the administrator in the ordinance of baptism, and of the postponement of the rite. We are happy to be able to state that in our judgment the church and preacher, the report of whose action gave rise to the letter of a correspondent, were quite justified in the circumstances, and that they are just as "sound" as the rest of us on the need of adherence to the scriptural order.

Bro. C. H. Hunt will be pleased to hear from any intending settlers in the River Murray Settlements, and he will also be pleased to give any information to brethren desirous of knowing more of the possibilities of this rapidly growing district. Bro. Hunt is seeking to encourage and assist as many of our own people as possible to settle in the new districts on the Murray, with a view to extensive Home Mission developments. His address is Box 14, Berri P.O., River Murray, S.A.

In connection with the Increase of Membership Campaign and Volunteer Missions in Victoria, the brethren are asked to specially pray for the success of the missions now in progress, viz.:—Maryborough, conducted by L. C. McCallum and Chas. Young; Geelong, conducted by A. E. Illingworth and Chas. Schwab; Shepparton, conducted by J. E. Allan and C. L. Lang; Boort, conducted by G. Oldfield and J. F. Gibbins; Surrey Hills, conducted by L. Johnston and J. I. Mudford. The motto for Victoria is "One Thousand Souls for Christ by Conference." This is "a call to prayer and service."

The Grote-st., Adelaide, church held a special meeting in connection with the recent anniversary in the interests of the new church-building fund. The choir rendered some choice music during the evening, and splendid addresses were delivered by Bren. S. Price Weir, W. Morrow, and G. T. Walden, all of whom emphasised the necessity of a better and more up-to-date building to represent the Churches of Christ in the city of Adelaide, and that the brethren throughout the State should help, as it would be in the interests of all, and was needed in connection with the Conference. About £100 was added to the fund as a result.

Our readers are again reminded that to inaugurate a great forward movement in Victoria for the evangelisation of the State, two special meetings will be held, one in Lygon-st. chapel for the men of our churches on Tuesday, Nov. 9, at 7.45; the other for the women of our churches, to be held on Wednesday, Nov. 10, in Swanston-st. chapel, at 7.45. Preachers and church secretaries are kindly asked to distribute cards of invitation, and to let Thos. Bagley, Conference Secretary, know how many may be expected from their respective churches, so that seats may be reserved for each group. Seven hundred men are expected at Lygon-st., on Nov. 9, and six hundred sisters at Swanston-st. on Nov. 10.

A notable missionary event in the history of the Australian Churches of Christ is taking place this week. For many years we had one faithful missionary representing us in China, in the person of Miss Rosa L. Tonkin, who recently returned from Shanghai. To-morrow, four missionaries—Mr. and Mrs. Anderson, and Mr. and Mrs. Garnett—are due to leave Melbourne by the "St. Albans." Farewell meetings were arranged for last evening. So the Australian brotherhood manifests its determination to make a worthy contribution to the work of God in China. Those who go to this the new work are greatly honored, but carry a load of much responsibility. We pray that they may be greatly blessed and used of God. The churches at home must ever stand behind them, supporting them in prayer and in every way seeking to make their work effective.

Bro. Enniss spent last Sunday with the Colac brethren, it being the Sunday School anniversary day. Bro. Enniss writes thus of the work: "Colac church is in a healthy state, a harmonious, warm, optimistic spirit permeating all its activities. Sunday School has grown during the year, and contains a splendid lot of young people of early teen age. The preacher, Bro. Cornelius, is much appreciated. Everyone seems hopeful as to the future. Sunday's services were helped greatly by the fine singing of the members of the Bible School."

Sir William Irvine, the Victorian Chief Justice, made some scathing comments on the conduct of some theatrical people involved in a sordid divorce case last week. His Honor's remarks on the morals of the stage were quite as strong as we have ever heard from the lips of any preacher, even those of the most abused "wowsers." Briefly, Sir William Irvine said that unfortunately the standard by which persons of the theatrical calling seemed to be governed was to some extent different from that which governed society as a whole. The revelation of the kind of life described in this case ought to be a warning to those who had control over young girls of the dangers of a calling in which they were liable to be drawn into social cesspools of this kind. It was to be expected that actors and actresses should denounce the Chief Justice for his "unjust," "injudicious," "sweeping," "ridiculous" assertions. Sir William's reputation for justice and fairness is doubtless as high as theirs! Most people, including those who decline to assail the morals of the whole class, will regard the judge's remarks as timely and worthy of the attention of parents and guardians.

At Swanston-st., Melbourne, the annual business meeting was held on Oct. 27, when reports were submitted by preacher, treasurer, secretary, Bible School, Dorcas Society, Mission Band, Choir, Virginia (Young Ladies') Club, and Triangle (Young Men's) Club. All very interesting. The treasurer's report showed £1243 had been contributed during year, of which £642 was for current expenses, £186 for Home Missions, £142 for Foreign Missions, and £225 for preacher's residence fund. In all £607 was given for work outside the congregation. Officers appointed for ensuing two years: Deacons, B. J. Kemp, F. A. Kemp, W. Wettenhall, T. Mitchell, P. B. McMaster, R. Lyall, A. R. Lyall, E. A. Kemp, A. Wilson, J. Hare, T. Whitlaw, and T. W. Smith. The three last-named were an addition of younger brethren to the former officers, all of whom were rechosen except Bro. Charles Lawson, who desired relief because of being unwell. In view of Bro. Lawson's long and honorable service he was appointed by a unanimous standing vote, "deacon emeritus." P. B. McMaster was re-elected treasurer, A. R. Lyall assistant secretary, and Robert Lyall secretary, the last-named having served in that office since 1887.

Queensland's Liquor Referendum took place last week. The latest available figures are:—

Continuance	141,201
Prohibition	121,454
State Control	23,196

The figures for the Southern Division are particularly interesting:—

Continuance	97,973
Prohibition	97,182
State Control	18,572

The friends of reform in Queensland should be greatly encouraged. The growth in temperance sentiment is wonderful. We are particularly glad to see the small vote for State Control. When a State participates in a liquor or gambling business the evil is likely to spread, and some who would not otherwise be likely to participate are won over by a belief in the respectability of that which is State managed. In a published statement the Superintendent of the Queensland Strength of Empire Movement (Mr. Toombs) said that to poll within 20,000 of carrying prohibition was an achievement seemingly impossible. Undoubtedly it was a notice to quit to the liquor traders. Already 25 electorates had given a majority for prohibition. He expected that his party would get a majority of second preferences from the State control issue, but if only half these favored prohibition it would have a 46 per cent vote.

