

## "Thy God Reigneth."

"God's in his heaven—  
All's right with the world!"

So sang Pippa as she passed, and with her song aroused a guilty pair to a sense of their sin and of God's impending judgment. Like many sayings, Browning's words are capable of a two-fold interpretation, one yielding a glorious truth and the other a pernicious falsehood.

### *The world's woes.*

"All's right with the world" may be used as a text whence to preach a lazy optimism. But how ready the retort to-day! The world presents a spectacle which might well make angels weep and the hearts of good men break. A war, which already has earned a right to the title of "The Great War," now rages. The world's two most enlightened nations are opposed to one another. All the countries engaged are professedly Christian. The two chief have been the bulwark of Protestantism, the leaders in education, science, and culture. Men belonging to the same church are fighting on opposite sides, and may any day count it a patriotic duty to slay their fellow Christians. Buildings erected to the glory of God are being wantonly wrecked by those who call him Father. We read of church parades being broken up by the shells of the enemy, and of the psalm-singers rushing to mortal combat. The spires on Cologne Cathedral, and the towers of scores of other church buildings, are bristling with guns, mounted high to defend against the attacks of aeroplanes. A country is devastated, cities lie ruined, homes are desolated, probably hundreds of thousands have been slain, thousands more have endured such suffering of body and agony of mind as makes death itself seem merciful, hearts are broken, men with the passions of their minds excited against their fellows are being hurled into eternity to meet their God; Christian folk act war, read war, speak war, think war—one might almost be pardoned for amending the text to "All's *wrong* with the world!" Some earnest souls might seem to think the emendation good. The reader of the religious press will have seen such subjects of sermons and articles as the following: "The Failure of Christianity"; "The Collapse of Civilisation"; "Is God Indifferent, or Dead?" These are not fancied headings; and one admits that the titles

are easily suggested by the present state of the world, when, as the cartoonist of the New York *Outlook* puts it, a new triple alliance of death, famine and destruction has been formed.

### *This is God's world.*

The world's misery is such that a one-eyed optimism cannot cheer us; but shall we therefore seek refuge in a godless pessimism? That can hardly content us! Wretchedness and woe are difficult enough for anybody to bear, but they become an intolerable load for the pessimist or the sceptic. We shall find comfort in the thought that the world, in spite of its evils, is still God's world. Pippa could truly say, "All's right with the world" after saying "God's in his heaven." "All's right"—not yet in actuality, but in prospect and in promise. "God's in his heaven" does not mean that there is a God transcendent merely, an Almighty Creator but uninterested in human affairs; the Christian's God is both transcendent and immanent: he "made the earth and created man upon it," and "in him we live and move and have our being."

Jesus was the great Optimist. He felt the weight of the world's sin and sorrow as no other could, yet he was not discouraged. He above all others was One who "never dreamed, though right were worsted, wrong would triumph." Christ did not ignore or minimise the evil; but he believed in the triumph of the good. Christianity would not fail—the gates of Hades could not prevail against the church on the rock. Every plant not planted by the Father, Jesus declared, would be rooted up. The Son of God was manifested to destroy the works of the devil: the task has not yet been completed, but the victory is in process—for Christ will surely accomplish what he came to do. We need close our eyes to no horrible fact, extenuate no sin, shun no evil, in order to trust God, and wait for the fulfilment of his promise.

### *"King for ever."*

It is interesting to see the directions in which Christian folk are now seeking for solace. God's Word is being searched with a new diligence by many. Some fix their minds on the end of the age; others are attracted to thoughts of Armageddon by a

two-fold attraction, the greatness of the present conflict and the mystery of the subject; more are devoting themselves with renewed zeal to a study of the prophecies, some with great vigor *after the event* showing how many of the recent happenings have been predicted.

This renewed interest in the Bible is one of the compensations of such a time as this. Where, indeed, shall we go but to God and his consoling Word? We cannot do better than renew our confidence thus. But let us not miss the chief things of the Book, its power to comfort, to inspire with hope and confidence in God, to enrich our faith and kindle our zeal. It would repay every reader to stop at this point for a reperusal of Psalms 29, or 46, or 62; to look up again those New Testament promises already referred to, and to company with apostles for a time, so that he might catch their spirit who could exult in the certainty of victory through Christ.

"The Lord sat as King in the flood;  
Yea, the Lord sitteth as King for ever."

That couplet of the Psalmist contains the message we need to-day. God has not abrogated his right to rule. "He maketh wars to cease"—that Scripture is not valueless because the world's most terrible conflict is now in progress. Isaiah 2: 4 will yet find fulfilment: "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

That nation—even the proudest and most powerful—which will seek for conquest and count men's lives as nothing in its lust for territory, has yet to reckon with God, to whom at once the meanest of his creations and the mightiest of nations are objects of care—for he, the same God, marks the sparrow's fall, and hath determined the appointed seasons and the bounds of the habitations of the nations. God's will of *desire* may not be done: we can think of his grieving at the terrible deeds of men; but God's will of *purpose* must be done—"Jehovah sitteth as King for ever." Let us seek to be on his side; let us "trust in him at all times."



## Editorial Notes

### Soldiers and Drink.

For several weeks past the departure of the first contingent of our soldiers for the field of conflict has been for some, doubtless justifiable, reason delayed. In the meantime they have been preparing themselves to overcome the enemy at a distance, but it is to be feared they have not in all cases exercised the necessary vigilance at home. It is a matter of common comment that not a few of them have fallen before the forces of King Alcohol. In the States where there is a "dry canteen" things are not so bad as elsewhere, but even there the uniform of the soldier has been frequently disgraced in the drinking saloons. We are glad to notice that in Victoria the canteen is for the future to be "dry," but the hotel bars will still be open to tempt the men when off duty. There is no question but that this is a harvest time for the publicans. They are doing a roaring trade in all our cities. Among the few trades that have benefited by the war we should be inclined to put the drink business easily first. The number of soldiers to be seen in the bars, or in the streets under the influence of drink, is simply a disgrace to the Commonwealth. This kind of thing if continued is calculated to bring the whole army into disrepute. It is surely not too much to expect that the authorities will take some steps to prevent or minimise this crying evil.

### Prophecy Mongers.

It is to be regretted that the wild and absurd conclusions adopted by various students of prophecy have brought the study of the Lord's return into disrepute with many Christians. "Pastor" Russell has definitely fixed the time of the manifestation of Christ to be in this month, and he is but one of many who, like Miller, Dimpleby, Baxter and others, have specified certain dates. When these pass, then deluded followers in many cases become infidels, while in others they still pin their faith to their leaders, who generally reconstruct their speculations and push the date on a little later. Many of the supposed interpreters of prophecy while not giving different dates are so repulsively dogmatic that sane thinkers turn away in disgust. Christadelphians, Mormons, Seventh Day Adventists, Millennial Dawnites, etc., are so certain about the meaning of the trumpets, seals, vials, and beasts of Revelation and Daniel that unless we agree with them they look upon us with pitying contempt. Unfortunately, about their only point of agreement is their dogmatism. In almost everything else they differ from each other, and from everyone else. And yet they are most zealous in the circulation of their literature, and by their very zeal and assertiveness often succeed in winning converts to their peculiar views. But for every convert made scores are repelled, and the

study of prophecy becomes increasingly unpopular. The magnitude of the war now raging naturally leads many to conclude that it may be referred to in the predictions of Scripture, and they are apt to become the dupes of some of the date-fixing or otherwise unreasonable dogmatists, and finally to make shipwreck of their faith.

### The Second Advent.

Amidst all the dust and confusion associated with the study of prophecy and the second advent of Christ, there are certain truths which stand out prominently; and which it is unwise for Christians to ignore. It is certain, for example, that the reverent study of prophetic truth is enjoined upon us and that "we will do well to take heed" unto the "sure word of prophecy, as unto a lamp shining in a dark place until the day dawn." It is also certain that in apostolic days the return of Christ was ever prominent in the minds of his disciples. They watched for and lived in daily expectation of his personal reappearance. They turned from sin "to serve the true and living God, and to wait for his Son from heaven." "The coming of the Lord Jesus with all his saints" was to them a living hope, and having it they "purified themselves as he is pure." It must be admitted that in few of our congregations to-day the same prominence is given to the coming of Christ as was the case in the New Testament churches. In a full plea for a restoration of the spirit and life of primitive Christianity this theme should occupy the place it does in the writings of the apostles. And while it behoves us to study the subject with all humility and with an absence of dogmatic assertiveness, we cannot make the blunders of fanatical errorists an excuse for neglecting so large, important and soul-purifying a portion of the revelation of God.

### Faith and Funds.

The derangement of commerce consequent upon the war has thrown many out of employment, while others are working shorter hours or for reduced pay. Many of those who have not so far suffered financially are afraid of the future, and are closing their pockets. Church receipts are already diminishing, and church officers are feeling anxious. In places where war is supplemented by drought we hear of churches contemplating giving their preachers notice, while Home Mission committees are beginning to consider the possibility of having to reduce their staff of workers. But, after all, are brethren justified in these pessimistic forebodings? The war is serious indeed, but it will not last for ever. Already trade is largely restored. The ocean highway is open, and if we no longer have the German markets for our wool, or the German goods for our markets, readjustment is but a matter of time and not of a very long time. Ultimately this temporary trouble will prove beneficial to our country and our commerce. Manufactures will increase here, and trade will materially advance with Great Britain and other lands. The drought is bad, but it, too, will pass away. We have been blessed

in the greater part of the Commonwealth with a long series of prosperous years, and can stand a year of adversity. As the Victorian Government meteorologist has pointed out, a year of severe drought is usually followed by excessively copious rains, and there is no reason for imagining that next season will be any exception. In any case let us not commence our economies at the Lord's treasury. In other directions it may be found absolutely necessary to retrench, but the thoughtful Christian will not, until he is actually compelled, reduce his contributions to the work of the church. There are those who *cannot* keep up their subscription, but others more fortunate may be able by self-denial to make up the deficiency in increased offerings. Where the work receives a check through the removal of the preacher, it will be hard in times of returning prosperity to recover the lost ground. If the State in its patriotism provides the sinews of war for its army, the church cannot afford to reduce her forces and sound a retreat. This is the testing time for our faith in and loyalty to our King. Shall we stand the test?

### Religion and Doctrine.

John 9.

He stood before the Sanhedrim;  
The scowling rabbis gazed at him.  
He recked not of their praise or blame;  
There was no fear, there was no shame,  
For one upon whose dazzled eyes  
The whole world poured its vast surprise.  
The open heaven was far too near,  
His first day's light too sweet and clear,  
To let him waste his new-gained ken  
On the hate-clouded face of men.

But still they questioned, Who art thou?  
What hast thou been? what art thou now?  
Thou art not he who yesterday  
Sat here and begged beside the way;  
For he was blind.

—And I am he;  
For I was blind, but now I see.

He told the story o'er and o'er,  
It was his full heart's only lore:  
A prophet on the Sabbath day  
Had touched his sightless eyes with clay,  
And made him see who had been blind.  
Their words passed by him like the wind  
Which waves and howls, but cannot shock  
The hundred-fathom-rooted rock.

Their threats and fury all went wide;  
They could not touch his Hebrew pride;  
Their sneers at Jesus and his band,  
Nameless and homeless in the land,  
Their boasts of Moses and his Lord,  
All could not change him by one word.

I know not what this man may be,  
Sinner or saint; but as for me  
One thing I know, that I am he  
Who once was blind, and now I see.

They were all doctors of renown,  
The great men of a famous town,  
With deep brows, wrinkled, broad, and wise,  
Beneath their wide phylacteries;  
The wisdom of the East was theirs,  
And honor crowned their silver hairs.  
The man they jeered and laughed to scorn  
Was unlearned, poor, and humbly born;  
But he knew better far than they  
What came to him that Sabbath day;  
And what the Christ had done for him  
He knew, and not the Sanhedrim.

—John Hay.



# Unity of the New Testament Church.

W. C. McCallum.

One of the difficulties in the study of Scripture has always been the tendency to read with certain preconceptions in the mind. This frequently prevents the reader from seeing things in their right perspective, and hinders him in placing the emphasis where it truly belongs.

In our plea for unity, according to the apostolic and primitive order, we, also, are at times in danger of approaching the New Testament with preconceptions. We may throw a halo around the primitive church and picture a unity that was the ideal realised instead of a unity made possible by the pursuit of the ideal. The result is that we may show too great impatience with things that seem to us to hinder unity, and may labor under a misconception of the nature of the unity that the New Testament church possessed, and hence of the kind of unity we should seek in the church to-day.

A candid treatment of the facts related concerning the New Testament church shows that there were present difference, dissension, heresy, and division; that constant and energetic effort had to be put forth to keep these disturbing factors in hand.

The chief occasion for controversy was the question of the relation of the Christian to the Jewish law and custom. There was a very influential group of men in the church at Jerusalem, who were very zealous for the law. Peter was the first man to be taken to task, because he fellowshiped with the household of the Gentile Cornelius. Peter was honest, and did not hide the fact that he hesitated to do a thing repugnant to a Jew, but he had followed the leading of God (Acts 11: 1-18). A warm controversy arose later at Antioch over the relation of the Gentile Christian to the law. The matter was referred to Jerusalem. A conference was held, and a declaration delivered in the form of a letter to the churches (Acts 15: 1-29). That this did not end the matter is very evident. Paul had occasion to denounce the conduct of Peter publicly. Peter had been associating freely with the Gentile Christians in Antioch, but some brethren came from James at Jerusalem, and Peter was afraid that his conduct in eating with Gentiles might cause trouble with the reactionary party, so he broke off his relations with his Gentile brethren, and the rest of the Jewish Christians followed even to Barnabas (Gal. 2: 11-21).

