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A Great Church Centenary.

As we write, the centenary of Australian Methodism is being celebrated. Large and enthusiastic meetings have been held in the various capitals, gatherings of demonstration and thanksgiving; and, indeed, the hundred years' record is a great one calling for an appropriately great celebration.

Methodist statistics.

H. B. Workman, in his study of Methodism, refers to the "Church which enfolds some thirty millions of adherents; which has established itself in every quarter of the globe, with especial prominence in the United States; which is to-day, with the possible exception of the Lutheran Church, the largest Protestant Church in the world, certainly the largest church of the English race, Protestant or otherwise."

John Wesley's first Society was formed one hundred and seventy-six years ago. The latest figures for world-wide Methodism are: Churches, 100,066; Ministers, 54,627; Sunday School Teachers, 877,735; Local Preachers, 106,711; Sunday Scholars, 8,051,752; Church Members, 9,633,848; Attendants and Adherents, 33,000,000.

One hundred years ago, Samuel Leigh, the first Methodist minister to arrive in Australia, landed in Sydney. We know that his field of service did not then seem a promising one. In a recent article Mr. McCallum, of the Central Mission, Melbourne, summed up the numerical advance in the century of Australian Methodism:

"In the place of the one minister of a century ago, 1915 ministers are sustained, with an additional 210 home missionaries, who give their whole time to church work. An army of 8035 local preachers enables the Methodist Church to sustain services in so many localities, and to extend its work over our far-reaching continent as, perhaps, no other church has been able to do—149,926 persons are on its roll of membership, 203,307 scholars in its Sunday Schools, 21,694 Sunday School teachers give their services in the 3841 Sunday Schools. The census statistics of 1911 show that 247,800 returned themselves as Methodists. There are over 150,000 attendants at Methodist services in the mission field, so that close upon 700,000 people are being ministered to by this church."

Methodism's contribution to modern Christianity.

A series of articles, and not one short paragraph, would be necessary to do justice to this theme. We may say that we all are

debtors to John Wesley. Under God, he probably saved England from the horrors of revolution such as France endured at the end of the eighteenth century. That century was one of the darkest in English church history. Some have written as if in its vital, heart-felt religion were nearly extinct. Carlyle summed it up: "Soul extinct; stomach well alive." It is at least true that there was an appalling need for a revival of spiritual religion. This the Wesleys gave us. Dr. Fitchett says that Methodism's achievement "was the rediscovery of Christianity as a vital and spiritual force." This result was in line with the aim avowed by John Wesley in a letter to a friend. He said he had but "one point in view—to promote so far as I am able, vital, practical religion, and by the grace of God, to beget, preserve, and increase the life of God in the souls of men." Not Methodist writers alone tell us that Wesley's aim was splendidly realised. The secular historian, Lecky—by no means biassed in favor of religion, Methodist or other—says: "Not only the germs of almost all the existing zeal in England on behalf of Christian truth and life are due to Methodism, but the activity stirred up in other portions of Protestant Europe we must trace, indirectly at least, to Wesley."

The doctrines of Methodism.

The Methodist revival, it has been implied, was not a doctrinal one. Yet it may be profitable to note the outstanding Methodist doctrines. John Wesley himself answered the question, "What is their fundamental doctrine?" by saying that "the Bible is their whole and sole rule both of Christian faith and practice." This is the declared position of all the Protestant churches. We rejoice in Methodists' acceptance of the Bible as "the supreme and authoritative revelation God has made of himself to his creatures, and as the divinely inspired story of the redeeming work of Jesus Christ." We have a difficulty, however, in reconciling Wesley's view that the Bible is "the sole rule both of Christian faith and practice" with the fact that "the standards of Wesleyan theology still remain Wesley's four volumes of sermons and his 'Notes on the New Testament.'"

Wesley declared his doctrines to be "sim-

ply the common, fundamental principles of Christianity." The doctrines of the Trinity and the Incarnation are strongly maintained, and that of the Atonement in its Arminian significance. John Wesley was a strenuous opponent of Calvinism. He had contention with some of his own colleagues regarding this, notably with Whitefield. It is one of the good things of modern times that "the universality of the gospel-call is now the belief of most men." We are largely indebted to John Wesley for this. Of the atonement Methodism emphasises the fact, has no theory; but the usual position may be seen in the following words of Dr. Fitchett:

"There are three theories of the atonement which in one form or another are held to-day. To express them in Dr. Pope's words, they are: the atonement in God, as a necessity in the divine attributes; the reconciliation on earth, as vindicating to the universe the Rectorial justice of God; and the exhibition of the redemption to man, as moving upon his conscience and will and heart." They are commonly described as the Substitutionary, the Governmental, and the Moral Influence theories. Methodist teaching is that each of them covers part of the truth, but only part. Each is necessary as the complement of the others. In any adequate explanation of Christ's work all must have a place.

Much importance was attached by Wesley to his doctrines of conversion, assurance and holiness. In early days too much stress was laid on the instantaneousness of conversion; but Methodism has done good service in insisting on the need of a new birth. The doctrine of "assurance" has been defined as "the doctrine that the human soul to which has come the pardoning grace of God in Christ may have the most certain assurance of that fact, an assurance which does not rest on any fluctuating glow of religious emotion, but on the direct witness of the Holy Spirit to the forgiven soul itself." Wesley himself explained the doctrine of holiness, or Christian Perfection: "The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love." It has often been the case that extravagant and unscriptural claims have been made by those who pleaded for Assurance and Christian Perfection. In the latter case, the actual was oft confused with the ideal.

Methodists are evangelical and evangelistic. Their great force of preachers—or-

dained and local—bears witness to their evangelistic zeal. In "Wesley and His Century," Dr. Fitchett says: "Wesley has been described as the discoverer of the possibilities of the layman in the modern church, and it is certain that no other church draws its laymen into franker partnership in all its affairs than does the church Wesley founded." Mr. McCallum has been already quoted as attributing to the great army of local preachers much of the success of Methodism in Australia.

The itinerary system for ministers is a feature of Methodism, which many are now questioning, and which is in process of modification.

A change, too, has taken place in the famous Methodist "class-meeting," of which Workman says: "The germ-cell of Methodism, as every one knows, is the class-meeting. Wherever there is a class-meeting, there is a Methodist society; in Methodism a church without a class-meeting is almost inconceivable, at any rate it was inconceivable until very recently." In many places the class-meeting has fallen on evil days.

Methodism has had a fairly large number of divisions, some of them due to very trivial reasons. Yet, says Church, "in doctrinal beliefs, and in the standard of faith, there is a real unity among the several branches of the Methodist Church. In polity and practical church government alone is there ground to warrant distinctions in name and in corporate existence." There have been movements towards union in recent times, Australian Methodism and the formation in Britain of the United Methodist Church in 1907 furnishing the best examples.

The Woman with the Serpent's Tongue.

Rarely did a poem stir London so much as one by William Watson, entitled "The Woman with the Serpent's Tongue."

She is not old, she is not young,
The Woman with the Serpent's Tongue.
The haggard cheek, the lumbering eye,
The pained words that wildly fly,
The famished face, the fevered hand—
Who slights the worthiest in the land,
Sners at the just, contemns the brave,
And blackens goodness in its grave.

In truthful members be she sung,
The Woman with the Serpent's Tongue;
Concerning whom Fame hints at things
Told but in Straps and whisperings:
Ambitious from her natal hour,
And scheming all her life for power;
With little left of scanty pride;
With venomous fangs she cannot bide;
Who half makes love to gain to day,
To-morrow gives her guests away.
Burnt up within by that strange soul
She cannot shake, or yet control;
Malignant lip'd, unkind, unswear;
Past all example indiscreet;
Hectic, and always overstrong—
The Woman with the Serpent's Tongue.

To think that such as she can mar
Names that among the noblest are!
That hands like hers can touch the springs
That move who knows what men and
things
That on her will their fates have hung—
The Woman with the Serpent's Tongue.

Editorial Notes

War and Drink Expenditure.

The "Southern Cross" of Melbourne draws attention to the money spent in drink in comparison with the cost of the war. The New Zealand Minister of Defence is quoted as saying: "Our last estimate of war expenditure was £300,000 a month. This equals £3,600,000 a year. Our expenditure upon intoxicating drinks would pay the whole of this expenditure on the war, and provide a pension of £2 per week for 6200 soldiers in addition. If the people could be persuaded to pass a self-denying ordinance and abstain during the war they could devote to patriotic purposes the sum of £4,246,000 saved, and would not feel the expense, but be richer at the end of the war. The money thus saved would provide for all our expenditure in the war and leave £100,000 to be devoted to the relief of suffering in Belgium, Poland, Serbia, and other distressed countries." Of Australia the editor says: "If all who use intoxicating liquors amongst us would agree—if only while the war lasts—to follow the King's example and forego their use, and would send the amount saved to the public treasury as a contribution to the expenses of the war, the whole financial sky of Australia would be clear. Not a single new tax would be necessary. There would be ample funds for sending our brave lads to the front, and providing them with everything they need for efficient service." Russia has experienced the beneficial effects of the prohibition of the national drink, vodka, which although it cost the Government over 90 millions sterling, as all the profit came into the public funds, has proved a direct blessing. Last week's cables represent the Minister of Finance as stating at the opening of the Russian National Duma that "Notwithstanding the enormous war expenditure, Russia had succeeded not only in deriving her necessary resources from the national wealth, but had filled the gap due to the stoppage of the sale of alcohol." The government proposed a series of credit operations of which the success was assured because "the total of the national savings had been increased by 1,800,000,000 roubles, which proved that the country's resources were adequate to the carrying out of these operations. These resources ought entirely to be attributed to the people's temperance." It is not surprising therefore that "he insisted that this beneficial and salutary prohibition ought to be maintained after the war." Lloyd George entered upon a campaign against the drink in the United Kingdom which he asserted to be a worse enemy in the war than Germany or Austria, and he found the enemy too strongly entrenched to be overcome. The drink party triumphed, and Lloyd George had to retreat. In Australia the au-

thorities simply dare not attack this enemy openly. It is not the thirst of the public, but the pockets of the brewery shareholders that keep our Parliaments at bay. There is too much money sunk in the business, and the profits are too large for those financially interested to disgorge. Everyone knows the drink traffic to be an unmitigated curse, but no ministry, Liberal or Labor, dares to even propose its abolition. And so we continue to spend 20 millions a year on drink to disable our men, blight our homes, blast our bodies, and damn our souls, while the country is being bled white to fund money for the war. And yet we sometimes pride ourselves on a civilisation far superior to that of benighted Russia!

The South Australian Conference.

The brethren of the Central State will hold their annual Conference next month. All other States in the Commonwealth hold theirs at Easter. By this arrangement the brethren from other States are enabled to visit the South Australian Conference without neglecting their own. It is hoped that notwithstanding the commercial depression there will be a number of interstate visitors. The hospitality of the Adelaideans is proverbial. Although South Australia suffered more severely from the drought of last year than her neighbors, as she depends almost exclusively on her agricultural and pastoral resources, her Home Mission work has been kept going, not one preacher being withdrawn, or one field abandoned. In fact the treasurer will report a smaller debit balance this year than for any of the three preceding conferences. This, of course, is owing to the week of self-denial at the end of July. With the promise of a bountiful harvest and good prices, there is every reason to hope for extension during the coming year. The Foreign Mission receipts have also been most satisfactory, considering the financial stringency. The Conference opens with a big united Brotherhood meeting on the evening of the 9th. The 10th will be taken up with the Sisters' Conference, with Temperance Demonstration at night. On Saturday evening the Christian Endeavor Rally will be held. L. W. Baker will preach the Conference Sermon in the Town Hall on the 12th, and the three following days will be devoted to general conference business with Sunday School, Foreign Mission and Home Missions demonstrations in the Town Hall in the evenings. It is hoped that the country members will attend in large numbers, and that rising above all difficulties the Conference will be large and enthusiastic.

The German Emperor's Conscience.

On August 1, the anniversary of the German declaration of war against Russia, the Kaiser in an address declared "Before God and history my conscience is clear. I did not will the war." The "Southern Cross" of Melbourne, commenting on this statement, shows that not only does the history of the events leading to the war show that

Germany was the aggressor, but that the "White Paper" it issued contains not a line to show that Berlin wrote a solitary word intended or calculated to secure peace. On the other hand, the British "White Paper," "the publication of which is forbidden in Germany, shows that in that fateful week preceding the declaration, Sir Edward Grey made five distinct proposals intended to avert war and settle the Austrian dispute with Servia by a conference of the Great Powers; and that Germany lent herself to none of these proposals." After dealing more fully with this phase of the subject our contemporary concludes: "The logic of facts is final. And yet the Kaiser tells the world that 'before God and history, his conscience is clear.' What a remarkable conscience he must possess! He 'did not will the war,' he says. He is not quite so frank as one of his own editors, Herr Maximilian Harden. He thrusts aside all ingenious arguments as to Germany being an innocent victim attacked by wicked neighbors—'We willed the war,' he says."

The Kaiser and Herr Harden.

The "Southern Cross" puts the matter strongly and convincingly in the following extract:—"Mr. Max Harden has at least the virtue of a courageous candor, and his words are worth quoting in full at the present moment. 'Let us drop,' he says, 'our miserable attempts to excuse Germany's action. Not against our will and as a nation taken by surprise did we hurl ourselves into this gigantic venture. We willed it. . . . We do not stand before the Judgment Seat of Europe. . . . Our might shall create a new law in Europe. . . . It is Germany that strikes; when she has conquered new dominions for her genius, then the priesthood of all the gods will praise the God of War.' Those words strike, of course, an essentially pagan note, and it is the pagan strain in fallen human nature which is visible in everything Germany does, or says, in this war, from the speeches of the Kaiser and the lies of his diplomats, down to the dreadful crime of Belgium, and to the uncounted crimes—crimes of which any decent pagan would be ashamed—which mark so much of the military operations of Germany. And yet the Kaiser dares to say that 'before God his conscience is clear.' He goes even further, and says it is 'by the blessing of Almighty God' he has been able to commit these crimes. Human language is simply inadequate to express the feelings of horror which the Kaiser's words, linked to such deeds, awaken."