Foreign Missions.

Conducted by G. T. Walden, M.A.

West Australia: D. R. Stirling, "Avondale,"
 Lord-st., West Guildford
 Tasmania: P. C. Prichard, Forrest-road, Treval-
 lyn, Launceston.
 South Australia: F. Collins, 48 Amherst-Av., Nth.
 Norwood Phone, Norwood, 1501.

Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Mal-
 vern, S.A.
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde
 Park, S.A.
 Secretary: G. T. Walden, 74 Edmund av., Unley,
 S.A.

News from Pentecost, New Hebrides.

The voyage is safely over, and we praise God for giving us calm seas, in answer to our prayers. We arrived at Pentecost Island on Sunday morning, June 6, at 5.30. It was a glorious day, and a good landing. The steamer anchored about two miles north of Banmatmat. There is a coral reef along this side of the island, so according to the tides the steamer anchors to avoid the danger of touching the reef.

It took Mr. Black some hours to walk to Banmatmat and get a dinghy to fetch me to the mission station. On arrival here, we had several happy surprises: First, the hearty welcome given to us by the natives; then the going up from the grass-land some sixty steps into a very comfortable mission house, and then opening our mail bag and reading quite a pile of messages from dear ones in Australia. The mission house is well situated. In front, the view is out to sea. Ambrim lies to the south, and Malekula due west. The sea so far has been fairly calm, some days the whole expanse is like glass, and other days just a ripple as far as the eye can see. The little native village lies beneath the house on the grass land, with the chapel quite near the sea. All around, the hillsides are covered with cocoanut palms and the tropical growth is glorious.

How I wish you could have been eye-witnesses to our first little service on the island of Pentecost! It was a rare treat. These native Christians have been continuing in prayer to God, ask for a new missionary, and when we all met together for the first time around the Lord's table, the native teacher thanked God for our coming to them. As near as I can remember, he said in his quaint broken English: "Dear Saviour Spirit, we tank de, for our two fellow missionary. We remember we pray all same for you to hear us—and for two year we pray God send us missionary. We plenty glad to-day you hear and answer our pray. Make him two-fellow plenty strong to do dy work and win sinner-man on Pentecost to Jesus. We tank de for all brudder and sister on Australia. We remember dey send us Water of Life—Jesus Christ bless dem. Dey pray for us as we pray for dem. Make Christian brudder strong, and bless all de teachers in de New Hebrides. For Jesus sake. Amen."

These native Christians are a living testimony to the power of Jesus, and certainly prove that the work of Bro. and Sister Filmer amongst them has been wonderfully blest and owned by God, and as their successors we pray for wisdom and grace to help these dear dark folk in the best possible way. With Christian greetings,—Laura Black.

Miss Caldicott Tells of Orphan Work at Shrigonda.

"Last Saturday and Sunday Miss Redman, Miss Jones and myself visited Shrigonda. I am glad to say we found everybody in very good health. Mr. Leach is beginning to look quite himself again. While there, Miss Cameron received word that her passage was booked for the 'Naldera,' which was leaving Bombay on the 3rd September. After hearing this the Indian Christians quickly arranged a farewell meeting for Miss Cameron while we were present. All present could not but note the pleasure and love that was manifested by all the orphan boys and Indian Christians as they honored and farewelled their 'Mother,' Miss Cameron. Two letters [already printed] were presented to her as letters of honor (so called in

Marathi). These were read in English, one by one of the boys, another by the master, during the meeting. Besides this, various floral and other tributes were showered upon Miss Cameron. The recitations, songs, etc., were all given to their departing mother and friend. Not having seen any of the boys for nine months past, I could not but notice how big, strong and intellectual they are all growing, and I feel sure if their supporters could only see them, they would realise what a splendid investment they made, when they promised to help in this great missionary enterprise by supporting one of India's needy ones. The letters from the people show the love and esteem they have for Miss Cameron. And when I look back and review the beginnings of orphanage work at Shrigonda, when the splendid buildings now established were just being built, and the raw material in the form of one dozen or so ragged, dirty, ill-fed children came to us for help; and compare this with the well disciplined boys, neat,



Mr. Shee Ping,
 Our Chinese Evangelist in Australia.

orderly buildings, and the properly established orphanage life—all of which is due to Miss Cameron's splendid work amongst the boys—I do not wonder that the boys and Christians at Shrigonda were grieved at saying farewell to her whom they had learned to love and esteem. The month has been a very busy one for me, but I am glad we have had this opportunity of telling so many the gospel message."

We are sorry to report the death of Tanu, one of our Baramati orphan girls. She was supported by Miss Cameron, of Shrigonda, and died on September 17 of this year. She is the first one of our orphans to die. Some little ones have been brought to our home in a dying condition and never recovered, but this is the first actual death. I am sure that we can all be glad to know that the years Tanu spent in the care of our missionaries were years of great happiness for her, and she has gone into the keeping of Jesus, whom she learned to love and tried to serve.

Offerings for Foreign Missions may be sent to the following:—
 Victoria: J. I. Mudford, The Avenue, Surrey Hills.
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
 Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.

In the Religious World.

Christian Progress in J pan.

It is gratifying to learn that there were never so many young men and women under Christian instruction in Japan as to-day, says the "Spectator." The mission schools of the various churches are overflowing, and applicants have to be turned away for want of room. A few instances of this are interesting. The Congregational University at Kyoto had 1542 applications for admission, but had only room for 565 at the time, their total enrolment being 2684. The Methodist institution at Kobe has 1675 students, including 28 theological students. Another school has 1173 scholars, 39 being in the School of Theology. The Episcopal College has 1104 in all departments, and the Presbyterian has 826. There are several others on a smaller scale, and all are crowded. This is a healthy state of affairs. We may hope for Japanese apostles coming from these institutions to capture the land of the rising sun for the "Light of the World." This is the great day of golden opportunity in many lands, and while the work is hard, we have much cause to thank God for the influences at work extending the circle of His kingdom upon earth.

Friendship Through the Churches.

A delegate who was present at St. Beatenberg, in connection with the meeting of the World's Alliance for Promoting International Friendship through the Churches, contributes to a contemporary an extraordinarily interesting account of the proceedings. Naturally one of the chief points to watch was the attitude of the French and German delegates toward each other. Neither of them failed, we are told. A similar thing has happened at two or three other Conferences where the enemies of yesterday met to consider the work of the kingdom of God. Their courtesy stands in favorable contrast with the outbursts to which we are still accustomed on the part of men to whom the doctrine of "once an enemy always an enemy" has almost a divine sanction. We hear, also, from one who is in close touch with the inner life of Germany, that a number of the Christian men who were most violent during the war are quietly seeking once more the way of friendship. It is only what should be expected of disciples of Christ. If friendship is to be restored in the world, the initiative must come from people who have sat at the feet of Christ.—"Christian."