This trouble at Antioch was evidently only a sample of a very general condition of difficulty and dispute. We read of trouble over sacred days at Rome (Rom. 14: 4-6). Among the active opponents of Paul at Corinth were men of the Judaizing party (2 Cor. 11: 22). The churches in Galatia were putting reliance upon the practices of the law (Gal. 3: 5; 1-12). The Colossians also were in danger, and had been adopting

ordinances (Col. 2: 16, 20). The Philipians were warned by Paul against these teachers of the circumcision (Phil. 3: 2-7). In Titus 1: 10 we read of unruly and vain talkers, specially those of the circumcision, and of fightings about the law (3: 9). When Paul last visited Jerusalem he was told that the thousands of Jews who believed were zealous for the law, and he took measures to avoid rousing their prejudices (Acts 21: 17-26).

The support of Jewish law and custom by James and Peter would arise quite naturally out of their reverence for the law of Moses, but that there were many who were not so sincere is gathered from Paul's statement that there were among the churches "false brethren, privily brought in" (Gal. 2: 4). He says, also, that these men advocated Jewish customs so as to avoid persecution (6: 12), a consideration that would be entirely foreign to the apostles at Jerusalem.

As the antithesis of this party of the law there was the anti-nomistic or libertine party. They became prominent a little later as the representatives of those who carried the principle of freedom from the law, on which Paul insisted, to the extreme. They were the spirituals who professed to be above any law, and for whom the ordinary standards of morals became matters of indifference. These people are fully described and denounced in 2 Peter 2, and in Jude. In the letters to the churches in Revelation they are represented by the followers of Jezebel, the so-called Balaamites, and the Nicolaitans (Rev. 2: 14-20). The last-named were evidently of the same general type. They are closely associated with the doctrine of Balaam, with its countenancing of idolatry and immorality. The Nicolaitans are sometimes but unwisely associated with the Nicholas of Acts 6.

There was controversy also over the resurrection of the dead. At Corinth some said that there was no resurrection (1 Cor. 15: 12), and Hymenæus and Philetus taught that the resurrection was past (2 Tim. 2: 14-18).

Beside these there were all sorts of heresies. In Hebrews 13: 9 they are called "divers and strange teachings." In Rome some were causing divisions and occasions of stumbling contrary to the teachings they had learned (Rom. 16: 17). In 1 Tim. 6: 20, 21, we read of profane babblings and oppositions of the knowledge which is falsely so called. The second Epistle of John is aimed at these various teachers, and bids that they be not received into the houses. They had gone so wide of the mark that Paul calls their teaching "another gospel" (Gal. 1: 9). Some of them sought opening for their message by claiming to be apostles (Rev. 2: 2).

In 1 Cor. 1: 10-12 we are given a good picture of sectarianism. The different presen-

tations of the Christian message by various preachers were seized upon and their names became the rallying cries of party. There were the Paulites, the Apollosites, the Cephasites, and the Christians. For some reason the pioneer apostle Paul was repudiated by the brethren in Asia (2 Tim. 1: 15), and church bosses can find their unworthy predecessor in Diotrophes of the third Epistle of John.

Thus the unity of the New Testament church was something that did not bring exemption from controversy and differences, even between leaders. It cannot be said to have been a unity that consisted in uniformity either in organisation or order of worship. There was a New Testament type of organisation, but there is no evidence that this was uniform, and the only form of worship that we know was delivered on authority was the Lord's Supper.

The unity was the unity of the Spirit. Paul strikes the note that harmonised the many-sided life of the church in writing to the Corinthians. Some opponent of his had boasted of his discipleship of Christ. Paul says, let him bear in mind that "as he is Christ's, so also are we" (2 Cor. 10: 7). Here lay the secret of the cohesion of the church in spite of differences,—the loyalty of all to the Head, Christ. The possession of this loyalty was sufficient to admit to brotherhood. Differences of opinion, method and practice could be and were tolerated, but the crowning heresy that could not be countenanced was "not holding fast the Head, from whom all the body, being supplied and built together through the joints and bands, increaseth with the increase of God" (Col. 2: 19).

This loyalty was nobly shown when Paul and Barnabas conferred at Jerusalem with Peter, James and John (Gal. 2: 1-10). The sympathies of James and Peter were strongly with those who clung to Jewish practices, but they recognised the hand of the Lord and realised that there was room in the church for each one to do his special work, and gave to Paul and Barnabas the right hand of fellowship that they should go to the Gentiles, while they, themselves, took up the task of witnessing to the Jews. A striking contrast to the scene at Marburg, when Luther refused the hand of fellowship to Zwingli, because of a difference over the interpretation of the words, "This is my body."

Paul recognised the right to individuality on the part of a Christian preacher or teacher, but declared that there was only the one foundation, Christ (1 Cor. 3: 10-15). It was in the exaltation and love of him that they found the unity of the Spirit and so were one body in the one Spirit, called in one hope of their calling, loyal to one Lord, possessing one faith, obedient to one baptism, and worshipping one God and Father; and yet the maintenance of this unity of the Spirit called for all their resource of love, patience, forbearance, watchfulness. Our task is no greater than the one they faced, and can be consummated if we possess the same loyalty to the great Head of the church.



# Sowing and Reaping.

Sunday School Lesson for November 8, Galatians 6: 1-10.

Horace Kingsbury.

There need be nothing uninteresting in this "temperance" lesson. A good teacher will be able not only to hold attention, but also to impress important truth by a wise treatment of the subject in hand. Even the little children know something about weeds and flowers, and so a point of contact may be readily found. And it will not be difficult to show how thoughts result in actions, and actions in habits, and habits in character, and character in destiny. Then the distinction between the good and the bad will naturally follow, and the wisdom of the good will be apparent. Here is the teacher's opportunity to warn the scholar from the ways of sin, and to win him over to the ways of holiness.

## God is not mocked.

The warning, "Be not deceived; God is not mocked," follows the exhortation, "Let him that is taught in the word communicate unto him that teacheth in all good things." Paul is emphasising the truth that the laborer is worthy of his hire. He had evidently a certain course of conduct in mind which he indignantly denounced as a "sneering at God." "If it be God's Word that his servant teaches, then God expects some fitting return to be made for the gift he has bestowed." Now, if those that are taught do not extend to those that teach the temporal comforts that are their due, the failure is known to God, and he will sooner or later adjust accounts. Men may wrong each other, but no man is clever enough to cheat God, for "whatsoever a man soweth, that shall he also reap." The particular application of this warning is to the special case under consideration, but the principle on which it rests is stated in terms that give it universal application.

## The law of harvest.

"Whatsoever a man soweth, that shall he also reap." Not something else, but "*that*." This is the law of harvest: wheat from wheat, tares from tares; never tares from wheat, nor wheat from tares. The quality of the harvest is determined by the quality of the seed sown, and the fruitage of our harvest time is determined by the use made of our seed-time. Unsown seed does not grow, but sown seed does, kind for kind.

## Sowing to the flesh.

To quote F. W. Robertson, "He sows to the flesh who pampers its unruly animal appetites. Do not think that I speak contemptuously of our animal nature, as if it were not human and sacred. The lowest feelings of our nature become sublime by being made the instruments of our nobler emotions. Love, self-command, will elevate them all: and to ennoble and purify, not to crush them, is the long, slow work of Christian life. Christ, says Paul, is the Saviour of the body. But if, instead of subdu-

ing these to the life of the spirit, a man gives to them the rein and even the spur, the result is not difficult to foresee. There are men who do this. They 'make provision for the flesh, to fulfil the lusts thereof.' They whet the appetites by indulgence. They whip the jaded senses to their work. Whatever the constitutional bias may be, anger, intemperance, epicurism, indolence, desires, there are societies, conversations, scenes, which supply fuel for the flame, as well as opposite ones which cut off the nutriment. To indulge in these, knowing the result, is to foster the desire which brings forth the sin that ends in death. This is 'sowing to the flesh.'"

## Reaping corruption.

We still quote from F. W. Robertson, "He has sown the seed: and in fair requital he shall have his harvest. It is all fair. He *shall* enjoy. But tarry awhile: the law hath yet another hold upon him. This deep law of the whole universe goes further. He has sown to the flesh, and of the flesh he has reaped pleasure: he has sown to the flesh, and of the flesh he shall reap corruption. That is in his case, the ruin of the soul. It is an awful thing to see a soul in ruins: like a temple which once was fair and noble, but now lies overthrown, matted with ivy, weeds, and tangled briars, among which things noisome crawl and live. He shall reap the harvest of disappointment—the harvest of bitter, useless remorse. The crime of sense is avenged by sense, which wears by time. He shall have the worm that gnaws, and the fire that is not quenched. He shall reap the fruit of long indulged desires, which have become tyrannous at last, and constitute him his own tormentor. His harvest is a soul in flames, and the tongue that no drop can cool. Passions that burn, and appetites that crave, when the power of enjoyment is gone. He has sowed to the flesh. 'God is not mocked.' The man reaps."

## A striking illustration.

"We had a man in the city where I was born," said Dr. Chapman, "a university man, who had graduated with high honors. When he came out from the institution a thousand positions were open to him, and the people sent him to the Legislature. He was on his way towards being Governor of the State. I do not know but that he might have gone to the United States Senate. I do not know but that he might have finally gone into the Presidency. One day in an ill-advised moment he lifted the glass to his lips, and it seemed as if there was a tiger hiding there. Then another, then another, then another. And in the city where they used to cheer him to the echo as he spoke; in the city where men vied with each other to entertain him; in the city where hotels

counted themselves highly favored if he was their guest, an hotel proprietor brought him to the door one day and ordered him out of the house. When he did not go, he caught him by the back of the neck and pushed him out. The poor fellow fell headlong down the stone steps and struck his head. A policeman, passing by, called an ambulance. Just before the hotel-keeper had ordered him out of the hotel, this distinguished man of other days had said to him, 'You do not know my name.' 'Yes,' said the proprietor, 'I know your name.' 'But,' he said, 'you surely do not know my name. Why, I used to have such and such a room in this hotel. You do not know me, do you?' 'Oh, yes,' said the hotel-keeper. 'I know you, but you are not the man you once were. You are not the man you once were.' And as the policeman stooped down and picked him up and put him in the ambulance, he started back and said, 'My God, sir, is this you?' And the poor fellow, who was passing away, said with a sob, 'Yes, officer, it is I. It is I. But they say I am not the man I once was.' Before they got him to the police station he was dead."

## Sowing to the Spirit and reaping eternal life.

Paul, in his writings, frequently emphasises truth by means of an antithesis, a figure in which thoughts or words are set in contrast. Here we have a good example: "He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." "Flesh" stands over against "Spirit," and "corruption" against "eternal life." Sowing to the flesh is making the appetites and passions supreme, but sowing to the Spirit is tilling the field of the spiritual life. The harvest of carnality is corruption: the harvest of spirituality is eternal life. And let us remember that it is not simply the duration but rather the heavenly quality of the life which constitutes its character of Eternal.

## Encouragement by the wayside.

"Whatsoever a man soweth, that shall he also reap." We usually hear the note of warning in these words, and rightly so, but the note of encouragement should be heard just as distinctly. The inevitable harvest strikes terror into the heart of the habitual sinner when at last his conscience is awakened, but all along the way it brings comfort to the faithful Christian whose experience may be more that of sowing and watering than of reaping. The harvest, however, will come. It will come, thank God! It was like Paul, who knew so well the bigness of the task and the difficulty of going on sowing in faith and hope, to add, "Let us not abate our courage in doing what is right; for in due time we shall reap a reward, if we do not faint." So, fellow Christians, when we are losing heart by reason of the paucity of results that seem to come from our faithful sowing, may we take fresh courage from this blessed assurance, "If we faint not, we *shall* reap."



# The King and the Nation at Prayer.

On the call of the Archbishops of Canterbury and York, August 21 was observed throughout England and Wales as a day of special prayer and intercession in connection with the war. In every sense the movement was a national one, for the Free Churches heartily co-operated, and throughout the country intercession services were conducted.

## Westminster Abbey.

A very large congregation assembled in the Abbey for the service of intercession at noon. Although the service was exactly the same as usual, it was impressive and moving to the last degree. A large number of Americans present seemed strangely awed by the service in the beautiful Abbey. The service, which only lasted fifteen minutes, was characterised by great simplicity and sufficiency. At the beginning a tender hymn was sung for absent friends, the following verses making a special appeal:

"Holy Father, in thy mercy  
Hear our anxious prayer,  
Keep our loved ones, now far absent,  
'Neath thy care.

"Jesus, Saviour, let thy presence  
Be their light and guide;  
Keep, oh keep them, in their weakness,  
At thy side.

"When in sorrow, when in danger,  
When in loneliness,  
In thy love look down and comfort  
Their distress."

After the hymn followed a special collect, which, in its brevity and dignity, expressed all the needs of the hour:

"O Almighty Lord, who art a most strong tower to all them that put their trust in thee, to whom all things in heaven, in earth, and under the earth do bow and obey: Be now and evermore our defence; prosper the forces of our King and country; decide the issues of war according to righteousness; have mercy on all the wounded, our own and of the enemy; succour the dying; comfort the bereaved; cheer the anxious; uphold the faith of thy servants, and give peace and lasting concord. Hear us, O Lord, from heaven thy dwelling-place, and when thou hearest, forgive, through Jesus Christ our Lord. Amen."

A short litany and a hymn brought the service to a close.

In the afternoon the King and Queen, accompanied by Princess Mary, were present at the service. As can be imagined, there was a great gathering for this service, at which the form of intercession was again used, with one wise alteration, which was in the form of an addition. After the words "Prosper the forces of our King and country" there was a tender reference to the forces of our allies, by whose side we fight. The King selected two hymns, "Holy Fa-

ther, in Thy Mercy" and "God moves in a mysterious way." There was something thrilling and inspiring in the presence of the King-Emperor joining with his subjects in humble intercession before Almighty God, and his gracious example in true piety will not soon be forgotten.—*Southern Cross*.