Forward

Move to the fore.

God Himself waits, and must wait, till thou come,
Men are God's prophets though ages lie dumb;
Hails the Christ-Kingdom, with conquest so near,
Thou art the cause then, thou man at the rear,
Move to the fore.

Doing Evil that Good May Come.

H. G. Payne.

It is sad that a tincture of selfishness and vice should weaken the glory of that sacrifice which is lifting Australia to the lofty heights of altruism.

One of the by-products of the enthusiastic efforts for Red Cross and other patriotic purposes is an epidemic of lotteries.

The number and variety of these indicate universal and spontaneous recognition of the selfishness of human nature, and of that love of chance which is one of the weaknesses of our national character. In N.S.W. the Government openly declared its intention of winking at violation of the law affecting such games of chance, with the result that lotteries have raged over the State. Societies and organisations of various kinds, business-houses, schools, almost every department of life have used this objectionable method of promoting giving. One of the largest retail houses in Sydney is conducting a lottery for a valuable picture, which a cabinet minister has offered to buy from the winner for presentation to the National Art Gallery. Everywhere shop windows have displayed goods to be raffled. Children have been inculcated with the gambling virus through raffles conducted in schools. No habitue of the "two-up school" ever watched the fall of the coin more eagerly than the little ones have awaited the results of the drawings. The winners have been admired and envied, and the impressionable young lives have received marks with the brand of the evil one which time may never efface.

Many Christians who cry out in indignation against gambling when associated with any sport or game of skill, do not hesitate to take a share in a lottery. Wherein is the difference? Simply that the latter is determined by absolutely pure chance, whereas the former has in it some elements of skill or human influence which influence the result. This comparison is decidedly to the disadvantage of the lottery, which is pure, unadulterated gambling.

Much sophistry is paraded to justify the evil. It is said that: 1. "The cause is a good one." To which we reply that the end can never justify the means. Such an excuse is both illogical and immoral. 2. "All participating in the lottery are willing to risk loss." Agreement on the part of any number of people to follow a certain course does not make that course righteousness. 3. "Life is full of risks." Yes! but the aim of civilisation and religion is to minimise these. Thus science endeavors to eliminate the risk from disease germs; and Christianity urges us to commit our way unto the Lord and be guided by his infallible hand. 4. "There is chance in business." The reliable laws of common sense governed by experience have more influence than chance. The qualitative term most frequently applied to business men and methods is "practical," not "fortuitous." The morality of

any business directed by chance is open to serious question. Gambling is not defined by its method or purpose, but by an inherent principle. If that principle be wrong, then all kinds of gambling are wrong; including even such seemingly innocent practices as evening competitions. The more respectable forms of gambling bear the same relation to the disreputable varieties as the social glass of wine does to drunkenness, and as the occasional visit to a select play, or the quiet dance with one's friends, bear to serious moral and social problems—they are the germs of malignant evil.

Gambling "is the kind of action by which pleasure is obtained at the cost of pain to another. The normal attainment of gratification, or of the money which purchase-gratification, implies, firstly, that there has been put forth equivalent effort of a kind which in some way furthers the general good, and that those from whom the money is received get directly or indirectly equivalent satisfaction. But in gambling the opposite happens. Benefit received does not imply effort put forth, and the happiness of the winner involves the misery of the loser. This kind of action is therefore essentially anti-social, sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character."

High Prince Hughes says: "Now if gambling were not wrong in itself, its actual deadly effect would make it hateful to every true man; but gambling is positively and absolutely wrong, and that for two special reasons among many. First: it promotes gain without merit and rewards those who do not deserve reward. The second objection is if possible stronger: it promotes gain through another's loss. It is therefore anti-social and anti-Christian. This is an unfailing test of legitimate transactions—Everything that benefits you by injuring your neighbor is unjust and wrong."

To the devotee of the fickle goddess, the Golden Rule is but a "scrap of paper" to be torn asunder ere he violates the eternal principles of love and justice.

Chas. Kingsley says of gambling: "Of all the habits, however much civilised man may give way to, it is one of the most intrinsically savage. Historically it has been the peace excitement of the lowest brutes in human form for ages past. Morally it is unchristian and anti-Christian."

When necessity and mercy call, giving is right; but to give or take in gambling is absolutely wrong. When we hear the cry of the homeless, starving and wounded, how much nobler it is to respond without the inducements of personal gain, and through channels untainted by association with one of the cardinal evils of these and past days. "Let love be without dissimulation. Alas that which is evil."

"Wherefore come out from among them and be ye separate," saith the Lord, and touch not the unclean thing."

What Church Name Shall We Wear?

Cyprus R. Mitchell.

This question of the Church name did not trouble the Fathers of the Restoration Movement until about thirty years after their work had advanced to power and significance. It was not then settled in a way to inspire uniformity, for such names as Disciples' Church, Disciples of Christ, Church of Christ, and Christian Church, still compete for recognition. The most popular designations used by over a million of our people are, Disciples of Christ, and Christian Church, Christian Church being more used than the other title.

1. Our Historical Situation.

The Campbells did not agree on the question of name. In fact even at this time it did not worry them very much. In 1839 Alexander Campbell wrote:—

The brethren all have a vote in this matter; and among the candidates for public favor, I give my vote for *The Disciples* or for the *Disciples of Christ*. This is for reasons now given my choice—(the reasons were four; Mr. Campbell argued that this designation was, more ancient; more descriptive; more Scriptural; and, more unappropriated); but I will not contend with any man for a mere name, especially when they are all good.

Thomas Campbell argued otherwise, in 1840 he wrote:—

In relation to the name by which the advocates and subject of the proposed Reformation should be known, it would appear that there is none so eligible or suitable as the name Christian; for the following reasons:—

1st. Because of the radical and comprehensive import of its qualitative signification. 2nd. Because of its Scriptural consistency with the intention of the proposed reformation.

But Alexander Campbell said there is no divine authority for the use of the name Christian. He wrote thus:—

The question then is, What did the Holy Spirit will through? I answer, Certainly not *Christian*; for Luke says they were called *Christians* first at Antioch. The matter then is decided forever, that the followers of Christ were not called Christians by divine authority, unless the Apostles received a new revelation or command some fourteen years after Pentecost. For according to the chronology of those who differ from us, as well as of those who agree, the disciples were called Christians at Antioch fourteen years after the descent of the Spirit, and never before.

After enumerating what excellencies the early Christians practised he wrote:—

Will these who contend for this name do the same things, and exhibit the same moral excellencies? If so, I will call them *Christians*; if that will please them better the *Disciples*, or any other name, so far superior, in my judgment, to the thing to the name—the fruit to the blossom—the living man to the inanimate statue—the character to the profession. It will be remembered that I have used almost indiscriminately sundry names, and I will continue to do so; for where the Lord has made me free, I cannot, without good cause, agree to bind myself.

And can we really conceive of Alexander Campbell writing as he did?—

I have heard much said in behalf of the name *Christian* for thirty years; and I am only more and more persuaded that the Apostles had better reasons for not assuming it, than any living man

can give for now wearing it! Jesus, among the Jews, was a proper name and Christ a characteristic—an official designation. Jesus or Disciple of Christ is now the alternative. Brethren, take your choice!

These quotations embody the state of consciousness existing in the first half century of our plea for union.

2. The N.T. position.

A Baptist writer summarises the N.T. teaching thus:—

The word 'church,' as a religious term, occurs in the New Testament one hundred and eleven times—three times in the Gospels, nineteen in Acts, sixty-two in Paul's letters, two in Hebrews, one in James, three in John's letters, and twenty in the book of Revelation.

In these one hundred and eleven cases there is but one specific designation of a church, 'The church of God,' and that designation occurs no fewer than eight times.... We should expect to find here 'The church of Christ'; but even this appellation does not occur, the expression, 'All the churches of Christ salute you,' occurring once in Romans, but only as a general expression, even as in Thessalonians we have the words 'the churches of God.' Everywhere it is this, 'The church of God.'

In some cases the idea of the church is that of a specific local organization, and in other cases the universal and spiritual organization, or divine company is meant.

3. Discussion.

To-day the designations, the Christian Church, the Church of Christ, the Church, are used by all intelligent people to designate the spiritual organization, or the Universal Church. These titles are looked upon as applicable to all Christian peoples. No one questions their validity; appropriateness, denotation, or, in the universal sense, their connotation. The idea present in the common Christian mind can be expressed something like this, speaking of any specific group of the Christian Church,—The Church of God, or, of Christ (Baptist), (Presbyterian), or (Anglican), as the case is, it being clearly understood that all are Churches of God, or, of Christ, but now standing or having stood, for some particular truth, which at the time of their historical beginning needed championing. The emphasis was one time on the *differentia*, but it is now on the common factor. We can very intelligently speak of the churches of Victoria, meaning all religious bodies, in the same practical sense as Paul spoke of the "Churches of Galatia." This is in keeping with the suggestion of one of our respected leaders, D. A. Ewers, who recently wrote,—"Moreover... it is well for us to remember that we are already one spirit with the great body of believers of all denominations in our faith in Christ, and our opposition to the crying evils of the age."

This has been, and is, the position taken by our leaders. M. M. Davis puts our position very fairly when he writes in a recent book,—"We are a religious movement within the church, rather than a denominational church. We stand for an idea rather than an organization—that glorious idea of world-wide Christianity which no denomination can ever fully represent." The idea that we are a section of the Church, or a group within the Church, I believe is adhered by such Australian leaders as D. A. Ewers and A. R. Main. We have held that not only are we Christians, but that all who love and serve God as far as their light lead them are Christians; not only are we churches of Christ, but all churches of the Christian religion are Churches of Christ.

If we are bound—and I cannot find anything in the N.T. that does explicitly or by strong inference to thus bind us—by the New Testament teaching on this question, Mr. Campbell is probably right in saying that the word "Christian" has no divine authority; yet we do not scruple to use it, nay, it is a name we love! A. C. McGiffert says, "The name Christian was doubtless first employed by the heathen, the word 'Christ' was doubtless understood by them not as a title, but as a proper name." He adds, however, in a foot note, that "ultimately it was adopted by the disciples themselves and in the second century was commonly used by them. In the New Testament the word occurs in only two other passages,.... and both times as applied by an outsider."

Hence, however practical, useful and even acceptable the name Christian Church might be it is not strictly a New Testament name; yet over one million of our own people use no other name—or, are they "our folk?"

The sectarian principle which finds such severe condemnation in the New Testament teaching, and especially in the teachings of Paul, is not a matter of using divers names, but of cutting one's self off by such names. Sectarianism, and "denominationalism" as we use the word, is the sin of cutting adrift from the body of Christ and Christian people. Very few bodies either in word or deed seek to do this now. To say that because one is a Presbyterian that therefore he has greater intimacy with God or larger access to the sources of spiritual grace, this is to be sectarian. But this is something no representative Presbyterian does.

To say that we are the Church of Christ because we are more accurate than some of our religious neighbors in the way in which we administer the ordinance of Baptism, or in Baptism itself, and that therefore we have a larger control of the Holy Spirit's work in salvation, this is to be sectarian. But we would repudiate such a statement of our position. We say we are a group within, or a section of, the universal Church of God pleading for Christian Union on the basis of the Christianity of the New Testament.

So far so good. But what shall we call this section of, or, this group within, the Universal Church? We certainly should not take a name which is offensive or arrogant to the rest of the members or groups of the Christian Church. We do not want to take

any name which will repel the rest of the Church. Well, what shall we do? I hear some say, "What saith the New Testament? I answer our problem is not in the New Testament, and is therefore not answered there. Even the magical Ephesians 4: 4 is silent, because all acknowledge the one God, one Lord, the one Faith, the one Hope, and even the one Baptism. (Our argument here revolves itself into a discussion of what the one Baptism means. Paul did not set immersion over against sprinkling or pouring, for neither existed at the time. It does not make very good reading to say, one Immersion.) The names used in the New Testament are used partially or altogether by other Christians and other Churches.

I hear some very thoughtful brethren murmuring, "Let us stick to the name Church of Christ, or Christian Church." And while there are still some difficulties, any such names as these, seem good.

Then we have resolved our problem into a situation something like this: We are a Church of Christ, a Church of God, Disciples of Christ, a Christian Church, pleading for Christian Union. (Brother D. A. Ewers has suggested that a church composed of Christians is a Christian Church). That is, the "peculiar," particular, or distinguishing part of us, is the reach for union or unity; nay, even more than this it is the propaganda for Christian Union.

"In its ideal the church fulfills a double function. It is a school for training Christians in the knowledge and service of God, and it is the means by which the Christ-life is imparted to those who have it not. Along both these lines it is the organ by which the spirit of Christ finds expression in the world." The double function of preaching and teaching, fulfilling the spirit and purpose of Jesus' last commands, is recognized and practiced by all Christian Churches. But each one has done, and some are still doing, a special work. For instance the Salvation Army called the Church to its great modern social task. The Baptist Church called the Church to the truth of believers' baptism; the Congregational Church stressed the truth of democratic polity; and so we can go on in describing the history and meaning of each section or group in the Church. At the time the name had meaning even as the names of sections or groups do now in the local churches, such as Mission Committees, Y.P.C.E. Societies; and even as the C.W. B.M. does in churches in the United States. The names have functional or purposive meanings, such names are descriptive, and denominate what the particular group wishes to do. If we wished to do nothing else than simply restore primitive Christianity, it seems to me that it would be perfectly right and intelligent to call such a group a Christian Church set for Primitive Christianity, or, a Primitive Christian Church. Hence we have worked our way carefully and thoughtfully to the paraphrase in the Bendigo Baptist—Church of Christ "suggested basis of union" which could have been properly put thus:—

After a careful and prayerful study of God's Holy Word we believe that the most suitable name for our united church to wear is, The Christian Union Church. For a name should do two things; it should identify the particular church with the Universal Church and with all other Christian Churches; and it should denote the mission and purpose of the church which it names. The name Christian Union Church does this; and, greater and better still, it embodies the spirit of the prayer of Jesus Christ, (John 17: 20-23); and we advise for the sake of understanding that the names of the churches concerned temporarily find place on notice boards, stationery and other advertising places so as to let it be known what is our history.

