

Tabitha of the Flashing Eyes.

Luke, in one of the most delightful of his stories, tells of a visit made by the Apostle Peter to Joppa at the request of certain disciples whose hearts were sad because of the death of one of their most loved and valued friends. To the great joy of the Christians and of the poor of the town, Dorcas was raised to life, and by the apostle was presented to the saints and widows alive. The wonderful miracle led to the conversion of many in that district.

We have in Luke's brief record depicted both a miracle and a life. It will not be unprofitable to consider now the life. In graphic style it is brought before us in an astonishingly small compass: "A certain disciple named Tabitha. . . was full of good works and almsdeeds which she did. . . . The widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them."

Tabitha was the Aramaic form of a Hebrew name; and Aramaic was the language of the common people. "Dorcas" is the equivalent in Greek, the language of the cultured people and official class. Each name means "gazelle." The gazelle was called "dorcas" because of its bright, flashing eyes. No one can say that this Christian lady received her name because of her physical appearance, her bright and animated manner, or because of her character, though we can easily see her to have been possessed of spiritual grace and loveliness. Hers may have been a homely face, but yet it must have appeared a beautiful one to many. "I will make you," said the Roman maiden, "love me not only in spite of my deformity, but because of it." God looks at the heart, and the heart of Dorcas was filled with light and love.

It is beautifully characteristic of Luke that he should take pains to inform us of the care for the poor which Tabitha had. It was he who told us that Christ made it part of his programme to "preach good tidings to the poor." Repeatedly in his Gospel has he given us illustrations of the Master's special love for the outcasts and the unfortunate. So he was glad to record a striking instance of the way in which one faithful Christian woman acted on her Master's method, and in which God wrought a mighty miracle on behalf of such a one.

Again, Luke's method of describing the works of Dorcas is also characteristic. He employs two of his favorite words in doing this. Tabitha was "full of good works." Frequently the writer uses such an expression. Perhaps Luke was an energetic, whole-hearted man, and loved to recognise the manifestation of the abundant life in the good deeds of others.

Dorcas sewed, and knitted, sat up at nights, pored over her work in light that was not always good, endangering the sight of her eyes even had they the brightness of the gazelle whose name she bore. Was not this a very prosaic existence? Do we come to the Bible to get descriptions of ordinary, hum-drum life? Is it not rather that after being tired with the duties of the day we wish to come to the Scriptures to get on a higher plane? It may strike us as remarkable that what Bacon calls "the pencil of the Holy Ghost" should have labored so in describing what we are apt to regard as commonplace things. We all need to learn the lesson that words of beneficence and love are the best indication that we are the followers of him "who went about doing good." What is the highest proof of the presence of the Holy Spirit? May we put the question thus, What is the highest work of the Spirit? We would not say that it is found in the utterance of lofty words of inspiration, in the speaking with tongues of men or angels, nor in the possession of any of the showy "spiritual gifts" over which the Corinthian Christians wrangled; but it is found in the love which prompts to such self-sacrificing works as those of Dorcas. This Scripture which tells of her deeds has encouraged many a Christian; it shows us how the daily tasks may be trans-figured, it reveals to us how drudgery may be blessedness, how the simplest deed done for love of Christ and of men for whom Christ died may be "wrought into gold."

"I saw a smile,—to a poor man 'twas given,
And he was old.

The sun broke forth; I saw that smile in heaven
Wrought into gold.

Gold of such lustre never was vouchsafed to us;
It made the very light of day more lustrous.

"I saw a toiling woman, sinking down
Footsore and cold.

A soft hand covered her—the humble gown,
Wrought into gold,

Grew straight imperishable, and will be shown
To smiling angels gathered round the judgment throne.

"Wrought into gold! We that pass down life's
hours—

So carelessly,
Might make the dusty way a path of flowers

If we would try.

Then every gentle deed we've done, or kind word
given,
Wrought into gold, would make us wondrous
rich in heaven."

The suggestion has been made that Tabitha "fell sick and died" through her over-exertions on behalf of the poor. There is no justification for such a thought in the text. But the intended lesson is a true one, that Dorcas, as any other who in a life of daily service for the poor witnesses for Christ, is as worthy of a martyr's crown as are those who are what we term "martyrs." It needs as much grace to live for Christ as to die for him. The long train of ministering Christian women—nurses, hospital visitors, Dorcas sisters, Red Cross workers—are more than worthy of our honor.

"These, though their names appear not on the scroll

Of martyrologists, laid down their life

Not less a martyrdom in Jesus' eyes—

For his dear brethren's sake, watching the couch

Of hopeless sickness, or of slow decay,

Or visiting the captive in his cell,

Or struggling with a burden not their own

Until their weary life strings wore away—

These, too, are martyrs, brethren."

There never was a time in the world's history when women were called to minister as they are at this present moment. In every home the women sit and knit. They help their country thro; they also, in their work for those who may soon be in hospitals and need their comforts, manifest the spirit which animated Dorcas, the spirit of Christ. In many a church the Dorcas Class perpetuates the name of one of God's saints, and reveals the continuity of Christian grace and effort. In every train and tram the knitting needles tell us of the ministry of humble service. Such workers are in the grand succession of Christian ministers. They are of the same order as were those women who, Luke says, accompanied with Jesus and ministered into him of their substance. They serve the Master who counts as done to Him kindnesses rendered to others for His sake. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Editorial Notes

Soundness of Doctrine.

The readers of this paper will be generally disposed to agree that the position taken by those who desire to be known simply as Christians, Churches of Christ, is sound and Scriptural. They will go further and contend that they are in advance of other communions in their doctrinal standing and distinctive plea. And their claim is irrefutable. They accept the Scriptures as their sole and authoritative standard of faith and practice, and Christ as the Son of God and their Saviour. They advocate the restoration of the simple Christianity of the New Testament, and in order to this the abandonment of all sectarian creeds, names and customs. They present the facts, commands and promises of the gospel to the unsaved and direct them in the very words of the apostles what to do to obtain remission of sins. They restore to their original position the significant ordinances of baptism and the Lord's Supper. They plead for the union of the divided forces of Christendom as an important step toward the evangelisation of the world, in order "that the world may believe." They can look back with pleasure upon the remarkable success that has attended their efforts during the hundred years of their restoration plea and rejoice in the realisation that they have become an important factor in the religious life and influence of to-day. All this is gratifying as far as it goes, but does it go far enough?

Soundness of Life

Doctrinal soundness is only a part of primitive Christianity, and not the most effective part. If we present to the world a better plea than other religious bodies, has it not a right to expect a correspondingly better practice? Writing along this line the "Christian-Evangelist" asks the following pertinent questions: "Does this body of Christians show any more of the evangelistic or missionary spirit than their religious neighbors? Are they dotting the map of the world with mission stations far more rapidly than other religious bodies? Do they manifest any deeper consecration and desire for the salvation of souls than other Christian people? Are they making larger contributions toward the educational needs of the age? Have their institutions of learning been well endowed? Have they shown any special appreciation of the opportunities of serving the world by an enlarging moral and intellectual culture? Have the disciples produced a higher standard of religious devotion and character than others? Are their adherents more prayerful, more tolerant, more generous, more Christ-like than other Christians? In plain English we reiterate the question of the Master, 'What do we more than others? Do we practise what we preach?' We should like to be able to re-

turn an unqualified affirmative reply to these queries, but must honestly admit that while our doctrinal platform is impregnable, our practice is not so easily to be defended. Our orthodoxy is strong, but our orthopraxy is somewhat weak. And it is the life that influences the world rather than the profession.

Indirect Evils of the War.

The evil effects of the war are unfortunately not confined to the destruction of property or even the loss of life. These are great enough, but it is doubtful if other results are not even worse. For example, there is the inevitable deterioration of physical humanity. The men selected for the war are the pick of every country involved, while the narrow-chested and otherwise defective remain at home. So large a proportion are being slain or permanently injured that it must tell on coming generations. The rejects and the incapacitated by war are to become the progenitors in future. The men of brawn and bravery are to give place to the weak and timid, and it is a case not of the survival of the fittest but of the unfit, whose physical and moral weaknesses are to be transmitted to the succeeding race. Then, again, we may reasonably anticipate a moral deterioration of some who survive and return to their homes. Life and property are held cheaply at the front, and some who at home would not dream of killing or stealing feel no hesitancy in shooting their opponents or appropriating the property of residents in countries with which they are at war. In many cases it is questionable whether such men will ever again have the keen sense of the sacredness of life or the rights of property which they formerly possessed. These evils are not so immediately in evidence as the ruined towns, the wholesale slaughter, the physical suffering and the anguish of the bereaved, but they are none the less real and effective.

Good Results of the War.

While we are compelled to recognise the terrible evils into which more than half the world has been plunged through the inordinate, if not insane, ambition of a few war lords, it is well for us to realise that the darkness is not unrelieved by rays of light, which we may hope indicate the breaking of a day brighter than the world has hitherto enjoyed. Take the drink question for instance: For the last two or three generations reformers have vainly endeavored to overthrow the power of alcohol. But one immediate outcome of the war has been the abolition of the sale of drink in Russia, the most drunken nation on earth; France has also prohibited the sale of its national drink, absinthe, while in Germany and Austria the consumption of intoxicants has been greatly restricted. Even in Great Britain and her dependencies drink has received a blow from which it will never recover, and other countries have also made strides in the direction of abstinence. It is safe to say that the evil which Gladstone declared wrought more ruin than war, pestilence and famine com-

bined will never again have the power it possessed before the war. Lloyd George declared it to be a worse enemy to Britain than Germany or Austria, and although it is too strongly entrenched in the pockets of English brewery shareholders to be at once destroyed, it will yet be driven from its trenches. Another beneficial result we may fairly anticipate is the partial overthrow of the war spirit. Not only will the world emerge from the tremendous struggle too exhausted to engage in warfare for another generation, but it is probable that provision will be made for the limitation of armies and navies. Preparation for war leads to war, and it may reasonably be expected that Germany will not again be allowed to so efficiently prepare herself for conquest. We are doubtful if the curse of militarism will be destroyed, as it has such a hold upon civilisation, but there is ground for hope that its power for evil will be largely minimised, and that a protracted peace will follow. Should this "war against war" succeed, there is no undue optimism in anticipating not only a period of peace and prosperity, but a growing distaste for the settlement of disputes by force of arms. Could we be sure that the outcome of this war would be the abolition of war, the price we are paying is not too high. But in any case war will be unpopular, and the permanent crippling of the greatest military power may be expected to ensure tranquillity for this generation at least. To these good results might be added the beneficent effect upon the nations of the spirit of sacrifice that has been so largely cultivated, and a clearer sense of our dependence upon a higher power than humanity. In the countries at or near the scenes of conflict there has been a development of religious sentiment which must exercise an influence for good. Viewed from the standpoint of results, therefore, the war is not an unmixed evil. The believer has the consciousness that out of all evil comes good under the direction of the Omnipotent, and his conviction of the ultimate triumph of righteousness enables him to await the developments of the future with confidence.

The Great Mercy.

*Betsieat the saddle and the ground
Was Mercy sought and Mercy found.*

Yes, in the twinkling of an eye,
He cried; and Thou hast heard his cry.

Between the bullet and its mark
Thy face made mourning in his dark.

And while the shell sang on its path
Thou hast run, Thou hast run, preventing death.

Thou hast run before and reached the goal,
Gathered to Thee the unloved soul.

Thou art not bound by Time or Space;
So fast Death runs; Thou hast won the race.

Thou hast said to beaten Death: *Go tell
Of victories thou once hadst, All's well!*

*Death, here none die but thee and Sin
Nowe the great day of Life begin.*

And to the Soul: *This day I rise
And thee with Me to Paradise.*

*Betsieat the saddle and the ground
Was Mercy sought and Mercy found.*

—Catherine Tynan, quoted in the "BritishWeekly."

The Gilded Halfpenny.

A Children's Talk by H. S. Curr.

"For if a man thinketh himself to be something, when he is nothing, he deceiveth himself."—Gal. 6: 3.

A great man called George Wyndham once said that a gilded halfpenny remains a halfpenny and is unfit for circulation. I wonder what he meant? Let us think over it, and we shall find that his words are easily understood. Nobody will deny that a halfpenny which has been gilded is not worth much more than a halfpenny. It does not become a sovereign. It is still a halfpenny. The second part of the saying means that you cannot buy anything with it. It is useless, despite its gilding. Our text teaches the same lesson. Paul advises the Galatians in effect to beware of being gilded halfpennies. In other words, do not think yourselves to be more than you are, and do not pretend it. Let me try to explain why you should avoid this habit. One good reason is that, if you do so, other people will dislike you. The Dublin printer, George Faulkner, once called upon the great Dean Swift, the author of "Gulliver's Travels." He had just returned from a visit to London where he had bought a new coat which was richly embroidered with gold brocade after the fashion of the time. He presented himself in this guise to the surly Dean, who could not hear gilded halfpennies. Faulkner was hugely delighted with himself, and when he saluted Swift with the affectionate familiarity of an old friend he was surprised to find that the Dean confronted him with a stony stare. In vain he expostulated with him and declared himself to be George Faulkner, his old friend, but in vain. At last Swift cried out that he was a cheat, and ordered him to leave the room. Faulkner saw his mistake. He had been playing the gilded halfpenny. Donning his ordinary clothes, he went back to the Dean, who welcomed him with his usual cordiality. "Ah, George," he cried, "how delighted I am to see you. There was an impudent coxcomb here a few hours ago who was masquerading in velvet and gold, and pretending to be my old friend Faulkner, whom I always knew to be a plain and honest man."