## A Message for the Crisis.

This is not the time for criticising the past or forecasting the future. It is the time for war. The hosts of spiritual malignity are massed and active. They appear to be triumphing. The darkness is more patent than the light. The forces which seem to be in the ascendant are those of Death, Hatred and Darkness.

Those who know God see more than the near, more than can be apprehended of reason.

"Lo, to Faith's enlightened sight,  
All the mountain flames with light;  
Hell is nigh, but God is nigher,  
Circling us with hosts of fire."

Men are ranged with these hidden forces on one side or the other. The Church is God's Army in the world on the side of Life, Love and Light. As demons work the will of Satan through human agency, the Spirit of God works the will of God through the people of God.

Then the watchword of the moment must be: Every man to his post! As the soldiers of the King have dropped everything, professional duty, business engagements, home ties, and pleasure, to serve the country, so must we set everything aside in the interest of that work which lies nearest. We are dealing with the inspirational things of life. Then every minister should be with his peo-

ple, every Sunday School teacher with his or her class, every worker in the place of appointed toil.

Never have there been such demands made upon us. Never have we had such opportunities. Then let us find the secret place for readjustment and renewal, and then let us to such sacrificial service as makes possible the revelation of God which men most sorely need.—*G. Campbell Morgan*.

## To the Men at the Front.

To be sung to the tune "Melita"—"Eternal Father, strong to save."

Lord God of Hosts, whose mighty hand  
Dominion holds on sea and land,  
In peace and war thy will we see  
Shaping the larger liberty.  
Nations may rise and nations fall—  
Thy changeless purpose rules them all.

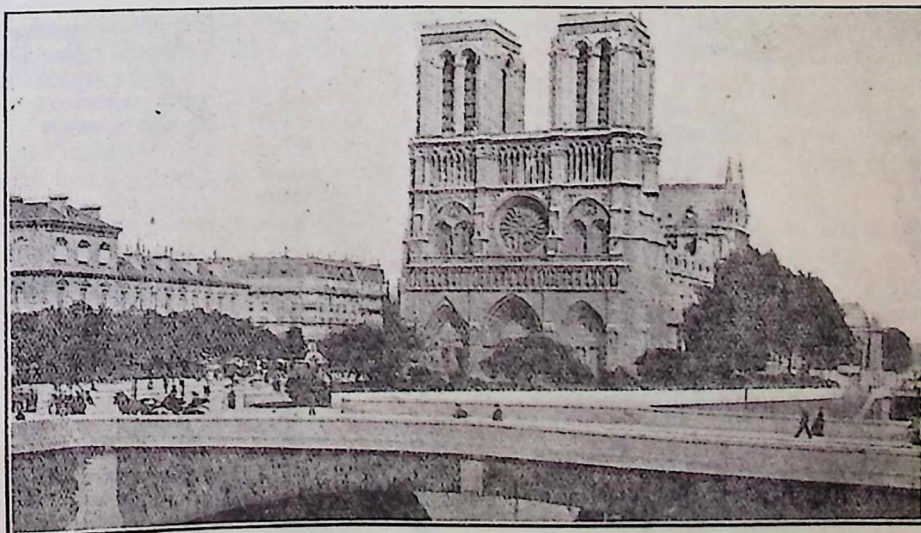
When death flies swift on wave or field,  
Be thou a sure defence and shield!  
Console and succour those who fall,  
And help and hearten each and all!  
Oh, hear a people's prayer for those  
Who fearless face their country's foes!

For those who weak and broken lie,  
In weariness and agony—  
Great Healer, to their beds of pain  
Come, touch, and make them whole again!  
Oh, hear a people's prayers, and bless  
Thy servants in their hour of stress!

For all to whom the call shall come  
We pray thy tender welcome home.  
The toil, the bitterness all past,  
We trust them to thy love at last.  
Oh, hear a people's prayers for all  
Who, nobly striving, nobly fall!

For those who minister and heal,  
And spend themselves, their skill, their zeal—  
Renew their hearts with Christ-like faith,  
And guard them from disease and death.  
And in thine own good time, Lord, send  
Thy peace on earth till time shall end!

—*John Oxenham*.



CATHEDRAL OF NOTRE DAME, PARIS.

The foundation stone was laid in 1163. The structure is "one of the finest specimens in Europe of the decorated Gothic." A few days ago it was struck by a German bomb from an aeroplane, but very little damage was done.



# The Challenge of the World to the Church To-day.

2 Cor. 2: 16.

Jas. E. Thomas.

Our text is the result of serious reflection on the part of Paul. He has considered the demands upon his strength and the challenge of the world that lay claim upon his best efforts for Jesus Christ. The progress of the gospel and victories of the cross had really meant an opening up of ever-increasing fields of usefulness. These were appealing to him and to the church with clamant and increasing calls. The greater the field of usefulness, the more he felt his own insufficiency, so considering both the demand upon the church and the feebleness of human agency through the church, he says, "Who is sufficient for these things?"

In these days we are facing a similar and even more complex and perplexing position. The onward march of civilisation and the progress of the gospel have opened up every known country, and brought the whole world within the vision of the church. This wonderful spread of the influence of Christianity has not been an unmixed triumph. It has brought us, too, to very great drawbacks and counteracting evil influences. It has brought, almost as a natural outcome of the changing condition of things, problems that possibly never confronted the early church. These conditions have led some to review the provisions of the message once given to the church, and ask whether we have a message and power entrusted to and working through the church to-day that is sufficient for the needs of the world as it now is. This is a reasonable and vital question. As those who believe in the changeless old gospel for an ever-changing world it is well for us to review the situation and ask whether the challenge of the world to-day makes any change necessary either in our message or methods in order that we may move to the supreme end of our mission, the conquest of the world for Christ.

We desire, therefore, to examine the calls of complex society that come as a challenge to the church and ask whether we are sufficient to answer them in the strength of our King.

## The Calls of the Present Crisis from the World to the Church.

Never were there so many problems that demand solution. If the gospel entrusted to the church has a sufficient answer, as we believe, to every need of man, social, industrial, moral and spiritual, we should be fully cognisant of the things that confront us in the world to-day. We cannot discuss all, but shall notice some of these calls.

1. There is a challenge to solve social problems in the world to-day. The church is essentially a reformatory institution. It has been established to be the purifier of society. Jesus calls his disciples the salt of the earth, and he expects us to manifest his

gospel in such a way as to become the great healing and redemptive power for the transforming of a cursed humanity. The materialism of this strenuous age has led to the exaltation of everything that either enriches or gratifies self. It is this spirit that is fostering the great evils of to-day. The drink traffic is a business for the enrichment of a few through the ruin of the many, and is sustained because men are selfish enough to gratify their own appetites in spite of the suffering and sorrow of those to whom they bring misery and shame. Gambling is the imposition of selfish exploits in which men seek to obtain the wealth of others by giving no just equivalent. It is both immoral and injurious to our community, and it is for the church to seek to lead men from its fascinating influence into the kingdom of righteousness. There is also the accompanying problem of poverty, and the care of submerged humanity. These conditions may frequently be the outcome of other evils, and in the solution and overcoming of these men will again be prosperous, but even with this as the ideal remedy we must face the facts of to-day and not forget the demand upon the church to be the friend of the poor and the succor of the needy. Often times we may feel that we are engaged in a work that has many discouragements, but the church must never cease to fulfil its mission as the only organisation that holds the certain cure for every ill of man.

2. The church has also to face the difficulties that arise from the very spirit of the age. We are living in a day of worldliness. Men are lovers of pleasure rather than lovers of God. This spirit has got into society, into our homes, and into the church. We find that men are apparently satisfied with the lesser things of life, and are seeking to fill themselves with the husks. The ideal has been lowered, and men are getting back to the level of the foolish rich man who said, "Let us eat, drink and be merry." It is an awful thing to think of the contest between the forces that drag old and young into the maelstrom of sin, and the forces that make for righteousness and joy in the Holy Spirit. We are conscious that a reasonable amount of wholesome recreation and helpful pleasure is according to God's great purpose for the happiness of men, but the sad thing is that this often becomes the supreme purpose of life, and the things of God have no place remaining in the life. It is this spirit that is eating as a canker into the life of the community, and leading men to the abuse of pleasure rather than its wholesome use. Within the church a word of warning may be of help. The forgetfulness of the Lord's house, and even the loose usage of the Lord's day is too noticeable, especially in the acts of our pleasure-loving Commonwealth, and a return to something

of the reverence of these holy things that our forefathers had would count for a mighty uplift in the spiritual life and influence of the church.

3. Another problem may be comprehensively called the intellectual problem. It is both within and without the church. The materialistic age leads men often for convenience and sometimes through honest conviction to question or doubt the Word of God. This has given rise to the science, often falsely so-called, of higher criticism, and the organised efforts of speculative and rationalistic societies. These regrettable tendencies are becoming an increasing menace to the spread of the gospel; and the church has seriously to face in an uncompromising but considerate manner the bulwarks of error and false teaching that are reared even in her midst as well as without the gate. There is at least one hopeful feature in dealing with this problem, and that is the sign of sincerity that is indicated by the trend of scholarship to-day, and the evidence that men are willing to reason calmly on these great intellectual difficulties. May be we are in a transition period, that is the bridging of the chasm from indifference or unbelief to faith. We should not view these problems pessimistically, as some have done, yet we must honestly ask are we sufficient for these things, or need we another gospel?

## Has the Church a Sufficient Answer to this World Challenge?

From the study of sacred as well as secular history, it is evident that it once had a sufficient gospel. The poor found their help, and the rich their places of usefulness and strength within the borders of the Church of Christ. By the middle half of the second century the gospel of transforming as well as redeeming love had, according to Pliny and others, gone throughout the then known world on its beneficent mission. Plutarch said after returning from his travels that "he had seen cities without walls, and without gymnasiums or schools, but never without a chapel, temple or church."

Possibly there was not the organisation we have to-day, but there was the vitalising power and the all-absorbing passion for souls. Though so different in environment and may be in the multiplicity of the problems that confronted it, there was evidently a need for the same teaching that we require in a secular warfare we must needs wage to-day. There was instruction that dealt with those who were struggling with the things that mar manhood and lessen its influence and possibility. They were taught that the power of the gospel was sufficient to make one master of self and strong to overcome those things that belittle and degrade individuals and society. The gospel for a world of sin is still the same. It is a gospel for the individual, and, the way to change the multitude is the same as it ever was, by changing the individual. In the first chapter of Romans we can learn of the



awful conditions to which those of Rome had fallen. The problem of social impurity is no greater to-day than it was then. Yet in the same chapter we read that the gospel is the power of God unto the salvation of every one that will believe it. This was the only transforming power that Paul knew for a corrupt world. The church is the leaven that must permeate the world, and as Dr. Robson said, "Our mission is to make him known who, wherever he is received, makes all things new." Macaulay said, "The church is the chief institution that makes for man's progress and culture."

We err in these days by supposing that the remedy for social evils is in legislation or in human societies. These may all help to better things, but however good they may be, they lack the true power to overcome evil. Even the economic troubles of men that bring bitterness in the industrial world are only alleviated by legislation or arbitration; they are not cured. The underlying principle of the righting of human wrongs and saving a corrupt manhood is not in the regulation, but the changing of human conditions. It is not in the putting aside of the result, but in the curing the cause of the trouble. The African chief, Setome, quaintly and almost unconsciously explained the underlying principle for the cure of the world's diseases, when he said to Dr. Livingstone, "I wish you could change my heart. Give me medicine to change it, for it is proud, proud and angry always." This is the solution. The world needs that salvation through the blood of Christ that will cleanse men's hearts and renew a right spirit within them.

The love of pleasure and the willingness to seek to live for the lesser things of this world that are so quickly passing, and so lamentably deceiving human kind, exists because the heart has not given the right place to the Saviour, who seeks to make it his throne. Herein is the destructive power of the pleasure of this world. It fascinates young and old, and robs Christ of the place that is his by the right of Calvary. The only cure the church can bring is that gospel which can change the heart of men and win them to the ideal that is found in Jesus Christ our Lord. The church is the only institution which has continued in its mission from the days of its foundation. Greece and Rome have faded, and all their schools and institutions have passed away. The religions that have arisen since have not answered the heart's need of humanity. Christianity is the only power remaining that has proved sufficient for the needs of the world. This must be the answer to those with intellectual difficulties as well. There are a great many questions that the gospel never attempts to answer, but it has always done what it was intended to do.

The Bible does not explain itself; nor give arguments in logical sequence for its inspiration and divinity; but it goes on accomplishing that whereunto it was sent. It has not returned to God void. As Dr. Gibson states, "The Bible Society makes no argument in defence of the Bible, but despite all criticism from its adversaries, it goes on

sowing the seed beside all waters, that is bearing fruit in the world." The church may not have an answer to all the arguments of the rationalist. There are some things still to be revealed, but she has an answer to those who deny the divinity of her Lord or the power of her Christ to save. This answer is in the supreme fact that he does save, and none but a divine Christ could. The church is the only institution that preaches the doctrine of salvation from sin. All other religions either tolerate or compromise with it. In philosophy it is frequently ignored, or even argued to nothingness. But the message of the church is the same in all ages, and strikes at the root of the disease of human kind and saves men

from the power and practice of sin. Prof. Seeley stated not only the all-sufficiency, but the absolute necessity of the church in the solving of human problems when he said, "If a high and complete morality exists outside the church, it does not often exist independent of it. The atmosphere of Europe has been saturated for fifteen centuries with Christian principles, and however far rebellion against the church may have spread, it may still be called the moral university, not merely the greatest but the only great school of virtues existing." Yes, the church has the balm for the world's ills, and we must never cease to believe in the all-sufficiency of our message or in the ultimate triumph of our task.