In all this we are talking, as Campbell and the other Reformation Fathers did, of a practical immediate Christian Union. When Christian Union triumphs the word 'union' will fall off like last year's snake skin. Thus, you see we have not failed to appeal to the Word of God, or even the Holy Scriptures; but we have consulted them. Our problem with some of our brethren is not,—What man saith, against, What saith the Lord. Our problem or discussion is still the same—What does the New Testament teach and mean? The Sacred Oracle says the early disciples had all things in common, but we do not find many advocates among us saying that the New Testament teaches communism. And, furthermore, our problem of understanding the New Testament is, and has, to do with imperfect human beings, as is the case in any Christian Union activity. We do not question that the New Testament, or, specifically Ephesians 4: 4, does give the divine basis for Christian Union, but our desire and problem is to find what for the here and now is the true interpretation and meaning of the divine basis as contained in the New Testament. For "it is an unfruitful exercise to debate the ultimate basis of union. No man can dream what that basis will be. All bodies will contribute their wisdom and Christian experience to the making of it. When it is finally determined it will probably be an elastic, progressive, tentative basis, subject to still further change, not fixed, static and mechanical. . . . A communion renders itself ridiculous and pathetic if it hugs to itself the conceit that its understanding of the Bible will be the ultimate basis of union. For it is inevitable that the coming together of the people of God from many denominations will in itself greatly modify each communion's understanding of the Bible. . . . This means a new point of view, a rearrangement of values, a discovery of new truth and exaltation of hitherto neglected truth and the passing of much that has been held for truth."

This last suggestion concerning the ultimate basis of union might have an unfamiliar tang coming through my pen, but it is found germinally in the words of the writer of our "Editorial Notes" when he writes, in today's *Australian Christian*,—

"We can never hope to bring about Christian union in the absence of the spirit of unity. Nor may we close our eyes to the possibility that our cherished convictions may not necessarily be infallible. (Italics

ours.) While we believe that our position on the matter of union is scriptural and invincible, it becomes us with unbiased minds to be ready at all times to receive fresh light."

"N.B. The writer is glad to receive new light and advice—write him, question him, and speak your mind to him frankly as you wish.

Cyprus R. Mitchell, M.A. (Mo.U.),
Trades Hall, Bendigo,
Victoria, Aug. 5th, 1915.

Please put in my address and date as above, if you will. C.R.M.

[Editorial comments appear on p. 548.]

Life from Sacrifice.

O pallid Christ within this broken shrine,
Not those torn Hands and not that Heart of Thine
Have given the nations blood to drink like wine.

Through weary years and 'neath the changing
skies,
Men turned their back on those appealing eyes
And scorned as vain thine awful sacrifice.

Kings with their armies, children in their play
Have passed unfeeling down this shell-ploughed
way.
The great world knew not where its true strength
lay.

In pomp and luxury, in lust of gold,
In selfish ease, in pleasures manifold,
"Evil is good, good evil," we were told.

Yet here, where nightly the great flare-flights
gleam,
And murder stalks triumphant in their beam,
The world has wakened from its empty dream.

At last, O Christ, in this strange darkened land,
Where ruined homes lie round on every hand,
Life's deeper truths men come to understand.

For lonely graves along the country side,
Where sleep those brave hearts who for others
died,
Tell of life's union with the Crucified.

And now light kindles in the mourner's eyes,
Like day-dawn breaking through the rifted skies,
For life is born of life's self-sacrifice.

God of Our Children.

God of our fathers 'neath whose care
Our race hath prospered from of old,
'Tis for the England yet to be,
Our heritage of life we hold,
God of our children, while we plead,
Not for our-selves, but them, give heed!

We are not worth the boon we crave;
'Tis for a nobler race we pray—
The England of prophetic dream,
The glory of the Greater Day.
God of the children yet to be,
In us the future pleads with Thee!

Is England, with its goal reached,
Its vast design but just begun,
To fall exhausted on the field?

To watch the sinking of her sun?
God of our children, give Thy plan,
And guard, in us, the Coming Man!
We dreamed of it, the Happy Race,
That reaped the harvest we had sown;
Our joy was in the joy to be

Of those we proudly called our own
God of our children, while we plead,
Not for ourselves, but them, give heed!

—Stanley B. James.

Our Book Table.

Books by British Brethren.

New Testament Christianity.

This is a volume of 212 + vi. pp. by Lancelot Oliver, editor of "The Bible Advocate." The title explains the author's aim. The sub-title tells of his method—"Important Truths of the New Testament Inductively Studied." The author claims much for this method: "Since the inductive method has been followed, which requires that first the facts of nature must be gathered, and general truths deduced from the facts, tested and if necessary perfected by comparison with these facts, advance has been sure. In like manner I have done my best conscientiously to study the Bible, gathering all the Bible statements on the subjects to be studied, and drawing general truths from those statements. If this method were generally followed, sectarianism, which originates and is maintained, in part at least, by a wrong system of study, would tend to disappear; for each student would find the same statements, and all students would agree as to what the truth is." The author's attitude to the New Testament and the system of religion revealed therein is clearly indicated. The Christianity of the New Testament is final. Mr. Oliver quotes approvingly Plummer's words in reference to "the faith once for all delivered to the saints": "No other will be given, for there is no other. Whatever may be delivered in future cannot be a gospel at all. The one true Gospel is complete and final, and admits of no successors and no supplements." The book has twenty chapters dealing with themes of first importance, such as God, The Bible, Jesus Christ, The Kingdom of God, The Church of God, Conditions of Salvation, The Holy Spirit and His Work, The New Life, Ministry of the Church, Christian Union, and The Plea for Restoration. There is a simple, clear and strong presentation of Bible facts as they appear to the writer, with constant appeal to the Scriptures. The book has been highly praised by S. S. Lippin, the editor of the American "Christian Standard," and will well repay study. There will be a difference of opinion on minor points; but on the whole this volume setting forth the results of a life's study of the New Testament on the part of one of our British leaders is one that can be cordially recommended. The book is bound in neat cloth, and well printed. The price is 2/-, mailed free.

An Outline of My Life.

James Anderson, the author of this volume, was for over fifty years an evangelist of the churches of Christ in Britain. He was a Scot, and labored chiefly in Slamanan district. In the course of his long ministry, he led many to Christ, and led many Christ lovers to new light on Christian truths. The book has an alternative title: "Selections from a Fifty Years' Religious Experience." The publishers call it

an "autobiography," but it is scarcely that. We have reminiscences, racy records of experiences, conversations and discussions. The writer's work and preaching, his views of the Scripture and the plan of salvation, are clearly stated. The author disclaims scholarship, but he reveals his shrewdness and common-sense, and his love for and knowledge of the Scriptures. Interesting accounts are given of encounters with Christadelphians, Mormons, and upholders of "Millennial Dawnism." The reader need not fear that the perusal will be dry; this is no work on systematic theology. The book is perhaps too full of discussion. But the author was a man of sincere love and piety, and manifests a splendid spirit of loyalty to Christ and his word. The volume, bound in cloth, is neatly printed, and contains about 200 pp.; price, 2/-; mailed free. These books are advertised on page 549.

American Books.

From the Standard Publishing Co. we have received some volumes, two of which we now notice.

Christianity and the Jew.

This is the title of a timely little book by Delaware W. Scott. The Jew is often referred to as the "living miracle." Recent years have seen a great revival of interest in the chosen nation of God which rejected the Messiah for whom they thought they were looking with welcoming eagerness. The war has made the interest keener. The author says: "The time is coming when the Jews are to return to Palestine, to lay again the foundation of a mighty Empire upon the ruins of the old kingdom of David. And if we are interpreting rightly the signs of the times, we are now living in the beginning of this mighty undertaking." He refers to the Zionist movement. "With the crumbling of the walls of the old Turkish monarchy," Mr. Scott writes, "the doors that have been closed so long against the rightful owners of Judea are now swinging open wide to admit them into the land of their fathers." Some chapters are entitled Christianity's Debt to the Jew; The Jew in Ancient History; The Jew in Literature, Arts and Science; The Jew's Contribution to Religion; The Spiritual Unrest of the Jewish People. The book is a strong appeal to the Church of Christ to preach the gospel to the Jew. The volume is cloth bound, 100 pp.; price, 75 cents (3/-).

The Little Superintendent.

This is "a true story" of what a girl did in America. Maizie Merial Swoger started a Sunday School and was "the little superintendent." She died on December 24, 1912, aged sixteen years, one month after her baptism. As a record of the influence one humble Christian can wield, the story is interesting. The booklet has forty pages of reading matter, and the price is 60 cents (2/6).

In the Religious World.

Ex-President W. H. Taft has been called to the Presidency of the General Conference of the Unitarian Churches of the United States, in succession to Dr. Charles W. Eliot, President-emeritus of Harvard University.

The many friends in this country of Dr. and Mrs. J. Wilbur Chapman will be interested to learn that their daughter, Agnes Bruyn, was married on June 17, at her parents' residence, Long Island, New York, U.S.A.

Dr. Francis E. Clark, the founder of the Christian Endeavor movement, has been seriously ill with an attack of typhoid fever.

W. O. North, of Fiji, who is at present on deputation work in Victoria, is the superintendent of the largest circuit in Methodism. He has 147 churches in his circuit with 59 other preaching places; he has 19 native colleagues, 23 catechists, 163 teachers, and 818 local preachers to help him in the proclamation of the Gospel; 1016 class leaders look after 8000 members, while 17,000 people attend public worship; 3500 scholars gather in the Sunday Schools under 346 teachers, and a similar number are found daily by day in the Mission day schools.

There is no country in Christendom where religion exercises such power as in Russia.—Lord Bryce.

The Japanese Government in Korea has decided that within five years the Christian schools in that country must stop using the Bible as a text-book, and that no kind of religious exercise will then be allowed in the school buildings (says "The Bible in the World"). The Japanese Director of the Education Bureau recently visited Europe, where some countries have absolutely separated education from religion; this he desires to do in Korea. The managers of the missionary schools in Korea have told the Director that they would prefer to close their schools, rather than continue them with the Bible excluded. The great majority of missionaries in Korea belong to the Presbyterian and Methodist Churches of North America.

A writer in the "Methodist Recorder" expresses his "regret at the growing practice of shortening the portions of Scripture read in our services," and contrasts this with the prominence given to the Scriptures in the services of the Church of England. Few will deny the truth of his contention that "we lose greatly" by such curtailment; and there is point in his suggestion to ministers that "the sermon is theirs to shorten, if they wish; but God's Word should take first place."

The British and Foreign Bible Society is at last enabled to labor in long-closed Abyssinia. An Armenian sub-agent has been allowed by the Archbishop of that country to open a Bible shop in the capital, Addis Ababa.

Elijah and the Prophets of Baal.

Bible School Lesson for September 5, 1 Kings 18: 16-40.

W. C. McCallum.

For three years Elijah had been providentially cared for in hiding. About the end of this period he is bidden to go and show himself to Ahab. He met Obadiah, the trusted servant of Ahab, and a devout worshipper of Jehovah, while he was searching the land to find the last vestiges of pasture that the horses and mules of Ahab might be kept alive. When told to go and tell Ahab that Elijah had appeared, he remonstrated, but when Elijah solemnly assured him that he would show himself to Ahab that day, he departed and brought Ahab to meet Elijah.

The man whom the king had sought throughout his own and neighboring kingdoms, doubtless with the intention of treating him as he had treated the other prophets, executing them as disturbers of the peace of his realm, met the king boldly. He comes not to crave mercy, but with a demand. When Ahab arraigns him upon the charge of being a troubler of Israel he hurls back the charge that the real troublers of Israel are Ahab and his father's house, in that they have forsaken the commandments of Jehovah, and have served Baalim. The demand is that the king summon all Israel, with the prophets of Baal, to meet Elijah on Mt. Carmel.

A remarkable gathering.

This assemblage at Mt. Carmel was a noteworthy one. A hunted prophet yet had power to summon king and people before him, and to call into definite contest the priest-prophets of the foreign cult that was undermining Israel's faith in their God. It was the first time and the last time in Israel's history when such a gathering took place. It was a battle royal between paganism and one man in whose heart burned a consuming zeal and jealousy for Jehovah.

The lone prophet.

Elijah had demanded this remarkable assemblage from Ahab and he remained the dominating figure when the thousands of Israel gathered to Carmel. We admire a man who is a master of assemblies, even when he simply controls and guides the assembly over which he presides, in the quick and smooth attainment of the purposes for which it has met. How much more must we admire the lone prophet on Carmel who could dominate an unsympathetic if not for the moment a hostile people, and achieve the result at which his zeal aimed.

We are impressed with this prophet's courage, his *daring to stand alone*. Did we say alone? Elijah would not have thought of himself as alone, but as *alone with God*. The spirit and power of Elijah lay in the absolute domination of his life by the zeal of God. He was God's man, and it is only such a man who can stand alone among the

people and remain a man, unembittered and bigger-souled because in his aloneness he has God. It is given to few to have the experience that fully qualifies them for appreciating the courage of such a stand, but each one of us is ready to honor the man who makes it and to crave the spirit that gives God absolutely first place in our lives.

In Elijah on Carmel we see a man *challenging evils to come out into the open*. Baal worship had been sheltering under the royal mantle in Samaria. Elijah haled it to trial before the nation. We are cursed to-day by evils whose appearance in the open would afford their own sufficient condemnation. Their presence is known, but there is need of an Elijah to drag them into the broad light of day where their deep-dyed iniquity would become manifest. Now they shelter securely under the royal mantle of vested interests, revenue, political influence or the wretched Baal of custom, "we always have done it."

One of Elijah's acts on Mt. Carmel is very significant, he *rebuild the altar of the Lord* that had been thrown down. This altar no doubt had been thrown down because the worshippers or those in charge of it had refused to admit Baal worship beside that of Jehovah. The rebuilding of it by Elijah meant more than a challenging of the policy pursued by Ahab under the influence of Jezebel, it meant war in the name of God upon the pagan curse. Ahab had torn down the altar that stood for God alone, and had led the people into a wretched, demoralising, divided worship. Elijah's task was to restore the supremacy of God alone in the hearts of Israel. In how many hearts and homes to-day, whose pure love of God has become sullied by the worship of the god of this world, is there need for the rebuilding of altars!