There are many children like that. They are always strutting and pretending. They forget that fine feathers do not make fine birds, with the result that nobody likes them. There is a Persian legend of a caliph who was always accompanied by a camel which carried a large wooden chest. He was greatly hated by the friends of the king. They thought that this box contained treasonable letters which the caliph was unwilling to allow out of his sight, for he knew that if they were discovered they would spell death. They accordingly persuaded the king to have the chest burst open. He therefore summoned the caliph to his palace. The

latter repaired hither in due course, accompanied as usual by the camel and the mysterious chest. The king ordered him in sharp tones to open the chest. To the surprise of all present he calmly unlocked it without a word of protest. The courtiers crowded round to see what it contained, but instead of letters or sabres, it contained only a shabby cloak similar to that worn by shepherds. The king's curiosity was aroused, and he asked Hadrad (for that was the caliph's name) why he always carried this ridiculous object with him. The caliph calmly replied that he had begun life as a shepherd, and he still kept his old cloak to remind him of the fact. He was afraid that he might think he was a nobleman when he was only a clever shepherd. He was no gilded halfpenny. He knew that the best way to gain the love of all who knew him was to be what he was and not to strut and ape. His belief proved correct. The king made him ruler over two additional provinces.

There is a similar tale of William Carey. At the table of the Viceroy an officer so far forgot himself as to say in Carey's hearing, "I understand Carey was once a shoemaker." "No," snapped out Carey, "only a cobbler." He knew well that if he pretended to be anything else than what he was nobody would be deceived. There is a Roman fable of a donkey who found a lion's hide. He managed to struggle into it and trotted towards a neighboring village, thinking that he was a lion. People were at first frightened, and the donkey was delighted as he saw them running in all directions. Then he thought that he would enhance the effect by beginning to roar. No sooner did he open his mouth than he was found to be a gilded halfpenny, and he was soundly flogged for his pains. That is always the fate of children who pretend. They are found out and everybody laughs at them. There is one way in which it is dangerous to be a gilded halfpenny. It is usually amusing except in one case. Jesus told a story about two men who went to the Temple to pray. One was a Pharisee and the other a publican. The Pharisee was a gilded halfpenny, and he showed it in his prayer, for he thanked God that he was better than his neighbors. The publican was a man who was like an honest halfpenny, which has no gilding. His prayer was very different. He simply told God what he was, by crying, "God be merciful to me a sinner." Jesus tells us that God was angry with the Pharisee and pleased with the publican. Let us then beware above all things of being gilded halfpennies as we draw near to God, but let us rather say, in the words of the hymn—

Just as I am, without one plea,
O Lamb of God, I come.

In the Religious World.

Dr. Fitchett, in a sermon preached in connection with the Methodist Centenary celebrations in Sydney, said that if he were asked where, during the forty years he had been in the ministry the church had failed in statesmanship, he would say it was at the point of the class meeting. "I tremble to think," he continued, "that in time we will have a ministry not a member of which had passed through the fire of a class-room. But it will come back again."

The Canadian Presbyterian General Assembly at its recent session decided by a vote of 368 to 74 to proceed with negotiations for union with the Methodist and Congregational Churches. Last year the vote on a similar proposition was 280 to 109.

In November next the Presbyterian Church proposes to hold a "Summer School of Theology" in Melbourne. The following subjects will be considered: Christianity and War; Christianity and the Social Order; Christian Psychology; Relationship of Presbyterianism to Church Catholic and Bergson and Christianity.

The transmission of mission funds in wartime is a most serious problem. It is probable that the Standard Oil Company has been the medium of such transmission more than any other single agency. To get money to missionaries in the interior of Turkey, the American Board's Constantinian treasurer has sometimes used the Mohammedan mosques, which are anxious to send money to the capital, just as he wishes to send funds to the missionaries.

The "Christian-Evangelist" has this item of news: "Evangelist C. R. L. Vawter and his party have just closed one of the greatest meetings ever held in this city. The direct results were (1) a few yet to be baptised, and the conversion of many to a larger righteousness, and the waking up of dormant spiritual energy in the church. Bro. Vawter is a constructive preacher. He leaves no uncertain sound as to where he stands on any vital question. His sermons are not only scriptural, but made strong by the logic of facts and illustrations that bring profound questions within the grasp of children. Besides this feature of his work he is one of the most congenial and companionable of men, even under the severest pressure."

Dr. John Hunter, speaking at Hackney College on the call to the ministry, quoted the saying that "no man was called of God before forty." Dr. Hunter said he had often felt that from forty to sixty-five were the best years of ministerial life. He wished he could get the churches to believe that. It was God who called a man to the ministry. Sometimes they needed to question a candidate as the old lady questioned her nephew who said he had been called of God—"Are ye sure it was nae ither noise ye heard?"

The World's Sunday School Convention expresses its intention to hold the eighth World's Convention in Tokio, Japan, in October, 1916.

America Revisited.

A. C. Rankine.

You have, doubtless, heard before now that W. J. Bryan, Secretary of State, resigned his office because of his conscientious views concerning the neutrality of the United States of America with regard to the war. It is astonishing to find the different views expressed by Americans respecting the noted official Bryan. I heard one public speaker state that he had no respect for Bryan because he (Bryan) was a "quitter." Others again stand with him, and he has still a large following. Of course it largely depends whether one is a Republican or Democrat as to the verdict given concerning Bryan. And yet even Democrats, as leaders among the American people, differ considerably in their views on some things. Bryan is against the Government building any more battleships, etc. And yet Champ Clark, speaker of the House, a leading Democrat, and member of the Church of Christ, in a speech made here last week denounced any-price peace. He favors a greater navy. He advocated the maintenance "at any cost of every American right at home or abroad." "To accomplish these things America," he said, "should be prepared with an adequate navy and an adequate number of men, trained in the manual of arms, to mobilize an army sufficient to repel attack from any foreign power."

So on the one side we have Bryan discouraging the building of a greater navy, and on the other Clark strongly advocating more ships and trained men. Things are strangely mixed in this country concerning the present attitude of people as far as the war is concerned. I hear all sorts of opinions expressed. On some occasions I have stood up in defence of our Empire.

Whatever may be our views concerning W. J. Bryan and his attitude with respect to the neutrality of America and the war, we hesitate not to state that he is a great man. His ideals are right, that instead of nations going to war over misunderstandings they should settle their disputes by arbitration.

It was my privilege to hear Mr. Bryan speak last week in Exposition Park, to about 20,000 people. He captivated his audience by the charm of his oratory. He is a speaker of first-class ability. I thought it at least a fine thing when this man, standing in the presence of twenty thousand people of all shades of thinking concerning religious things, said he was not ashamed to state that he was "a humble follower of the lowly Nazarene."

This city of Los Angeles is chosen by many institutions as a convention city. The two great expositions now being held on the Pacific Coast, that of San Francisco, and the other at San Diego, in Southern California, are drawing large numbers of people this way.

The State and National convention of the

Disciples of Christ is now in progress. I can only give you a few facts before the mail leaves for Australia.

All the meetings are being held in the Bible Institute, kindly loaned for the occasion. A splendid motto lit with electricity blazes out in red letters right across the great archway over the platform, "Unity, Liberty, Charity." The building is beautifully decorated with palms and flowers. The C.W. B.M. had the first sessions of the State Conference. Their reports were of a satisfactory kind. E. C. Chapman, the Orange King of California, presided over the State Conference. He is a fine Christian business man, and gives largely of his means to the work of extending the kingdom. F. I. Rogers is an ideal secretary. His report stated that they have 85 churches in Southern California. There had been 400 additions by the State Evangelist during the year. Three new congregations have been formed; 27 churches are receiving help. There had been altogether 2800 additions to the churches, and 1700 of these were by letter. The receipts for the year were 11,814 dollars (£2401). There were no less than 177 preachers applying for work in California. No less than 31 pulpits had been vacated during the year. Two things they deplored, that of a transient ministry, and a changing membership.

A training school is to be opened next September with Prof. B. C. Hagerman as Principal.

Grant K. Lewis, of the A.C.M. Society, gave a good address on "The Faith of a Patriot."

The C.E. Societies held a fine session on Saturday. Such speakers as Dr. Royal Dye, President McCash of Spokane University, and W. J. Clark, the National Adult Superintendent, and E. W. Thornton, Sunday School expert of Cincinnati, gave fine addresses. The C.E. Societies have arranged to send Miss Myrtle Wilson as their representative to the Philippines. The Endeavor Societies are also supporting "Christ's Mission" down in the city. Bro. H. Sullivan, an ex-priest, with Mrs. Sullivan, is in charge of this splendid institution. It is now proposed to build a seven storied building to carry on this Christlike work.

On Sunday morning there was held a convention Bible School (en masse) for young people and seniors. The meeting was presided over by R. M. Hopkins, and addresses given by National Bible School representatives. After this there followed a great address by S. J. Corey, of the Foreign Society, on "The Church's Need of the Missionary Passion." It was a fine deliverance. There were over 3000 people present. During the afternoon the Lord's Supper was observed. There must have been about 4000 in attendance. Bro. Aberley gave a beautiful ad-

dress on "The Message of the Cross."

The first meeting of the National Convention was held immediately following. Mr. Alexander, ex-mayor of the city, gave a welcome on behalf of the mayor, who was ill. Dr. J. A. Francis, of the first Baptist Church, spoke on behalf of the churches. He made a remarkable statement to the effect that "he welcomed the Disciples of Christ because of their name." He admitted that Baptist was a name fixed upon them. But he declared that "when church unity became an accomplished fact 'Christian' was the only name that would be accepted by all."

At the evening session W. M. White, President of the Convention, gave a vigorous address on "The Mission of the Church." A ladies' quartette party from the Billingham church, North California, is delighting the people with their beautiful singing. There are committees appointed for all departments of work. The number of delegates and representatives from the East will not be numerous. Hard times are affecting the people of America. Already I have met some old friends. A. McLean is here, and W. H. Allen, late of Swanston-st. Mrs. G. L. Wharton wishes especially to be remembered to Australian friends, and sends her love to all. The convention continues throughout the week. R. A. Long gave an additional ten thousand dollars for the Men and Millions Movement. They have raised already between two and three millions of dollars. I am to give Australia's greeting to the convention to-morrow. Love to all.

The Time is Short.

I sometimes feel the thread of life is sleight,
And soon with me the labor will be wrought.
Then grasp my heart to other hearts more tender—

The time,

The time is short.

Up, up, my soul, the long-spent time redeeming,
Now that the seeds of better deed and thought
Light other lamps while yet thy light is burning—

The time,

The time is short.

—Hezekiah Butterfield.

Which are You?

There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say.
Not the rich and the poor, for to count a man's
wealth

You must first know the state of his conscience
and health.

Not the humble and proud, for in life's little way
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift things that pass
Bring each man his laughter and each man his tears.

Not the two kinds of people on earth I say,
Are the people who lift, and the people who lay.
Wherever you go, you will find the world's masses
Are always divided in just these two classes.
And oddly enough you will find, too, I ween,
There is only one lifer to twenty who lean.
In which class are you? Are you easing the load
Of over-taxed lifers who toil down the road?
Or are you a leamer who lets others bear
Your portion of labor, and worry and care?

—Ella Wheeler Wilton.

Three Great Aspects of Christian Baptism

P. D. McCallum.

1. The Greatest Possible Authority.

If you could be shown that anything required of you in the name of the religion of Jesus Christ rested upon good authority would you not be satisfied? If you could be shown that there was the greatest possible authority for it, would you not say, "This is unquestionably right, important, and must be attended to"? Have we not the greatest possible authority for Christian baptism? Jesus said: "All authority is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit," etc. Our Lord himself commanded it. In those brief hours with his disciples after his resurrection, would he have talked of or commanded anything unnecessary or trifling? Would our Lord at this time have included baptism in the great commission, preface it with a statement of his own absolute authority in the New Covenant, and have also linked with baptism the three great names of Father, Son and Holy Spirit, if the ordinance were something to be lightly disregarded or neglected?

To be baptised "into the name" (R.V.) of the three great manifestations of the Godhead is to be baptised by their warrant and authority, and to come into a state of submission to their undivided will in salvation by this normally initial act of obedience. There is no other passage in the Scriptures in which the three greatest names in heaven and earth are so closely mentioned together and specifically connected with any one act of obedience. Could any greater authority be invoked?—or in a more significant manner, considering the dignity of the occasion, the absolute supremacy in authority of the speaker, the world-embracing commission delivered and the assurance that the presence of Jesus would be with his disciples in the efforts and practices enjoined "unto the end of the world"? Does not this passage show with overwhelming force the importance placed in the Scriptures on this divinely appointed ordinance?