*To be Continued.*

## The Term "Catholic."

P. Jeff. Wallace.

Until the last few years adherents of the Church of Rome were proud to be known only as "Roman" Catholics, and so they were accustomed to call themselves. Now they are lopping off the prefix "Roman" and making great efforts to monopolise the title of "Catholics" for themselves. It is difficult to understand why they should become tired or ashamed of the prefix, for it is their official title. The creed of Pius IV. refers to their Church as "the Holy Roman Church"; and Pope Leo XIII., in 1899, writing officially to Cardinal Gibbons, says: "Since God has placed the foundation of the Church in the chair of Blessed Peter, she is rightly called the Roman Church." The word "Catholic" is from the Greek, and secularly means "universal" or impartial in respect to time and place, and ecclesiastically not limited to one people like the Jewish Church or Roman Church, but including all national churches who in the main points of their Christian religion are one and the same. Originally the word meant "undivided," as especially applied to the Eastern Church before the Roman Church split off from it. The adjective ought, therefore, with its extended significance, to be hyphenated without a capital to some preceding one, as Roman-catholic, Franco-catholic, Anglo-catholic, Græco-catholic, etc., etc. In the early part of the Reformation the term was particularly adopted by the Lutherans in its true sense, to indicate their opposition to the religious monopoly of the Church of Rome, for they contended that like the "catholic epistles," the apostles did not address one particular church, but *all* the faithful. The following definitions are given by two unexceptional witnesses:—Pope Innocent III.:—"The Church indeed is called Universal, which consists of all churches everywhere, which, by a Greek word is denominated Catholic; thus the Roman Church is not the Universal Church, but a part of the Universal Church" (Lib. ii., Ep. 209, Tom. i., p. 474, Paris,

1682); and Tostatus of Avila, the Salamanca doctor, said: "The Church of the Latins is not the Universal Church, but a certain part of it; thus, even if the whole of that Church erred, the Universal Church would remain in those parts which have not erred—whether those churches which have erred are numerous or not" (Quæst. vi., in Matt. ad Prelog. 2, Venice, 1596).

The "reformed" churches themselves are largely to blame for allowing the Roman Church the almost exclusive use of the un-prefixed term "Catholic," by clinging so tenaciously to their man-made and scripturally-forbidden titles. Christian churches, in referring to their Roman brethren, should never apply the name "Catholic" without its proper official prefix. The practice no doubt would be troublesome at first, but it would have a teaching value, and save a lot of confusion and misunderstanding.

### Along the Way.

There are many helpful things to do  
Along life's way  
(Helps to the helper, if we but knew)  
From day to day!  
So many troubled hearts to soothe,  
So many pathways rough to smooth,  
So many comforting words to say,  
To hearts that falter along the way.

Here is a lamp of hope gone out  
Along the way.  
Some one stumbled and fell, no doubt,—  
But, brother, stay!  
Out of thy store of oil refill;  
Kindle the courage that smoulders still:  
Think what Jesus would do to-day  
For one who had fallen beside the way.

How many lifted hands still plead  
Along life's way!  
The old, sad story of human need  
Reads on for aye.  
But let us follow the Saviour's plan,—  
Love unstinted to every man!  
Content if, at most, the world should say:  
"He helped his brother along the way."

—James Buckham.



## Foreign Missions.

Items for this page will be very welcome. Send to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot 767.

### Devotion to One's Lord.

The "East and West" for July contains a number of unusually interesting articles. One on "Suicide in Japan" deserves special attention just now when Japan has become our ally in the great struggle for peace. The writer of this article states that:—"The suicides committed in Japan may be divided into four classes: first, those committed at the command of a superior; second, those committed in a spirit of pure self-sacrifice; third, those committed to vindicate honor or for the voluntary expiation of a fault; fourth, those committed from no high motive, but because life has become distasteful." "I would illustrate the first class of suicides—those performed at the command of a superior—by the best-known example, one which has influenced Japanese thought during the last two hundred years—that of Asano, Lord of Ako, whose vassals were the famous Forty-seven Ronins. Asano, having been repeatedly insulted by a nobleman named Kira, finally drew his sword and struck him. This deed, having been done in the palace, was an offence punishable by death, and that very evening he received orders from the Shogun's court to end his life; his vassals were disbanded, thus becoming "Ronins," or men without a lord. The Forty-seven bound themselves by an oath to avenge the death of their master, for they considered that the provocation received had justified Asano's deed. For eighteen months they plotted and worked, they became carpenters, smiths, merchants, in order to gain access to Kira's house. The opportunity at length came, they seized him and ordered him to put an end to his life; this he was too frightened to do, and so he was killed by the Ronins. The Forty-seven marched to the grave of their lord, where they laid the head of his enemy, and then disbanded. They had known from the first that their lives would be forfeited, and they made no effort to fly from the punishment which awaited them. The different houses to which they retired received them as guests of distinction, and when each of the Forty-seven was ordered to put an end to life the deed was done with all the solemnity of a religious rite. It was part of the education of the Samurai to learn how to do this deed in a calm and skilful way; three cuts with a short sword were sufficient, the first being across the abdomen. The word "harakiri," literally stomach-cutting, used in England, is considered a vulgar expression, and is rarely heard in Japan, where "seppuku" is the term in use.

The bloody tale of the Forty-seven Ronins has an almost religious significance for the Japanese. During the two hundred years since they lived, it has in no way lost its hold on the mind of the nation, for devotion unto death to the feudal lord was the religion of the Samurai. Every year, as autumn comes round, the tale is acted and reacted on the boards of the Japanese theatres. The scene representing the death—one hardly likes to call it the suicide—of Asano is very striking. The stage is absolutely bare; the condemned man, clad in white ceremonial garments, is seated in the centre on a white cloth; all round three sides are his forty-seven retainers in a prostrate position, their

bowed heads and occasional convulsive movements betraying their anguish of mind. After a long speech Asano is represented as giving the necessary strokes and falling forward. It is very ghastly, but not to see it would be to fail to enter into Japanese thought on some subjects.

Another illustration of the Japanese spirit is the case of General Nogi, who was a familiar figure in Tokyo society. One of his last public appearances was at a garden party at the British Embassy in honor of King George's birthday, when he spent some time standing on the lawn talking to Admiral Togo, the little spare figure in a short khaki military jacket seemingly curiously out of keeping with the fashionably dressed crowd around him. Even on the day of his suicide the General gave not the slightest hint to any of his friends as to his desperate resolution. When the tragedy was noised abroad next morning, the European mind was seized with the horror of it; but to the Japanese mind there were such elements of greatness that the horror seemed partly obliterated. As I have already said, there is no doubt but that General Nogi's devotion to the Emperor as the divine head of the nation was one cause of his suicide, but it was universally felt that some further cause had also influenced his mind, and Tokyo was rife with speculations. In one of the published letters General Nogi stated that two things had weighed on his mind, and had made him often feel that he had no right to be in existence; one was that when quite young he had lost regimental colors in a reverse, the other was that he had lost the lives of so many soldiers before Port Arthur. Neither the remembrance of all his brilliant successes during the war, nor the fact that in it he had lost his two sons, seemed to atone for what he considered a failure in his duty to the Emperor. These were not, however, the causes of his suicide, which is universally believed to have been partly a protest suicide. A protest suicide is a recognised thing in Japan. When a man has protested in vain against some abuse or growing evil, he will, as a last resource, commit suicide, offering up his life to call attention to the wrong. The evil which General Nogi had for some time been vehemently attacking was the growing luxury of the army, which he believed was sapping its strength. For an army man to interest himself in art, or to go to amusements, or to take up politics, was anathema to the stern old warrior. The army existed to carry out the will of the Emperor, and everything that diverted the mind of a military man from his military duties was to be unsparingly denounced.

The Christian mind discovers here something of really great significance. Each race has its own particular endowment, and it is the very genius of the Japanese to appreciate, as perhaps no other race does, the idea of loyalty to one's master. "Find your rightful Lord, and be faithful to him at all costs," appears to be the very essence of the Japanese character. When Japan is Christianised, how vastly may she enrich the world's conception of what devotion to Christ really is! May our ally, Japan, make to the Christian Church this splendid contribution of a new demonstration of loyalty.—*L.M.S. Chronicle.*

## The Family Altar

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

### HELPING OTHERS.

Our Saviour is loved for many things—more than we could mention—but perhaps no element in his wonderful life touches more hearts than his helpfulness of the needy. The blind, the deaf, the lame, will never cease to love him. Now, we can not work miracles as he did, but still we can be helpful too. And if we can this week lighten the burden of some tired toiler, or make the way smoother over which some sad soul is trudging, they will love us with an everlasting love. If some one was drowning, and I was able to help him, but did not, I would receive the condemnation of every good man for my failure in an hour of need. If we will open our eyes and soften our hearts, we will surely see opportunities of helpfulness this week.

### SUNDAY, OCTOBER 25.

Gems of Thought.—"And he took him by the right hand, and lifted him up" (Acts 3: 7).

"Don't let's wait; let us up and try  
For a brighter light in the saddened eye;  
And a sweeter laugh and a merrier gleam,  
And a happier toil and a brighter dream."  
Joy is the breath of eternity;  
Sorrow is the sigh of a day.—*Olive Dargen.*

Bible Reading.—Acts 3: 1-8: An example.

### MONDAY, OCTOBER 26.

Gems of Thought.—"Take therefore no anxious thought for the morrow" (Matt. 6: 34).

Some of these days all the skies will be brighter;  
Some of these days all the burdens will be lighter;  
Hearts will be happier, souls will be whiter,  
Some of these days!

Some of these days, in the deserts upspringing,  
Fountains shall flash while the joy bells are ringing;

And the world—with its sweetness of birds—shall  
go singing,  
Some of these days!

Some of these days! Let us bear with our sorrow;  
Faith in the future—its light we may borrow;  
There will be joy in the golden to-morrow—  
Some of these days.

—*Frank L. Stanton.*

Bible Reading.—Matt. 6: 24-34: No reason for worry.

### TUESDAY, OCTOBER 27.

Gems of Thought.—"Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26: 3).

"Like some pink shell that will not cease  
Its murmur of the sea,  
My soul sings on without release,  
This anthem to the free:  
'Thou wilt keep him in perfect peace,  
Whose mind is stayed on thee.'"

A breath of prayer in the morning, and the morning life is sure. A breath of prayer in the evening, and the evening blessing comes. So our life is redeemed from destruction.—*Drummond.*

Bible Reading.—Isa. 26: 1-8: A song of confidence.

### WEDNESDAY, OCTOBER 28.

Gems of Thought.—"I will guide thee with mine eye" (Psa. 32: 8).



"O Lord, I can not see;  
Vouchsafe me light;  
The mist bewilders me,  
Impedes my sight;

Hold thou my hand, and lead me by thy side;  
I dare not go alone; be thou my guide."

Do not pray for tasks equal to your powers.  
Pray for powers equal to your tasks. Then the  
doing of your work shall be no miracle. Every  
day you shall wonder at yourself, at the richness  
of life which has come to you by the grace of  
God.—*Brooks*.

Bible Reading.—Psa. 32: 6-11: Our Guide.

#### THURSDAY, OCTOBER 29.

Gems of Thought.—"Holding the mystery of  
the faith in a pure conscience" (1 Tim. 3: 9).

I seem to have been only like a boy playing on  
the seashore and diverting myself in now and then  
finding a smoother pebble or a prettier shell, than  
ordinary, whilst the great ocean of truth lay all  
undiscovered before me.—*Sir Isaac Newton*.

There is no religion without mystery. God him-  
self is the great secret of Nature.—*Chateaubriand*.

Bible Reading.—1 Tim. 3: 1-9: The mystery of  
the faith.

#### FRIDAY, OCTOBER 30.

Gems of Thought.—"Give us this day our daily  
bread" (Matt. 6: 11).

This little strip of light,  
Twixt night and night,  
Let me keep bright,  
To-day!

And let no fumes of yesterday  
Nor shades of to-morrow  
Bedim with sorrow  
To-day!

I take this gift of heaven,  
As simply as 'tis given;  
And if to-morrow shall be sad,  
Or never comes at all, I've had  
At least  
To-day!

—*Frank Crane*.

I do believe the common man's work is the  
hardest. The hero has the hero's aspiration that  
lifts him to his labor. All great duties are easier  
than the little ones, though they cost far more  
blood and agony.—*Phillips Brooks*.

Bible Reading.—Matt. 6: 5-12: Living by the  
day.

#### SATURDAY, OCTOBER 31.

Gems of Thought.—"Keep thy tongue from  
evil, and thy lips from speaking guile" (Psa. 34:  
13).

"Keep a guard on your lips, my darling,  
For words are wonderful things;  
They are sweet, like the bees' fresh honey,  
Like the bees, they have terrible stings.  
They can bless like the cheering sunshine,  
And brighten a lonely life:  
They can cut in the strife of anger,  
Like an open two-edged knife."

Many are cautious with their words abroad, but  
at home they are heedless, and even rash. They  
shoot across the table, from day to day, words  
which stir up strife. Their children are brought  
up in the midst of provocation and quarrels, and  
their lives are wrecked in the beginning.—*Beecher*.