The prophets of Baal.

Opposed to the lone prophet of the Lord the prophets of Baal were a large company. Elijah with his rugged appearance (2 Kings 1: 8) would contrast strangely with these pampered pets of Jezebel. Clothed in the vestments of Baal worshippers (2 Kings 10: 22), they presented a more imposing spectacle than the son of the wilderness, but what is the use of the vessel if it be empty, of the display when there is no substance?

These prophet-priests of Baal deserve one commendation—they did not run from the challenge. Their faith was evident in the length and fervor of their supplications. If they believed a lie, yet they believed, and quite likely were better men than some of the mob who took part in killing them after the trial was over. With the fervor of fanatics they threw themselves into the ecstatic

exercises of their cult, and hesitated not in their frenzy to inflict self-torture to arouse the compassion of their god. What a tragedy is a misplaced worship! Do we not know those who seek with an equal fervor the things of this life, and in the last analysis and the final proving of all things will they have any more than these prophets of Baal?

The hesitating people.

Three years before this Elijah had had to flee for his life and remain in hiding, and his last place of refuge was outside Israel. This was not simply because of the vigor of Ahab's persecution of the prophets, but also because of the apathy of the people. Since that time there had been three years of terrible drought, and it was a subdued, if not a humbled king and people that gathered to meet Elijah. *Adversity had done its work*. They were now in the frame of mind to listen. Three years before it was useless for Elijah to continue his efforts, but God had humbled the pride of the people, and his prophet had an opportunity.

Elijah faced a people not hesitating in choice between God and Baal, but a people who were trying to worship both, and in that divided worship were reaping the inevitable consequence of *weakened faith and lameness of spirit*. Elijah's task is to make the people see that they cannot serve both God and Baal, and to force them to choose between the two. In order to do this he holds up to scorn their weak limping upon two sides. In admitting Baal into their worship beside Jehovah they had crippled themselves spiritually. Elijah called for an end of this, and in his own resolute faith that Jehovah was God and that there could be no god beside him he called for the test, defying the prophets of Baal to demonstrate the divinity of Baal.

The weakness of Israel scorned by Elijah is the same old folly of *trying to serve God and mammon*. A divided worship means a ruined soul, a conflicting allegiance, a wrecked life, and two gods no God at all. Yet the folly is always with us, and the result inevitably the same, with clouded and bewildered faith and divided heart the spirit goes halting through life or abandons itself to that which is not God.

The result.

The immediate result was an abject failure for the Baal worshippers, a triumphant vindication of Elijah's faith, the professed conversion of the people to the worship of Jehovah alone, and the slaughter of the prophets of Baal.

These immediate results were not all permanent, but the incident on Mt. Carmel remains to the end a *grand encouragement for all who would trust God utterly and not be afraid*. The people remained fickle, and Baal worship did not cease till Jehu stamped it out in blood (2 Kings 10: 18), but the noble figure of the fearless Elijah on Mt. Carmel inspires our wavering hearts with new and stronger faith in the One who alone is God.

Foreign Missions.

Conducted by I. A. Paternoster.

Missionary Sermons.

The success or failure of our missionary interests rests very largely with our preachers and those who address the churches. One vital lesson coming to us these days is that in order to raise the funds and provide the men to continue this gigantic struggle, news from the front must be made public. Ofttimes we feel the news we receive is too heavily censored, and we complain, but it is the knowledge that our "boys" are in danger that stimulates recruiting. The daily press in this way has a tremendous influence and mighty responsibility.

The church of God is engaged in a mighty struggle, and the knowledge of this must be kept constantly before the people. It is surely not sufficient that once or twice each year the people should be reminded of the work Christ committed to their care. Yet we fear in many places such is the case. It is not necessary, in order to preach missionary sermons, to conclude with an appeal for money. Sometimes the wisest appeal would be for souls. The church to-day needs calling to prayer more than to giving. Not that she is giving sufficient! With a membership of over 2,000, and an annual offering of less than £4000, or less than 3/4 per member, the time has not come when we are giving beyond what we are able. Is it not perhaps because we have not become prayerfully interested in the Great Commission that our income is so small? The preacher is the recognised leader of his people. He must become firmly convinced in his own soul of the need of missions, not as a mere consent of understanding, but the spring of a holy spiritual life. Mr. Truett, a Baptist minister, in addressing a gathering of all the ministers of Los Angeles, said: "You all agree with me that nothing can take the place of the Christian ministry. The diffusion of knowledge, the wonderful triumphs of the press, the miraculous march of civilization; neither of these things, nor all of them together can ever take the place of Christian preaching. As long as men have hearts that feel and suffer and hope and aspire, just that long will the work of Christ's true preachers be the most important work in the world. Nor will history ever let us forget that the triumphs of the pulpit (the true pulpit) are the supreme triumphs of all civilisation. Halden for the Christian religion have been those days when Christ's prophet and preacher took his proper place in the affairs and in the thought and in the leadership of men. The most lamentable scandal, and the supreme handicap in this earth for the progress of Christianity is the ignorant, ineffective, unworthy pulpit. It behoves all good men with all possible diligence and faithfulness to guard the pulpit, for out of it to an awful degree are the very issues of life."

Certainly the issues of the missionary work of the church are with him, and it is his unspeakable privilege and God-given opportunity to lead the people to whom he has been called to minister, to larger heights and more glorious achievements. This will best be done by constantly spreading information of a missionary character among the people.

Let them not only hear of the victories won, but of the battles lost. Christianity is not fighting the weakening forces of heathenism, but an organised system, determined to retain its hold upon the people. "In educating the church to give for Foreign Missions, the sermons and addresses should present the facts relating to the missionary enterprise. Never before were the facts so abundant and so inspiring. Let the ministry nourish their own souls with these facts, and then give them to the people. The churches for the most part do not know what the Lord has done and is doing; if they did, they would give as they have not given heretofore. The people wish to know the facts, and will be impressed by them as they will not be by any exhortation, no matter how eloquent and touching it may be."

John R. Mott holds that the secret of successful missionary sermons is thorough preparation. Whenever a pastor devotes the same quality of thought and the same amount of time to work on his sermons on missions as he does to other subjects there is no complaint about the lack of interest."

Dr. Zwemer, the famous missionary to Arabia, said: "If once the laymen of our churches feel a sense of personal responsibility to fulfil the last command of Christ, there will be no lack of the sinews of war."

Instead of once or twice a year, missionary sermons should be preached at least once a month. Missionary conversation should be stimulated among the members of the church, and missionary literature circulated. In doing this the work of the church will be made easier, and the coming of Christ brought nearer.

Mission Study.

The annual meeting of the South Australian Mission Study Council was held in Adelaide recently. Dr. J. C. Verec, president, and illustrated addresses were given by Bishop Wilson on the South Seas, and by Mr. Willett Bevan, M.A., on China. An exhibition of missionary curios and missionary literature was arranged, the Federal Committee having a very fine exhibition of curios.

The report presented showed good work had been done during the year in stimulating mission study in the colleges and the churches.

Committee Items.

The Secretary of the Tasmanian Committee is now Mr. Norman A. Cooper, 348 Murray-st., Hobart. Mr. Gourley, the late secretary, did faithful work, but his removal to the North Coast made it necessary for him to resign.

During the last meeting of the N.S.W. Committee Bro. Clydesdale, the President, was called from the meeting owing to the illness of his son. Bro. G. H. Browne, owing to his removal to the country, had found it necessary to resign from the Committee. This resignation was accepted, and a resolution of appreciation placed on the minutes. Bro. Avenell, of Paddington Church, was invited to occupy the place made vacant by

The Two Greatest Wars.

THE EUROPEAN WAR.

20 million soldiers in physical peril.
1 million men killed in first six months.
Cost to kill a man, about £700.
Cost of European War, over £8,000,000 daily.
Fighting strength of armies, over 20 millions.
Develops hatred.
Is destructive.
Settles nothing finally.

THE WORLD-WAR.

50 times 20 millions of people in spiritual bondage and death.
2 million people die every month in heathen lands.
Cost to give the gospel to the world, about 8/- per person.
Expended in World-War, about £7,000,000 annually.
Total missionary force, 12,000 men and 12,000 women.
Promotes friendliness.
Is constructive.
Establishes Christ's enduring Kingdom, and ultimately eliminates all war. Isa. 2:
2-4.
Will the church make a serious effort to put its World-War on something approaching an adequate basis?

—"Missionary Intelligencer."

Progress at Dudhi.

We are having good times here. The people are gradually learning the truth, and one and another have obeyed in baptism, so that now we have a church of 61 members. The schools are prospering, and the evangelistic work is being vigorously pushed. We could do with a lot more evangelists. I believe we shall soon have a great ingathering among the aboriginal tribes.

Mr. and Mrs. Watters are doing well at Dalgonganj. They are making good progress in the language. One was added by baptism there the other day, and they have another enquirer.—G. P. Pittman.

The Family Altar.

Conducted by A. E. Illingworth.

DESTRUCTIVE HERESIES.

Beware of book-camvassers. The publication, sale and distribution of tracts, magazines, books, etc., that profess to interpret "the signs of the times," have reached enormous proportions. Dr. Weymouth translates the familiar passage a Peter wrote about "destructive heresies" in this way: "Teachers of falsehood will cunningly introduce fatal divisions." In many of these books truth and error are so intermixed that members of our family circle are apt to be misled. The "heresies" to be feared are:

1. That which seeks to discredit the integrity of the Bible.
2. That which denies the historicity and divinity of Jesus.
3. That which tends to create doubt—the taproot of all evil.
4. That which creates indifference. That cuts us asunder from Christ or the Apostles.
5. That which claims for any modern writer inspiration co-equal to that enjoyed by the writers of Holy Writ.
6. That which belittles prayer, and makes it purely a subjective exercise.

HAVE FAITH IN GOD.

He will keep you—
As the apple of his eye.
In all thy ways.
Night and day.
In all places.
From falling.
From the hour of trial.
As a Shepherd.

Meditate on these things this week.

SUNDAY, AUGUST 29.

Seed Thought.—*The apple of his eye.* He instructed him, and kept him as the apple of his eye.—Deut. 32: 10.

Selected Gems.—He encompassed him, watched over him, shielded him, as the pupil of his own eye.—Rotherham.

"I will guide thee with mine eye."

Each morning the voice of God whispers to us. You have not passed this way hitherto; therefore keep your eye on your Guide.—J. R. Miller.

Scripture Reading.—Deut. 32: 7-14.

MONDAY, AUGUST 30.

Seed Thought.—*In all thy ways.* For he shall give his angels charge over thee, to keep thee in all thy ways.—Psalm 91: 11.

Selected Gems.—

In every way, in every sense,
Man is the care of Providence;
And whoso'er he goeth wrong,
The errors to himself belong. —S. Butler.

Scripture Reading.—Psalm 91.

TUESDAY, AUGUST 31.

Seed Thought.—*Night and Day.* I the Lord do keep thee; I will water thine every moment; I will not let thee hurt; I will keep thee might and day.—Isaiah 27: 3.

Selected Gems.—A fine day seems but a small thing, but what eloquence these tender mercies of the sky have for any heart.—Countess De Gasparin.

O blessed night, that comes to rich and poor alike, bringing us dreams that lure
Our hearts to One above. —Hirst.

Scripture Reading.—Isaiah 27.

WEDNESDAY, SEPTEMBER 1.

Seed Thought.—*In all places.* And behold I am with thee, and will keep thee in all places whither thou goest.—Gen. 28: 15.

Selected Gems.—A heathen philosopher once asked a Christian, "Where is God?" The Christian answered, "Let me ask you, Where is he not?"—Aronsmith.

The universe is to us, as the "burning bush" which the Hebrew leader saw;—God is ever-present in it; for it burns with his glory, and the ground on which we stand is always holy.—P. Francis.

Scripture Reading.—Gen. 28: 10-22.

THURSDAY, SEPTEMBER 2.

Seed Thought.—*From falling.* Now unto him who is able to keep you from falling.—Jude 24.

Selected Gems.—The supreme fall of falls is this—the first doubt of one's self.—Countess De Gasparin.

If vital religion be driven out of the soul, it will be as the Canaanites were to be driven hence by the Israelites "by little and little."—H. Melville.

Scripture Reading.—Jude 17-25.

FRIDAY, SEPTEMBER 3.

Seed Thought.—*From the hour of trial.* He cause thou hast kept the word of my promise, I will also keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth.—Rev. 3: 10.

Selected Gems.—

When urged by strong temptation to the brink Of guilt and ruin, stands the virtuous mind,
With scarce a step between; all plying Heaven,
Severe in mercy chastening in its love,
Oft times in dark and awful visitation
Doth interpose, and leads the wanderer back
To the straight path, to be for ever after
A firm, undaunted, onward-bearing traveller,
Strong in humility, who swerves no more. —Johnn Baillie.

Scripture Reading.—Rev. 3: 10-13.

SATURDAY, SEPTEMBER 4.

Seed Thought.—*As a Shepherd.* He that scattereth Israel will gather him, as a Shepherd doth his flock.—Jer. 31: 10.

Selected Gems.—

And as he went, singing, shepherded his flocks,
—Annie Fields, "The Singing Shepherd."
Jesus is our Shepherd;
For the sheep He bleeds;
Every lamb is sprinkled
With the blood He sheds;
Then on each He setteth
His own secret sign—
They that have My Spirit,
They, with He, are mine. —Hugh Stowell.

Scripture Reading.—Jer. 31: 10-14.

FOR THE WEEK END.

O, Holy Lord, Who with the Children Three
Thou'st walk the piercing flame,
Help, in these trial hours, which save to Thee,
I dare not name;
Nor let those quivering eyes and sickening heart
Crumble to dust beneath the Tempter's dart. —Newman.

Sisters' Department

WEST AUSTRALIA.

"I can do all things through Christ, who strengthens me."

The monthly meeting of the Sisters' Executive was held in the Lake-st. chapel on August 3. The President (Mrs. Scambler) presided. Devotional exercises were led by the President, her lesson being the 24th Psalm.