2. The Greatest Possible Example.

If, in addition to the greatest possible authority for a command, it could be shown that there was the greatest possible example for obedience to it, and, moreover, that it was vital to the Christian life to follow that example, would you not be willing and anxious to obey? If such an example has been given for obedience to the command to be baptised, would you not follow it? Here it is: "Then cometh Jesus from Galilee to the Jordan unto John, to be baptised of him. But John would have hindered him, saying, I have need to be baptised of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now, for thus it becom-

eth us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptised, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 13-17). Can we find any greater example than that of Jesus? He was the sinless one. If we do as he did, we shall be freed from sin. John preached the baptism of repentance unto remission of sins" (Mark 1: 4). Jesus had no sin. Yet in humility he travelled the long distance from Galilee to the Jordan, and submitted to John's baptism against protest. If any one might have argued that he was excused from being baptised at the command of God because it was "non-essential," our own dear Lord could surely have done so. But it is written, "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 1: 17). It may have been because it was doing good that Jesus, in working out the perfect life, at the beginning of his ministry submitted humbly to the ordinance when connected with the message of the coming Kingdom, although repentance and remission of sins he did not need. Shall we, who *are* sinners, refuse to follow in our Master's footsteps here? If we are willing to follow elsewhere, why not here? The occasion of our Lord's obedience was of such great moment in God the Father's sight, that besides the Spirit descending in bodily form as a dove, a voice out of heaven declared the Son and the divine pleasure in him. We do not hear God's voice from heaven audibly acknowledging us upon our submission to this ordinance today, but let us not doubt that our Father does approve, and will fulfil the promise to grant the gift of the Spirit (Acts 2: 38, 39), when we follow his Son through the waters of baptism, imitating the greatest possible example.

3. Related to the Greatest Possible Good.

If, besides the greatest possible authority and the greatest possible example for baptism, it can be shown that it is related to the greatest fact of all history, the death, burial and resurrection of Jesus Christ our Lord, and to the attainment of the greatest possible good to the human soul, redemption through his sacrifice, will it not explain to some extent the two great aspects of baptism already considered? In Rom. 6: 2-11, Paul sets out the strong lines of similitude between the death, burial, and resurrection of Christ and that which takes place in us in death to sin, burial in baptism, and entrance on a new life. If we assemble the various phrases under the head of the three main ideas of similitude running through this passage the force of it will be clearer. The three main ideas are (1) a death to sin;

(2) a burial into a state of death; (3) a resurrection to a new life or state of being.

(1) Death. (a) "Christ died unto sin once" (v. 10), sin not his own, but the sins of the whole world; he was crucified, thus ending his human career, subject to human limitations, the attacks of his enemies, etc. (b) "So we were buried with Christ" (v. 8); we "died to sin" (v. 2); "our old man was crucified with him" (v. 6).

(2) Burial into a state of death. (a) Christ, having died, was committed to the grave, a state of death. Similarly, because we have died to sin (this is the force of "therefore," v. 4), we are buried with him through baptism into death (v. 4). The pre-ceding verse has it that we are baptised "into" his death," which means into the state or sphere of death unto sin. Our Saviour was buried in the grave; we are buried in the waters of baptism; both burials are significant of an entrance into a state of death unto sin. By death to sin, brought about by faith in Christ, and burial in baptism, we "become united with him by the likeness of his death" (v. 5).

(3) Resurrection to a new life or state of being. (a) Christ was raised from the dead through the glory of the Father" (v. 4). "Christ, being raised from the dead, dieth no more; death hath no more dominion over him" (v. 9). "The life that he liveth he liveth unto God" (v. 10). (b) "So we also might walk in newness of life" (v. 4). We shall be united with him "by the likeness of his resurrection" (v. 5). "We should be no longer in bondage to sin, for he that hath died is justified from sin" (vv. 6, 7). We are "alive unto God in Christ Jesus" (v. 11). "We believe that we shall also live with him" (v. 8).

When this great passage is read through with the proper appreciation of the logical connection of these great main lines of similitude it cannot be doubted that baptism is vitally related to the sacrifice of Christ and our own crucifixion to sin.

Other passages of Scripture do not teach the design and relation of baptism in specific detail as Rom. 6, but their testimony is unequivocal. "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38) "And now why tarriest thou? Arise and be baptised, and wash away the sins, calling on his name" (Acts 22: 16). "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (1 Peter 3: 21). Do you doubt that these words of the divine book vitally connect baptism with salvation from sin, for which Christ died, and to which we must also die; and that this act and faith (Eph. 1: 6), repentance (Luke 13: 3), and confession (Rom. 10: 9, 10) are steps toward God? Is it possible for baptism to stand related to any greater purpose than God's purpose to redeem through

"See Green's Handbook to the Grammar of the Greek Testament, Sec. 298.

Concluded on page 558.

Raymond Lull: Apostle of Islam.

The sixth centenary of the death of Raymond Lull was celebrated on Wednesday, June 30, writes Bertram Colgrave in "The Christian." Possibly some are not very familiar with the life of one of the greatest of the early missionaries, a man who amazes us as much by the versatility of his genius as by devotion to his life's work.

If he were merely remembered for his voluminous writings (and he is said to have written 4000 different books) or strange inventions, there would be few to celebrate the sixth centenary of his death. It is the undying story of his tenacity of purpose, his heroism and his death in the cause of Christ, which lead us still to honor his memory.

"There is no more heroic figure," we are told by Dr. Eugene Stock, "in the history of Christendom, than that of Raymond Lull, the first and perhaps the greatest missionary to Mohammedans." This extraordinary man was born of an illustrious family at Palma in the island of Majorca, in 1235. He was brought up in the lap of luxury, and when quite young, he made his way with his bride to the court of Spain. Here he threw himself, with the tremendous energy which always characterised him, into the whirl of licentious pleasures which marked the medieval court. He soon gained a reputation as musician and gallant, and especially as court poet. In fact, he was the greatest Spanish poet of his time.

But at the call to something higher came to Lull. He was one day composing a song to a married lady who had fascinated him, when suddenly a vision of the Saviour hanging on the cross appeared to him. He was filled with remorse for his evil life, but his old habits were too strong for him, and the vision was thrice repeated before he finally came, with all his impurity, to the One who can make the vilest clean.

After his conversion, having seen so much of Mohammedanism, both in his native island and in Spain, he determined that his life's work was to attack that system at its stronghold. It is impossible for us to imagine the difficulties which must have presented themselves to him when he made the decision. Islam at that time was one great, united whole. She had tremendous political power, and was the fountain-head of most of the known philosophy and science. Hitherto the belief had been that Islam could only be won at the edge of the sword, but Lull determined to go single-handed to conquer it, but not with carnal weapons.

"I see many knights," he said, "going to the Holy Land beyond the seas, and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine Apostles acquired it, namely, by love and prayers and the pouring out of

tears and blood." So he retired from the world for nine years, to prepare himself for the task.

Much time was spent in the contemplation of God. The Arabic language was studied with the help of a Saracen slave whom he bought. His lessons, however, came to a tragic close, for the slave attempted to murder him, and then, having only succeeded in wounding him severely, committed suicide.

Lull was now in his forty-first year. This year he published his "Ars Major," a Latin work for which he is chiefly remembered by those who take little interest in the reason why this book was written. It was an attempt to use the logical systems of his age for the conversion of the Saracens. No sooner was the work completed than he set about attempting to interest Kings and Popes in his mission. He travelled all over Europe lecturing and writing, striving to enthuse the Church with a desire to win the Mohammedans for Christ; but he met with little encouragement, and finally, in his fifty-sixth year, he made his first journey to Tunis.

As he faced the prospect of death, and terrors worse than death, his courage almost gave way, and he allowed the ship on which he had planned to sail to start without him. But he braced himself together for his tremendous, lonely task, and landed in Tunis in 1292. He preached amid great persecution, confuting the Mohammedan divines; though constantly threatened with death he was always faithful to his Master, trying to win not only the Mohammedans, but also the Jews. At a time when to murder God's chosen people in cold blood was considered almost the sacred duty of the "Christian," he tried to win them by love. Not only did fanatical Mohammedans attempt to terrify him, but as he lay in the loathsome dungeon, into which they had thrown him, they used to try to cajole him into embracing Islam by offers of riches, wives, and high positions. "Alas!" answered the old hero, "ye offer a poor prize, as all your earthly goods cannot purchase eternal glory."

Thus he spent his years like the Apostle Paul, travelling to and fro, suffering untold hardships, but always rejoicing in his work, until he started once more for Africa in his eightieth year. It was his great desire to see the little band of believers at Bougie, who had been won through his preaching in that place. For ten months he lived in hiding, strengthening the converts and trying to win others, until at last, weary of seclusion, he came forth, and preached in the open market. Lovingly he pleaded with the howling mob of fanatics, but he was seized, dragged out of the town, and ruthlessly stoned to death.

There, on the 30th of June, 1315, this grand old martyr of eighty gave his life for Islam, and down the ages came echoing the deathless words of his own life's motto:—

"He who loves not, lives not, and he who lives by the Life cannot die."

The unfinished task.

In "The Moslem World" for April last, Rev. Percy Smith, B.D., had an article on "The Unfinished Task." He writes:—

"From the martyrdom of Raymond Lull till the French occupation of Algeria, nothing was done to follow up the commencement made by him at Bougie and Tunis, nor was it possible under a tyrannical and fanatical Moslem rule. But to-day the old Barbary States are administered by European Power—France, Spain, and Italy; so that the door stands wide open. This fact and opportunity is another call of God to continue the unfinished task of Lull.

"The first great Protestant effort to reach the Moslems of the Barbary States was made in 1881, when the 'Mission to the Kabyles' was founded, afterwards reorganised under the name of the North Africa Mission. Its first station, Djemma Sahridj, in Great Kabylia, has had much blessing. Work has also been carried on among the Kabyles in Algiers, where M. Crenudet has translated the Bible into Kabyle."

The Two Fates.

Brothers, who have the harder fate—
The men who fall, or the women who wait?

There's a thrill to the tramp of the fighting boss
Who goes to the front to die,
Though none may say from day to day
Wherever their bones may lie.

But the mother hears through her unshed tears
Her baby's call down the sweet last years.

There's a cheer of the drum for the shrinking heart:

When the captain swings ahead,
When the air is thick with the click, click, click
Of the singing storms of lead;

But the sad wife hears through her throbbing fears

The living sob of the lonely years.

There's a glow to the dare of a noble soul
That he-arms Death to a throw,
With a life for a stake to save or break
And no one to see or know.

But the pale maid hears when the war cloud clears
The voice of woe and the world that years

Brothers, who have the harder fate—
The men who fall or the women who wait?
—British Weekly

Three Great Aspects of Christian Baptism.

Continued from page 557.

Christ or to any greater good than salvation of the soul through him?

Seeing, then, that we have the greatest possible authority for Christian baptism, the greatest possible example for obeying this command, and that the ordinance is vitally related to the greatest possible good, viz., salvation from sin, can you afford to disregard it? Can you be satisfied with unauthorised substitutes for it? or in any way belittle or neglect this divine command? Rather let us hasten to obey and follow in the footsteps of our divine Master

Elijah's Flight and Return.

Bible School Lesson for September 12, 1 Kings 19.

W. C. McCallum.

Immediately after the victory over the prophets of Baal on Mt. Carmel, Elijah told Ahab that a great rain was at hand. It came according to his word, and Ahab hastened to cover the sixteen miles to Jezreel with his chariot before the rain-soaked earth and swollen streams should impede his progress. And Elijah? The hand of the Lord was upon him. Exalted by the divine vindication of his testimony before the assembled people, carried away with the thought that the pagan enemy of the faith of Israel had been finally crushed, swept into ecstasy by the "sound of abundance of rain," the life-giving downpour that spoke to him of the spiritual renewing of Israel, which he believed had begun, Elijah crowded the day of exceptional exertion by running before Ahab's swiftly driven chariot all the way to Jezreel.

The next day brought a great change—the reaction. Elijah's remarkable achievement only angered Jezebel. There is no doubt but that she meant her threat against Elijah's life, and that had he tarried she would have carried it into effect. Elijah saved himself by precipitate flight. He did not allow himself pause until he had reached the southern boundary of Judah. Here at Beersheba he left his servant and went a day further into the wilderness.

Elijah by this time was thoroughly exhausted. He threw himself down under a broom bush, and prayed the Lord to take away his life. The exhausted prophet under the wretched shelter of a broom bush, praying for death, presents a picture of the most abject discouragement. What a contrast to the strong, bold, and faith-fearless prophet at Carmel! He has run a hundred miles, and doubtless would have gone further had he the strength. The man who dominated the national gathering at Mt. Carmel has run from the threat of a woman, and now wants to die. What was the matter with Elijah?

He had lost confidence in his mission.

"It is enough; now, O Lord, take away my life, for I am not better than my fathers." Elijah had believed in his mission to call Israel back to faithfulness to the Lord and lead them to renounce the worship of the foreign Baal. Only a man fully persuaded that his task was God-given could have done what he did on Carmel.

This confidence had now disappeared, and Elijah is a man afraid. What could have been the cause of Elijah's loss of confidence? He may have been too impatient of delay. God's purposes are achieved through millenniums of years; we often want it all done in a small portion of our own short life-time. Elijah had flattered himself that the victory had all been won. The fierce and determined opposition of the queen

came as a surprise to him. Could anyone oppose the truth of God after such a marvellous demonstration on Mt. Carmel? Yes, there are those who will not believe though one rise from the dead, and Jezebel was one of these. Believing that the demonstration on Carmel would put an end to the royal city of Jezreel, and when he found that it had only accentuated the bitterness of the queen, he was dismayed and discouraged. Then Elijah was, no doubt, just naturally scared. The stirring events on Mt. Carmel must have involved a great physical and mental strain. The reaction came the next day, and the threat of Jezebel found him in the physical condition where he would easily be thrown into alarm or despondency.