Methodist Christian Endeavor

B. Robert Toi writes to the Methodist "Spectator" as follows: "The greatest friends of the Endeavor are faced with this position, that unless something is done to resuscitate it, the time is not far distant when it will pass out of our church life. If the decline keeps on for another seven years, as it has in the past seven, there will be no societies, and no members left for the religious instruction of the young people. Here are the facts, as recorded in the minutes:

	Senior Societies.	Members.
1914	840	15,068
1917	693	11,065
1920	417	8,317

These statistics speak for themselves. Australian Methodism has lost in less than a decade 423 societies and 6751 members. In the Victoria and Tasmania Conference for the same time the loss is 97 societies and 2466 members. This fact can not be ignored. The Endeavor has failed to hold the interest of the young people. What was once the glory of the Church is quickly passing into oblivion. Probably it is following the path of the Class meeting. Something must be done. It would be interesting to know how many of these members have joined other organisations for the development of their spiritual life. This serious decline with the loss of 6495 Sunday School scholars in the last three years in this Conference, is a call to Methodism to set its house in order."

The Family Altar.

J. Wiltshire.

THE UNFAILING LIGHT.

Some years ago a lighthouse stood in the Gulf, not far off from Semaphore, South Australia. During a great number of years, in storm and calm, the light shone out over the waters. Mariners blessed the welcome streams of light as they greeted them after their long ocean journey. One day, by a strange accident, the lighthouse was struck by a vessel, and was knocked over. The incoming mariners looked in vain for the welcome light. Thus the genius of man ultimately fails. The best that we can produce or that we can be is soon overtaken by defeat.

The unfailing Light of God, the Christ, shines on. Many storms have attacked him, and heavy craft have deliberately attempted his overthrow, but all to no other result than the defeat and destruction of the attacking party. Men have made shipwreck of faith, but have never wrecked the faith. They have tried to extinguish the Light of the World, but this Light still sends forth welcome rays towards all who seek the harbor of eternal calm.

MONDAY, NOVEMBER 8

Gem Verse.—I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

This was an astonishing announcement for our Lord's critics to hear. It does not startle us because its truth is so amply demonstrated. Where the name of Jesus is known light has come, while trampled feelings, cruel tyranny and bleeding hearts declare the palpability of that darkness which withstands Him. The joy of walking in his unfailing light is promised to those who follow him. Christ's light falls only on heaven's highway.

"Oh, Sunlight sweet and fair!

When Christ his love makes known;
When the burden of sin and the load of care,
Are rolled about his throne."

Scripture Portion.—John 12: 31-36.

TUESDAY, NOVEMBER 9

Gem Verse.—I am one that bear witness of myself, and the Father that sent me beareth witness of me.—John 8: 13.

These are the two witnesses to Christ required by ancient law for the establishment of a truth. Jesus bore and still bears witness to himself. He establishes his own claims. He is his own conclusive argument. To come into direct touch with him is to be convinced. The Apostle Paul said: "We preach Christ," not about him. Pilate preached a good sermon that day when he said, "Behold the Man!" But the Father does not leave him alone: He stood forth to attest Christ's claim when he declared him to be his Son with power by the resurrection from the dead.—Rom. 1: 4.

Scripture Portion.—Matt. 11: 1-19.

WEDNESDAY, NOVEMBER 10

Gem Verse.—When ye have lifted up the Son of man, then shall ye know that I am he.—John 8: 28.

Upon the evidence of the crucifixion Jesus depended for the conviction of his antagonists. He was assured that this overwhelming outburst of love none could withstand. Truly the heart is hard which can withstand the impact of Calvary! The soul is senseless which will not know that it must be no less than the Son of Him whose name is Love, who thus dies for a loveless world. The centurion's admission is the confession of every beholding candid heart: "Truly this was the Son of God."—Mark 15: 39.

Scripture Portion.—Mark 15: 24-39.

THE AUSTRALIAN CHRISTIAN.

THURSDAY, NOVEMBER 11.

Gem Verse.—And he that sent me is with me the Father hath not left me alone, for I do always those things that please him.—John 8: 29.

We may place the last sentence of the verse first and regard it as the reason of the Father's abiding presence. What a declaration Jesus was able to make! "I do always those things that please Him." He has left us this example, and happy is the disciple who follows in his steps. The secret of the joyless, lonely, useless life is found in our attempts to please ourselves. We please ourselves most when we most happily do the things which please our Lord.

"Teach us to live so that the world may see
In us the very likeness, Lord, of Thee;
Each day afresh our hearts with grace prepare,
And thus enable us Thy cross to bear."

Scripture Portion.—John 4: 31-39.

FRIDAY, NOVEMBER 12

Gem Verse.—Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.—John 8: 31.

Continuance in the word of Jesus is always set down as the indispensable condition of true discipleship. Sometimes it is complained that the word is too restrictive, its limits too confined. Not so to those who truly know Christ. "His commandments are not grievous." His yoke is easy and his burden light. Within the scope of his precept is room for every soul to exercise itself to the full. His word does not trammel any holy ambition, nor suppress any worthy emotion. Planted in his word the soul brings forth "fruit," "more fruit," and "much fruit."—John 15.

Scripture Portion.—Ephesians 1.

SATURDAY, NOVEMBER 13

Gem Verse.—And ye shall know the truth, and the truth shall make you free.—John 8: 32.

The next verse tells us the Jews resented the suggestion that they were not free. It often happens that those most enslaved cling to their shackles as tokens of liberty. The victim to strong

drink cries out against the temperance workers as those who are trying to deprive him of his liberty. The hopeless victims of heathenism often regard the missionary as one who comes to encumber them. Nevertheless, the liberty of the children of God is glorious. They are delivered from the fear of death. Though they have no license to sin, yet they have liberty to eat of the tree of life. No flaming sword guards that tree from them. The more of the truth as it is in Jesus we know, the freer we shall be. The legion which held the demoniac of old could break chains, but the word of the Lord Jesus could and did break the power of the legion.

My glorious Victor, Prince Divine,
Clasp these surrendered hands in Thine.
At length my will is all Thine own;
Glad vassal of a Saviour's throne."