A letter was read from Mr. Hall, and an apology from Mrs. Blakenore.

Mrs. Warren, F.M. Superintendent, reported that arrangements were well in hand in connection with the annual Foreign Mission sewing rally on the Lake-st. chapel on August 19.

Mrs. Pallet was appointed to lead the next devotional meeting on Sept. 7.

The President introduced Miss Brown, Baptist missionary from India, and welcomed several visitors. Miss Brown spoke of the results of her labors in the foreign field, giving some splendid instances of the work achieved. Her talk was greatly appreciated. The Committee with its lady's Mrs. Bora, Miss Wright, and Miss Cook for their contributions of songs and musical items, also Miss Wilson and her helpers, who dispensed of tea.—A. C. Elliott, Secretary.

SOUTH AUSTRALIA.

The Executive met on August 5. Mrs. Haverland led the devotional exercises.

Sunday School Additions.—Mile End, 1; Hindmarsh, 8; Total, 9.

Roll-call of Delegates.—32 responded. Collection, 16/5.

Obituary Report, Mrs. Calhoun.—On June 18 Sister Woodford, of the Williams-town Church, received the home-call.

Hospital Report.—Much work has been accomplished through the sacrifice of the Committee. We have all had a week of self-denial, but I think it has been nearly a year of self-denial owing to the many calls. Flowers and fruit are always taken to the institutions. One sister always takes button-holes of flowers to the patients of the theatre ward, and patients that are there without friends she takes out for a day's outing. Time will not allow me to tell you the work of each sister, but I cannot thank them enough for the work they have done. Visits as follows:—McLade Hospital, 20; Consumptive, 10; Home for Incurables, 13; Children's Hospital, 1; Deafmute, 13; Cottage Homes, 2; Sick and Aged, 73; magazines, 50.—J. West, Superintendent.

Borcas Committee.—The Societies have done splendid work this year. When we think of the sisters of all our churches working to relieve and help those who are giving their lives for their country, we feel sure the Master will say, "Well done," and our joy will be great.—E. Cant, Superintendent.

Foreign Missions.—During the month I have received a very interesting letter from Miss Cameron, telling of her work among the women and babies at Shrigonilla. Early in the month we said farewell to Mrs. Tomlin, she having started on her return to China. We wish her a safe journey and blessing in her work in Shanghai. Miss Tobey is at Shrigonilla, and is a great help to Bro. and Sister Watson. Amounts as follows:—Berri, 20; Murray Bridge, 5/6; Grote-st., M.M., 1/4; Glenelg, 15/2; Croydon, 38/6; Maylands, 8/12; North Adelaide, 15/2; Hindmarsh, 10/2; Mile box, 4/2; Norwood, 11/3/6; Mile box, 4/2; Total, 60 5/2.—Mrs. E. J. Paterson, Superintendent.

Home Missions.—During the last month W. I. Taylor has resigned from Semaphore, and A. G. Saunders has accepted an engagement there. A. J. Fischer has accepted a call to Warranwood, Vic., and will leave Sunday next month. A. Cameron has been doing splendid work at Naracoorte, but will leave there at the end of the month to labor with the Gospel church. The mission at Mile End resulted in seven conversions. Self-denial week amount received from 22 churches, about £100.

Amounts as follows:—Grote-st., 4/11/6; H.M. Secretary, Telephone Box, 11/6; Mile End, 4/0/5; Queenswood, 4/7/3; Croydon, 10/12/8; Norwood, 11/2/2; Hindmarsh, 10/2/2; Adelaide, 10/12/8; Mile box, 4/2; also nine boxes, 15/2; Total, 101 12/8. Donkey Beach, Donistoun, 12/2/2; Mallala, 17/5; Berri, nine boxes, 8/2; Miss Jones, Port Elliot, 9/6; Mile End, 9/2; Lochiel, 11/11/9; Point Stuart, 1/6; Murray Bridge, 17/4; Wellmar, 4/2; Total, 121 12/8.—J. Riches, Superintendent.

Leader for next devotional meeting, Mrs. D. A. Ewers.

Treasurer's Report.—Receipts for July Home Missions, 43/4/2; in hand, 41/2/2; Total, 84/6/2. Received for Foreign Missions, 43/5/0; in hand, 43/8/7; Total, 87/13/4. General Fund collection, 14/10/5; in hand, 41/13/5. Expenditure: Printing, Sharples, 8/6; Total, 41/10/2. Balance, 41/7/8.—A. E. Cherry, Secretary.

Reports from the Field.

South Australia.

BERRI.—The meetings to-day were good. At the close of the writer's gospel address on "Conditions of Forgiveness," a fine young man made the good confession. Owing to the River Murray being so high, and all the creeks in the neighbourhood being full, the writer has not been able to make his usual trips to Loxton and Pamp Bay.—R.R., Aug. 8.

DULWICH.—Good meeting this morning. Bro. Miller speaking. We were pleased to have with us K. W. Dunean, who has come to reside in the district. Our brother will be a source of strength to the young cause. We have had plans and specifications for our building prepared, and are trusting that we shall soon make a start with it.—W. Jackson, Aug. 8.

BALAKLAVA.—Fine meetings all day yesterday. Over 30 present in the Bible Class, 11 listen to a splendid paper by G. Bridgman on "Pastor Russell and His Meetings and Doings." A fine, wholesome discussion followed. In the evening a memorial service to our late brother, Edwin Robers, who had been a member of the Church of Christ for about 36 years, during which time he had filled the offices of deacon, superintendent of the Bible School, and secretary, both with credit to himself and honour to his Creator. Bro. Dohy and Sister Taylor sang with beautiful effect "Looking This Way." The choir also efficiently rendered the anthem, "What are these that are arrayed in white." It was a very impressive service. Mr. Kane recently formed a Boys' K.S.P. and a Girls' Club.

SEMAPHORE.—Bro. Taylor preached his farewell address on Aug. 8 to good audiences. A public meeting was held in the Masonic Hall on Aug. 9, to bid farewell to Bro. and Sister Taylor, and to welcome A. G. Saunders. These meetings, which were very largely attended, were presided over by Bro. Weir, who, on behalf of the church, spoke words of farewell to Bro. and Sister Taylor and welcome to Bro. Saunders. Addresses were also delivered by Brethren Thomas, Ewers and Brooker, and presentations were made from the Men's Brotherhood and Church to Bro. Taylor. Both groups suitably responded. Brethren Linklater and Pirie and Sister Miss Pauline Pirie contributed songs, which were much appreciated. Supper was partaken of. Bro. Saunders began his ministry to-day, and spoke effectively this morning from Luke 22: 27. Attendance at the Bible School 111, Brotherhood 16. Bro. Saunders spoke to the children concerning idols, using the blackboard freely to illustrate. To-night his meeting building full, choir sang two beautiful anthems, and our brother preached forcefully from the text, "Behold the man."—E.E.M., Aug. 16.

HINDMARSH.—Tuesday, Aug. 10, a farewell social was tendered to three of our boys who will shortly be leaving for the front—P. J. Hayes, R. Picking, A. Cook and A. Harley. Invited the senior members of the School, and the football club. Presentations were given to each in the form of a safety razor outfit. The first part of the social consisted of music and elocution. Short addresses were given by Captain Chaplain E. W. Pittman, of Glenelg, Bro. Booker, and Bro. T. H. Brooker. Captain Chaplain Critchley occupied the chair. Our football club is doing excellent work this season—11 games played, 11 won. Sunday services were more given to the young men. A young lady of the Bible School, making a total of 20 in six weeks.—J.L.R.

COTTONVILLE.—Two young men confessed Christ at the gospel meeting to-day. Bro. Manning preacher. The two who recently confessed the Saviour have been received into fellowship.—J. McNeil, Aug. 15.

QUEENSTOWN.—On Wednesday afternoon, Aug. 11, the Dorcas Society held their annual social. It was a splendid success. Thursday, August 12, the Alberton W. M. C. T. U. held a business meeting. W. J. McNeil, M. A. was well attended. Sunday, August 15, Q. V. M. was well attended. Worship, splendid meeting; Bro. G. G.

passing the doctor here, he failed to do so at camp—Daniel Dawdle, Aug. 12.

TUNNEL BAY.—The work goes steadily forward. Sunday, 8th, good meetings. Bro. George Spaulding, of Helbart, with us in afternoon, when he preached the gospel sermon. We hope to have our new building finished in November, which will be a great help to us.—F. Elwick Smith.

NUIHEENA.—Splendid services yesterday. Bro. Seymour's exhortation was much enjoyed by good gathering of brethren and sisters. In the evening the church was filled, when Bro. Seymour preached the gospel message. We are looking forward to better things.—F. Elwick Smith, Aug. 9.

GEEVESTON.—On August 1 Bro. Woolnough, from Dover, changed with Bro. Byard for the day, and preached the gospel. We are holding a week-night service every Thursday evening, for the purpose of bible study. Bro. Woolnough has made these meetings very interesting by giving a number of addresses on "The New Kingdom." We have introduced lesson papers into the Bible School for senior scholars and small text cards for the juniors. A fair number were present this morning, when Bro. Byard presided and addressed the church. Our Foreign Mission offering amounted to 11/6/2.—F. Ashlin, Aug. 8.

West Australia.

CLAREMONT.—Three confessions on July 25 and six on Aug. 1. We rejoice in these victories for the Master. F. D. Pollard preaching.—J. H. Eaton, Aug. 22.

FREMANTLE.—Lord's Day morning, G. Stenhouse presided over a good meeting. We had an address on "Anxiousness." At night the writer delivered an address on "Jesus the Physician." A young married woman and an elderly man made the good confession. G. Taylor was speaking at the South Terrace Baptist Church in the evening. Our Junior C.E. continue to have good meetings every Lord's Day morning, at 10 o'clock. Bro. Thomson, jun., another of our members here, went into camp last week.—E. G. Warren.

PERTH.—A large number of our Boy Scouts, Troop No. 1, was present at our morning meeting on Aug. 1. Bro. Blakenore delivered a much appreciated address on "Heroes and Heroines." Before the boys had been finally dismissed they appointed Bro. Blakenore their chaplain, in recognition of his interest in their welfare. They will now meet in the chapel twice weekly. At night an evangelist spoke on "The Way of the Red Cross." An offering was taken for the sick and wounded soldiers' fund. On Tuesday evening we held a concert in aid of the Red Cross work. Admission was by towel, pillow slip, or cash equivalent, and a large gathering enjoyed an excellent programme. We propose to form a Red Cross Sewing Circle, to assist the good work that is being done for our brave soldier.—W.A., Aug. 5.

SUBIACO.—Meetings are very fair, in spite of rough weather. On Aug. 1 an impressive service in memory of our fallen heroes, was held. Bro. Gunn preaching on "The Price of Blood." A goodly number of our young men from the church and school are at the front or on the way. Five more expect to go into camp this week. A new agent for the "Christian" will be needed, as Bro. Bowen, the present agent, is among the number. Sister Woolcock has passed. Our sister decided for Christ. Bro. Schofield preaching. Bro. Abbott, upon whom much of the work down there falls, has been very ill, but (we thank God) is now recovering.

New Zealand.

NELSON.—"Is Life Worth Living?" was the subject chosen by Bro. Dickson for last Sunday evening's address. The church building was well filled. The good seed is being fastidiously sown. The Bible School is in a flourishing condition. On Monday evening Bro. Johnston, from Spring Grove, delivered the fourth of a series of talks on "The Child and the Sunday School." These lectures are proving a great help to teachers.—H.E.A., Aug. 11.

Queensland.

WEST MORETON CIRCUIT.—Arrangements are in hand for a forward move in Bible School work on August 22. A speaker is planned for each of our five churches, and the plea of the churches is to be brought impressively before Sunday School scholars. On July 28 our aunt Sister Totton, of the Rosewood Church, passed to her rest. The church extends sympathy to the bereaved ones. The visit of Sister Totton was much enjoyed by a representative gathering in the Rosewood Chapel on July 30.—C.H.P.

MA MA CREEK.—Flagstone Creek building in a day was erected on Friday, July 30. Owing to only 15 workers attending, we could not finish, but finished the following week. The work was in the hands of Mr. Topp, the local builder, who is a Baptist brother. The building is 25 ft. x 19 ft., capable of seating 100 people. The opening services were of a bright and happy character. Bro. Bailey, senior, who presented the land, opened the door in the afternoon to the children, address being given by the superintendent (Bro. Rosenberg) and the writer. Gospel service well attended. Sacred concert on Monday night also a distinct success, our Lord's Day School Choir being helped by the German Baptist Church. We look forward to a good time in the future.—Will H. Morton.

BIRSBANE.—On Saturday evening a "Patriotic Social Evening" was held in honour of a number of our boys from different parts of the State who have enlisted and are in camp. There were about 70 members present. The writer presided, and a very pleasing musical programme was rendered. All the church office-bearers present spoke, and particularly referred to the good work in the church of Brethren D. Moffat and R. Aitkenman, both members of the local church. At the close high refreshments were served in the social hall. There was a good attendance at the Lord's table yesterday. Bro. Way addressed the church, and also proclaimed the gospel in the evening.—H.C.S.

Tasmania.

HOBART.—On Wednesday, Aug. 4, an intercession service, conducted by Bro. McCallum, was held in the chapel from 11 to 12 in the morning. The service was well attended, a large number of strangers being present. Bro. McCallum met with a painful accident last week. He scalded his head, and was consequently not able to attend the meetings last Lord's Day. He hopes to be able to get out next Sunday. A largely attended social was held last night, to say farewell to five young men who are going to the front. Bro. G. South presided over the meeting.—J.A., Aug. 12.

LAUNCESTON.—Sunday, August 8, the meetings were well attended. Bro. Day presided at the Lord's Table. At night he gave a helpful address on "Mary and Mercy." He extended the right hand of fellowship to Miss Leone. Our new sister, Mrs. Crosby, passed away at the hospital, after a long illness. The Bible School attendance is keeping up well. Bro. Cummins has returned from camp, for after successfully

presented. Bro. Wilson spoke; Sister Russell, from Glenelg, was received into fellowship. Evening building packed people unable to get in. Bro. Brooker continued his subject of last Sunday evening ("Recruits Wanted"), subject to might be "For Service"—D.L.W.