Elijah had also lost confidence in his fellows.

He was deeply dejected over Israel. "They have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword." He had thought that the moment of their conversion had come, but now, "I, even I only, am left, and they seek any life to take it away." But Elijah had made a mistake. The apostasy of Israel seemed to him for the time complete and hopeless, but he is told, "Yet I have left me seven thousand in Israel, all knees which have not bowed unto Baal."

Elijah had looked upon Israel from the standpoint of the prophet. He seems to have forgotten that they could not all be prophets, or that they could be loyal to God without being prophets. The comment, "I, even I only, am left," came from the conviction that the worship of Jehovah depended on him alone. Yet there were seven thousand others who were true. There is a tendency to think that the way I am called upon to serve is the only true way, and if others do not do just like me then they are not loyal. It is in human frailty to try and force others into the mould of our own life and belief, and to forget that God uses many men in many ways to accomplish his designs.

Further, Elijah as a bold and fearless man by nature would have little patience with people who allowed the fashion of the court to sway them. As a man reared far from the capital city, with its follies and temptations, having the stern morality and strong faith of the wilderness-born, he would be unsympathetic with the people weakly led by royalty into sacrificing the purity of their faith. Clearly seeing the sin they had committed, but not fully understanding the inner struggle in the hearts of the people, the ease with Israel seemed to him hopeless.

The thing that saved Elijah—he had not lost confidence in God.

When Elijah fled from his post of duty in a mood of discouragement and alarm, he

fled to God. Forty-one days' journey to the southward, beyond Beer-sheba, he went to Horeb, the mount of God. The man who loses faith in himself, in others, in God, is gone. The man who loses faith in God will in time become faithless as regards others, but the man who can retain his faith in God, though he lose his faith in his fellows and in his own mission, will have that faith restored.

Elijah fled in a moment of weakness, but the direction of his flight shows the underlying bedrock strength of his character. The hour of his confusion and despair found him flying, like a storm-threatened craft to the haven, to the sacred mount where God had met and covenanted with Israel.

When Horeb is mentioned we think of the mountain now called Sinai, and its rugged strength, made so familiar to us by the photographer and illustrator, rises before us, but the account of Elijah's flight is one of the passages that makes the identification of the sacred mount of Israel's early history with the modern Sinai very doubtful. If we accept the identification we must think of Elijah making a leisurely journey from Beer-sheba to Mount Horeb at the rate of five miles a day. The view held by many scholars that Horeb was some mountain far to the south in Arabia would fit the story of Elijah's flight much better.

What Elijah learned at Horeb.

He learned first of all one of his great mistakes. A strong man by nature, he had been strenuous in his preaching. The note of "gentle stillness" which he learned at Horeb had been lacking in his work. His method had been that of the tempest, the earthquake and the consuming fire. He had demonstrated the truth of his contention that Jehovah was God alone, but he had not won the hearts of the people. He now learned that God might use the tempest, but he was really found in the "sound of gentle stillness." He must go back and put this new element into his work. He must speak the truth in love.

Was it the learning of this new lesson of the gentleness of God that opened Elijah's eyes to the virtues of many in Israel? Anyway, he now learned that he was not alone; there were seven thousand loyal hearts in Israel that had not bowed the knee to Baal. He had been misjudging his brethren; now it was his task to go back and labor with them for the dawning of a better day.

Elijah had run away from his job. He is now sent back to it. "Go, return on thy way." Go back to the work God gave you. Go back, you are not responsible for the results. Go back and try again. It may be that you attacked the problem wrong. Again he is not only sent back to his work, but is given more to do. He is to see to a new inter for Israel, a new head for the Syrian people, and a successor to himself. It is in doing more and not less that the victory is gained over discouragement. It is in daring the bigger task that we struggle our doubts. It was a broken-spirited prophet that fled to Horeb. God did not fail him, but sent him back a stronger and wiser man.

Foreign Missions.

Conducted by I. A. Paternoster.

"Along Highways and Byways."

When infidelity predicted the relegating of the Bible to the back shelf of the library, and the honored place it has always held being taken by man-inspired doctrines of creation and evolution, it failed to reckon with the great missionary spirit permeating the whole of the Book. It is in the very essence of the Bible that it shall be given to the whole world for a witness to the people. Men who have sought to prevent this have been defeated by God, so that the Word has truly gone "into regions Caesar never knew; where his eagles never flew." The story of the taking of the Bible into the dark places of the earth is interesting reading, and in some cases the hand of God has been definitely seen. Man's extremity has been made God's opportunity very often in the matter of spreading the Scriptures. Often times it has been through the curiosity of a native, while not infrequently the very hatred and persecution of its antagonists proved the means of distributing the Seed of Life.

The Word is being read by all classes in all lands. Those who have no thought of becoming Christians, read and study it for the sake of its influence. The "Bible in the World" tells of Rajah Bhujanga Ram of Ellice, though a Hindu in religion, who has translated the Gospels into high practical Telugu. Some time ago his wife fell ill, and he took her to Guntur, to Dr. Anna Kugler, for treatment. The fact that the doctor is a woman of great skill, and able to command a large income, but yet went out to India, to practise for Hindu women, attracted his attention. He decided to study the cause, and that led him to study Christianity. He became deeply interested, and as a result he has translated the Gospels. The Rajah says of himself: "My object in undertaking this work is to supply a long-felt want in the Telugu Christian literature, and the missionaries, by adopting these books, are carrying out nearly the object I have in view, and partly the dissemination of the Word of God, not only among the Christians, but also among my Hindu brethren." A Hindu Brahmin gentleman in South India once remarked that "Jesus Christ upon the cross represents the highest type and noblest ideal of life that India has ever known." India is seeking this ideal. Not perhaps in the way we of the West think she should, but she is seeking it through the Bible, and our prayers must ever be that while she seeks for the ideal life she will also find the "Light of Life." Protah Mozomdar, in Calcutta, a leader in the Brahma-Somaj movement, on one occasion said: "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and our relation to him."

Fifty years ago Japan as a nation excluded Christians and their learning from the land. "In the year 1624 all ships having a

capacity of 2500 bushels were burned, and no craft except those of the size of ordinary junks were allowed to be built. Japanese were forbidden to leave their country. The law provided that if any tried to leave secretly they should be put to death. They wished no commerce with other nations. What little foreign commerce there was was confined to Hirado and Nagasaki, and for a time to Nagasaki only. They carefully guarded the entire coast. Their policy was to keep out all foreigners and foreign ideas. The coast near Nagasaki was in charge of a noble named Murato. His title was Wakasa no Kami. Wakasa posted his troops at advantageous points and surrounded the harbor with a cordon of boats. Sometimes by day or night he went out in a boat to inspect in person the means of defence and guard. On one of these excursions he found a book floating in the water. The type and language and binding were different from anything he had ever seen. He inquired of a Dutch interpreter concerning the book, and learned from him something about its nature and contents. He learned farther there was a translation of it into Chinese. Lord Wakasa sent to Shanghai for a copy and began at once the study of the New Testament. Thus while Guido Verbeek was in Auburn Seminary preparing to go to Japan, God caused the heart of this nobleman to hunger and thirst for a fuller knowledge of the book he found in Nagasaki Bay. In later years these two men were brought together, to the great joy of both. "This same nation has long since permitted the teachings of the Christian's book within its borders. Its citizens are to be found in every country, and only recently two of its training ships, "Aso" and "Soya," visited our shores. While here, each of the midshipmen was presented with an English Bible, while in the library was placed the complete Bible in Japanese, together with a dozen copies in English. In acknowledging these gifts the master of the flag-ship "Aso" through his A.D.C. said: "I am happy to say that such sort of gifts are highly appreciated, not only by the receivers, but by the whole nation of our country."

The whole of our missionary effort has the one object in view, namely, to take the Word of the Lord to every individual. The money contributed through our churches, and making possible the Christian communities in India, China, Japan, and the Isles, is helping to accomplish this divine objective. Yet even now we do so little when so many are perishing for the Bread.

Shrigonda News.

II. Watson.

The people are increasing in their friendliness toward us, and are having more confidence in us in many ways, especially in the medicines and in the decisions of some dis-

putes among themselves. I have been offered a seat on the municipal council here, also other societies as co-operative, etc., but feel I have little time to spare for anything outside the mission work, for it requires one's whole attention daily. I mention the above as signs of the turning of the people's hearts toward us.

The preachers have had good times in Shrigonda and surrounding villages, and some of the people who heard are asking further information about Christ, so that they might know him whom to know is life eternal. We have three preachers giving most of their time to out-door preaching; also there are three Bible women visiting the homes daily. These are also having good receptions when they speak of Jesus the Saviour. We have three men on half-time manual labor and half-time preaching. These are tradesmen, carpenters and masons, and are able to bear testimony also to the people that the preacher is not merely a talking machine, but a practical man.

The medical work has shown good increase. We have had Miss Cameron's help up till now, but she having gone to Poona I am left single handed. If I had a compounder it would greatly help, as we sometimes have to examine as many as thirty patients in a morning, do any minor operations, and then make up prescriptions for them all. The cost of a compounder would be about £2 per month.

We are expecting soon to open a school at Pargaon. Three walls are already there, which will soon be made into a nice school for a cost of about £5. We have the promise of fifty children to start with, and a master is waiting to start with them. The people at Ardugaon are also asking for a school, so we expect to provide one there in the near future, funds permitting. The work is just now at the stage that we can spread out over the country, and settle the preaching school master among the people.

We are having exceedingly heavy rains, and on account of this there is every prospect of a good harvest, for which the people are glad.

Native Workers Supported.

Some little while ago we mentioned in this page that Bro. Watson would be glad of more helpers in the matter of Bible distribution and general evangelistic work. We are glad to report that Bro. and Sister Adernann, of Queensland, have sent the support of a man and his wife for this year. It is their intention to make these their living link at Shrigonda. Who will be the next?

A native compounder is wanted for Shrigonda just now, and we are definitely praying that the money may be found to support one. The cost is £24 per annum.

God in the gospel of His Son
 states His eternal counsel known:
 'Tis here His richest raiment shined,
 And truth is drawn in fairest lines.

Here sinners of a humble frame
 May taste His grace and learn His Name;
 May read redemption bought with blood,
 Severely just—immensely good.

A War Conversion.

Benjamin Fay Mills was once one of the most effective evangelists in America, says the "British Weekly." Afterwards he became an extreme Liberal in religion, a Unitarian and more than a Unitarian. He came to conceive of Christ as the Saviour of the social organisation rather than of individuals, and to disbelieve in the Bible as the exclusively inspired Word of God. He based himself entirely on an amplification and application of the Sermon on the Mount, and the 13th chapter of 1 Corinthians. But the war has brought him back to his old faith. It has taught him the terrible and universal power of sin, and the need for a great redemption.

"The cataclysmic upheaval of the world-war, producing almost a world-chang, and possibly to evaluate in calamity beyond our present conceptions; men's hearts everywhere failing them for fear; the economic revolution shaking Christendom like earthquake upon earthquake; my introduction belated the scenes in our worlds of business and politics and society and hobnobbing at first-hand the unreflecting greed and selfishness and corruption; the laxity of the marriage tie with thousands of homes wrecked upon the rocks; the lack of any prevalent sense of moral authority, until there seem to be no ten commandments, either west or east of Sicily; the increase of crime and vice and insanity and suicide—all these and other facts of the present hour have thoroughly convinced me that this is not an earth whose regeneration may be expected day after to-morrow according to my primitive prophecies, but a lost world, where all have sinned and come short of the glory of God; helples and hopeless save through some demonstration in history of an essential redemption and salvation."

Mr. Mills proposes to give himself wholly to the directly spiritual service of mankind, and he recognises that this he can do to the greatest advantage only through and with the Church, "while my growing appreciation of the mission, the sternness, attestation and the power of the historic, the pre-historic and the eternal Christ commands all the energies of my mind and soul." When the awful crash of war came and thousands of dreams went up in the air like smoke, Mr. Mills saw that he had not been looking far enough into human nature; that he had not been probing the evil of the world to the bottom; that the human programme of the day was not equal to the task of world redemption. The fifteen years which he had spent in searching study of the religions of the world showed him that Christianity alone was equal to the task which it has set before us. Other religions were utterly inadequate to the great work.

Sacrifice.

A man must live, we justify
Low shift and trick to treasure high
A little note for a little gold
To a whole serute bought and sold
By that self-evident reply.

But is it so? Pray tell me why
Life at such cost you have to buy?
In what relation were you told
A man must live?

There are times when a man must die.
Imagine for a battle cry
For soldiers, for soldiers with a sword to hold—
For soldiers with the flag unrolled—
This coward's whim, this liar's lie—
A man must live!

The Family Altar.

Conducted by A. E. Illingworth.

THE BIBLE COLLEGE.