Scripture Portion.—Matt. 8: 28-34.

LORD'S DAY, NOVEMBER 14

Gem Verse.—If the Son therefore shall make you free, ye shall be free indeed.—John 8: 36.

It is not true freedom of soul we enjoy if we are bound either to sin, or, as the critics of our Lord were, to a form of religion. The Son makes free from both. Too many professed disciples of our Lord forfeit their freedom to some hero; they trammel their souls by some tradition or creed.

THE GREAT DEI VERER.

There is no sickness but there is a balm;
There is no storm but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be stilled;
No deep bereavement but shall find relief—
Deeper and greater than was ~~over~~ the grief;
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose suffering may not cease;
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord.

—W. R. Newell.

Scripture Portion.—John 8: 12-36.

At the Lord's Table.

NON MINISTRARI, SED MINISTRARE.

W. M. Green.

"For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," or, as Weymouth puts it, "to give his life as the redemption-price for a multitude of people."—Mark 10: 45.

If we try to think of one word which more than any other characterises the manner of life of our Lord, we shall most likely think of the word "service." His life was pre-eminently a life of service. Even his enemies admitted that when they mocked him as he hung upon the cross, saying, "He saved others, himself he cannot save." And our Lord himself verifies it in the words quoted from Mark: "The Son of man came not to be ministered unto, but to minister." It was his own pronouncement regarding his mission among men, that he came to serve.

Among all the sons of men who have wrought and suffered for their fellows, he is supreme and unapproachable. The noble legend upon the coat of arms of the Prince of Wales is "I serve." How truly, had our Lord chosen to use any device of heraldry, could he have placed upon his crest those very words.

It is the everlasting reproach of men that they have so frequently during their life-time neglected the great servants of the race, and have requited them with persecution and death. The testimony of the history of the ages is that this has been so. And such was the fate of our Lord himself. He who ministered to man far above the measure of

any other, passed his life in persecution and ended it in death at the hands of those to whom he ministered.

But never was the ministry of any sincere servant of the race in vain. At some period it bore its inevitable fruit. And so it is with our Lord. Though his service was requited with wounds and bruising, though he was cut off out of the land of the living, yet he was destined to see of the travail of his soul and be satisfied, and to have his portion with those who will always be accounted great.

It is true that the ordinance of the Lord's Supper is a memorial ordinance. It is linked with death. It carries our minds back to the bitter sufferings of our Lord on the cross of Calvary. It reminds us of the words of his agony. When we eat the bread and drink the wine, we do it in remembrance of the very greatest and yet most shamefully entreated of the world's ministers to men. Our Lord charged his disciples that they should remember him in association with these things. It is essential that we should do so. But we do not stay there. We share, in common with thousands of men in all ages since our Lord was put to death, the ample and abiding blessings that have followed from the unresting life of service of him who taught his disciples: "And whosoever among you will be chiefest, shall be servant of all."

News of the Churches.

New Zealand.

At Vivian-st., Wellington, after several months of waiting, a period of reaping has come. On Oct. 17, Don and Edna Hunter, son and daughter of Bro. and Sister J. T. Hunter, confessed Christ. Oct. 24, Mr. Duncan, Miss Cameron, and Master Jack Masters, made the same confession. The general tone of the work has been very high lately. The Bible School shows record attendance for 15 years of 115. A very successful social brought the increase campaign to a close. Oct. 31, anniversary, school and choir giving cantata, "Cloud and Sunshine."

Tasmania.

The church at West Hobart is looking forward to the mission, which commences Nov. 28. Bright, helpful, cottage prayer meetings are held weekly. Bro. Arnot, of Collins-st., has taken membership. Bro. and Sister T. W. Smith, of Melbourne, were present last Lord's day. A good attendance to hear the gospel message. Three new scholars and two new teachers added to the Bible School.

A large crowd of members and friends gathered at Hobart on Monday night to rejoice with Bro. and Sister Geo. Smith, in the celebration of their golden wedding. Sisters Mrs. Hall and Mrs. Mooney have returned to Hobart from the mainland. Six new pupils in Bible School; eight more Endeavourers. Four baptisms to-night, and one man restored. Bro. Nightingale leaves on Monday for a fortnight's mission at Dover.

Queensland.

At Elliott, on Oct. 25, Bro. Larsen was present for the evening service. Fine attendance. The sermon, as usual, was splendid. The next morning Bro. Larsen went on to Bundaberg to further the cause of Prohibition in that centre.

At Brisbane on morning of Oct. 24 Bro. Hogan addressed the church. Sister Dyer was received into fellowship by letter from Lismore. At night Bro. Wendorf gave a prohibition address on the subject, "A Compromise Between Christian and the Devil in the Drink Traffic." Bro. Rankine was away holding a mission at Marburg. The sisters are holding their sale of work on Nov. 6.

West Moreton reports much sickness. Bro. and Sister Wm. Mundt and Bro. W. Domrow, Rosewood, have had a bad time. At Marburg, where Bro. Rankine is conducting a short mission, sickness is in almost every house. This is militating against the success of the mission. Bro. Rankine is preaching faithfully, and is doing a splendid work building up God's people. The work is keeping up splendidly at Silverdale. Another young woman formerly baptised received the right hand of fellowship.

South Australia.

The preachers of South Australia have decided to inaugurate a co-operative library, so that, in these days of dear books, standard works may be available for reading and study that it would not be possible to secure each man for himself out of his limited income. Each man is being asked to contribute quarterly, and by this and other means the committee appointed by the Preachers' Fraternal hopes in time to get a useful library together. The committee appointed for the first year consists of Bren. R. Harkness, F. Collins, and Thos. Hagger.

Berri reports general improvement of late in all meetings, especially gospel service and week-night prayer and Bible study. Oct. 17, a married woman confessed Christ. Several others deeply interested.

A young lady made the good confession on Sunday evening last at Balaklava, at the close of an address by F. T. Saunders on "Can Faith Save Him?" The choir, reorganised by Bro. O. H. Finlayson, rendered an anthem that was most effective. On Friday evening, Mr. Jas. Warner, the father of Sister Mrs. A. Doley, was called from this life suddenly, at the age of 81 years. The church sympathises with Bro. and Sister Doley, with whom her father had made his home, and the others who have been bereaved.

At Hindmarsh, in the absence of Bro. Cuttriss, who is conducting a mission at Stirling East, H. J. Horsell took charge of the services on Sunday. Both meetings were well attended, and the addresses well worth hearing. Two anthems were rendered by the choir under the able leadership of Bro. Hindley.