Bible Reading.—Psalm 34: 8-14: Watching our  
words,

## South Australian Sunday School Union of Churches of Christ.

### RESULTS OF ANNUAL EXAMINATION held on August 24, 1914.

The number of entries for the examination to-  
talled 371, and there were 242 competitors. Sev-  
enty-five scholars and teachers gained over 60 per  
cent. and under 75 per cent. of marks, which en-  
titles each of them to a certificate, and 133 gained  
75 per cent. up to 100 per cent. of marks, and they  
will receive certificates of merit. In fulfilling the  
terms of the competition, which provide that no  
prize shall be awarded to a competitor receiving  
less than 80 per cent. of marks, the prizes are  
withdrawn from the ninth (Teachers') division.

#### DIVISION I. Under 9 years.

Four competitors; three certificates of merit.

1. Garfield Storer, Unley, 97 per cent.
2. Harold Rogers, Unley, 87 per cent.
- Thomas Storer, Unley, 87 per cent.

#### DIVISION II. 9 and 10 years.

42 competitors; 7 certificates; 30 certificates of  
merit.

1. Gwen, Sumner, Milang, 100 per cent.
1. Ruby McPhee, Grote-st., 100 per cent.
2. Norma Rowe, Wallaroo, 98 per cent.
- Marjorie Skewes, Grote-st., 98 per cent.

The papers in these two divisions were very  
good indeed. The idea of curtailing the lessons  
for children of tender years is a good one. The  
following excellent results show its effect. Out  
of 46 competitors 33 gained over 75 per cent., and  
out of these no less than 21 secured 90 per cent.  
or over, 2 having reached the possible, 2 98 per  
cent., and 10 96 per cent. My congratulations.

#### DIVISION III. 11 and 12 years.

71 competitors; 16 certificates; 46 certificates of  
merit.

1. Dorothy Harper, Unley, 100 per cent.
2. Victoria Caldicott, Grote-st., 99 per cent.
3. Gustav Lindholm, Grote-st., 98 per cent.
- Nellie Uncle, Unley, 98 per cent.

The papers in this division were well above the  
average, and evidenced a careful study of the al-  
lotted lessons. Out of the 71 papers, 46 secured  
over 75 per cent., whilst 17 gained 90 per cent. or  
over, 1 reached the possible, and 3 others almost  
obtained the same high percentage.

#### DIVISION IV. 13 and 14 years.

43 competitors; 12 certificates; 25 certificates of  
merit.

1. Blanche Skewes, Grote-st., 100 per cent.
2. Marjorie Uncle, Unley, 99 per cent.
- Robert Storer, Unley, 99 per cent.
- Annie I. Ingram, Unley, 99 per cent.

There were some very fine papers in this di-  
vision. Question No. 6 puzzled many. On the whole  
the papers were neatly and well done, and reflect  
credit on the competitors. 25 of the 43 competi-  
tors secured over 70 per cent., 11 obtaining 90 per  
cent. or over, 2 97, 3 99, and 1 the possible. These  
latter six papers were highly creditable.

#### DIVISION V. 15 and 16 years.

30 competitors; 18 certificates; 7 certificates of  
merit.

1. Ruby Wendorf, Grote-st., 93 per cent.
2. Daphne Caldicott, Grote-st., 87 per cent.
3. Linda Killmier, Wallaroo, 80 per cent.

The papers on the whole were very good. Five  
candidates, however, failed to secure 60 per cent.,  
and a few just managed to reach it. This was due  
to failure to understand the questions. Others did  
not attempt all the questions. The first prize win-  
ner in this division wrote an excellent paper: for  
accuracy, diction and neatness, it was by far the  
best. Still the second and third prize winners and  
those who receive merit certificates, did very well  
indeed. All showed an intelligent understanding  
of the lessons, and in some cases originality of  
thought was revealed. Others brought in a good  
deal of irrelevant matter, while the point of the  
question was missed. This, however, showed that  
the scholars had a good grasp of the lessons as a  
whole. It was a pleasure to read the papers; the

writing in most cases was excellent; the composi-  
tion, general efficiency and neatness were very  
good indeed.

#### DIVISION VI. 17 and 18 years.

20 competitors; 12 certificates; 6 certificates of  
merit.

1. Miss Elma Prisk, Unley, 82 per cent.
2. Miss Lily Charlack, Henley Beach, 81 per cent.
3. Mr. Clifford Killmier, Wallaroo, 80 per cent.

The competition in this division for the first  
three places was very keen, indeed. The candi-  
date who came third by some mischance omitted  
a question; otherwise it was the best paper sub-  
mitted. We would urge all candidates to answer  
the questions in consecutive order, and omission  
would be avoided. Only two failed to reach the  
60 per cent. standard, and one of these did not at-  
tempt three questions. The general efficiency in  
this division was not very high; although many  
showed a fair understanding of the lessons. The  
writing and composition on the whole were good,  
and deserves commendation. There was a ten-  
dency in this division to spend too much time on  
the first two or three questions, and to hurry over  
the remainder of the questions. This mistake  
should be avoided in future examinations. The  
prize winners and merit certificate obtainers did  
excellently, and deserve praise for their good  
work.

#### DIVISION VII. 19 years and over.

16 competitors; 5 certificates; 6 certificates of  
merit.

1. Miss Ruth Messent, Unley, 87 per cent.
2. Miss Zeala Mann, Unley, 86 per cent.
3. Miss Edith Bachelor, Unley, 82 per cent.

In some respects the papers of this division were  
not all that could have been expected. Five can-  
didates failed to reach the 60 per cent. standard.  
There was here, as in the sixth division, keen  
competition for first and second places. The three  
prize winners wrote excellent papers and deserve  
commendation for accuracy, lucidity, and neatness.  
Those who obtained a merit also deserve credit  
for their excellent work.

#### DIVISION VIII. (Teachers). Under 25 years.

8 competitors; 2 certificates; 5 certificates of  
merit.

1. Mr. E. R. Killmier, Wallaroo, 91 per cent.
2. Miss Nessie Walden, Unley, 87 per cent.
3. Miss Eva Walden, Unley, 84 per cent.

The papers in this division were good. The  
greatest fault lay in an apparent inability to classi-  
fy information. Some papers were very prolix,  
and gave a great deal of gratuitous information,  
for which marks were lost, of course. The leading  
paper, 92, was excellent, but the writer would do  
well to read a little more in the way of methods  
of teaching. This might be said of all who an-  
swered question 10b.

#### DIVISION IX. (Teachers). Over 25 years.

3 competitors; 2 certificates; 1 certificate of  
merit; no prizes awarded.

1. Mrs. S. H. Goldsworthy, Milang, 79 per cent.
2. Mr. W. E. Jenkinson, Henley Beach, 68 p.c.
3. Mr. J. P. Jones, Unley, 62 per cent.

This division is somewhat disappointing. The  
questions were set with the idea of obtaining  
original expression as well as accurate Scriptural  
knowledge. All papers show a lack of insight and  
power of elaboration of ideas. In questions relat-  
ing to a parable, the parable story should be car-  
ried out. Here, too, a study of teaching method  
would be valuable.

#### DIVISION X. (Teachers). Previous Prize Winners.

5 competitors; 1 certificate; 4 certificates of  
merit.

1. Mr. W. E. Miller, Norwood, 90 per cent.
2. Miss Ida Hancock, Grote-st., 82 per cent.
3. Mr. Jas. Whitfield, Milang, 80 per cent.

I was very pleased with this set of papers. Pa-  
per 104 was excellent. The questions were given  
to induce original thought, and marks were given  
accordingly. Question 8 was poorly done. Ques-  
tion 9b was treated splendidly by all. Question  
10a, the Scripture text idea was not always car-  
ried out. Too much reference was made to con-  
text and not enough to the actual meaning of the  
verse.





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

## West Australia.

**PERTH.**—Dr. and Mrs. Macklin were given a hearty welcome to Perth on October 1. T. H. Scambler, the president of the Conference, presided, and the chapel was crowded by an appreciative gathering, among whom were many scholars from the Chinese missions of the city. Speeches of welcome were made by the chairman, the Mayor of Perth, W. B. Blakemore, and J. Louey, who spoke on behalf of the Chinese Christians. Our visitors were listened to with a keen interest as they told of the many reforms that were introduced into China. Dr. Macklin spoke last Lord's day morning upon the religions of China, taking as his subject, "The Destruction of the Power of Satan," and in the afternoon he addressed the scholars of the Bible School. A. Bell conducted the gospel service in the absence of our evangelist, who spoke to the troops at Blackboy Hill. Bro. Blakemore, as president of the Council of Churches, has been working hard to abolish the wet canteen. It is pleasing to report that his efforts were successful.—W.A., Oct. 9.

**FREMANTLE.**—On Thursday, Oct. 8, we had a fine Foreign Mission meeting. Miss Henry, of the C.I.M., was with us, and gave an eloquent address on her twenty-two years' experience as a missionary in China. This was one of the best Foreign Mission meetings held here. On Lord's day morning Dr. Macklin delivered a fine address on "The Religions of China." We had a splendid congregation. Our morning meetings continue to improve. At the evening service two scholars from the Bible School were baptised. On Monday evening Dr. Macklin was again with us, and delivered his lecture on "The Revolution in China." The Mayor of Fremantle was chairman. The work prospers here. Three new scholars were added to the Bible School since last report.—F. G. Warren, Oct. 14.

## Queensland.

**MA MA CREEK.**—On October 4, a new school was started at Flagstone, with 25 scholars present, Bro. Rosenberg being superintendent. On 10th inst. the Bible School here held its annual picnic. Among the three hundred present were four evangelists: Bren. Nightingale, W. Morton, Bernard and A. Morton. At night the school held a grand patriotic concert in aid of Red Cross funds. On Oct. 11 the Bible School held its prize giving and decision day. After an address by our evangelist, W. H. Morton, Miss Winnie Bade confessed her Saviour. The morning service was a record, visitors being present from Rosewood, Brisbane and Boonah. Bro. Bernard gave a splendid address. Wet weather caused the night service to be abandoned. The secretary of the school, Sister M. Newman, is worthy of high praise for her services.—T. A. Chappell.

**ROMA.**—Both morning and evening services on the Lord's day maintain their average attendance. Our Sunday School rally is being continued, the forty mark being reached in September. Splendid gospel services have been commenced in the district, the best of these being at Yingerbay, where the last meeting reached seventy in attendance.—W.R.

**HAWTHORNE, BRISBANE.**—Regarding the chapel in a day, the following brethren and sisters say it can be done:—Ma Ma Creek: Mr. T. A.

Chappell, £3, and £10 loan; Mr. Rosenberg, senr., £5; Mrs. Spreck, 5/-; Zillmere (additional): Mrs. Stabe, £1; J. Bruce, £1. Tannymorel church (additional): 10/-. Only £70 is required now. You will prize the honor of having a part in this, the greatest effort that we have ever put forth in Queensland. Remember the date for building, Nov. 14, 1914. If you can make a gift or a small loan, or come and help for the day, write at once to W. H. Nightingale, Wride-st., Woolloowin, Qld.

## New South Wales

**TAREE.**—Yesterday forty-five disciples met around the table, including J. Northam and Sister R. A. Bradley, visitors from Sydney, and Bro. and Sister Carter, from Enmore, who have come here to reside. We extended the hand of fellowship to Sister B. Bostock and Bro. W. A. Stitt, who were recently baptised. The Bible School is practising for the anniversary and Children's Day. It has enrolled this month four new scholars.—T.T.M., Oct. 14.

**BANGALOW.**—Interest in the meetings is well maintained, J. P. F. Walker and G. B. Wells taking alternative night services, and C. Furlonger alternate Sunday morning exhortations. The interest in the Endeavor Society and Bible School is also very keen. It was very gratifying to learn that as a result of the recent examinations Bangalow had won the coveted banner, with two first prizes, two honor certificates, and two passes, out of the six that sat. On the advice of Bro. Gale, the kindergarten system has been installed, and already the school reports an increase of seven since the beginning of last month. The church raised £1 on October 4 for the College of the Bible. Sympathetic references were made to the passing away of Bren. F. G. Dunn and Bro. Rootes, of Petersham.—J.S.S., Oct. 12.

**BROKEN HILL.**—On October 3 a welcome was tendered to Bro. Wiltshire in the Railway-town chapel by officers and members of the churches combined. There was a good attendance and a spirit of heartiness manifest. Bro. Wiltshire carried out a week of special mission services, which were very helpful to the church, and resulted in one confession by a Bible School lad, and three restorations. On the 11th Bro. Wiltshire spoke three times at Wolfram-st. In the afternoon seven girls from the Bible School made the good confession. In the evening there was a good congregation, and two lads confessed Christ. On Monday two girls came out. Since that there have been no decisions, but the meetings have been helpful. The writer spoke twice on Lord's day to good congregations, and the lad who had been baptised was received into fellowship. Deep sympathy is felt with Bro. and Sister Chapman in the loss of their little boy, Melville, through diphtheria. Bro. Wiltshire assisted in the burial service, and the school children attended in numbers.—E. J. Tuck, Oct. 15.

**ERSKINEVILLE.**—The inclement weather affected our services. We had as a visitor F. Webber, who gave us a splendid exhortation. In the afternoon we had a fair attendance of scholars in the Bible School, and the Adult class. Three new members were enrolled, making a total of 44; our aim is 50 by Nov. 8. The Bible School quarterly banner examination took place, conducted by F. Webber. G. Nixon's class of senior boys won the quarterly premier's class banner, and are thus en-

titled to hold it for three months. At night we had a nice meeting, Bro. Pond preaching the gospel. A new feature of the gospel service was the presence of the Bible School children's choir. Plans are being prepared for the new primary department.—W. Budgen, Oct. 18.

**LILYVILLE.**—Since last report attendances have been poor. On October 11, J. Fox presided, and Bro. Saxby, from Enmore, exhorted from Rom. 8: 9. Bro. Saunders spoke at night. On Oct. 18 J. Fox presided, and Bro. Poole, from Petersham, gave a helpful address from Matt. 26: 36. At night Bro. Saunders preached, his theme being "Choosing the Master."—E.B.