Let us one and all unite in prayer in our prayer circles for the Principal, Teachers, Board of Management, and Students of the College of the Bible, Prayer and soul-culture go together. In Prof. E. C. Peabody's talks to the students in Harvard University, I find this fine message: "It is well to pause now and then in the busy pursuit of education and to ask one's self what it is that makes an educated man. Evidently one may know a great many things and not be liberally educated. I may understand all my series and all knowledge, says the Apostle, and yet it may profit me nothing. Who, then, is the scholar? It is he to whom there has come, in the words of the gospel, 'the spirit of truth.' He has acquired the scientific temper, the scholar's habit of mind, the instinct for sound reasoning. 'The scholar,' said Fichte, is 'the priest of truth.' He ministers before the truth as before an altar. The spirit of truth is like a key which fits the successive doors of truth as the scholar approaches them."

SUNDAY, SEPTEMBER 5.

Seed Thought—*The More Excellent Way.* But covet earnestly the best gifts; and yet show I unto you a more excellent way.—1 Cor. 12: 31.

Selected Gems—The age in which Jesus and his apostles and prophets lived was the formative period of Christianity, and hence the age of miracles and extraordinary things. The "gifts" that were in the first churches—"miracles," "tongues," etc., were necessary for the revolution and establishment of Christianity in the world, but not intended to be abiding, as they were not generic to it. They were to "cease" when the formative period was passed. "The miracles of the beginning have now come down to us, but that which is 'perfect' has.—Sweetest Sermons, 'The more excellent way.'"

Scripture Reading—1 Cor. 12: 1-14: 27-31.

MONDAY, SEPTEMBER 6.

Seed Thought—*The Nursery of Liberty.* Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. 5: 1.

Selected Gems—"My model," said a British statesman, "is Oliver Cromwell." "Mine," replied his friend, also a member of Parliament, "is Jesus Christ"—*Whitherfore.*

The man who speaks or writes a syllable against Christianity is guilty of high treason against the civilization of mankind.—Lord Macaulay.

All that we call modern civilization in a sense which deserves the name is the visible expression of the transforming power of the gospel.—Froude

Scripture Reading—Gal. 5: 1-14.

TUESDAY, SEPTEMBER 7.

Seed Thought—*Make Sure you are on the Right Side.* No servant can serve two masters.—Luke 16: 13.

Selected Gems—A short time ago when some workmen were searching for defects in Winchester Cathedral, they came across an old tombstone a few feet below the surface. It had evidently fallen, and become embedded in the soil, but now it has been raised, and its inscription can be read. It bears the date of the surrender of Winchester in the Parliament Wars, and the suggestion that the man whose memorial it was must have been shot because he hesitated too long in

taking sides. Then follow the words, "Giles Tonkin, Obitt, Dec. 17, 1643. No man can serve two masters."—E. M. Rice.

Scripture Reading—Luke 16: 1-13.

WEDNESDAY, SEPTEMBER 8.

Seed Thought—*The Name that is forever Blessed.* But turned back and dealt unfaithfully like their fathers.—Psalm 78: 57.

Selected Gems—In the State of New York is a town where a beautiful monument commemorates the Burgoyne surrender, which took place many years ago. Near the top of it are niches in which stand statues of the leading generals.

"But why is there one vacant niche? Why is it still unfinished?" ask the visitors. "The niche always answers sadly: 'Ah, sir, the vacant niche is just a part of the story. It should have been filled by Benedict Arnold's figure; but instead of being true, like the others, he proved to be false.'—Wilbur Chapman.

Scripture Reading—Psalm 78: 54-61.

THURSDAY, SEPTEMBER 9.

Seed Thought—*Test Your Measure.* For with the same measure that ye mete out it shall be measured to you again.—Luke 6: 38.

Selected Gems—Pure self-interest is our usual snarl's hand harring the gates of sin.—Mullins.

Apply the golden rule to your every act and thought.—Anon.

Scripture Reading—Luke 6: 27-38.

"How is it, Mr. Brown?" said a miller to a farmer, "that when I came to measure those ten barrels of apples, I thought from you, I found them nearly two barrels short?" "Singular, very singular; for I sent them to you in ten of your own flour barrels." That is an unchristian measure for measure, but the Lord "sweeteth the spirit"; and that in the last analysis is how men are measured.—*Homiletic Review.*

FRIDAY, SEPTEMBER 10.

Seed Thought—*Consider the Old Fall.* Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God.—Lev. 19: 32.

Selected Gems—

The way was long, the wind was cold,
The minstrel was hump and old;
His withered cheek, and tresses grey,
Seemed to have known a better day.
—Scott, "Lay of the Last Minstrel."

Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now. —G. P. Morris.

Scripture Reading—Lev. 19: 30-37.

SATURDAY, SEPTEMBER 11.

Seed Thought—*His Hammer.* The discretion of a man defereth his anger.—Prov. 19: 11.

Selected Gems—"That ain't no sense in gittin' rided"—Bret. Harte, "Jim."

The tartness of his face shows ripe grapes.—Stokepear.

Scripture Reading—Prov. 19: 1-16.

THE WEEK-END.

"Be of good courage, and he shall strengthen your heart."

Girl your bins about with truth;
Life will not go always smooth.
Singing Elysian songs of youth,
Play, play the man.
Learn with justice to keep pace,
Spurning what is vile and base,
Bravely ever set your face
To play the man. —W. C. Smith.

Reports from the Field.

Tasmania.

LAUNCESTON.—Good meetings all day Sunday, 18th. A large attendance at the gospel service. Bro. Day gave a splendid address from the words, "Except ye be born again ye cannot see the kingdom of God." Before the service a solo was most beautifully rendered by Miss Meers. One young lady made the good confession. With the utmost regret I have to record the loss of another of the best workers in connection with our church here—Bro. Harold Stovell, who leaves for Claremont this week.—D. Dawe, Aug. 19.

Queensland.

BOONAH.—The work here is still in a flourishing condition. Meetings for breaking of bread have been started at Engleburg fortnightly, and we hope soon to commence a Bible School there. Bro. Nightingale has also made arrangements with Bro. and Sister Pratt to open up a Bible School at Mt. Alfred. Bro. Pratt will make a worthy superintendent. Bro. and Sister Nightingale, and we with them, have been much cheered by the advent of a splendid young son into their family. We are preparing for the Bible School examinations to be held next month.—W.A.C.W., Aug. 17.

New Zealand.

CHRISTCHURCH.—At the morning meeting on August 1 we had an exposition of Psalm 46, with special emphasis on verse 10. In the evening Bro. Gebbie preached on "A Great Chance," a baptism following the address. On the following Wednesday we united with other churches here in a special patriotic meeting, which took place in the Durham street Methodist Church. The band of Hope is making efforts to gain as many points as possible in the coming contests. "Joy," even in the midst of trouble, was Bro. Gebbie's theme last Sunday morning. One young woman was received in. At the close of the address in the evening on "The Tabernacle in the Wilderness," an elderly man came forward to obey his Lord more fully, and was baptised straightway. Bro. Grantham emphasised "Victory" on Wednesday night. Thursday evening the band held a large and successful meeting.—P.S.N., Aug. 14.

KAITANGATA.—The work is progressing still. C.W.B.M. Conference reports by the delegates were heartily received at a social meeting arranged for the purpose. All gave glowing records of the hospitality and Christian fellowship of the Wangianga church and friends, also of the most encouraging and soul-quickening quality of the conference sessions and public meetings. These helpful features were also expressed to the delegates in the Wellington and Kilmirnie districts. Eighteen children have entered for our Sunday School examination, and six adults for the competition based upon six lessons from Amos' "Well" book, "Why We Believe the Bible." We deeply mourn the death of Sister Chas. Small. The church's deep and sympathetic goes out to the sorrowing family. Sickness is leaving our town and membership, and our good meetings are becoming better. All auxiliaries are active, especially the Sunday School. Promising gospel attendances listen to Bro. Noble's special sermons from addresses—John H. May.

SOUTH WELLINGTON.—Sister Mrs. Day, a soul and faithful member of the church, we regret to report is lying at her home very seriously ill. Prayers were offered this morning for her restoration. Bro. Westerly has now sole control of the Junior Christian Endeavor, and it is doing a good work among the young. Since the beginning of the quarter we have received no less than 41 new scholars for the Bible School. The shield will be sure if we can secure 9 more. The Young Men's Club and the Young Ladies' Guild often pay each other a visit, and to-morrow night the latter are to be treated to a supper, etc. by the

former. The Young Ladies' Guild recently gave a donation of 10/- to the Bible School piano fund. Rough weather somewhat interfered with the attendances at the meetings of to-day.—A.L., Aug. 15.

SPRING GROVE.—Last Lord's day the meetings were fairly well attended. At the breaking of bread Bro. Johnston presided, and Bro. Telen exhorted, his subject being "The War." At the gospel meeting Bro. Johnston gave a fine address, taking for his subject, "The Bible Mirror." One young man made the good confession. On Friday evening next the "Helpers" are giving a social to one of our young men who is leaving for the front.—L.P.R., Aug. 11.

West Australia.

FREMANTLE.—Bro. Jas. Leach presided over a good meeting last Lord's day morning, and extended a warm welcome to Mrs. C. Clegg, who was baptised the previous Wednesday evening. At the 10 am Junior C.E. Bro. John Leach gave an instructive address on "The Life of the Chinese." Bro. Fitzgerald, the West Guildford preacher, was with us all day. We were pleased to have him and his good wife with us, also our esteemed Sister Mrs. Ferguson, who is not able to get out very often. Monday evening the Young Women's Mission Band led the Senior C.E. meeting. Letters were read from Sister Mrs. Watson, India, and Sister Miss Henry, of the China Inland Mission. Miss Pallot favored the meeting with a solo. Our Mission Band sisters have made over 100 band-aids, etc. for the wounded soldiers now in the Base Hospital in Fremantle.—E. G. Warren, Aug. 12.

South Australia.

NARACOOORTE.—Sunday, August 1, we had good meetings morning and evening. Our brother gave a splendid address on "The Baptism with the Holy Spirit," which was much enjoyed. There was an intercessory service held in the Institute on behalf of those who have gone to fight for our Empire. The address our brother gave was very much appreciated, the result being a record congregation at night. On Tuesday evening, August 3rd, we held a members' reunion in the church. The work of the church was discussed, and the roll revised. Sister Farrow has been appointed secretary of the isolated members, and will keep in touch with them every three months. Bro. Hawkes gave a short address on the financial side. The members promised to do their best to keep the work moving along during these trouble-some times. Our mid-week prayer meetings are being very well attended, and our brother's addresses are very much enjoyed. The spiritual tone of the church is splendid. Bro. Cameron is getting in amongst the people here, and the attendances are increasing. Sunday, August 15th, we had splendid services. In the morning our brother spoke on "The Power of Intercession." In the evening there was a large congregation, when our brother spoke on "The Spirit of the Ivel Cross." A collection was taken on behalf of the Red Cross fund.—H. Hawkes.

BERRI.—This morning, prior to our service for worship, Bro. Walter Chapple was baptised in the into fellowship of our worship meeting. Another good meeting to-night. Arrangements are being made for a house-to-house canvass of the whole of Berri Settlement in connection with the United Evangelistic Campaign, the writer to do the canvassing. A splendid interest is being shown in the C.E. work.—R.R., Aug. 15.

GLENELG.—On Sunday, August 15, we had good meetings. D. A. Ewers gave a splendid address at night, E. W. Pittman being away at a military service at Ulster. On Thursday, Mrs. Pittman's young ladies' class held a very successful sale of work in aid of the wounded soldiers fund.

The Mayress of Glenelg opened the sale. The young ladies were dressed as Red Cross nurses, and the decorations of the schoolroom and stalls were in harmony with the object. Miss Mona Rogers, aged 4, granddaughter of our esteemed Bro. Vincent, was dressed as a perfect little nurse, and presented the Mayress with a bouquet. The proceeds, after deducting 14/6 expenses, amounted to £45/5/3.

CROYDON.—To-day we celebrated the C.E. anniversary. In the morning J. H. Ferris presided. H. J. Horsell gave a splendid address, which the Church Owes to the C.E. Movement. Whole School attendance, 178 scholars. At the good service a C.E. choir rendered anthems. E. J. Paternoster, York, preached on "A Great Hero." On Monday, the annual C.E. social is to be held. An entertainment was given in the kindergarten room on August 10, in aid of the piano fund. A good programme was given to an appreciative audience, and about £4 was raised. Our Home Mission self-denial offering amounted to £32/9.

WALLAROO.—Bro. Wilson has begun a week night Bible Study Class, with encouraging results. The attendance is very good, and the studies are proving most helpful to those who attend. Other evening meetings are fairly well attended, and are very good. There are many interested, and we are hopeful that they will take a definite stand to-night. We were encouraged by one fine young woman making the good confession.—E.J.K., Aug. 22.

BALAKLAVA.—The Bible School anniversary was held yesterday, August 22. In the afternoon the cantata "The Choicest Gift," was well rendered by the scholars. In the evening the children again led in the singing, which was of a high order. Bro. Doley acted as conductor, with Miss Olive Leader as organist. Bro. Taylor spoke on "Broken Hedges." Large congregations all day.

PROSPECT.—During the past month four have been received by letter: Mrs. Langsford from South Richmond, Mr. Dabli, from Walkerville Mission, and Mrs. E. J. Paternoster, from North Adelaide. An Adult Bible Class has been organised, the prospects being bright. Mr. Reynolds, as superintendent of the Bible School, is working to build up that department, the average attendance being about 107. Last night, after an address on "The Sins of the Empire," a man came to renew his pledge with the Master. He has been a member in the past with one of the churches here, but had fallen away. After spending some time in the Adelaide Hospital, he felt he should acknowledge his thankfulness to God for his recovery by seeking to live for him. Among our visitors we were pleased to see Miss Scotland of Subiaco, W.A.—P.