At Norwood on Thursday evening last the final entertainment of the Sunday School anniversary was held in the chapel, which was crowded. The concert, provided principally by the scholars, was much enjoyed. Every item was well rendered, reflecting great credit on those responsible for the training of the children. On Sunday the meetings were good, Bro. Beiler speaking at both services.

The annual conference will be held at Bordertown on Nov. 14 and 17. G. T. Walden, M.A., will be the principal speaker at these meetings. Some nice gatherings are now being held. One young woman confessed her Saviour on Oct. 24, and a young man owned Christ as Lord at the close of the gospel service on Sunday night. The officers have let a contract for the painting of the church buildings at Mundalla and Bordertown, and also the manse.

At Cottonville, special meetings have been highly successful to date. Children's choir of about 20, and about 40 young people to lead the song service. Bro. Collins comes during this week and all day next Sunday. Bro. E. A. Jellett is progressing very favorably after his accident. Bro. W. J. Harris has been laid aside for six weeks, but hopes to be about soon. Sister Mrs. Payne, senior, is also making good progress. Great preparations in hand for anniversary.

First Sunday School anniversary at Barmera was held on Oct. 24. C. H. Hunt spoke afternoon and evening to good congregations. Distribution of prizes, etc., next evening. This school is making excellent progress under Bro. Cameron. Bro. and Sister Arnold Smith have left the district and will be greatly missed from the school and church. For ten months the school met in their home, prior to the erection of the chapel. Berri, Winkie and Barmera schools united in a picnic on the shores of Lake Bonney on Oct. 27, and a delightful day was spent with the young folk.

Fine attendances at Port Pirie on Oct. 24. Bro. Shipway spoke on "Sanctification," with a blackboard outline. Sister Shipway (who has been absent tending her little sick child) was welcomed. There was a fine congregation of over 100 at night, when Bro. Shipway dealt with "Keeping Back Part." The sale of gifts on the 27th was voted a success. £44 was banked for the building fund. The after-church mission has ended. It had fine audiences, but principally of church members. Mr. Meyer gave impressive addresses. There were five or six converts to the respective churches.

Meetings continue good at Prospect; sickness prevalent. The Bible School secretary, Bro. Furness, also Sister Furness, have been ill with influenza, but are about again. Bro. Garrett preached on 10th all day; Bro. Paternoster-unwell. Children's day was a success on the 20th; £2/8/- received. 17th, good meeting. Evening subject, "Spiritism." 25th, good meetings; record school; offering for picnic at school, £8/6/-. Evening subject, "Spiritualism." Picnic on the 30th. Sister Everett has been to Sydney to C.E. Convention. The church's sympathy goes out to Sister Leane, who has lost her brother, also to Bro. Burden, who has lost his sister.

All departments of church work at Wallaroo are in a healthy condition. Last Sunday the Bible School anniversary was a decided success. The church met for worship at 10.15, and three anniversary services were held. Bro. Beiler, of Norwood, was the visiting speaker, and his talks were most appropriate and interesting. On Tuesday evening a Foreign Missionary demonstration was given, including two missionary exercises entitled "The Sandwich Men," and "How the Money Talks." The singing of the school was good, under the direction of Bro. Ingham. The brethren are pleased to have Bro. Reg. Killmier again after an absence of six months through illness.

Stirling East and Aldgate Valley report that on Wednesday, Oct. 27, Sister Miss Dorothy Nichols, third daughter of Bro. and Sister B. Nichols, and Bro. Henry Halliday, second son of Bro. and Sister W. Halliday, were united in marriage. Sister Dorothy is one of the valued kindergarten teachers. Sunday, Oct. 31, the tent mission commenced at Stirling, Bro. Cuttriss, of Hindmarsh, being the missionary. Preparations have been made in anticipation of making this mission a success. On Oct. 26, the quarterly business meeting was held, when reports of the various auxiliaries of the church were given, and the balance sheet read. All departments of church work are working harmoniously.

West Australia

The ladies of the Subiaco Dorcas Society held a very successful sale of work in the King's Hall on Saturday, Oct. 16, and raised between £80 and £90 towards the various objects of the Society, a very gratifying reward for the great effort put forward by these sisters. The meetings continue excellent, both morning and evening. On Sunday, Oct. 17, one lad confessed his faith in Jesus.

Bro. and Sister Leslie, of Cottonville, S.A. (the parents of Sister Fiedler), recently worshipped at Northam. All were pleased to meet them. Oct. 3 was observed as "Home-coming" Sunday; fine attendances and fine spiritual meetings. During "Australia-Wide Campaign" we are holding a series of cottage prayer meetings, in addition to the usual mid-week meeting; these are proving a source of inspiration to all. Two confessions (young ladies) on Lord's day, 10th. Missionary Henry Watson was present on 17th and 18th; great meetings both days; he delighted all with his powerful messages. In response to his appeal over £38 was given in cash and promises. Bible School picnic was to be held on 25th Oct.

New South Wales.

Stormy weather on 24th Oct. affected meetings at Inverell. On Wednesday, 20th, Bro. and Sister A. Arnold and family were given a farewell social and presented with a Bible on their removal to Auburn.

Meetings have been well attended lately at Hurstville. Bro. Crossman delivered a fine address at the gospel service on Oct. 24. Bro. W. Gale exhorted the church. A tennis court adjoining the chapel will be opened at an early date. A special week of prayer is to be held from the 7th to the 14th of November, followed by a month's mission, to be conducted by Bro. Eaton. Bro. Barnfather is in Waterfall Hospital.

On the evening of Oct. 20, the church at Wagga bade farewell to Bro. and Sister McKinnon. Bro. Waters, on behalf of the church, presented the departing members with a nice cake-dish. Our brother and sister were great workers, and will be much missed by the church. Last Sunday morning Bro. Taylor, from Brookton, W.A., was a visitor. After the service at night one man responded to the appeal, and one sister was baptised.

At Hurstville there were fine meetings on Sunday, Bro. Crossman being the preacher for the day. Good muster of workers at the open-air service; this work is being felt. The chapel was crowded on Tuesday evening last, when a concert was given in aid of the primary department Christmas tree. The church is about to enter on a great house-to-house visiting campaign in connection with the coming tent mission to commence on Sunday, Nov. 14. Bro. Eaton will be the preacher.