UNLEY.—We had good meetings to-day. In the morning the president of the Conference, G. D. Wright, gave a fine practical address. H. Down was received into membership from North Adelaide. In the afternoon W. H. Blackwell, from Flinders street Baptist Church, interested the adult Bible Class with "Echoes from the War," being extracts from letters from his son at the front. The son is a fine Christian worker. In the evening a number of our soldiers, including Captain Chaplain Pittman, were present. It had been expected that officers from the Mitham Camp would have attended, but, unfortunately, quarantine regulations interfered. Bro. Huntman gave a splendid address, and Captain Pittman assisted in the service. Afterwards a Communion service was held, and the ladies then entertained "our boys" with light refreshments. We are delighted to announce that Bro. Huntman has an agreement with the church here for a further term of three years from Jan. 1 next.—P.S.M., Aug. 15.

KADINA.—Our anniversary services last Monday were an inspiring success. Among our visitors were Preachers Taylor, of Blakakva, Allen, of Moonba, Wilson, of Wallaroo, and Hoffmans, of Lochiel. These delivered addresses to a packed house and won a deep interest. L.A.R. raised for Red Cross work at the services.—another member received in this morning. Bro. Frank Cornelius is with us, and helped us by a stirring address at this morning's service. His mother, whose sickness occasioned his hurried visit from Glen Iris, is progressing favourably toward recovery. We are pleased to report the absence of our secretary. Splendid meeting this evening, when the writer was assisted by Bro. F. Cornelius.—W.

New South Wales.

MARRICKVILLE.—A good attendance at Communion yesterday. Bro. Allan Pike spoke. Two received into fellowship. Bro. P. McEwing, who has been confined at home through bad knee, is able to meet with us again. Sister Etile Withers was entertained by a large number of her church friends in the School Hall on the occasion of her first birthday. Bible School shows a big decrease in attendance, through epidemic of measles in district. Glad to welcome Bro. Cecil Hall back to his home church again.—C.C.S.R., Aug. 16.

FRSKINVILLE.—One young lady added by faith and baptism yesterday, and another lady died. New scholars at school each Sunday. Over 50 scholars have given in names for B.S.U. exam. Sunday night audiences are growing, half the number attending now being non-members.—P. J. Pond, Aug. 16.

BELMORE.—Bro. Forbes presided over a good meeting yesterday morning. Sister Young and Bro. and Sister Keats were received into fellowship by Bro. Edwards. J. Saxby gave us a helpful exhortation. The school meeting was again a time of refreshing. Bro. Forbes held the interest right through one of the biggest congregations we have had. At the close Mr. and Mrs. Hopkins were baptised.—John Rodgers, Aug. 16.

HORNBY.—The writer presided. Bro. Bagley exhorted church on "Stephen's Faith, Hope and Love" (Acts 7: 54-60). Bro. Gordon's address at night was much appreciated, his topic being "The Miraculous Works of Jesus." Bro. Leo Price has volunteered for the front; he will be greatly missed.—Thos. E. Rofe.

JUNEE.—Bro. Morton preached morning and evening, and also did the trip to Marrar and back (32 miles) to an accompaniment of heavy rain and hail at times. Junee Bible School is still growing well, eleven new scholars being

added in seven weeks, making a total of twenty-one in a little over four months. The rally will continue till the end of September, when we hope to have quite a large school.—W.L.C., Aug. 16.

SYDNEY.—Bright and helpful meetings to-day. Bro. Harward preaching at both services. "The Ambition of Christian Life" was the topic at morning service, and at night, "The Evidence of Pardon." We were glad to have fellowship with the following visitors at morning service: Bro. and Sister Taylor, Camahure, S.A.; Sister Coyle, South Yarra, Vic.; Sister Hancock, Prahran, Vic.; Bro. Cecil Macindoe, Dorrigo.—J.C.

NORTH SYDNEY.—To-day's services have been very well attended. Bro. Payne presided over a good gathering this morning, and Bro. Woolter, of Canley Vale, gave us a most acceptable address. The scholars of the Bible School are working earnestly for the coming examination. To-night's service was conducted by Bro. Payne, who gave us a splendid address. We have formed a K.S.P. here, and everything points to success. Our sale of work and bazaar is well followed, Aug. 25, and will continue on the 26th and 27th. This is much earlier than anticipated at first, and we would be glad to receive help from any who feel so disposed. Please advertise this date as widely as possible.—Gryll T. Garrett, Aug. 16.

KANIVA.—We are losing several of our members through the war. W. A. Brown, of Miram, had a deep interest in the Bible School. Our brother came from Moreland Church, about three years ago. He has been a great help in all departments of church work. He took quite a number of preaching appointments, and frequently assisted in the Bible School and Endeavour. The brethren at Billy's Gully will especially miss him at their lay and prayer meetings. Sister Cousins, who has also been staying at Miram, is leaving for her home in Melbourne. We are sorry to lose her. Bro. Charlie Williams, of Sandstone, has also volunteered, and leaves for the camp this week. The oldest son of Sister Crouch, of Kaniva, is also going. Our prayers go with them all.—R.W., Aug. 5.

VICTORIA.

CARLTON (Lygon St.).—The Bible School held a most successful Cradle Roll demonstration last Saturday afternoon. The Lecture Hall was nicely decorated, and specially arranged for the comfort of the mothers and their little ones. Some 40 mothers and Cradle Roll members attended, and a happy time was spent by all. A good programme was gone through, and afternoon tea partaken of. We thank all who helped, and especially mention Miss Nancy Davoren, the capable and enthusiastic superintendent of the Cradle Roll. Good meetings on Sunday. In the morning, J. J. Franklyn exhorted. L. Rossell, of N.S.W. was present. Mr. Craik, Baptist minister, of Clifton Hill, addressed the Century Bible Class, exchanging with S. J. Griffith. At night Bro. Griffith preached on "No More Thirst"—T.W.S.

BRIGHTON.—We are electrifying our premises under the very able supervision of our Bro. Will Grey. On the subject of "Elders," Jas. Pittman gave us a word of teaching this morning, and two were received into fellowship. To-night we enjoyed a powerful discourse from Bro. Moore, at the close of which a young girl responded.—R.P.C., Aug. 15.

FOOTSCRAY.—During the week two of our brethren have passed away—Bro. Byth, as mentioned in the "Christian" last week, and Bro. Cascard, who died on Wednesday morning. On Wednesday evening last the midweek prayer meeting was favoured with the presence of Bro. Hagger, who spoke to a fairly good attendance. On Thursday evening the Young Men's Class paid a visit to the Brunswick Methodists, some 33 members and friends joining in the visit. At the gospel service on Sunday last Bro. Whelan spoke on the "Ideal Woman" and five young

ladies stepped out on the side of Christ.—A.J.T., Aug. 15.

CHELTENHAM.—This has been a great day with us. The C.E. Society was holding its anniversary, and to assist Will C. Heller, spent the day with the church. His visit was a great treat, as he delivered 2500 very fine addresses. Both meetings were well attended, and a deep spiritual tone was manifest. Bro. Heller had the joy of hearing the gospel confession from Miss Lattie Walton, a member of Bro. Tenny's class in the Bible School. The school anniversary is due in October. In consideration of the war and its attendant suffering, the scholars have agreed to forego the usual tea meeting and prize distribution, holding only such services as will be in keeping with the spirit of the times.—F.W.M., Aug. 15.

BENDIGO.—There were some soldier visitors at our meetings yesterday, among them were Brethren L. Anderson, Holmes (Lygon St.), and Howgate (Brunswick), from the military camp near this city. C. R. Mitchell preached at both services to large audiences. We intend to hold a mission next month. G. Moore, of Brighton, and A. E. Wilson, of Cheltenham, will conduct it, in conjunction with a preacher.

GOLDEN SQUARE.—A second anniversary was held in the chapel, the speakers for the Sunday being J. J. Cook, C. R. Mitchell and Dr. J. Cook. There were ten appreciative audiences, and the scholars sang beautifully under the leadership of A. E. Streader. As usual, the primary department, led by Miss J. Streader and Miss Ivy Beal, sang very nicely, and were well employed. The tea meeting was well attended, and was followed by a concert and prize distribution in the Salvation Army Barracks. A long series of items by the scholars, young and old, was warmly applauded. The children were well trained by Miss Streader. To induce attendance at church, a singing school, under the leadership of W. Worshippers has been formed. There were 35 scholars present last Sunday morning, and 14 church members. A young lady confessed Christ, and was baptised on Sunday night.—C., Aug. 16.

KYNETON CIRCUIT.—Bro. Wakeley, the week-end preacher of this circuit, has enlisted for active service, and expects to go into the Liverpool Camp, N.S.W., at the beginning of September. He has done a good work here, especially at Drummond, in connection with the Young People's Bible Class, which was organised by him, and of which he was the teacher. He was to-day presented with a wrist-let watch from the class, as a token of appreciation and esteem. The sickness is very prevalent in Herber. Miss A. is suffering from pneumonia, and Mrs. J. Dixon has been confined to her bed for some time. We wish for all a speedy recovery. Sisters Dixon have passed through a sad trial this last week, being bereft of their brother Will, who was only ill a few days. We commend the bereaved to God. There is a well-attended flock in Kyneton we have had a bright day. We had this morning the largest meeting for some time. We were pleased to extend the right hand of fellowship to Sister Elsie Wilson, of North Fitzroy. There was a better attendance at Bible Class this afternoon, and to-night's gospel service was the largest for some time. The subject was "Is there another way?" A young lady took her stand for Christ.—J. E. Shipway.

CARNEGIE.—Meetings fair. R. C. Edwards exhorted at the morning service, making a strong plea for a more extensive study of the Word and a greater appreciation of the mid-week prayer service. Bro. Stronman proclaimed the gospel to an appreciative gathering.—D.G., Aug. 16.

GEELONG.—The mid-week prayer meeting on Thursday was fairly well attended. Mr. Macey had charge, and gave a very interesting address. Lord's Day, good meetings; Bro. Chandler exhorted in the morning; one young man recently baptised received the right hand of fellowship. At the evening service Bro. Chandler preached an excellent sermon to a crowded audience.—W.L.L., Aug. 15.

Continued on page 550.

Church Names.

C. R. Mitchell's article appears on pages 540 and 541. As he was chairman of the Heralds Committee, we print his full article dealing with names and a variety of other matters, exactly as sent. One omission was made, as we do not usually put degrees in headings. As the close of his paper indicates, Bro. Mitchell holds the Master's degree of Missouri University, U.S.A. For considerations of space as well as a desire to avoid wear-and-tear repetition of points repeatedly made in the "Christian," ever since its beginning, we give but a brief comment.

No one on earth knows who originated the name "Christian." Alexander Campbell knew no more than Acts 11: 26 says; whether he now knows more, we cannot say; the opinion of Campbell is stated by Bro. Mitchell. Of course Alexander Campbell has no authority whatsoever with "Christian" readers. That Thomas Campbell differed from his son's thought as to the origin of "Christian" is interesting; but it does not touch the important question. We have apostolic direction to glorify God in the name "Christian" (1 Pet. 4: 16), and are prepared to wear any of the names in current use as soon as a similar direction covering them is forthcoming.

2. The vital questions are: (1) Should the church wear a scriptural name? (2) What are scriptural names? Australasian brethren answer the former query in the affirmative; and it has not been shown that this view is wrong. They deem "churches of Christ" and "churches of God" to be scriptural designations for congregations of Christians (cf. Rom. 16: 4; Thess. 2: 4).

3. We previously asked for proof that "Christian Union Church" was a scriptural name. The article of Bro. Mitchell does not show it to be so. Bro. Mitchell thinks that the "Christian" part of it is probably not of divine authority, and he declares that the "Union" portion of it is destined to be discarded after the beneficial studies of "last year's stake sign." Supposing that both hypotheses were true, this would not commend the full name "Christian Union Church" to people who do want a scriptural name.

4. Any one who thinks "Christian Union Church" a scriptural designation may still have room in this paper for the pre-emptory to that extent, that we shall print the texts when they are indicated. It will not take up over five columns to do this; one text would settle the matter.

5. The human names as well as the divisions they represented and tended to perpetuate were condemned by Paul.

6. The assumption that "churches of Christ" and "churches of God" are names "offensive and arrogant" is gratuitous. Our plea is not that we alone should use these names, but that all God's people use them. Must we wear a human title because other folk will not be content with a divine one?

7. Regarding Eph. 4, Bro. Mitchell says some curious things. (a) He says: (a) The passage is not a "misical" one, even if it be very awkward, and one for those who will exalt the human above the divine. (b) It is not the case that all religious bodies accept the seven unities mentioned by Paul. (c) "No man can dream," says our brother, what the ultimate basis of union will be. This seems familiar language to us after a short course in American religionism of a very "adventurous" kind. We willingly allow that "no man can dream" to any advantage on this matter. (d) He contains the basis, as Bro. Mitchell, indeed, himself agreed in the words: "We do not question that the New Testament, or, specifically, Eph. 4: 4, does give the divine basis for Christian Union." To man needs, as we said, to be a man, and one being; the Holy Spirit Himself is it. (e) It is not the case that we seek to put, or do put, our "interpretation" of Eph. 4: 4, 6 in place of Eph. 4: 4, 6 itself. (f) Our brother's suggestion in "It does not make very good reading to say, 'no Immersion' and that in pleading for immersion we are pleading for our interpretation and not for Christ's appointment, is one which we would like the interested reader to note very care-

fully. We have not hitherto noticed such a suggestion in the writings of any Australasian brother; but it is reminiscent of the writings of an American editor who happily has yet but a small following.