MAVLANDIS.—We received Mrs. Sharpley by transfer from Hindmarsh yesterday. Mr. R. Taylor, Organising Secretary of the Scripture Instruction in State Schools League, addressed the Young Men's Guild. The brotherhood service at night attracted a good audience. An offering for the poor amounted to £1/10/. Bro. S. Organ and W. Hill have enlisted. Miss Whitfield, the leader of the kindergarten, has been given six months leave of absence on account of indifferent health.—H.R.E., Aug. 23.

NORWOOD.—At our morning service Bro. and Sister Atkins were received into fellowship by letter from Geelong. Our brother will shortly be leaving for the seat of war. W. Miller gave the exhortation on "Disappointed Christians." This afternoon D. W. Freeston addressed the Brotherhood on "Can a Commercial Traveller be a Christian?" An interesting discussion followed. To-night, L. W. Baker gave the gospel message to a large congregation. At the close one was restored to fellowship.—G.L.J., Aug. 22.

SEAMIPORE.—Splendid meetings to-day. A. G. Saunders spoke both morning and evening. A fine spiritual tone prevailed in this morning's meeting, and after the address from Revelation 22 the choir sang appropriately. To-night's gospel service fine attendance and great interest. Bro. Saunders' faithful and forceful addresses are impressing many. There is a forward movement on hand in connection with our auxiliaries and church

work, and the work altogether is very hopeful.—E.F.M., Aug. 22.

KABINDA.—Death has been busy in our midst since last report, and has taken two of our number. On Tuesday morning last Ruby, the daughter of Bro and Sister Clara, Croule, was laid to rest, and on Thursday Sister Cornelius, senr., passed away and was buried on Saturday afternoon. On Tuesday evening last the Wallaroo Mines C.E. Society paid our Society a visit, when we had a good meeting together. On Thursday evening a mother and son followed Christ in his own appointed way, and were both received into the church this morning, when Bro. Rodda, of Wallaroo, gave the exhortation from Romans 1: 26. This evening Bro. Wedd conducted a very impressive memorial service for those who have been called away during the past week. Bro. Wilton presided at the organ. One confession.—Jas. H. Thomas, Aug. 22.

MOONATA.—Splendid meetings all day. Morning, Bro. Allan presided and exhorted. Our evening prayer meetings are growing in numbers and interest. At 7 o'clock service, the chapel was nicely filled, and Bro. Allan gave a stirring address from John 1: 46, on "A Doubter Convinced." On Wednesday, August 18th, we started a three weeks' mission in the chapel. Interest is encouraging; 75 and 100 people were present the first two nights.—H. Marsh, Aug. 15.

QUEENSTOWN.—Wednesday, August 18th, we celebrated the wedding of our Bro. H. S. Warkins to Sister A. D. Staples. The building was tastefully decorated. The bridegroom and best man both appeared in the King's uniform, both having volunteered for active service. The bride and bridegroom were presented with a silver teapot by the choir. The bride, wearing a white dress, was led for some time. On Saturday, August 21, our Football Club gave a return social to the young women of the church. Sunday, August 22, Q.Y.P.M. good meeting (orange morning); oranges were received for the Convalescent Home at Semaphore. The Y.M.C.A. gave a grand breakfast. Bro. Hawkes addressed on Rev. 21. Evening, packed meeting again. Bro. Brooker gave a splendid address on "Barriers Broken Down." Two more confessions. We are sorry to report the death of our Sister R. Bowen's father. We are sorry to report that our Sister Bowen's husband met with a very painful accident on Tuesday last by falling down the hold of one of the vessels in Port. We are glad that he is progressing favorably.—W.L.W., Aug. 22.

PORT PHIRE.—During the past few weeks Bro. Steward and Johnston have been delivering a series of addresses on the "Parable" and "Miracles" of Christ, respectively, which have been much appreciated by good congregations. The Wednesday night and Sunday night prayer meetings have also been well attended, and very helpful. Despite adverse weather on Sunday night services have been materially improving. A series of powerful sermons has been given by Bro. Johnston. On 10th, he gave a visit to the Pirie South Junior S. Society on Lord's day morning last, and is looking forward to the return visit. Our Juniors are working hard for a handkerchief night in aid of our Foreign Missions, which is to be held next month. Bro. T. Pillar, H. W. Overland, E. Arnold have been devoted disciples in succession to three, who have enlisted and resigned. Our angel Sister Wheeler, a faithful disciple of 70 years of age, was called home suddenly last Monday morning. There was a good congregation around the Lord's table this morning, when Bro. Johnston made feeling references to the departed sister, and escorted the church's sympathy with the Pillar and Wheeler families to their loss. At night, with a splendid congregation, Bro. Johnston commenced a fortnight's mission.—E. A. Arnold.

New South Wales.

NORTH AUBURN.—Our meetings are well attended. This evening 25 numbers broke bread, and several participated in the evening. W. J. Crossman presided, and Bro. Crawford exhorted on "The Patience of Job." The gospel meeting

was fairly well attended. W. J. Crossman preached the "Gospel of Faith." The Young Men's Training Class meets every Wednesday. Our Australian Day evening for the wounded soldiers resulted in the collection of £27. G. Gray, late secretary, has enlisted for the front.—W. J. Ellis, Aug. 15.

LIDCOMBE.—Our evangelist, Bro. Clydesdale, is spending a few weeks' holiday; he is now at Wagga. This morning Bro. Toole, of Petersham, delivered a moving exhortation. Bro. Breach in the evening conducted both song and gospel services. Last Lord's day morning we had another added to our number.—Bro. J. Clydesdale, junr., by letter from the church at Erskineville. Bro. Breach was the exhorter, our evangelist presiding. We have to regret the loss by death of our Bro. Friend, who for many years held the office of treasurer. We laid his remains to rest last Lord's day afternoon. Our Christian sympathy goes out to the bereaved wife and family. Bro. Clydesdale and G. H. Brown officiated at the grave-side.—M.A., Aug. 22.

ERKINSVILLE.—One lady received by faith and obedience, and two more confessions yesterday. Last night we had church parade of the Newtown, Erskineville, St. Peters, Rife Reserve, when a large number of men in uniform attended. Splendid audience, men being in the majority.—P. O'Neil, Aug. 23.

HORSLEY.—J. G. Gahan presided; L. J. Thompson exhorted on "Lovers" (1 Cor. 13: 1). A splendid audience listened to Bro. Gordon on "Retributive Justice." Bro. Leo Price has resigned the secretaryship of the Sunday School owing to his going to the front. Bro. Sidney Wright takes his place as secretary.—Tos. E. Hoyle.

HURSTVILLE.—On August 22 the church met for worship in the new Dispensary Hall, Macquahurst. J. Crawford exhorted; subject, "Job." Gospel service, Bro. Garden. The foundation stone of the new school hall and class rooms will be laid by Bro. W. Plesman on September 26, at 4 p.m. Bro. Hingworth, Russ and Collins are expected to take part. Every scholar, teacher, officer and member of the church has been invited to place a coin upon the stone. A contribution from any of the brethren throughout the State will be thankfully received and acknowledged by the church treasurer, F. J. Winks, Hurstville.

ENMORE.—Sister Hughes, who was immersed during the week, was received into fellowship. As visitors, we had Bro and Sister Collins, Paddington; Bro and Sister Warden Bilz, North Fitzroy; Sister Anderson, Moreland, also Bro. and Sister Marsden, who are leaving us after a short stay with us. Death has visited us in the families of Sister Bulch, who has lost her husband, and the father of Will and Walter Bullock.—C.A.R., Aug. 22.

ILLYVILLE.—We were pleased to welcome in Sister Grace Lacey, from Victoria. On the 18th Bro. Avenall exhorted. On 22nd, Bro. Forbes gave us a very helpful address on "Jesus himself drew near." Eight new scholars were enrolled today. Bro. Saunders' gospel address on "The Parable of the Sower" was fine. Attendance was good.—A.A.S.

WAGGA.—Since last report meetings have been on the up grade. Bro. Brown faithfully proclaiming the gospel. To-day we had the pleasure of listening to fine addresses by Bro. Clydesdale, who is spending a fortnight's holiday. The attendance at the gospel meeting to-night was the best we have had for some time. The rally in connection with our Lord's day School is in full swing; so far we have gained five new scholars, and expect to receive more additions to the ranks of the scholars.—W.F.W., Aug. 22.

Victoria.

BRIM CIRCUT.—In spite of unfavorable weather and a cold fog, our meetings have been attracting a fairly good attendance, especially during our university at Brim, which takes place on August 22. Bro. Cambridge, from Brougham, is to be our preacher for that occasion. The

writer, being the only resident preacher in Brim, has received instructions that the application to give religious instruction in the State School has been granted, and take up that work at once. We are looking forward to a visit from the State evangelist during September, when we are sure to have been made for him to preach at Darnumville, Warracknabeal, and for several nights at Brim.—W.G.C., Aug. 19.

WILLIAMSTOWN.—Last Sunday morning we were favored with a very practical address, from S. M. Cook, forwarded to us by the writer, conducted by Bro. Bennett, when the invitation was given to a young lad nobly responded.—E.M.H., Aug. 18.

MALVERN.—Everything going well. Splendid meetings to-day. Tone good. Full of promise. Attendance has been steadily improving for some weeks past.—J.H., Aug. 22.

KYNETON.—The young lady who confessed Christ last Sunday night was baptized last Thursday evening. To-night we had our largest gospel meeting for twelve months. The writer took as his subject, "Oaths and Curses." One of our Sunday School boys took his stand for Christ.—J. E. Shipway.

MONTROSE.—Two more have decided for Christ. These were baptized before our morning service, and were united in marriage. One converts this time are a husband and wife, parents of some of our Sunday School scholars. We had an excellent attendance at the school again to-day; over 50 present.—Robt. Langley.

FITZROY.—August 15th, good meetings all day. A. P. Wilson, of Cheltenham, spent the day with us. He gave a fine morning exhortation, which was much appreciated. In the evening he spoke on the union of the church, which was well received. August 22nd, fine meeting; Bro. Heiler gave a good address at the breaking of bread on "What Thomas Lost," and at night on "A Type of True Courage" to a fair audience. A sister, our 11th scholar, who is recently converted to Christ. Our 11th scholar, who is a fair student, under our superintendant, Bro. Andrews. We had a fair entry for the examination.—G.E.

DANFERNONG.—Mrs. Eaton has arrived from West Australia, and a social was tendered to them yesterday evening. There was a good and enthusiastic attendance. The chairman, Bro. Brown, and the writer, on behalf of the church, heartily welcomed our sister. Sch. duty, and recitations contributed to the evening's enjoyment. Bro. and Sister Eaton suitably replied. Refreshments were partaken of, and a pleasant function concluded.—J. Proctor, Aug. 22.

BRUNSWICK.—The church has decided to use the organ on Lord's day mornings. Last Lord's day W. More exhorted and preached. A collection was taken up for Lady Stanley's appeal for the Red Cross Fund, and realised £17.7s. On Monday, in the chapel, Sister Miss L. Lwanga, of Meredith church, was united in marriage to Mr. John Stahl, Bro. Abre officiating. On Wednesday the meeting of the church, duty, and recitations was held after the prayer meeting. This morning, W. L. Ewers, of Moreland, gave an uplifting exhortation. W. More's gospel topic was "What is your life?" A young man and a young woman confessed the Saviour. The C.Y.P. Bible Class is well attended. To-night a married woman confessed her faith. To-night a married woman confessed her faith, with a view to having them included in the Class Honor Roll.—W.T., Aug. 22.

STAWELL.—On August 11 the Y.P.S. held its annual sea and public meeting. Salvation Army, Methodist and Presbyterian friends were present. On August 12, Bro. Peters took the meeting; a young woman made the good confession. Last Lord's day the meetings were well attended. Last Thursday Bro. Payne, who was home from the military base hospital for a few days, gave a nice address. To-day the meetings were good, both in numbers and tone. We again reached the record around the table. To-night a married woman confessed her faith. We are praying for our Bro. Griffith, who is to conduct a mission here next month.—H. B. R. Mins, Aug. 22.

Sisters' Department

The Victorian sisters are making an effort to support their living links in the Home and Foreign fields. The photos of Miss Rosa Tilley, who labors in India, and J. R. Combridge, evangelist at Hurstman, will serve to introduce to the sisters these faithful workers and their representatives.



Miss Tilley. J. R. Combridge.

All the churches in the State are requested to organize Mission Bands, and thus participate in this united effort to advance the cause of Christ at home and abroad.

VICTORIA.

Secretary, Miss Remetsch, 29 St. Vincent st., Albert Park.

"Saved to Serve."

The usual monthly meeting of Conference Executive was held in the hall on August 5, President, Mrs. Cloan, presiding.

Devotional exercises were led by Mrs. Clay, who took for her Bible reading Isaiah 45, giving some fine thoughts on "Ye are my witnesses."

During the past month Mrs. Sharp and family (Foster) lay offered bereavement. Mrs. J. Pitman offered prayer on their behalf.

We were pleased to welcome Mrs. Esplaner, of Sydney, who conveyed greetings from N.S.W. Women's Conference.