North Sydney Bible School anniversary services were held on Oct. 17. Bro. Rush addressed, good attendance in the morning. Special service in the afternoon; programme supplied by the children's choir, and Bro. Gale gave the children's message. About 160 were present at the gospel service, when Bro. Plummer preached. A musical programme was supplied by the children. On Oct. 20, nearly 300 attended the Bible School demonstration and prize-giving. Bro. Blok, of Moreman, gave an enjoyable talk. Much praise is due to Sister Miss M. Stenning and Bro. J. Tinga for time and patience spent in training the children. Good meetings last Lord's day. Bro. Plummer very suitably exhorted in the morning and Bro. Webber preached at night.

At Rockdale on Sunday night seven adults came forward for confession and baptism.
At Lismore, Bro. P. J. Pond preached on the subject, "Relations of Church and State," which was reported in the local daily paper. One of the deacons—Bro. Hugh Greenhalgh—has been called to higher service. Much sorrow is felt for the bereaved wife, Sister Greenhalgh, and for the father, Bro. J. Greenhalgh, senr. Oct. 24, Bro. Cecil Snow delivered acceptable discourses at Tyalgum (Tweed River). On the same date Bro. C. Byrnes preached acceptably at Bungawalbyn (Richmond River).

Victoria.

Meetings at Maryborough continue to be well attended. Last Sunday evening a lad from the Bible Class took his stand. A ten days' mission commences next Sunday with Bro. McCallum as missionary. Sister Cambridge is slowly improving, but is still kept to her bed.
The concluding meeting of Carnegie Bible School anniversary was held on Oct. 27. The children's tea was a distinct success, and the demonstration was voted splendid both for attendance and programme. School enrolment is still growing. Promotions are now being made.
Ringwood report continued blessings at all the meetings. A lady made the good confession on Sunday evening. Two weeks ago Bro. Hinrichsen paid Rochester a visit. Bro. Sparks filled the vacancy, and was much appreciated. The church are very sorry to lose Bro. Hinrichsen and Bro. Brooker, who are to hold missions in Tasmania.
On Oct. 27, the officers of the Surrey Hills church gave a social to the Ladies' Guild, which was much appreciated. The schoolroom in which the social was held is now finished, having been unlined for some time, and it is mainly due to the hard work of the Guild that there is now such a fine building in which to carry on Sunday School work.

At Collingwood great interest is being manifested in all services, especially in the Bible School, at which there was a record on Oct. 31, 249 being present. Bro. and Sister Webb are back again after a very beneficial holiday in N.S.W. The church express deep gratitude to all kind brethren who have rendered services during Bro. Webb's absence.

Ballarat had fine attendance last Sunday morning. Three adults who had been baptised during the week received into fellowship. One of these will be resident in Lismore (Vic.) district. His wife and her mother are also members. Bro. Connor would be glad to hear of members in that town or district. If you know, write him. Good attendance and interest at night. Seventeen added during the past eight weeks.

Wedderburn brethren have been glad to have fellowship recently with Mr. and Mrs. W. Jacka. A welcome home social in their honor was to be held on Nov. 1. The aim for £40 by the end of the year to wipe out the debt has met with great success. During the first month £38 was received in promises, of which £23 is to hand in cash. Much is due to Bro. Killmier for this success. He is laboring loyally and faithfully.

At Ascot Vale, after Bro. Patterson's address on Sunday night, there was one confession. Meetings are fairly good at prayer meeting; average attendance about 40. Bro. F. Mason has been elected a trustee of the church. Another of the pioneer members has been taken home in the person of the late Mrs. Bailey. She had suffered long, and had not been able to attend the meetings for some time. The church deeply sympathise with the family in their sorrow.

Rochester anniversary services on Oct. 17 were well attended. Meetings were conducted by Bren. E. C. Hinrichsen and L. E. Clay. The addresses were inspirational. Fellowship was enjoyed with Bro. and Sister A. J. Wilson, from Bendigo, also visitors from Echuca and isolated brethren. During the day, members contributed £36/15/- to church building fund, and agreed to raise weekly subscription to Home Mission Fund by 6/-. A Girls' Mission Band has started, and lawns and gardens have been planted around the chapel. The church and church home are in fine condition.

St. Arnaud report steady progress since the mission. Bro. Russell's messages are much appreciated. Bro. Randall spent one Lord's day with the church. Bible School picnic was held Oct. 20, when an enjoyable time was spent. The early departure for Merbein of Sisters Watson, senior and junior, is regretted; such useful workers will be greatly missed.

Colac Bible School anniversary services were held last Sunday. Bro. Reg. Enniss spoke morning, afternoon and evening. He also presented attendance seals. The messages were greatly appreciated by a large audience. Special pieces were sung by the scholars. The anniversary services concluded on Monday evening with a tea, Bible School demonstration, and distribution of prizes. For regular attendance and having brought the most new scholars, Phemia Denmead and Ian Selwood were awarded a silver medal each.

On Sunday, at Geelong, Bro. A. E. Illingworth commenced a mission. He spoke in the morning to about 200. Bren. L. E. Clay and C. E. Dawson, of the College of the Bible, read the Scriptures. At 3 p.m. the young people's meeting was grand, Bro. Clay directing song. The missionary's helpful address, "Youthful Decisions," and the former's sweet solo, were accorded splendid attention. To an audience of over 300, Bro. Illingworth, from 2 Cor. 10: 4, explicitly preached the gospel. Solos were nicely rendered by Miss Jessie Gowan and Bro. Clay. Bible School boys became first prize recipients for best associational item in Gala Day's procession on Oct. 29. The combined effort toward Gala Day funds for the Kitchener Memorial Hospital realised £45.

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Call to Prayer and Service

Inspirational Meeting for MEN

Lyon Street, Tuesday, November 9.

For WOMEN

Swanston Street, Wednesday, Nov. 10

1000 Souls for Christ by EASTER, 1921

Bible School anniversary services at Box Hill on Oct. 24, 26 and 28 were a splendid success. On Sunday afternoon Bro. T. R. Morris captivated old and young with his address on "Little Foxes." Singing by the children was fine. Crowded meeting at night to hear Bro. McCallum's message. A packed audience on Tuesday night enjoyed a fine programme by the scholars. The tea on Thursday night was also a happy function. On Oct. 31 members of Box Hill branch of the Protestant Federation League attended the service, when a splendid address appropriate to the occasion was delivered by Bro. McCallum. Sister Mrs. C. Gill is recovering after an operation in hospital, and the little Bible School scholar, Evelyn Peters, is slowly recovering in Children's Hospital after a long illness. During the week Bro. McCallum will proceed to Maryborough to hold a fortnight's mission.