8. Unquestionably, Bro. Mitchell does less than justice to the position of the editor. We agree that the sum of congregations known as churches of Christ is not co-extensive with the church of God. There are, we believe, hosts of people who are members of the church of Christ who are unfortunately associated with various sects. When, however, an organization as such is said to be a church of Christ, we begin to inquire whether or not its conditions of membership, its terms of entrance, are those laid down in the New Testament. We do not wish to belong to a section of the church; we belong to the church. We are members of a local congregation or church, and also belong to the church which we believe to be composed of all God's people. Some brethren do not think there is any such church universal; but we are in cordial agreement with Bro. Mitchell that there is, and that it contains many others than those who are making the plea for Christian union with us. Our position, then, is far from saying that "we are the church of Christ," but especially far from an acknowledgment that we are a sect.

9. Bro. Mitchell seeks for communications. We ask that readers will not seek to make such through the "Christian." Sufficient space has now been given to this theme. Reiteration tends to weariness.—Editor.

Obituary.

THE PASSING OF A PIONEER.

At the ripe age of ninety-three years and four months Sister Margaret Jane McAlister, one of our unexcelled pioneers, has "fallen on sleep." At the request of her friends and relatives in Brisbane and Sydney I write this obituary notice.

Mrs. McAlister was born of Scottish parents at Londonderry, Ireland, on January 30, 1822. She was brought up as a Presbyterian, but after witnessing a baptismal service conducted by a Baptist minister in Scotland, she was led into greater light. Her baptism took place in Manchester, England, in 1849. From that time till 1865 she was a member of the Baptist Church. It was in 1865 that she met the late M. W. Green in Sydney, and became connected with the churches of Christ in that city. From then till her decease she was a loyal member of the churches of Christ, upholding the cause in every way, and especially adorning it with the ornament of a godly life.

Mrs. McAlister was associated with the pioneer brethren in the city of Sydney. For Dr. Joseph Kingsbury she had the greatest admiration, being, like him, a most generous giver. In 1871 she removed to Brisbane, and, filled with zeal for her convictions, inquired of the census authorities as to whether there were any residents of Brisbane who were "Christians only." The outcome of these inquiries was that several brethren met weekly at Albion for the breaking of bread—the first meetings of their kind in Queensland. Later our sister held membership with the churches at Paddington (N.S.W.), and Brisbane.

Mrs. McAlister was a woman of strong individuality. She held very decided convictions, and yet without ever "making the law" to those from whom she differed religiously. Her knowledge of the Word of God was great indeed. When sight and hearing failed she found her stored treasures of Holy Writ of priceless value. She was a woman of much initiative. Many were the schemes she inaugurated and successfully car-

ried out in the service of her Master. She did not deal with a slack hand, but gave without stint to the church of God. Her sympathies were too broad to be confined to "the household of faith." The children of Bible Schools, prisoners in goals, and the poor of the cities benefited by her selfless thought. She was connected with most of the charitable organizations of Sydney, and was a leading worker. Most conspicuous of all her traits of character was her faithfulness to Christ. Neither age nor infirmity was so much as an excuse for forsaking the house of God. Till over ninety years of age she worshipped at the Lord's table. To see her, dim of sight, dull of hearing, and frail in body among God's people on the Lord's day was a sermon in itself. The eyes of her soul were not dim, nor was her spiritual force abated.

Many friends in the Logan and Albert district of Queensland will mourn our friend's loss. At sixty years of age she moved thither, and for twenty years labored there as a nurse. She learned to ride on horseback at sixty years; not until she was eighty years old did she cease to travel thus. In her retirement she rendered great service, travelling far and near in ministerial efforts. On one occasion, to save a woman's life she crossed the flood Albert river on the shoulders of her grandson, who felt his way across on a log some three feet beneath the surface of the rushing waters.

Mrs. McAlister was twice married. One child of her first marriage (Mrs. Jones) and several grandsons (the Messrs. Gray—all of Sydney—mourn her loss. Her second husband, Angus McAlister, predeceased her by a few years. "The memory of the just is blessed."

—J. I. Mulford, Newmarket, Vic.

WAKELEY.—The church at Canby Vale has been called upon to suffer the loss of Bro. Walter Wakeley. Our brother died of pneumonia contracted in the performance of his duty at the Crowford Camp. During the ministry of Bro. Crawford at Canby Vale, our late brother accepted Christ. During eight months of membership with the church he was an enthusiastic worker for the cause of Christ. He was diligent in his attendance at the various services, and sought to do his duty. Subsequently our young friend volunteered for service, and has laid down his life for his country both as a servant of the King and as a far grander sense of the King of kings. His comrades in arms paid their last respects to him by escorting the remains to the Liverpool Cemetery. The members of the church honored the memory of the deceased by marching to the grave. Bro. Farles (Chaplain of the Forces) urged our departed brother's comrades to quit themselves like men, and follow the example of their "fallen champion" by following Christ. The church extends sympathy and commends them to the Father who knows all, and can comfort. Bro. D. Wakeley is a member of the College of the Bible and preacher at Taradale and Drummond. The other members of the family are connected with the church at Canby Vale. The younger brother has recently taken his stand for Christ.—R. P. Arnold.

WOOLCOCK.—On July 22 our Sister Mrs. Woolcock entered into the "rest that remaineth." She had reached exactly the three score and ten, and for nearly a year had been gradually failing. She had been a member here since 1903, and had lived her life for Christ the Saviour. She died full of faith, and fell asleep in Jesus. She leaves a husband and sons and daughters whom we commend to the heavenly Father. With confidence we can say, "Blessed are the dead that die in the Lord." Bro. Banks, who baptised her, and our brother had her body to rest "till the day break"—A.W.C. Subiaco, W.A.

SEELEY.—It is with deep regret that we have to report the death of our late Bro. James Seeley, who was killed in action at the Dardanelles. Our brother at the age of 14 years accepted the Saviour, and was received into the fellowship of the church at Asot Vale. When the war broke out he was one of the first to enlist. News came through some time ago that he was wounded.

Upon recovery he again went to the front, but fell in action on July 6. Our heartfelt sympathy goes out to the bereaved family at this time who mourn the loss of their loved one, and are now passing through the deep waters of affliction.—J.Y.P., Asot Vale, Vic.

BRIMBLE.—At the ripe age of 77 our dear Sister Mrs. Brimble was called home on August 3, after a short but painful illness. At the age of about 72 she was baptised, and became a member of the Gore-st., Fitzroy, church, where until a couple of months ago she was in constant attendance. Her devotion to Jesus, her love for the Word, her attendance, often under great difficulties, at the services of the church, all were expressive of her quiet trust and inner life. All in the church loved her. She has gone to be with Christ, which is very far better.

"Suddenly, just in a moment,
The Lord of life did come;
And lifted her out of the cloudland
Into the light of Home." —W.B.

PAULL.—Another of the pioneers of our movement has gone home in the person of John Paull, who passed away on August 4th. Our late brother was one of those baptised by H. S. Earl in Lygon-st. about 27 years ago. He was one of the early members from Lygon-st. who helped to establish the Collegeness of church, where he was in membership until two years ago, when he came to Gore-st., Fitzroy, church. Bro. Paull always manifested a deep interest in the affairs of the church, and gladly gave of his means to support it. Our brother has been a sufferer for some time, but to the end his faith in God was strong, and he with great fortitude faced the future.

"One less on earth
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear,
One more the crown of palm-omed saints to wear
At home in heaven." —W.B.

THOMSON.—On July 11, Sister Pollie Thomson entered into rest, after a lingering illness borne with much patience. Very early in life she gave herself to the Lord, and, as knowledge came with advancing years, her one desire was that she might be much used of God as a channel of blessing to others. With such an ideal it is little wonder that her work in the church and Bible School was owned and blessed. Though personally lost to us, yet the influence of her consecrated life will be long felt by the church in Warrnambool. The sympathy of all goes out to the bereaved sister, and we pray that, though the pang of parting may not be removed, yet the all-sufficiency of His grace may be proved to the uttermost.—E.M., Warrnambool, Vic.

GENGE.—We have lately been called upon to say farewell to a little child to one of our most faithful members. Bro. David Genge fell asleep in Jesus on July 15th, having reached the age of 71 years. Bro. Genge was born in Stoke, Somersetshire, Eng., on August 15th, 1844. At 12 years of age he came with his parents to Tasmania. Five years later he arrived in North Otago, N.Z., where the rest of his life was spent, partly in Wairoa and partly in Oamaru. Bro. Genge was married twice, and eleven children, six of the first union and five of the second, with Sister Genge,

remain to mourn their loss. Though a baptised believer, and an earnest Christian for many years previously, Bro. Genge became a member of the Oamaru Church of Christ about 20 years ago, and for 15 years occupied the position of deacon. He was one who could say in truth, "I was glad when they said unto me, let us go into the house of the Lord." But the religion of Bro. Genge was more than an outward thing—he carried into his daily life the principles of the Master whom he loved to serve. In his own quiet way, for no word of what he had done ever crossed his lips, he faithfully followed his Lord. Just before he died he requested to me words that revealed the real motive of his life.

"Nothing good have I
Wherewith thy grace to claim;
I've washed my garments white
In the blood of Calvary's Lamb."

It is men like Bro. Genge, men who never boast, who realise their daily need of Jesus, who walk humbly with their Lord, that are Christ's most eloquent witnesses.—T.H.M.

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From the Field—Continued.

EMERALD (Township).—We have received in fellowship four by letter. The gospel services are being well attended. Bro. Patterson has a question box, which is being used. The Sunday School and Bible Class are increasing in numbers. We are commencing our Bible School rally next week. There is a good interest manifested in all departments of work.—William Bolduan, Aug. 16.

PRAIRIAN.—We had a fine attendance at our prayer meeting on Wednesday night last. At a business meeting held at the close it was unanimously decided to ask Bro. Gordon to continue his work with us for a further period. His past year's work has been very successful, and we are looking forward with confidence to the future. The meetings last Lord's day were all of high order. Two young girls from the Bible School made the good confession at the close of the gospel address.—A.E.M., Aug. 17.

HURNLEY.—Good attendance at worship this morning. Bro. Wainwright, and Bro. Henderson gave the good address. This evening our brother again addressed a good attendance, his theme being "The Decisive Choice."—J.A.C., Aug. 15.

SOUTH MELBOURNE.—Lord's day, Aug. 8, fair attendance at the breaking of bread. L. Cosgriff presided. Bro. Clay exhorted. A young man was received into membership. Gospel meeting well attended. Since last report the mother of Sister Lock passed to her reward. She was laid to rest in the Colburn Cemetery on the 4th inst. Bro. Clay officiating. The prayers of the Church go out to the family in their bereavement. Lord's day, 15th, morning service well attended. Bro. Northcote presided. Bro. Harold Diprose, who has enlisted to go to the front, exhorted in a very appreciable manner. Gospel meeting good. We are preparing for our fortnightly mission starting the first Lord's day in September. Bro. Leng, of Ballarat, is to be our missionary. We extend an invitation to members of sister churches to come and help us.—F.C., Aug. 16.

SOUTH YARRA.—In last week's report the statement that Bro. Mudge addressed the Bible School on anniversary day was an error. Bro. T. R. Morris, Brighton, spoke to the school. We also overlooked the name of Bro. J. B. Eaton as having charge of decorations. We had the pleasure of having a visit from Bro. Bennett, Williamstown, who gave us aousing address. We also had Bro. Walter Wright with us, late from Lancefield; both he and his brother Bert have enlisted, and are going into camp this week. In the evening Bro. Mudge gave a fine address. D. A. Lewis is now S.S. superintendent.—T.M., Aug. 15.

MELBOURNE (Swanston St.).—Last Sunday we had a visit from S. G. Griffith, of Lygon-st. He presided, and gave a most thoughtful address from Psalm 84: 11. Good meeting at night. After a fine address by Bro. Franklin, there was one confession. Our boys continue to respond to the country's call, three having enlisted since our last report.—Brethren Horace Simpson, John Holland and Edward Brown. There are now about 28 of our young men either at the front or in preparation to go. We pray that they will be spared to return after their work for the Empire is through.

WANTED.

Robert's church, Hindmarsh, will celebrate its diamond jubilee on 19th to 31st October next. The secretary would like to hear from all members who are and have been identified with the Hindmarsh church on or before October 12-15.—J. W. Smoak, Secretary.

Healeaville.

Go to "Dentholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer. Terms, 25/- per week. Trains met when advised.

A Prayer in Time of War.

(From Clement of Rome.)

We entreat Thee, O Master, to prove our hiding-place and our shield. Save those of us that are in distress; have mercy on the lowly; lift the fallen; manifest Thy power to the needy; heal the ungodly; restore the wanderers of Thy people; feed the hungry; redeem our prisoners; raise up the weak; encourage the feeble-minded; let all the nations know that Thou art God alone, and Jesus Christ Thy Son, and we Thy people and the sheep of Thy pasture. Give concord and peace unto us, and all the inhabitants of the earth, even as Thou gavest unto our fathers when they called upon Thee in faith and truth.

Unto our rulers and governors upon the earth Thou, O Master, hast given sovereign authority through Thine excellent and inexpressible might, that we, acknowledging Thy glory and honour which Thou hast given them, may be subject unto them, in nothing opposing Thy will. Give unto them, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without filtering. Direct their counsel according to that which is good and well pleasing in Thy sight, that, administering reverently in peace and meekness, the authority which Thou hast given them, they may win Thy favour.

O Thou who alone art able to do these and exceeding more good things for us, we praise Thee through the High Priest and Protector of our souls, Jesus Christ, through Whom be glory and majesty unto Thee, now and to all generations, world without end. Amen.

—Prof. David Smith.

kinon, "the feeling of the Crown Law Department is that, in the very exceptional circumstances, this means of raising funds will not be considered objectionable; but at the same time I think I should point out that there is really no authority under the law for the actual authorising of these raffles. They may not be prohibited by the Attorney-General, but this does not form an actual protection to the promoters should any other person institute proceedings. It is, however, now becoming a question whether, in the interests of the community generally, these raffles should not be prohibited, or at any rate whether they ought not to be more strictly enforced in regard to them. I may say that with the exception, possibly, of absolutely patriotic raffles, it is now intended by the Crown Law Department to interpret section 88 of the Police Offences Act 1912 quite strictly. A limit of two months, during which tickets may be sold in connection with raffles held at bazaars in aid of charities, has been insisted upon by myself, but it is probable that more stringent regulations in regard to raffles at charitable bazaars will be instituted from now onwards." The meaning, apparently, to be deduced from this is that the Eight Hours Act Union and all others of a similar character, like the A.N.A. Act Union, are to be suppressed by official veto.