Correspondence included a letter from Miss Rosa Tilley (India), and apologies from Sisters Smith, Penny, and Crook.

Our thanks are extended to A. P. Wilson, for the splendid address on "Social Reform."

Additions from Bible Schools: Moreland, 5; Malvern, 1; Collingwood, 4; Middle Park, 3; Newmarket, 2; Surrey Hills, 2.

Home Missions.—During the month a very successful meeting was held at Moreland. S. G. Griffith spoke on "The Importance of Home Missions," and T. Hagger on "Our Home Mission Workers." Subject, Mrs. Thompson, 29 additions in the Home field during July. Swan Hill and Stavill are experiencing revivals. Hurstman, where the sisters' living link is located, is still going ahead. It is hoped that soon a self-supporting cause will be built up in that town. Everything is encouraging, and the good work calls for increased support, as much more could be done if increased means were available.—L. Hagger, Superintendent.

Foreign Missions.—The Foreign Mission Committee had a special cup of tea with Miss Tomkin prior to her farewell meeting. She goes back to her work hoping to do more in the future than she has done in the past. Bro. Davey reports 76 in his Bible Class. Bro. Chappell writes: "The 'Endeavour' is working again." The Foreign Mission Committee acknowledge with gratitude the work already being done by the sisters in their Mission Bands. Sisters Tilley, Tole and Cameron are well.—L. Lyall, Superintendent.

Prayer Meeting Committee visited Box Hill on July 13. Mrs. Trimick presided, and read a paper on "Discipline and How to Meet Them." Papers given by Sisters Baker and Sharp, also the talk by Mrs. Kelly, were much appreciated. Several others led in prayer. Altogether the meeting was most helpful and inspiring.—N. Trimick, Superintendent.

Temperance Committee held a meeting at North Fitzroy on July 8. Mrs. Walker presided, and

read an interesting paper. The Superintendent gave a talk. \$7 was donated to the fighting fund of the Victorian Alliance. Literature has been distributed during the month.—L. Darnley, Superintendent.

Middle Park sisters paid a visit to the Benevolent Asylum on July 28. Comforts and papers were distributed to the inmates. The meeting in the hall was well attended, and appreciated by the staff. Mrs. McIntosh sang a solo, and Miss Martin gave a recitation. Mr. Wilson spoke on John 14: 1-4. Swanston st. will visit on August 25.—E. A. Wilson, Superintendent.

Hospital Visitation.—Miss Peteley: to Alfred Hospital, 3 visits; a number of magazines, the gifts of books at Newtown, were distributed in Mrs. Jerrett's Children's Hospital, 2 visits; books and a large number of cards, 13 wool balls, 1 doz. gollowsays and some pictures donated by the Virginia Club, Swanston st., were distributed. Mrs. Meyer: to Eye and Ear, Homeopathic, and St. Vincent's Hospitals, 11 visits in all; papers, books and comforts distributed. M. Morris: to Alfred, St. Vincent's, Austin, Bethesda Hospitals, 6 visits; 60 books and magazines, also comforts, given to patients. Mrs. Thurgood: Melbourne, St. Vincent's, Women's Hospital, 3 visits; 40 books and magazines distributed. Members of the following churches visited: South Yarra, Malvern, Carnegie, Mullie Park, Northcote, South Richmond, North Melbourne. Thanks for books, magazines, etc. Sisters Collins, Cloan, B. J. Kemp, Friend at Newmarket, and Virginia Club, Swanston st.—E. C. Thurgood, Superintendent.

General Dorcas.—The usual monthly meeting was held on July 21. There was a good attendance, and a number of garments were made. 16 pairs were sent to needy cases, and 2 flannel shirts to a brother in Austin Hospital. 77 garments sent to the Bowyer st. Free Kindergarten. Total number of garments distributed, 125. Donations received from Swanston st. Dorcas, Mrs. A. Lyall, Danleagan Dorcas, Sisters' Moyses, Zelius, Barrett, Funton, Cowley, a Friend, Hill, Darnley, also two unknown givers. Will all friends accept the thanks of Committee for same? A request from Mrs. Condie, per Bro. R. Eames, for comforts for wounded soldiers. Next meeting will be held August 18, from 10.30 am to 4 pm. A good attendance is requested.—L. R. Martin, Superintendent.

Next meeting of Women's Conference Executive will be held on Friday, September 3, at 2.30 pm. Miss Hill will lead the devotional exercises, and we expect an address on "Hospital Visitation" by Bro. J. Pitman.

Women's Mission Band, July, 1915.—Income: Quarterly Installment—Brighton, £37/5; Gore St., 7/6; Burahy, 4/4; North Fitzroy, 10/6; Swanston st., £2/14; Emerald, 6/6; Lygon st., £2/11/6 Total income, £6/10/11. Expenditure: Copying, 2/0; Stamp, 5/; Austral Co., £4/8/9. Balance in hand, £4/14/8.—G. Hayward, Treasurer.

—L.R.

Letter from Captain Chplmin G. T. Walden

July 5, 1915.

We have had head winds, rainy days, and heavy seas since leaving Sydney, but the ship has been so wonderfully quiet that I have not lost a meal. The accommodation for men and officers is good, the food good and abundant, and the conduct of the men is magnificent. The longer I associate with our soldier boys the prouder I am that I am an Australian. The officers are very sympathetic with the chaplain's work, and help in every way possible. I am very happy in my work. We have on this ship over 300 men, the largest number of passengers carried by one steamer across the line. To feed these men, house them, provide them with reading and writing material, games and amusements, is no small business; yet all this has been done, and the men are very appreciative. I have done a great deal of answering of letters, and out of hundreds of letters, only two have made complaints.

Through the kindness of friends, over 4000 books and pamphlets were sent to us.

The Dry Canteen is a great success, and has eliminated disorder of every kind. It is a luxury to find among three thousand men no trace of drink. The first Sunday was too wet to have service on deck, and as no troop deck was large enough to hold more than the men belonging to that deck, I held a service in each troop deck, finishing up with a service for the officers at 8 pm. In all I conducted nine services that Sunday, and found my small organ a wonderful help. Last Sunday, July 4, we held communion service at 9.45 am; we had between 40 and 50 present. At 10.30 we had service in the forward part of the ship, with about 1100 present, and at 11 another service, with about 1300 men. At 8 pm. we had a burial service, one of the soldiers having died. It was a sad experience.

I have three hospitals. Two I visit two or three times a day; the third, an isolation hospital. To this I can only send papers and messages. There is very little sickness compared with the number of men on board.

I am trying to arrange for a Bible Class to meet some week night, but it is difficult to secure a meeting place.

Our piano is doing splendid service in assisting men on two troop decks to hold concerts. My phonograph I have carried from deck to deck, and give phonograph concerts, which are very much appreciated by the soldiers.

Those who sent games, books, magazines, etc., would be amply repaid if they could see how they help the soldiers. Anything sent addressed, Capt. Geo. T. Walden, c/o 18th Battalion Co., John Bridge and Co., Circular Quay, Sydney, N.S.W., will be sent to me free of charge, and will greatly help my work.

I do not know where we are going. Letters addressed Geo. T. Walden, Chaplain, 18th Battalion, 5th Infantry Brigade, Aus. I. Force, Egypt, will be forwarded. Will correspondents kindly accept this letter as a reply to their kind letters? I am very well. With kindest regards,

Yours fraternally,
G. T. Walden.

Correspondence.

17 Opey Ave., Unley, S.A.

August 17, 1915.

To the Editor of "Australian Christian."

Melbourne, Vic.

Dear Bro.—

As President of our Preachers' Fraternal I was requested to forward the following resolution which was passed unanimously at our regular meeting on Monday morning:—

Resolved—"That as an association of preachers who have been privileged to work in connection with our esteemed Bro. T. J. Gore, desire to place on record our congratulations to him on the attainment of his jubilee as an evangelist in the Churches of Christ, and our profound gratitude for the great help he has been to us in our lives, and we sincerely trust that, on his approaching retirement from active service, a scheme will be inaugurated to suitably recognise his services, and make it possible to still use him to the edification and upbuilding of the churches in this State."

Yours sincerely,

R. W. Huntsman.

"THE MINISTER."

Ballarat, 15th August, 1915.

Mr. Editor.

Dear Brother,—In your issue of 12th inst., the title of Bro. Saunders' article read in connection with Bro. Edwards' plea for "Preachers'" form a remarkable indication of the strong current towards clericalism manifest in many of our churches. I refrain from offering adverse comment on Bro. Saunders' article, except on his title and the first paragraph.

We are all agreed that the word "minister" is a scriptural name for servants of Christ. As a people our plea is not only for "Bible names," but for Bible names applied to "Bible persons and things." In the scriptural usage of the word "minister," it is not applied exclusively to any one class

From the Field—Continued.

BOHRT.—Owing to inclement weather we had rather a small meeting this morning. Bro. Oldfield preached to a good audience at night on "The World's Greatest Patriot." Good interest is maintained in the kindergarten department, the class now totalling 31. A. T. Lacey went to the conference at Swan Hill to represent the church at Boort. The best attendance at the mid-week meeting last Wednesday night for some time. Sister Mrs. Hazlett had charge of the meeting, and four papers were contributed, the subject being "Walking with Him"—S.G.L., Aug. 22.

CARLTON (Lynn-st.)—Nice meetings all day. Several visiting brethren and sisters were with us, amongst whom were Bro. Redmond, from Lake-s, Perth; Sister Jennings, and her daughter, Mrs. M. Bell, from Gore, N.Z.; and Miss Maitland, of Luncheon. Bro. Griffith gave a helpful exhortation to the Century Bible Class. Bro. Griffith is giving a special series of talks upon "Isms." The subject discussed on Sunday afternoon was "Panthéism," and his theme was "Death Abolished, Life Secured!" As our jubilee draws near, many of the old members are sending their names and addresses. We would like to take this opportunity of reminding those who have not done so to furnish their names to the secretary, Chas. Hardie, as early as possible.—J.M.C.

MARYBOROUGH.—The evening meetings on each of the four last Sunday have been better attended than has been the rule for a long time. Last night was said to be the largest of all. Meetings for breaking of bread are also better attended. We are this week holding a series of meetings for humiliation and prayer in connection with the war, and purpose taking a collection at the evening meeting on Sunday next for the Red Cross Funds.—A.P.A.B., Aug. 23.

NEWMARKET.—The Red Cross concert organised in aid of the Branch connected with the Church in Newmarket was held on Wednesday last, and proved a success. Our choir-master, A. Stewart, being in somewhat indifferent health. Bro. Cleaves, of Essendon, has kindly agreed to give his place for a while. With very great sorrow we have to report the death of our loved Sister Mrs. Mellroy, which took place on Thursday last. The whole church mourns her loss, and expresses its sympathy with the bereaved family.—J.I., Aug. 23.

SWAN HILL CIRCUIT.—Services in connection with our Circuit Conference were held in the Swan Hill chapel yesterday. A goodly number, amongst whom were Sisters Shigway and Wallace, of Kyneon, and Bro. Lacey, of Boort, gathered round the Lord's table. Bro. Hagger, who was present, exhorted. In the afternoon Bro. Hagger addressed a large audience of children and parents, while at night one hundred and twenty people gathered to hear Bro. Hagger speak on "The Supreme Love of God." Grace continues to-day. Bro. Hutson and Shigway will conduct a fortnight's mission, which commences to-morrow. We feel confident of success in this effort for the Master.—D.A.C., Aug. 23.

HARCOURT.—The gospel is being faithfully proclaimed. Bro. Schwab addressed a big meeting last Lord's day, and at the close a young man made the good confession. A big meeting to-night, when the young man was baptised. We are preparing for Bible School anniversary, to be held early in November.—F.P.

ECHUCA.—Meetings are keeping up well. We had a record meeting at the Lord's table to-day. The Lord's day School is being splendidly attended. On August 19 and 29 we had a visit from Bro. Hagger, who gave two powerful addresses. Bro. Hagger's visit has given us new inspiration to press forward. One young man made the good confession, and was baptised to-night, after a splendid address by Bro. Nankiville on "Satanman the Leger." Two young men made the good confession, one being Miss Ann Keir, our organist. Mr. Flynn acted solo. On August 1, in response to Lady Stanley's appeal, the church took up a collection. Sister Amy Mathers was received by letter from North Fitzroy.—E. Darlow, Aug. 22.

BET BET.—During the past week we have been holding a series of meetings, and making prayers on behalf of our Empire. Bro. Larsen has been giving addresses on the rise and fall of nations in Bible history. The meetings have been well attended throughout, and the addresses were interesting and instructive. At the close of the address last evening, two made the good confession. Bro. Coventry was with us in the morning meeting, and exhorted.—G. A. Sewell, Aug. 23.

FOOTSCRAY.—Good meetings at all services to-day. This morning four young sisters were received into fellowship, having been baptised on the Wednesday evening. This afternoon the Bible Class and Bible School had extra good attendances, our school now proving too small for our needs. The evening service was in an memorial relative to the passing away of Bro. Hly and Candand. The chapel was well filled. Bro. Whelan spoke from John 14: 19. During the evening Bro. A. Easton sang "Into Thy Hands," the choir rendering "The Vital Spark." Bro. Gibbons paid the Bible Class a visit. It being his final leave from Broadmeadows, all present took the opportunity to say good-bye, and wish him God-speed.—A.J.T., Aug. 22.