The fifth-fifth anniversary services of Swanston-st. church were held last Lord's day, and proved most successful. Large gathering of former members were present. F. Martin and W. T. Lawson (son and grandson of former teachers and officers of church) read the lessons. W. Black and P. Conning took part, and A. R. Main gave an excellent address. Afternoon was devoted to missionary service, and an offering was taken up for Children's Day. Evening attendance was large. The choir rendered special music in splendid style, under Mr. Tippett. Mr. E. Watson sang the sacred solo, "One Sweetly Solemn Thought." Bro. Blakemore delivered an excellent address. The ladies of the church entertained visitors to lunch and tea, and about 120 were provided for on each occasion.

COMING EVENTS.

NOVEMBER 6.—Surrey Hills Church of Christ Ladies' Guild will hold its Annual Sale of Work in the Schoolroom at the rear of church on Saturday, Nov. 6, 1920, afternoon and evening, commencing 3 p.m. Members of sister churches are cordially invited to attend.

NOVEMBER 9.—Lyon-st. chapel, Tuesday, Nov. 9, "Men's Meeting" to inaugurate a great forward movement for the evangelisation of our State. Chairman, W. C. Craigie, Conference President. Inspirational addresses by Principal A. R. Main, M.A.; W. B. Blakemore, B.A., and T. R. Morris. L. Brooker, leader of song. 700 men are expected. Come. Advance Campaign Service.

NOVEMBER 10.—Swanston-st. chapel, Wednesday, Nov. 10, Special "Women's Meeting" to inaugurate a great forward movement for the evangelisation of our State. Mrs. B. J. Kemp, President of Sisters' Conference, will preside. Inspirational addresses by H. G. Harward and Jas. E. Thomas. 600 sisters are expected. Come. Advance Campaign Service.

NOVEMBER 14-25.—North Melbourne Jubilee. Sunday, 14, 11 a.m., Every member present roll-call; 3 p.m., Address, C.T. Forscutt, from Sydney; 7 p.m., Family service. A. E. Hurren. Tuesday, 16, Jubilee Tea Meeting, 6 o'clock, 1/- Public meeting, 7.45; chairman, W. C. Craigie. Speakers, A. R. Main and G. B. Moysey. Thursday, 18, Old members' reunion, afternoon, 3 o'clock. Evening, 7.30, J. G. Barrett, chairman. Short addresses. Sunday, 21, Back to Chetwynd-st. 11 a.m., Old-time service. Speaker, G. B. Moysey. 3 p.m., Old scholars' day. Old hymns and short addresses. 7 p.m., Special gospel service, J. E. Thomas. Tuesday, 23, 7.45 p.m., Young People's Demonstration. Speaker, Reg. Enniss. Thursday, 25, Grand Jubilee Social, 7.30 p.m.

NOVEMBER 18.—Annual Demonstration of the College of the Bible, Lyon-st. chapel, Thursday, Nov. 18, 8 p.m. Presentation of Diplomas, students' songs and speeches. Collection for Library Fund. All heartily invited.

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MARRIAGE.

CRANE—WATTS.—A quiet wedding was celebrated on Sept. 18 at Enmore Tabernacle by Bro. H. G. Harward, of Charles Stanley, late A.I.F., eldest son of Mr. and Mrs. C. E. Crane, of 21 Railway Av., Malvern, Vic., and Eleanor Margaret (Maggie), only daughter of Mr. and Mrs. George Pannell Watts, of 89 Wardell-road, Dulwich Hill, Sydney (late of Surrey Hills, Victoria). Present address: 175 Wardell-road, Dulwich Hill.

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OBITUARY.

PETERSON.—There passed away on Oct. 15 Bro. Axel Peterson, at the age of 46, after ten days' suffering. He was associated with the little assembly that used to meet at Eltham—a quiet, consistent Christian. His fellow workmen have testified to the writer concerning him—"He was a good man"; "He was the best mate that I ever had"; "He was always ready to lend me a hand or to give me any advice." Bro. Illingworth conducted the service in the home of our late brother previous to the remains being taken to Coburg Cemetery. Bro. Illingworth also conducted the funeral service, and gave an earnest address at the graveside. We extend our heartfelt sympathy to our beloved Sister Peterson in her sorrow; but the sting of bereavement is allayed by the prospect of a glad reunion.—F. E. Smith, Preston, Vic.

BEDDOME.—Miss M. A. Fanny Beddome passed away at Maylands, S.A., on Sept. 14. She was a life-long member of the churches of Christ in this State, having joined the church under the preaching of Bro. H. S. Earl, close on fifty years ago. Our sister continued in membership at Maylands. Every department of church work seems to have shared her help. Bible School teacher, deaconess, Dorcas Society, Sisters' Conference, W.C.T.U., City Mission, Home and Foreign Missions, Young People's Societies, and many other good works all claimed and received a hearty response from her. She was never absent from the meetings of the church unless there was a reason which she could give to her Saviour. Her house-to-house visitation was a big influence for the good of the church and community. Few women excelled her in the diligent care she gave to the Lord's work. Our sister was greatly interested in the doctrine of our Lord's return, and lived happily in the thought that he might come at any moment and find her busy in his work.—F. Collins, Maylands, S.A.

THURGOOD.—Our beloved Sister Mrs. Thurgood was born in the year 1876 at Wedderburn, Victoria, and was baptised by the late Robert Twiddy in 1890. Sister Thurgood was a member of the Lygon-st. church for several years, and a teacher in the Bible School, and took an active interest in the Christian Endeavor Society. For the last nine years her membership has been with Footscray church. Sister Thurgood had a very kind nature, and was always patient and cheerful throughout her long illness. Her chief concern was for the success of her beloved church. The Lord called her home on June 8, 1920, at Wedderburn. Our sister was 44 years of age. Her remains were laid to rest in the Wedderburn Cemetery. To the sorrowing husband and his four dear children we express our deepest sympathy.—E. G. Warren, Footscray, Vic.

FLEMING.—Nelson, N.Z., church has been called upon to part with another one of its old and faithful members in the person of our Sister Mrs. W. Fleming, after rather a long and (towards the last) painful illness. Our sister was 68 years of age when the call came, and for 25 of these years the Church of Christ at Nelson has found in her a faithful follower of the Lord Jesus. Our sister was added to the church here under a mission by the late Bro. Clapham. The church extend to the sorrowing ones who mourn their heartfelt sympathy. "Until the day dawns, and the shadows flee away."—W. Bell, Nelson, N.Z.