**BELMORE.**—The weather interfered with the meetings yesterday. The morning meeting was well attended. W. E. Day, from Marrickville, gave a helpful and much appreciated address. Amidst torrents of rain a faithful few gathered for the gospel service. The address was excellent, and the singing hearty. The Bible School will hold their anniversary services early in November. Special preparations are being made for record meetings.—John Rodger, Oct. 19.

**MOSMAN.**—In spite of rain and wind fairly good meetings were held to-day. We had with us Dr. Macklin's two daughters, Misses Dorothy and Louise. The nucleus of a choir was formed during the week, which it is hoped will soon grow and be a great help in the gospel services.—A.E.O.

**SYDNEY.**—The church anniversary services were held on October 11 and 13. On the Lord's day Bro. Illingworth gave a splendid address at the morning service, while Bro. Harward preached a fine anniversary gospel address at night. A good number sat down to the tea on Tuesday, the sisters catering. There was a good meeting at 8 presided over by J. Stimson, who referred to the excellent work done by Bro. Harward. The annual report showed marked progress and interest in the work for the year. Three splendid addresses were delivered as follows: "The Teaching Service of the Church," by Bro. Rush; "The Spiritual Influence of the Church," by Bro. Illingworth; "The Fighting Power of the Church," by Bro. Walden. A good musical programme was rendered. On Wednesday night Bro. Harward immersed seven young people. To-day we received these into fellowship. Our late Sister Leck donated £100 to the church.—J.C., Oct. 18.

## New Zealand.

**AUCKLAND (Dominion-road).**—The meetings have been better attended of late, both morning and evening, and a greater interest is manifested. A. M. Bryden has given a series of addresses on "What's Wrong with the World?" which have been greatly appreciated. Last Lord's day two young men from the Bible Class made the good confession, were baptised on Wednesday, and received into fellowship this morning. Sunday School progress is hindered through lack of teachers, but we trust that this will be remedied shortly. Recently Bro. Isaac Tonks passed away, after a short illness, also the husband of Sister Jones. To the sorrowing ones we extend our deepest sympathy.—J.W., Sept. 27.

**NORTHERN UNION.**—A splendid congregation assembled at Dome Valley on October 4. The writer conducted a hymn service in the afternoon, dealing with "Favorite Hymns and Their Authors." At night about sixty were present to hear an address on "Lessons from a Game of Cricket." Last Saturday we carried out the proposals made at the Bible Class on the Wednesday previous, "that a working bee should be formed to paint and otherwise effect some repair to the chapel." By six o'clock in the evening the building had received two coats, and it was decided that as soon as material was available we should again meet and improve the appearance of the interior. Eighteen were present at the Bible Class on Wednesday night last, and a keen interest is manifest.—W. G. Oram.

**NELSON.**—The mid-week prayer meeting continues to grow in numbers and usefulness, helpful subjects being dealt with. The Young Men's



Class meets on Friday evenings. On October 4, the morning service was well attended, several visitors being present. In the evening Bro. Percy Bolton delivered a fine appeal. Since last report another of our members has left the district, Miss Easterbrook, who has taken up nursing duties at the Pictou Hospital. Before leaving, she was farewelled at a social evening.—H.B.L., Oct. 8.

**PALMERSTON NORTH.**—During the week Sister May Carter and Bro. C. Scadden were united in marriage. L. Johnstone officiated. The newly-married couple have been prominent church workers, filling the positions of organist, school teacher, reporter to "Christian," president of C.E. Society, and member of board of officers. We wish them every happiness in their united service to God. The attendances remain about the same. The Bible School shows an increase of twelve for the month. We were extremely sorry to hear that our Sister Anderson, who is isolated, has been burnt out. The church donated a sum of money to help in her present needs.—H.M.H., Oct. 1.

## Victoria.

**NORTH FITZROY.**—There was a good meeting this morning; two were received by letter. Bro. Whelan exhorted; his address was good, and much appreciated. Bro. Wilson, from Cheltenham, exchanged with Bro. Baker for the gospel service and preached a very fine sermon, which all enjoyed.—A.J.H., Oct. 18.

**KANIVA.**—A home mission rally in connection with the women's conference was held here last Thursday. A goodly number assembled in the chapel, and a very fair programme was submitted, consisting of songs, recitations, and talks on home mission work. The sisters contributed most of the items, and a very profitable time was spent. An offering amounting to £2/7/- was taken up. The sisters hope to make this an annual function.—A.R.B.

**STAWELL.**—Our mission closed last evening. We have enjoyed the splendid addresses of Bro. Franklyn, and realise that much good must accrue. We could have desired better attendances, but the weather was unfavorable throughout. To mark the sense of our appreciation of Bro. Franklyn and his sacrifice, Bro. Robbins, on behalf of the church, made him a small presentation. We thank the church at Swanston-st. for releasing him for this mission.—A.P.A.B., Oct. 16.

**BRUNSWICK.**—Acceptable exhortations have been given us by L. A. Williams and W. Reeve. To-day one, the son of Bro. Barnden, our choir leader, was received in on faith and obedience. To-night L. A. Williams spoke on "A Night in a Prison Cell." We have chosen W. D. More, of Footscray, as our new evangelist, and he will (d.v.) begin his labors here on December 20.—W.T., Oct. 18.

**MELBOURNE (Swanston-st.).**—During the absence of Bro. Franklyn at Stawell, conducting a volunteer mission, we had Bro. Hagger, our H.M. organising secretary, with us for a Sunday. We had a very happy day. Our brother gave us three very fine addresses, full of help and teaching. His address on "Rightly Dividing the Word," His address on "Our Bible Schools; it is just what young people want. Bro. Franklyn was back with us on Sunday. We had very good meetings. Three were received into membership at the morning service. We had a very good meeting at night, when Bro. Franklyn spoke on "Paul—The Man and His Message." This was a fine address. The annual business meeting and election of officers take place on Wednesday evening, Oct. 28.

**GEELONG.**—The Bible School anniversary was held on Oct. 11. It was a grand success, with crowded meetings, good singing, two confessions. There was one confession to-night. Bro. and Sister Enniss were with us on Oct. 14. Their visit was greatly enjoyed. College of the Bible offering to date amounts to £6.—G.E.C., Oct. 18.

**CHELLENHAM.**—Meetings have been good. This morning E. T. Penny gave a sound address; in the evening J. W. Baker conducted an "In memoriam" service, his subject being "Faith's Glad Triumph." His address was very fine and effective,

as he made special reference to the life's work of our late Bro. M. W. Green. The Bible School anniversary was continued last Wednesday. A fine gathering assembled for the tea, and at the demonstration there was a crowded house. The secretary's report showed church additions of 24 from the school during the year. A special feature of the programme was a set piece in which the flags of the allied nations were introduced one by one as the various national airs were played by the school orchestra, closing with the hearty singing of our own National Anthem. As a result of the collection which followed, the sum of £6/6/8 has been forwarded to the Patriotic Fund.—F.W.M., Oct. 18.

**BOX HILL.**—Good meetings continue with increased interest. During the past month we have been deprived of the services of our preacher, Bro. Sivyer, who has been urgently called away. We are hoping to have him back again very soon. During his absence, our services have been conducted by students from the College. J. Tully, recently returned from a trip to the motherland, gave a splendid address last Sunday night, on "Our Voyage Across the Ocean of Life." In the recent S.S. examination our Bible School teachers and scholars proved their worth. Six of our teachers sat for the examination, all of whom passed, three taking prizes. Our scholars also did well. Our school is the youngest in the town, being only three years old; but numerically we are the second strongest. The teaching staff is of the front rank. The ladies are working hard for a sale of work to be held on Nov. 7.—Robt. G. Carter.

**WILLIAMSTOWN.**—On Sunday, 11th, we received into fellowship two who during the week had been immersed into Christ. Last Lord's day we had good meetings, especially in the evening. Bro. Bennett has been re-engaged for another term. Bro. Goldsworthy having resigned his official position, the writer has been elected secretary. In future all communications should be addressed to 27 Queen-st., North Williamstown.—E. M. Hall.

**MONTROSE.**—During the past month our meetings have not been quite so well attended as the previous month, but they are on the improve again, sickness, and the absence of a few of our members from the district, being the chief causes. We are preparing for the mission which is to start on Wednesday, Oct. 28, when Bren. Hagger and Clay will be with us. We would be glad to see brethren from surrounding churches present to help us. Our annual offering for the College this year was £2/2/-. Bro. Moysey is still with us, and is treating us to some fine addresses.—R. Langley, Oct. 19.

**HARCOURT.**—We had a good meeting this morning, Oct. 18, when Bro. Schwab delivered an interesting and helpful address. The evening meeting was fairly well attended. The work is going on well.—F.P.

**SOUTH MELBOURNE.**—We had good meetings all day. At the Bible School session, Bro. Mill, our late secretary of the Bible School, was present prior to embarking with the Expeditionary Forces. The school wished him God-speed. We had one baptism at the evening service.—W.H.C., Oct. 19.

**WARRNAMBOOL.**—On Sept. 20, the kindergarten class gave a successful demonstration before a large number of interested parents and friends. Much credit is due to the superintendent, Sister Nettie Jones, and her helpers. On the afternoons of October 10 and 17, the Botanical Gardens were the scene of pleasant garden-parties; one for the kinders and their parents, and the other to welcome Bro. and Sister Enniss, who have come amongst us to conduct a short gospel mission and assist with the Bible School anniversary services. Bro. Enniss yesterday gave an edifying exhortation at the morning service on the attitude of members toward one another, addressed the Bible School in the afternoon, and at night preached to a very attentive audience.—L.T., Oct. 19.

**BET BET.**—We had a good meeting this morning, when eight were received into fellowship. Bro. Larsen exhorted. We have been having a splendid time in the mission, with good meetings every night. This evening Bro. Larsen spoke on "Our

personal responsibility to God." One young man confessed Christ at the close, making a total of seventeen for the fortnight. The mission closes on Tuesday next.—G. A. Sewell, Oct. 18.

**HAWTHORN.**—We had a successful sale of gifts on Saturday last in the lecture hall. Mrs. Chown, president of the Sisters' Conference Executive, opened the sale. Miss Carrie McDowell presented Mrs. Chown with a basket of flowers. Arrangements are in progress for the Bible School picnic on Nov. 3. The meetings were good yesterday.—A. C. Rankine, Oct. 19.

**BOORT.**—The meetings to-day were well attended. We enjoyed the fellowship of several visitors, and were pleased to welcome Sister Mrs. S. Lacy, who has come to labor here with us. The Bible School was well attended, there being six new members enrolled. At present the Reds are leading by two members. We had an exceptionally large gathering at the gospel meeting, when Bro. Oldfield dealt with the subject of baptism, giving a reply to a pamphlet recently circulated in the district by the Methodists. The matter was dealt with in a masterly manner, and we feel that great good must result.—A.T.L., Oct. 18.

**KYNETON.**—On Sunday, Oct. 18, the writer preached here at all services. We had a good meeting in the morning, when the subject was "The Cost of Discipleship." There was a good gathering at the gospel service, when our theme was "Alone, yet not alone" (John 16: 32). The writer and his wife go to Ultima this week for the mission, which begins next Lord's day. The platform here will be filled from Melbourne. We are glad to acknowledge £1 from Bro. Steffeson, of Drummond, and 2/- from Sisters Taradall towards our building fund.—J. E. Shipway.

**BENDIGO.**—On Sunday Dr. Cook exhorted the church to evangelistic effort, and conducted a lantern service at night at Golden Square in connection with the coming mission there by C. R. Hall, of Carnegie. The church has secured the services of C. R. Mitchell, who has just returned to Victoria, after nine years of college and University training in America. Bro. Mitchell will enter on his work as evangelist straightway, and endeavor to lead us in a forward movement in Bendigo. We are full of hopefulness. J. P. Seymour and H. Sims journeyed to Derby and conducted good meetings there morning and night.—C.

## South Australia.

**REMARK.**—The interest is well maintained. Bro. Raymond was with us on Sept. 27, inspiring us all with hope. On Oct. 11 we had fellowship with Bro. Richey, of the Bordertown church. Bro. Raymond again gave the message without fear or favor.—A. J. Elstey, Oct. 12.

**BERRI.**—At the morning meeting Bro. Jarvis, senr., presided, and Bro. Raymond addressed the church. There was a good meeting in the evening, when Bro. Raymond delivered a splendid address on "The Unchangeable Christ," after which a married woman responded to the invitation.—G. W. Jarvis, Oct. 11.

**CHINESE MISSION, ADELAIDE.**—At the Grote-st. schoolroom on October 6, a farewell social was tendered to Bro. Jame, who has been on a month's visit to Adelaide, during which time as a result of evangelistic meetings five Chinese were converted to the Christian faith. There was a large attendance, Mr. Cosh occupying the chair. Ira A. Paternoster, on behalf of the Chinese of Adelaide, presented Bro. Jame with a purse of sovereigns. He was supported by Messrs. Pack, Quinn, Crawford and Jackson. An excellent musical programme was rendered.—H. Bowden.

**QUEENSTOWN.**—There was a fair attendance at the Lord's table. We were pleased to receive into fellowship Bro. C. Hessian, from York, and Sister L. Brandt, from Hindmarsh. Bro. Hawkes addressed on Heb. 13. We had a good school in the afternoon. In the evening we had a crowded building. Bro. Brooker preached on "God is." To-day we commenced the second week of our mission. Fair meetings have been

Continued on page 712.



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## Sisters' Department.

WEST AUSTRALIA.

"For Christ, for the church, for the whole wide world."