Here and There

F. T. Saunders has resigned the work at Lilyville, N.S.W.

P. D. McCallum's address is now Cricket Ave., King-land, Auckland, N.Z.

A large congregation and one confession on Sunday night last at Northcote, Vic.

The address of G. E. Moore, evangelist of the church at Brighton, Vic., now is 15 Elm Grove, Rippon-st.

H. Gray has decided to leave Mildura on October 1, and the church there will need an evangelist to take his place.

Those desiring hospitality or railway concession tickets as delegates to the South Australian Conference should write at once to D. A. Ewers, Mile End.

The Victorian Women's Temperance Committee will conduct a meeting at Moreland on Tuesday, August 24, at 8 p.m. An interesting programme provided. All sisters cordially invited.

On Monday evening last the Victorian Bible School Organiser met the Footscray teachers in conference and sought to help in the solving of local problems. Similar conferences may be arranged with schools desiring same.

Monday, August 23, is the day appointed for the Victorian Bible School Examinations. Competitors are to be in their respective schools ready to start at 7.30 p.m. Question papers will be forwarded to supervisors during this week.

The quarterly meeting of the Victorian C.E. Junior Superintendents and workers will be held in the Northcote schoolroom on Saturday evening, at 7.45, to be preceded by a tea at 6 o'clock. Each worker is asked to provide a pound towards same. All interested in this work are invited to be present.—J. H. McKean, Junior Superintendent, C.E. Department.

Some 35 of our Melbourne church officers—elders, deacons, and evangelists—heard a fine paper read by Bro. J. McGuffee of Abercrombie on Monday last in Swanston-st. lecture hall on "A Reverent Atmosphere." It was decided to change the name of the meeting to the "Men's Quarterly of the Churches of Christ," as some who are not officers have felt that they were debarred.

Lotteries and Raffles.

In the light of H. G. Payne's article on another page, the following from the Melbourne "Age" of Saturday last will be of interest.

The Attorney-General stated yesterday that there appeared to be no objection among the promoters of large lotteries in regard to the attitude adopted by the Crown Law Department. It had been suggested in certain quarters that differential treatment was being accorded to these undertakings. Mr. Mackinnon pointed out that under the present law it was somewhat difficult to regulate the dimensions of such enterprises. He instanced one current venture which had not been prohibited because, as put forward, it came within the terms of the exemption section of the Police Offences Act, being for the benefit of the building funds of a church, and apparently only a small concern. But this scheme, through the energy of its organizers, had now developed into a large inter-State affair. Well, the management would be made to comply with certain conditions. Those responsible for the enterprise had been notified that they must account fully for all the money they might receive, and care was being taken to see that the money was devoted to the uses for which the scheme was originally intended. No permission to hold this lottery was granted some time ago. It was then looked upon as a small scheme to help a church; it was not, at the time, considered to be in any way analogous to the large lotteries which had been conducted in Victoria hitherto, such as the one the Attorney-General had recently refused to sanction—that of the Australian Natives' Association. The particular enterprise to which he had referred—the one that for the reasons stated had not been prohibited—would not be allowed to stand as a precedent to be pointed to by promoters of other lotteries, or as an argument in favour of the large lotteries which had been going on intermittently in Victoria for some years past.

"In reference to the numerous patriotic raffles now taking place," continued Mr. Mac-

The "Jewish Missionary Intelligencer" (London) states that the present distress among the Jews of Russian, Austrian and German Poland, as well as in Palestine, is driving them back to God as their Father, as well as to the searching of His Word for light on the present dark outlook.

We extend congratulations to the Hon. W. Morrow, M.L.C., who has been returned to the South Australian Legislative Council unopposed for the Northern District of S.A., taking the place of Mr. Addison, recently deceased. Bro. Morrow is a member of Fort Pirie Church, and also a member of our Federal Foreign Missionary Committee.

A feature of the South Australian Conference will be the reading of a list of all church members who have enlisted in the State, prominence being given to the killed and wounded. Will church secretaries please forward to D. A. Ewers, at once the names of all recruits from their churches. A supplementary list can be handed in on the opening day of the Conference business, September 13.

The Bible School at South Richmond, Vic., is being thoroughly organised by W. L. Jones. This is a great field for Sunday School work, and a large school will doubtless result from the efforts being made. Miss Gladstone, Kindergarten Visitor for the Bible School Department, will devote several Sundays to the work at South Richmond, in order to establish a thoroughly up-to-date Kindergarten.

A brother asks: "Do the Scriptures teach on the right interpretation of the Word of God by command, example or necessary implication?" The answer is, of course, Yes. The following passages, amongst others, might be cited as insisting on the need of correct interpretation—John 5:39, 40; Mark 12:24; 2 Peter 3:16. But there are no rules of interpretation formulated in the Scriptures.

The invited and expected speakers at public meetings of the South Australian Conference include: W. Morrow, J. Hagger, at the Temperance meeting; R. Raymond, at the Temperance meeting; C. E. Rally; L. W. Haker, Conference Sermon; J. E. Allan, Sunday School Night; B. W. Huntman and A. G. Saunders, F.M. Meeting; and A. R. Main, J. Hagger, and J. E. Thomas, Home Mission Evening. Besides these there will be others. The principal public meetings will be held this year in the Town Hall, which has not been available for several years.

The "Sydney Morning Herald" has a long account of the Methodist Centenary celebrations in Sydney. At the public luncheon at the Town Hall, A. E. Hingworth, our Federal President, is stated to have given an address. He referred, says the report, to Wesley as an epoch-maker. "The distinguishing marks of a Methodist were not his opinions," Hingworth had said, "but the fact of a man assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, were all quite wide of the point. The great thing, Wesley had said, 'is, 'Is thy heart right, as my heart is with thine.' I ask no further in my mind but that thou love and serve God! It is enough. I give thee the right hand of fellowship.' That was the Methodist faith in a nutshell."

In an address to the Primitive Methodist Conference recently, J. D. Thompson told a story of Dr. Whyte, the authenticity of which he seemed somewhat doubtful about, but he hoped it was true. Certain hard and unfair things, the speaker said, were being freely ransomed about Dr. Whyte. The doctor appeared to take no notice. "Some friends called to urge him to adopt decided measures with the traducers. 'Don't you know,' said they, 'what these people are saying about you?' 'Well,' replied Dr. Whyte, 'I must just have a little quiet dealing with myself, to see what in my mind and heart I have done to give them such an opinion about me.' 'But,' said his friends, 'they're saying the same things about Denny.' Dr. Whyte blazed forth at once. 'The scoundrels!' the rascal!" he cried out.—"Christian World."

There have in recent years been few scenes more impressive than that described at the General Assembly of the Church of Scotland by Dr. Wallace Williamson, who had just returned from a visit to our soldiers at the front. "I saw many thousands of them," he declared, "I never saw one who was not ready to go forward." He had addressed crowds of the troops, and was greatly impressed with the deep earnestness and solemnity that had fallen upon them—as, for instance, when five hundred men, who were fighting in front of Ypres joined in singing the twenty-third Psalm—

Yea, though I walk in death's dark vale,
Yet will I fear none ill.

"Every man," said Dr. Williamson, "was faced with the great decision, and he made his choice. They went forth in the faith of God resolved to lead a clean life or to die a noble death. But this is always the story—The men are splendid." If the nation needs the kindling of a new inspiration, surely it can find it here.—"The Christian."

The war has accomplished what probably nothing else could have done in leading to a gathering of the representatives of the various churches for an hour—the three chief strands of Scottish Presbyterianism. The most salient feature of all, perhaps, in the great united intercessory meeting was that it brought a very representative section of the Free Church back for the first time to the old form of the Assembly Hall only ten years after the bitter parting. Dr. Paul, Moderator of the Church of Scotland, who presided, rightly described the meeting as unexampled in its character and in its purpose. The Moderators and leaders of all the three Assemblies were there, along with the Lord High Commissioner in deference to the well-known custom obtaining in the smallest of the Churches represented, only Psalms, and not hymns, were sung, while a number from the other Churches stood with them during the prayers. On the call of Lord Paul, there came a message of gratitude and good cheer was sent by the meeting to the Scottish regiments at the front.—Selected.

There is a very grave danger lest the continuance of the war should make us indifferent to its horrors, and careless of the entail of suffering it is bringing to so many hearts and homes in our midst. At the beginning of hostilities everyone seemed to realise the need for cultivating the spirit of prayer and self-sacrifice. As the weeks have gone by, however, and we have become accustomed to stories of carnage and the publication of casualty lists, this spirit has manifestly declined. During the first months of the war, people were glad to embrace the opportunity of public prayer, and were always ready to give up their inalienable privilege of united waiting upon God. Now, however, it is generally reported that there is a lamentable falling-off in attendance at special intercession services and ordinary prayer-meetings alike. Does this mean that we are losing faith in prayer, or that we are becoming hardened in respect of those who fight our battles and suffer for us? Let us remember that this is an attitude certain of reaction upon the one whom it characterises. It will be as impossible for a Christian to justify his slackness in respect of prayer when the forces which have made victory possible come to be estimated, as it will be for those who have inexcusably avoided the duty of serving the nation to explain their shirking.—"The Christian."

One noticeable effect of the war has been the silencing of the carping spirit which for so long has been exercised upon the Holy Scriptures. The dissection of the Bible has been exchanged for a more reverent and admiring regard. Men are beginning to discover that even the Old Testament—which so many are tempted to discard—has a living, divine message for the men of to-day, and sheds a light upon the events of the hour. A well-known minister, who admitted that he himself had

been "ranked amongst the number of the unconverted," recently said:—

"We have re-discovered the value of the Psalms and the Prophets; they bear to us today a startling message from God. In the dim light of our study they have meant little to us, but in the terrible light of life, redolent with human blood to-day, we have learned their Divine meaning. Would that we had listened earlier!"

It is through life we learn that "the Word of God lives . . . and is a critique of the thoughts and intents of the heart."

Another very remarkable thing is the way in which professional Rationalism in this country has been compelled to hold its peace—since the war broke out. Of course, we pay no heed to the very foolish—and often obscene—persons who haunt the parks, and rave against everything that is sacred and sweet. We refer rather to the group of "intellectuals"—as they cheap themselves upon being—who, through a pride Press, have sought for year past to poison the minds of the masses against God and His Christ. They have been singularly quiet since the war broke out. One of them had to admit that his proclamation of the all-suffering of Science and Culture had received its death-blow by the action of that Germany which gloried in being the home of "Culture without God." And another frankly wrote that the public now turned with disgust from the "Gospel of Erelthought." This is only what was to be expected. Rationalism has a kind of academic charm for some minds in times of quietness, but in the stress of life men find it out. It will not bear the strain of life. Only real faith in the living God is equal to a strain such as the world-wide war now imposes upon us.—"The Christian."

A resident in Jerusalem during the early months of the war writes that the wonderful tales of victories set abroad by the Turks in the Palestinian capital might have served for a new edition of the "Arabian Nights." One Arabic paper described how a Zeppelin had visited Petrograd, and by means of a powerful magnet drawn out and taken to the British captive; then it proceeded to Paris, and, in like manner, took up the President of the French Republic; and then, proceeding to Buckingham Palace, it caught up King George! Another report was that London was being bombarded from Antwerp by the big guns which had been sprung as a surprise upon the world. Paris at this time, too, was in the hands of the Germans, and a fleet of Zeppelins was about to raid London! The day that war was declared by Turkey (the German deed sited so justly through the English Channel), "At another point of view, it is noticeable that the great losses which the English fleet had suffered. A comment made on these victories by a peasant deserves notice. He said he could not understand how the Germans were always victorious. "Muslims in his wars did not give us more than victory," is the Kaiser greater than Mohammed?"—"Sunday at Home."

MARRIAGE.

DARVEY-LEVY.—On July 14th, at Frisco Church of England, by G. Rev. Mr. Szent, John Stuart, eldest son of Mr. and Mrs. John Thomas Darvey, "Racklaw," Church-st. Hill, Richmond, to Julia Olive, second eldest daughter of Mr. and Mrs. Charles Levy, Palmer-st., Fitzroy.

BIRTH.

GODDARD.—On August 4th, at "Wandall" Railway-street, Chatswood, N.S.W., to Mr. and Mrs. S. G. Goddard—a daughter. Both well.

S.S. Commentaries for 1916.

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Obedience. 1 Sam. 15: 10-22.

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Shall we continue in sin? Rom. 6: 1-11.

As obedient children. 1 Peter 1: 13-21.

Walking after the Spirit. Rom. 8: 1-4.

Without rebuke. Phil. 4: 12-16.

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"Satan himself is transformed into an angel of light."—2 Cor. 11: 14.

That is our peril. When vice approaches us wearing the garb of virtue, when Satan mimics the angels of light. If temptation always came to us in its native ugliness, and we saw black death in its company, none of us would ever follow in its train. If temptation brought chains to bind us we should steadily resist its approach; but it brings garbably to crown us, and we become the victims of its charms. It comes offering life and cheer and good times, and enlargement! It bribes us with money and popularity, it entices us with visions of prosperity and triumph. And we are dazzled by the brightness, not realising that it is Satan who is decked out as an angel of light.

And, therefore, have we need of fine eyes in order to see through the skins of things to their very hearts. We want the discernment which can see the death lurking in the gleaming wine, and the poison lurking in the fragrant perfume. Yes, it is imperative that we know the Tempter at his first approach. We must not offer him opportunity by our delay, or at any time give him the benefit of the doubt. We must know him as soon as he appears and begin to display his dazzling wares. We must be able to discriminate among things that differ. "Lord, that I may receive my sight!"

Now, it is just this power of moral discernment which is the gift of the Holy Spirit. He is the Giver of our powers, and he will so discipline and refine our moral sense as to enable us to detect every deceptive guise, and to expose the evil when it has borrowed the garments of the good. He is the Spirit of enlightenment, and in his gracious fellowship we shall not be led astray.—J. H. Dowett.

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