KEMP.—Mrs. W. A. Kemp, of Essendon, passed away on Sept. 22, at the age of 36. She had been a patient sufferer for a long period, and it was hoped that an operation might restore her health, but, unhappily, such was not the case. Measured by years her life was short, but it was full. Her Christian character had endeared her to a wide circle of friends who loved her because of her work and worth. She had especially equipped herself for work among young children, and the flourishing condition of the Essendon Kindergarten is largely due to her efforts. Together with her highly esteemed husband she had labored in an unselfish spirit among the young people, and had the joy of leading many to Jesus Christ. She found a delight in seeking to inspire young Christians with high ideals of service, and wielded a

splendid influence for good in this respect. Her home-going means that the children have lost a true friend, the church an able and consecrated member, the community a Christian citizen, the Burden family a devoted daughter and sister, and Mr. Kemp a loving and faithful wife; but she has gained the rest that belongs to the children of God. Our loss is temporal, whilst her gain is eternal, and we cherish the inspiring memory of her life and the blessed hope that in the beyond we shall meet with those whom "we have loved and lost a while." The last word that came from the lips of Mrs. Kemp was the name of her Redeemer. We pray that all who mourn, especially her devoted husband, may find more and more precious the comfort of that Name.—H. A. G. Clark, Essendon, Vic.

MCGOWAN.—On September 4, at her daughter's private hospital in Sydney, our beloved sister in Christ, Mrs. Anne Wynne McGowan, passed into the life which is unending. She had reached the ripe old age of 74 years. For 57 years she had been a faithful member of the Church of Christ, having been baptised into Christ in Ballarat on December 6, 1863. In September, 1867, she was united in marriage to J. T. McGowan, so well known and highly esteemed as an earnest teacher in the churches in Victoria. From Ballarat Sister McGowan united with the church at South Melbourne, and later with the churches at North Carlton, Corowa, and Swanston-st. At the time of her decease her membership was with the church at Malvern, where her son-in-law, Bro. A. E. Illingworth, ministers. Her husband predeceased her at Corowa in 1895. Sister McGowan loved the Lord with a sincere and quiet devotion. She believed in His church and gave her best to it. It was ever a joy to her to meet in the assembly of the Lord's people. In her last illness she found consolation in the presence of her Saviour, and the rich promises of His Word. She was ready when the Master called. Three daughters and six sons who survive her decease have a rich heritage in the memory of one who was not only a true mother, but a loyal disciple of Jesus.—H. G. Harward, Enmore, N.S.W.

POND.—In the death of Bro. William Pond on October 13, West Australia lost one of its highly esteemed brethren. Born in London seventy-one years ago, he came to Australia in the days of boyhood. He united with the Swanston-st church when the meetings were held in the Manchester Unity Hall, and was afterwards associated with the churches at Brunswick and Cheltenham. Twenty-three years ago he came to West Australia, and has been identified with a number of the churches here, being a foundation member of Boulder, Northam, and Brookton. Some twelve months ago he came to Lake-st., and was elected a deacon just two days before his death. The end came very suddenly, but he was fully prepared to give an account of his long and faithful stewardship. He loved his Saviour, and the church, with an intense love, and loyally gave of his best. Most regular in attendance, ever ready to speak on spiritual matters, and loyal to the plea, we can ill afford to lose him. His loving partner for almost fifty years, and also their three sons, though sad because of their loss, are yet sustained by "the glorious hope."—W. L. Ewers, Perth, W.A.

N.S.W. Alliance.

Prohibition Week, November 12 to 21.

In view of the World's Temperance Sunday falling on Nov. 14, plans are being prepared throughout the whole State for the observance of Prohibition week, commencing with Friday, Nov. 12, and continuing to Sunday, Nov. 21. The proposal is, that wherever possible, on the first Friday and Saturday, open-air meetings be held in business centres or wherever people congregate. On Sunday it is suggested that arrangements be made for special sermons in the churches with perhaps a Sunday afternoon demonstration, or a Sunday evening after-church rally. Quite a number of the local committees are arranging for a Sunday School demonstration with children marching to the Central Hall or Park, where the Prohibition rally will be conducted.

During the week it is proposed to concentrate all effort upon the house to house canvass of each locality. For this purpose local workers are asked to map out their districts and if possible visit every home, giving them leaflets and information concerning the forthcoming referendum, at the same time recording their position regarding Prohibition, and seeing that all are enrolled upon the State electoral roll.

On Friday, Nov. 19, Saturday, Nov. 20, and Sunday, Nov. 21, wherever possible, plans similar to those of the week before will be repeated. It is not proposed to hold any public meetings during Prohibition week itself, as this will largely be taken up with the important work of canvassing, but the whole campaign for this week can be finalised by a big local demonstration or public meeting on Monday, Nov. 22, at which prominent local speakers can give addresses and reports of efforts carried out during "the week" can be presented and resolutions carried.

In the Sydney metropolitan area, plans are being prepared for a series of open-air meetings and district demonstrations with a big united open-air rally in the Domain on Sunday afternoon, Nov. 21.

It is hoped that preachers and Sunday School teachers will give special prominence to Prohibition on World's Temperance Sunday.

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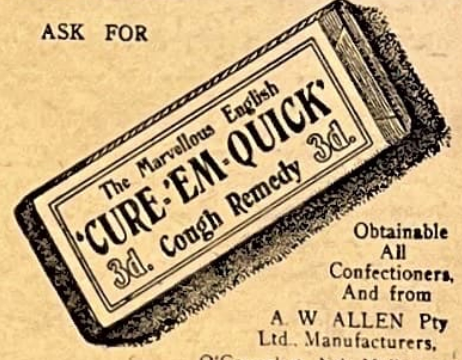
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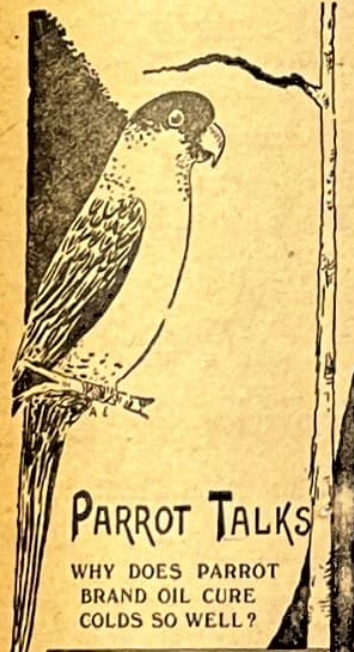
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