The usual monthly meeting of the Sisters' Executive was held in the Lake-st. chapel on October 6th, the president, Mrs. Blakemore, presiding. We were pleased to welcome Mrs. Patterson home again after her holiday to the Eastern States, also Mrs. Preston, who has been on a visit to the Old Country. Letters of thanks were received from Bren. Eaton and Moignard, for donations from the Executive towards their church and Sunday School building funds. It was decided to forward £1/1/- to the secretary of the Y.M.C.A. for tent work at the military camp. Resolved that a committee of two sisters from each church be appointed to superintend the arrangements for the meals at the building of the church in a day at Claremont on October 31.

Home Missions.—Collected from mite boxes last quarter: Perth, £1/14/3; Claremont, 9/2; Fremantle, £1/3/7; Maylands, 8/2; West Guildford, 15/3; Subiaco, £2/17/8; North Perth, 14/7; Kalgoorlie, 16/4; isolated sister, £1/6/-.—M. Banks, Supt.

Foreign Missions.—Collections from the mite boxes for quarter: Perth, £1/15/-; Subiaco, £1 9/-; Guildford, 5/8; Claremont, 7/7; Fremantle, 2/11; Brookton, 15/-; Kalgoorlie, 11/3. During last month we held our annual foreign mission sewing rally in the Lake-st. chapel. A large number of sisters were present, and over three hundred garments were made for the orphans in India. A short devotional service was held after lunch. Mr. Connor gave us a nice little talk on mission work. Miss B. Little sang a solo. I should like to thank all helpers who made the rally such a success, also the young ladies of Lake-st., who served lunch and afternoon tea.—S. Nelson, Supt.

Native Helper.—Perth, 17/-.—G. Campbell, Supt.

Prayer.—Since submitting our last report the committee have paid a visit by invitation to the sisters at Claremont, the occasion being the recommencement of the sisters' prayer meetings, which had been suspended for some little time. We had a splendid meeting, both in regard to the number of sisters present and the spirit of worship, and true sisterhood which prevailed. Mrs. Blakemore, president, led in prayer. Mrs. Williams read a portion of John 15, after which a paper was read by the superintendent on the efficacy of prayer as a result of abiding in Christ. This was followed by several sisters engaging in prayer; and at the close all felt that a most profitable time had been spent, and the committee were much encouraged and refreshed.—E. Robinson, Supt.

Isolated.—During the quarter twenty-six letters have been written, four replies received, and one letter returned.—P. Payne, Supt.

Hospital Visitation.—Sisters Little and Richardson: to Children's Hospital, 13 visits, 567 books and cards, chocolates, home comforts. Sisters Cranwell and Dunstan: to Perth Public, 10 visits, 720 books, fruit, home comforts. Sister Riches: 7 visits, 90 books, magazines, home comforts. Sisters McGregor and Williams: to Victoria Hospital, 13 visits, 25 books, fruit; to Home of Peace, 1 visit; to Old Folks' Home, 3 visits. Sisters Davey and Banks: to Fremantle Hospital, 26 visits, 750 books, text cards, 1 Testament, eggs, jellies, flowers. Sisters Priestly and Fishwick: to Home of Peace, 2 visits, cake. Sister Miss Priestly kindly provided music. I wish to thank the Executive for the donation of £1, which has been divided amongst the committee to help the sick and suffering.—M. Morris, Supt.

Dorcas.—The Dorcas Classes have been very busy working for the soldiers who are leaving our shores. Several needy cases have been helped. We are very pleased indeed to have the president of the General Dorcas, Mrs. Preston, back with us again after her trip to England.—M. McGregor, Supt.

Mission Bands.—Mrs. J. Robinson, junr., gave a verbal report of good work being done for Miss Tilley.

During the afternoon a welcome was extended to Dr. and Mrs. Macklin. Mrs. Blakemore presided over a large gathering. Speeches of welcome were delivered by Mrs. J. Robinson, junr., and the president, who presented Mrs. Macklin with a bouquet of wild flowers and a book of West Australian views. Dr. and Mrs. Macklin both responded.—A. C. Elliott, Secretary.

## Queensland Home Mission Notes.

We are happy to be able to state that the work throughout Queensland is moving along solidly and surely. The idea of organisation and method is growing, and with it more consistent and regular giving. On the whole the brethren are responding well to the many calls being made upon them, and the result is an upward tone. Our sisters, too, are taking a keener interest in the work. We have reason to believe that the vision is widening, and the spirit of liberality is warming toward the cause of our divine Master, and we confidently look forward to solid and encouraging success as the months go by.

Gympie.—We have just completed a month's special effort with the church here. For some time the cause here has been in a feeble state, chiefly through deaths and frequent removals; but the few brethren have heroically kept the Lord's day services going. "Their light is never dim." They raised £15 for mission purposes, and God has blessed them. Gympie is known as a hard place, but the earnest proclamation of the gospel is bound to yield fruit, as has been demonstrated in Gympie. Our united efforts have resulted in six confessions, the return of some who had wandered, and also in strengthening and confirming the faithful. We thank God and go forward. Certainly some new life has been infused, which will doubtless develop and keep yielding fruit.

Eel Creek.—We have conducted three services at Eel Creek, which were well attended and enjoyed; and one young soul yielded to Christ. We hope to visit Eel Creek again, for we believe the Lord has more souls in that district. Later on we hope to form Gympie, Eel Creek and Wooroolin into a circuit, and place a capable man with the three churches.

Maryborough.—We have visited this church. The cause is moving along slowly. Maryborough is a growing centre, and there should be a strong cause here. The work is greatly retarded for want of a building. With a suitable place to meet in, it should be possible to raise up a sturdy cause in this progressive town. Maryborough will grow and become one of the important centres of Queensland. Now is the opportune time to secure a building in order to secure the people. Any donations toward this worthy object will be most gratefully received. The brethren have secured and paid for a very suitable piece of land.

We purpose at once visiting Bundaberg, and if possible bringing together the few brethren resident in the district, and establishing the Church of Christ there. This is another important centre, already too long neglected. In Queensland there are several fairly large and growing cities, one after another, along the Northern Railway and Coast Line, where the cause of Jerusalem Christianity is not known. Brethren, send money, and God will send men.

Bible School.—We are delighted to note a more lively interest in Bible School work amongst the churches in this northern State. Quite an encouraging number of scholars in the different schools sat for the examination on the lessons prescribed, and from what we can learn they have done satisfactory work.—W. J. Way, Organising Secretary.

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## ACKNOWLEDGMENTS.

## VICTORIAN HOME MISSION FUND.

Received from October 1 to 16, inclusive:—  
Churches, per Collectors: Montrose, per Mrs. Maguire, £2; Cheltenham, per Mrs. Staynor, £4 3/2; French Island, per Bro. Broderick, £1/2/6; Taradale, per Miss Wiseman, £1; Wedderburn Bible Class, per Miss Burge, 10/-; Collingwood, per Misses Longley and Martin, £3/0/4; South Melbourne, per Mrs. Clay, £1/6/9; Moreland, per Mrs. Lennox, £1/18/5; Mildura, per Miss Bodle, £1/12/7; Castlemaine, per Mrs. J. Andrews, £1/14/-; Meredith, per Miss Lowne, £1/2/-; Polkemmet, per Miss McDonald, 9/-; Carnegie, per Miss Gracie, 16/4; South Yarra, per Misses Blake and Crook, £2/2/2; Merbein, per Mrs. Symes, 12/6; Hampton, per Mrs. Shean, 12/-; Dandenong, per Bro. Shurman, 13/-; Buninyong, per Miss Sutherland, 10/-; North Fitzroy, per Mrs. Forbes, £9/17/10; South Richmond, per Mrs. Cameron, 7/6.

Churches, per Duplex Envelopes: Northcote, £3/17/-; Swanston-st., £4/15/4.

Individual Gifts: J. Williamson, Colac, £1; F. A. and A. C. Frie, Hampton, £1; Thos. and Mrs. Hagger, Moreland, £1/1/-; Miss E. Dudley, Shepparton, 5/-; T. McCullough, Warrnambool, £5; Mrs. Cairns, Lyndhurst, £1.

Special New Tent and Field Gifts: Miss Wiseman, Taradale, 2/6; Mrs. Chown, North Fitzroy, £1; "Fitzroy," 10/-; Thos. E. Batty, Warburton, (Bet Bet church), £1.

Assisted Churches, towards Preacher's Support: Colac, £13; Wonga Park, 10/10; Brim, £21/5/-; Boort, £4/6/8; Shepparton, £4/17/6; Pakenham, £3/5/-; Kyneton, £2/14/2; Warrnambool, £11 7/2; Bet Bet, £9/15/-; South Melbourne, £8/13/4.

Student Helper: Collingwood, £1/1/8.

Miscellaneous: Aged Evangelists' Trust, £4/6/8. Total, £131/3/11.

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*From the Field—Continued.*

held throughout the week. No results as yet, but we hope for many.—H. Watkins, Oct. 18.

**MILE END.**—On Wednesday last (Eight Hours' Day) the Bible School had its annual treat. In consequence of the drought and the war the teachers decided to forego the usual picnic, but to have a tea and entertainment instead. Everything in connection with it passed off successfully. To-day Bro. McGhee, of Grote-st., exhorted, and Bro. Jenner preached the gospel. We were pleased to have Bro. Bartholomew with us again after his severe illness.—M., Oct. 18.

**NORTH ADELAIDE.**—The Y.P.S.C.E. held a successful annual social on October 12, W. F. Dixon presiding. The secretary's report showed that the society is in a good condition, also that a fair amount of work has been accomplished. Musical items were rendered by members, and friends. W. Miller, from Norwood, gave a fine address on "Endeavorism." An enjoyable evening was closed by the singing of "God save the King."—Thos. Pettman, Oct. 18.

**PROSPECT.**—The mission conducted by E. J. Paternoster has continued during the past week. Good meetings have been held, and to date three have been added by faith and baptism, and four baptised believers. Last night one young man came that he might be baptised. Miss Minnie Leedham has helped very much with her singing.—I.A.P.

**OWEN.**—Since last report meetings have been very fair. The following brethren have been with us and assisted us very much during the absence of our evangelist. T. B. Verco, A. Marshman, D. A. Ewers, and R. Harkness, from Adelaide; also T. H. Warden, from Mallala, and W. L. Ewers, from Balaklava.—W.J.M., Oct. 18.

**GROTE-ST.**—J. E. Thomas exhorted the church this morning. Bro. McGregor, of Lake-st., Perth, was present with us. To-night Bro. Thomas delivered a good gospel message, at the close of which two lads from the Sunday School and one young lady confessed Christ.—T.M.G., Oct. 18.

**KADINA.**—The C.E. Society held the consecration service last Monday, when Sam. Trenwith gave the address. It was decided that our C.E. Society have an interest in the C.E. "living link" in the Murray District. This morning Bro. Wright, who has been away for a few weeks, presided at the Lord's table, and Bro. Neill gave the exhortation. This evening Bro. Verco chose for his address, James 1: 14, 15.—Jas. H. Thomas, Oct. 18.

**NORWOOD.**—Since last we wrote we have received into fellowship one by letter, one by obeying the Lord in baptism, and to-night we had the pleasure of seeing a man and his wife make the good confession. Splendid meetings to-day. Bro. Dickson spoke morning and evening, and delivered two powerful addresses. Our esteemed church secretary, Bro. Col. S. P. Weir, will be leaving our shores in charge of our troops, for active service abroad, on Tuesday next. Our prayers will follow our brother until he returns to us. The supt. of our Sunday School, Bro. G. D. Wright, is visiting relatives in West Australia. Our half-yearly business meeting is to be held on Wednesday next.—J.T., Oct. 18.

### The Nine Virtues.

Three things are given man to do—  
To dare, to labor, and to grow;  
Not otherwise from earth we came,  
Nor otherwise our way we go.

Three things are given man to be—  
Cheerful, undoubting, and humane;  
Surviving through the direst fray,  
Preserving the untarnished strain.

Three things are given man to know—  
Beauty, and truth, and honor; these  
Are the nine virtues of the soul,  
Her mystic powers and ecstasies.

—Bliss Carmen.

## Queensland Preachers' Conference.

Held at Rosewood from October 5 to 7, 1914.

The Queensland preachers held their third annual conference at Rosewood from October 5 to 7. The preachers present were: W. H. Nightingale, Brisbane; E. Davis, Toowoomba; C. H. Pratt, Rosewood; W. H. Morton, Ma Ma Creek; E. Rosenberg, Ma Ma Creek; A. E. Morton, Zillmere; W. J. Way, state organising secretary; A. Barnard, Boonah. As an illustration of the migrations of preachers in Queensland, only one preacher is in Queensland to-day who attended the first conference held in Toowoomba two years ago.

The opening meeting was held on Monday, 5th inst. C. H. Pratt occupied the chair, and two addresses were delivered. A. Barnard took as his subject, "Christ, Builder, Priest, King." E. Davis next addressed the audience on the theme "What think ye of Christ?" delivering a powerful, eloquent and impressive appeal to his hearers to accept Christ as Saviour.

At the Tuesday morning session papers were read by A. Barnard upon the topic, "The High Priesthood of Christ"; and by E. Rosenberg upon "Practical Consecration."

The afternoon session was devoted to the consideration of "The Work of the Churches of Christ in Queensland." W. J. Way gave a comprehensive and instructive paper upon "The Present State of the Churches." He mentioned that he had visited every church in the state except Charters Towers, and his conviction was that the work was on the upgrade. C. H. Pratt dealt with "The Future of the Work in Queensland." He emphasised the urgency of the call, also pointing out that zeal, loyalty, self-sacrifice and organisation were essentials in order to carry out the work to a successful issue.

The evening session was presided over by E. Davis, the speakers being W. H. Morton and W. J. Way. Bro. Morton dealt in a lucid way with "The Humiliation of the Lord Jesus Christ"; his address circled around three cardinal thoughts. Christ as man, as servant, as glorified. Bro. Way spoke from the text, "What manner of man is this, that even the winds and the sea obey him?" He pointed out that Jesus stood in the world as a "unique personage," that he did not come as an ecclesiastic, philosopher or politician, but as the Saviour of the world.

The Wednesday morning session commenced at 9.30, when W. H. Morton read a paper upon "The Second Coming of Christ." This was stated to be a fundamental doctrine of the Christian's faith; also special attention was called to the fact that the Jews were returning in considerable numbers to Palestine. E. Davis followed with a very thoughtful and helpful paper upon "Privilege and Responsibility." This paper showed how certain received privileges involved certain responsibilities to the receivers. Very helpful discussions took place upon these two papers.

The preachers assembled for their afternoon session in Mr. Domrow's paddock, when W. H. Nightingale spoke upon "Consecration." Consecration was shown to be not feelings or emotions, but a practical thing manifesting itself in every phase of the Christian's life. A. E. Morton next read a paper upon "The Power of Prayer," defining prayer as communion with God, the outpour-

ing of the soul to its heavenly Father. He quoted as examples of success through prayer C. H. Spurgeon and Geo. Muller, of Bristol.

The final meeting of the conference was held in the Farmers' Hall, in which a fairly large audience assembled, visitors from as far distant places as Mt. Walker and Rosevale being present. A. Barnard presided; Mr. Eagle, of the Lancefield Baptist Church, led the gathering in prayer, after which the whole of the preachers sang unitedly the song, "Queensland for Christ." E. Davis addressed the meeting on "Temple Building," basing his address upon the building of the Jewish temple under Solomon. Referring to the silence under which that temple was built, he ably showed that the great forces do their work in silence—that which decides the destiny of the soul is done in silence; the character is built in silence; the little incidentals of life were the materials, and the materials we put in determine the destiny; we were not to build stys or barns or palaces, but temples. Bro. Nightingale gave the final address, taking as his text, "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst say, Come, and whosoever will let him take of the water of life freely." Christ had, as it were, leaned over the parapet of heaven and uttered this last message, "Come." Christ was the constant Friend, and those who neglected him were doomed to darkness and despair, but the gospel message was for "whosoever will." During the meeting Mrs. E. Davis rendered the solo, "Tell it Again"; Miss J. Green, "Abide with Me"; C. H. Pratt and Miss J. Green the duet, "Golden Bells."

The conference has indeed been helpful, though quiet. It is to be hoped that those preachers who are now in the state will make this state their home. At the business session E. Davis was elected president. C. H. Pratt vice-president, and A. Barnard secretary, for the present year. Ma Ma Creek was selected as the place for next conference.—A. Barnard, secretary.

### Excavations at Antioch.

Dr. S. Edward Young, of Bedford Presbyterian Church, Brooklyn, New York, U.S.A., announces that an American Presbyterian lady has given the amount necessary to build a narrow-gauge railway into the ruins of ancient Antioch in Pisidia, Western Asia, and sufficient to carry on there excavations that are expected to furnish new light on New Testament history, and especially upon the travels of Paul; as well as much valuable information concerning the Roman Empire in New Testament times, including a vast summary of the deeds of the Emperor Augustus engraved on a great balustrade of his palace. Sir William M. Ramsay, the noted archæologist in charge of the work of excavation, reports Antioch to be in almost the same condition as that in which Paul knew it, excepting for the ruin and decay of the ages, only a deep layer of earth covering the ancient city. As fast as the present war will permit, Sir William will go on with the excavating, the Turkish Government having already granted him the required firman; new light on many passages of Scripture may be expected as the result.—"The Christian."



## Here and There

Children's Day for Foreign Missions, Nov. 1.  
W. H. Clay's address is now 7 Victoria Avenue, Albert Park, Vic.

Dr. and Mrs. Macklin will return to Melbourne from West Australia at the end of this week.

R. Harkness commenced his engagement with the North Adelaide church last Lord's day.

W. D. More is expected to commence his labors with the church at Brunswick, Vic., on December 20.

Thankfully received by W. C. Craigie, for the W. W. Davey fund: J. Brown and Son, Camberwell, Vic., £1.

G. T. Walden is announced to speak at Lygon-st. and Swanston-st. on next Lord's day. Many will be glad to see and hear an old friend.

Miss Tilley has been detained in Queensland, owing to the death of a close friend. She does not expect to reach Victoria again till early in November.

Bendigo Bible School is following its custom of observing Children's Day on Christmas Sunday. This idea is commended to other schools who find the first Lord's day in November inconvenient.

W. J. Williams, Cemetery-road, Stawell, Vic., has been appointed secretary (pro tem.) of the church in that place. Bro. Burdeu, the late secretary, will shortly leave for Maryborough.

Some Bible Schools in drought-stricken areas do not expect to be able to give much on Children's Day. Let the more favored schools be encouraged to give the more liberally in view of this fact.

We regret to learn of the death of Mrs. Sivy, of Gympie, Q., mother of F. J. Sivy, of the College of the Bible. Many will join with us in expressing their heartfelt sympathy with the bereaved ones.

The annual demonstration of the College of the Bible, already announced for Thursday, November 12, will be held in Lygon-st. chapel. A students' programme will be given. Friends are asked to reserve the date.

We are glad to note the splendid start which G. E. Chandler has made with his new work at Geelong. Since his arrival there have been fourteen additions—eleven by faith and obedience, and three baptised believers.

A splendid paper on "The Question of Drift" was read by Bro. A. P. Wilson to the quarterly meeting of church officers in Swanston-st. lecture hall last Monday night. Church officers who were not present missed a fine helpful meeting.

The Victorian Churches of Christ Christian Endeavor Union will hold a meeting of Junior workers in the Swanston-st. lecture hall on Thursday, October 29, at 8 p.m. Junior superintendents, workers, and all interested are invited to attend.

Beautifully executed photographs of the late Dr. Susie Rijnhart, the heroic Canadian missionary to Tibet, have been forwarded to the Bible Schools who intend to observe Children's Day. It is worthy of a good frame, and of a place in each school.

On another page appears John Oxenham's fine poem, "For the Men at the Front," an earlier version of which has already been published in several Australian papers. The fourth stanza as originally written was rightly criticised by some, and was rewritten by the author. The poem as amended is a noble hymn, and a beautiful prayer.

C. Schwab, one of our College students, has accepted an engagement with the church at Harcourt, Vic., and will commence work in January next. Bro. Schwab has done good work during the past year in the Harcourt district as a week-end preacher, and there is every prospect of even a greater work being done by him in the future as a full-time preacher.

He who, past all doubt, felt the world's pain, and bore its burden on his soul most heavily, was at the same time supremely full of hope.—*Phillips Brooks.*

Bro. and Sister Geo. Manifold and their daughter Jessie, send their best wishes to friends in Australia and New Zealand, and state that letters addressed to 457 West Fourth-st., Lexington, Kentucky, U.S.A., will be very welcome.

Farewell meeting to Dr. and Mrs. Macklin on Tuesday evening, Oct. 27, in Lygon-st. chapel. Dr. Macklin will give a lecture on China, illustrated with beautiful limelight views. Mrs. Macklin will give a message. Silver offering. We trust all the churches in and around the city will rally up in large numbers. Let us give a good send off to these consecrated missionaries.—A. C. Rankine, Secretary.

Each list of acknowledgments from the Victorian Home Mission Committee gives a splendid showing from collectors and duplex envelopes. This is good and in harmony with the resolution of last Victorian Conference, asking the churches to provide a regular income for the H.M. Fund. It would be fine if the few churches in the State which are not doing this would fall into line, and make the matter unanimous.

The Women's Conference Executive of Victoria is asking every member in the State to make a special contribution of 1/- during the month of October. This money is to be devoted to Victorian Home Missions. If no arrangements are being made in your church to collect these shillings, please forward yours direct to Mrs. Haywood, 74 Cameron-st., Moreland, or Miss Rometsch, 59 St. Vincent-st., Albert Park.

The S.A. Organising Secretary is visiting as many churches as possible. Lord's day, 4th inst., was spent at Aldgate Valley, where he also spoke at the anniversary public meeting. The 11th was devoted to Alma and Owen, and on Monday night he addressed a good meeting of the C.E. at Balaclava. On the 13th he spoke at the Queenstown anniversary. Last Sunday was spent at Wallaroo, and Moonia was also to be visited. The 25th will be spent at Glenelg, while Bro. Pittman visits Owen and Alma, and on Nov. 1 and 2 he intends to be at the Williamstown anniversary.

The British and Foreign Bible Society's issues for last year reached the unprecedented number of 8,958,233 copies of the Scriptures, just double the total of fifteen years ago. Of these, 1,006,281 were Bibles, 1,275,040 were New Testaments, and 6,676,912 were smaller portions. Of the total issue, 300,000 were sent to Africa, 212,000 to South America, 1,170,000 to India and Ceylon, 633,000 to the Japanese Empire, and 2,183,000 to China. It is just a century since Morrison's first Chinese New Testament passed through the press in Canton; last year nearly a quarter of the Society's output was in the languages of China.

Early Closing of Liquor Bars in South Australia.—A meeting of the newly appointed Conference Temperance Committee was held at Grote-st. on Thursday afternoon, 15th inst. The following officers were elected: President, W. C. Brooker; vice-president, James Manning; secretary and treasurer, Geo. P. Cuttriss. It was resolved to ask the churches in the State to take up an offering to provide funds for advertising and the engagement of a lecturer. We are hopeful of securing Bro. Franklyn for at least a month prior to the elections, to assist in shaping public opinion in respect to the closing of hotel bars at 6 p.m. Churches and members are requested to forward all contributions to the fighting fund to the secretary. It is intended to make every use of hoardings and church buildings and electric signs for the display of striking announcements respecting the injustice of the law which allows liquor to be retailed five hours after the ordinary places of business are required to close. Every member of every church in South Australia is asked to vote for 6 o'clock closing. This duty we owe to our country, to our children, and to Christ. A meeting of the general committee will be held at Grote-st. on Tuesday evening, November 3, at 8 p.m. Every church should be represented.—Geo. P. Cuttriss, Secretary.

"A Grave Public Evil."—At length the Select Committee on Patent Medicines has issued its report, says "The Christian," wherein drastic recommendations are made in the public interest. In the case of remedies proposed for cancer, consumption, and other deadly diseases, the Committee recommends the prohibition both of advertisement and sale; and it suggests that the administration of the law in regard to all such matters shall be performed by a Department of State under the Ministry of Public Health. Medicated wines, which contain a large percentage of alcohol, and "constitute a grave and widespread public evil," are also dealt with. These concoctions, though not all equally deleterious, have in some respects a more prejudicial effect upon those who partake of them than all the popular pills, powders, and potions that pass under the designation of "proprietary preparations."

An "Anxious Inquirer" wishes to know if the following things are "in accord with New Testament teaching, and if Christ were to come just now would he sanction them or would he treat them as he did the money changers of old, viz.: (1) paid singers conducting or in choir; (2) sales of gifts; (3) collection boxes at the door; (4) members attending balls." In reply, we may say that, on matters concerning which the Lord Jesus has not expressly spoken, we should regard it as presumptuous and almost blasphemous for us to declare what he must do were he to come. All we can do is to give an opinion which we believe to be in harmony with New Testament teaching. (1) No legislation is possible. We should much regret a departure from the voluntary system. (2) It largely depends on the "sales" and the "gifts." We believe that direct giving on the part of the members of the church is at once most in accord with Scripture principles and most dignified and effectual. (3) Collection boxes are at best a human expedient. The location is a minor matter. Our second sentence on (2) applies here; we could not approve of what would nullify that. (4) We think that Christians who are living up to their privileges, who heed the injunction to "love not the world" (1 John 2: 15) and not to use the world to the full (1 Cor. 7: 31), and who regard their influence for Christ and good as a sacred thing to be jealously guarded, will not attend balls. Let us go for things that help, that cultivate spirituality; when we do this, doubtful amusements will cease to trouble.

## Obituary.

LAVELL.—Death has again visited us, John Lavell having passed away at the age of 70 years. Our brother was a pioneer member of the church at Bairnsdale. He was always in attendance until the church disbanded, and ready to help both in sunshine and rain. The Lord shall reward the faithful.—E.E., Bairnsdale, Vic.

## BIRTH.

HARE (*nee Irene Burdeu*). On Sept. 25, to Mr. and Mrs. J. G. Hare, "Bonaventure," Vanberg-road, Essendon, a daughter (Marjory Irene).

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Diminishing the brutality of war. Matt. 5: 38-45; Luke 2: 14.

Awakening benevolence. Luke 10: 25-37.

Topic—The Sun of Righteousness. Malachi 4: 1-6. (Missionary Meeting.)

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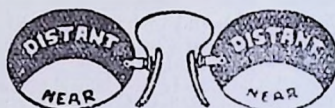
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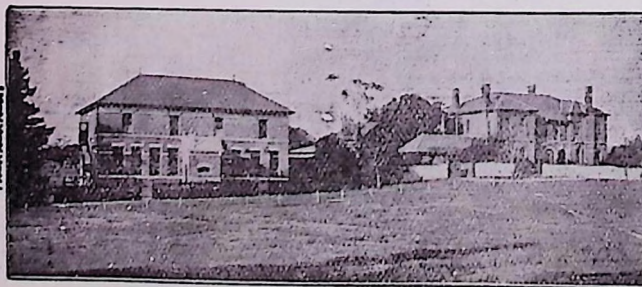
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