PRAHRAN.—There were 77 present at our prayer meeting on Wednesday night last. Two of the scholars from the Bible School were baptised. Another successful day last Lord's day. Splendid attendance and good spirit in the morning meeting. We had a stirring and convincing chart address from Bro. Gordon at night on "The Great Commission." Bro. Whately is doing good work as conductor of the choir.—A.E.M., Aug. 23.

GELONG.—Monday, August 16, the Band of Hope held its second anniversary. A splendid programme was given by the members. After the mid-week prayer meeting on Thursday three who had previously confessed Christ were baptised. Lord's day, good meetings. Bro. Chandler exhorted. One young man and one young woman received the right hand of fellowship. A line address at the gospel service by our evangelist, Bro. Chandler; subject, "Heaven"—W.H.L., Aug. 22.

HAWTHORN.—On Wednesday, the 4th August, Bro. Harold Tucker and Sister Alice Hepburn were united in matrimony. We wish them every happiness. Good meetings during the last few Sundays. Bro. Abercrombie addressed the church this morning. Two, Reg and Mona Hogg, from Surrey Hill, were received into fellowship. Bro. Emms preached the gospel address to-night, owing to Mr. Abercrombie being indisposed. One confession at the close. Bro. Hunter had the misfortune during the week to break his leg. He is progressing favorably.—P.R., Aug. 22.

MELBOURNE (Swanston-st.)—Good meetings last Lord's day. In the morning we had the presence of several young men who have volunteered for the front, who were able to be with us from the camp. In the evening we had a very large attendance, and a splendid address from Bro. Franklyn on the subject, "The Only Hope for the Nations." One young lady who had made the confession the previous Sunday night was baptised. At the after meeting for the breaking of bread one young man was received into the membership of the church who previously made the confession. The work is being splendidly maintained, and great interest is manifested in the meetings.

Healesville.

Come to "Denholme 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.

S.S. Commentaries for 1916.

See Advertisement on inside back cover.

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Here and There

A young man made the good confession at Charters Towers, Q., on August 15. We can hear that Cyrus R. Mitchell has notified his resignation of the work at Bendigo, Vic.

One confession at Echuca, Vic., last Thursday, at a meeting held by the Home Missionary Secretary.

D. A. Cockroft and W. Wakefield are doing splendid work as evangelists in the Swan Hill, Vic., district.

The new address of the secretary of the North Richmond church is H. E. Anderson, 151 Station-st., Fairfield Park, Vic.

The Victorian Home Missionary Secretary is on a visit to the northern part of the State, calling at Echuca, Rochester, Swan Hill and Ultima.

The annual Bible School examination in Victoria was held on Monday evening last. From reports to hand it would appear that a large number took part.

Brethren who have in mind the comfort and recreation of our men at the front may with advantage consider the suggestion of Captain Chaplain Walden in his letter which appears on another page.

We much regret to learn that Bro. W. Hunter, an esteemed elder of the church in Hawthorn, Vic., has met with a serious accident, resulting in a compound fracture of the leg. We trust for our brother a steady and sure recovery.

The evangelists in the Swan Hill circuit sometimes travel in rather unique ways. Recently D. A. Cockroft on his motor cycle towed W. Wakefield on his push bicycle from Swan Hill to Lake Boga. On the way the latter was deposited at least once in the dust.

In a personal letter W. O'Brien, who has for years devoted himself to the advancement of the work in North Queensland, writes of the splendid opportunity in Charters Towers. As recently mentioned in the "Christian," a fine church property has been offered to the brethren at a very low figure. The church at Charters Towers appeals for assistance. Bro. O'Brien says, "We must have help before 30th September next. I have the man's offer till then."

The NSW Foreign Mission Secretary has received the following letter from an ill-abled brother: "I enclose my note for annual offering. Our losses in Stock have been very great this year, but I don't count the losses. I, as the hymn says, 'Count my blessings,' thankful for what is left alive." The example set is a good one, for the brother concerned is one of the most consistent supporters of our missions in the State. He requests that no name be used in acknowledging his contribution of £1.

All who are interested in Bible School work are urged to attend the monthly conference of Bible School workers to be held at Swanston-st. on Monday evening next, at 8 p.m. An address will be given by the Organizer on "The Graded School and Graded Lessons," and discussion will follow. The Bible School Committee purpose next year introducing graded lessons in place of the International Uniform Series, and as this is an important undertaking it is well that the matter should be well considered and discussed.

Will Queensland Bible School secretaries or superintendents kindly note that all entries for the forthcoming Queensland Bible School Union examination should be in the secretary's hands (Bro. W. Wendorf, Board) by September 7. Kindly send both the names in full, and the number of competitors. Also appoint a reliable person to supervise the examination in each school, and send name and address of same to Bro. Wendorf. The secretary will send full instructions to such persons re the examination; also questions for same, which will be held on September 29.

W. R. M. Dimond, a member of the Lygon-st. church, returned to Victoria on Wednesday last. Bro. Dimond left Australia three years ago to act as secretary to C. R. L. Vawter, who visited Australia with the Seville Mission Party. He has been engaged with Bro. Vawter in mission work among the churches of the United States.

G. H. Browne writes from N.S.W.: "I am sending a short obituary of Sister D. Butler. I went to Gileandra by invitation to conduct the funeral. Gileandra is about 20 miles from Sydney. They have been in that place about three years. They started breaking bread in their home, six of them in all. I have had the pleasure of baptising seven at one visit, and after the funeral immersed one more. They are a splendid example to the district; 13 of them this year gave life for Foreign Missions."

Many friends will join us in our expression of sympathy with Bro. L. Stokes, who last week was called on to part with his wife. Bro. Stokes was a member of the Austral staff ever since the establishment of the Company, and every week plays a very important part in the production of the "Christian". All his Austral correspondents, as well as the whole of the church at Moreland, of which our brother has from its inception been a very highly esteemed member, together with a wider circle of friends, deeply sympathetic and sorrow with our brother, and with his son, Herbert, also an employee of the Austral Co.

The Hon. Secretary of the Protestant Federation (N.Z.) writes: "The representatives recently appointed by the governing bodies of several churches in New Zealand for the purpose of considering the adoption of the best means of giving expression to the Protestant sentiment throughout the Dominion, met in Wellington this month. It was decided to unite in constituting a body to be known as the Protestant Federation (N.Z.). Various matters concerned with the working of the Federation were discussed and decisions arrived at." We understand that the following brethren represent the Associated Churches of Christ: R. A. Wright, M.P. Mr. Phillips, evangelist, A. Hardham, and H. Grinstead, evangelist.

The Swan Hill District Conference was held last Sunday and Monday at Swan Hill, Vic. In spite of adverse weather conditions the attendance was good, and the brethren evinced considerable enthusiasm in the work of evangelising in the district. A big forward movement in that district during the next twelve months was decided on. At the public meeting on Monday night there was some sweet singing by Sisters Miss Gregson, of Wedderburn, Miss Wallace, of Taralga, and Mrs. Bartlett, of Watchie, and Hall, of Swan Hill. Three addresses were delivered—"The Restoration Plea"; these were given by W. Wakefield, A. Hutson, of Wedderburn, and Thos. Hauger. D. A. Cockroft made a happy chairman. Bro. Shipway, of Kyneton, was present, and acted as song leader. Sister Miss McDonald, of Swan Hill, acted as organist.

A corresponding writer asks: "Is the public dedication of infants scriptural? Also, is it the practice of the Church of Christ to publicly or otherwise dedicate infants to God? What Christian parents may do in the way of dedicating their children to the Lord is a matter within their control, and one which it is not within our province to decide. Certainly we have not the slightest wish to condemn in any degree such a spirit as animated the early Church of Christ. The questioner, however, has apparently in mind the dedication of infants as a religious service, a matter of church order. There is not the slightest scriptural warrant for such a practice, and in the absence of Bible authority it must stand condemned. Until we received this query we had not heard of anything of the kind in any Australian church, which should give rise to a question of this kind. Some time ago there was an advocacy of infant dedication on the part of some of our Baptist friends, and the matter was discussed in the "Australian Baptist." One writer pertinently remarked, "Dedication has come as a kind of an apology for the practice of infant baptism, and instead of being a practice of much authority for the one as a church ordinance

as for the other. The command or example for infant dedication is found in the same chapter which contains the warrant for infant baptism! Get a concordance, and see! Perhaps we should qualify the foregoing; for, whereas the pedobaptists get baptism in some New Testament texts and infants in others, but never infants and baptism in the same text, advocates of infant dedication get texts with infants, but never a mention of dedication services. We were amazed—and amused—to find a Baptist apologist quoting Mark 16:15 and Matt. 18:10 as authority. We would recommend any one who has leanings toward unauthorised practices to consider the following sane and kindly words of the writer of the well-known "Declaration and Address": "Thus have we bravely endeavored to show our brethren, what evidently appears to us to be the heinous nature and dreadful consequences of that truly latitudinarian principle and practice, which is the litter root of almost all our divisions, namely, the imposing of our private opinions upon each other, as articles of faith or duty, introducing them into the public profession and practice of the church, and acting upon them, as if they were the express law of Christ, by judging and rejecting our brethren that differ with us in those things; or, at least, by so retaining them in our public profession and practice, that our brethren cannot join with us, or we with them, without becoming actually partakers of those things, which they, or we, cannot in conscience approve; and which the Word of God nowhere expressly enjoins upon us. To cease from all such things, by simply returning to the original standard of Christianity—the profession and practice of the primitive church, as expressly exhibited upon the sacred page of the New Testament Scripture, is the only possible way, that we can perceive, to get rid of those evils."

College of the Bible Notes.

The third term began on Tuesday, August 17. Sunday, October 3, will be Education Day this year.

The College will be represented at the South Australian Conference by the Principal.

The Treasurer will be very grateful if amounts promised for College work could be sent in at an early date.

A list of names of those who passed with special credit in the examinations of the second term will be published in next issue.

Owing to ill-health another of the students (C. C. Graham) has been obliged to discontinue study for a while longer. He has now recovered, and expects to return to Glen Iris for the 1916 opening.

Already applications are coming to hand for admission to the College in 1916. All such applications should reach the Principal by the first week in December if possible. Information will gladly be forwarded to any one requiring it.

Mr. Emiss is planned to deliver weekly addresses to students in practical church work. Preachers' problems and questions of organisation and administration will be dealt with. This course should be of special value. Examinations will be set in B, as well as in the other class work.

The College Board has added to its curriculum classes in Bible School work. It is hoped that later this will grow into a very thorough course in Bible School Pedagogy. Meantime, Bro. Reg. Emiss, the Organising Secretary of our Victorian Bible School Department, as well as of the College of the Bible, will deliver weekly lectures. The first lecture was delivered on 18th inst.

A number of past students are in training camps and at the front. The majority of these are connected with the medical corps. The Local to leave us for their country's service are D. Wakeley, who has been preaching at Taralga and Drummond, and J. D. Nankivill, life helper at Middle Park, and from us, but are from us, but are from us, that our College is having a share in the work of the Empire.

Roll of Honor.

WOUNDED.

Felix Theford, Wangamui, N.Z.
G. W. Bond, French Island, Vic.

ACKNOWLEDGMENTS.

F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

Port Albert Church, N.Z., 5/1; Palmerston North Church, N.Z., 10/2; Waverley Church, Q., 0/6; Chatswood Church, N.S.W., 0/6; Mercedes Church, N.S.W., additional, 4/1; Mercedes Church, Vic., 15/2; Box Hill Church, Vic., 5/1; Manjimup Church, W.A., 8/1; Narragatta Church, W.A., 7/1.

W. C. Craigie, Treasurer.

BIRTH.

KNOTT—On 4th of August, to Mr. and Mrs. H. E. Knott—a son.

DEATH.

McLROY—On the 19th August, Agnes, the dearly beloved wife of John Robert McLroy, and beloved mother of Jenny, Bartlett, and the late John William, and youngest daughter of Mrs. and the late Bartlett Woodbridge, formerly of North Melbourne. Safe at home.

BEREAVEMENT NOTICE.

Mr. L. Stokes and Bert Stokes wish to convey their sincere thanks to their many kind friends for expressions of sympathy, letters, cards, telegrams and floral tributes during their recent bereavement, especially thanking Mrs. Taylor and family for their kind attention.

IN MEMORIAM.

JOHNSON.—In loving memory of our darling mother, who passed away on 25th August, 1914; also our dear father, who passed away on 11th December, 1913. Husband and wife united.

One year has passed, our hearts still sore;
As time goes on we miss you more—
Your gentle hands, your loving faces—
There's none can fill our parents' places.
—Inserted by their loving children, Florrie, Robert and Argie.

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COMING EVENTS.

SEPTEMBER 26 & 28—Lilyville, N.S.W., Bible School Anniversary. Special singing by the scholars. Special speakers. Special time from our branch school. You are assured a special good time. Everybody welcome.

OCTOBER 24, 26, 28, and 30—The secretary would like past members to forward their addresses, so that suitable preparation can be made for the event.—H. Anderson, 151 Station-st., Fairfield, secretary.

EXPRESSION OF THANKS.

The Organisers of the Red Cross Concert held in Kensington Town Hall on Wednesday night, August 18, in aid of the Newmarket Church of Christ Branch of the Society, most heartily thank Mr. Tippet and the Swanston-st. Church Choir for their kindness in providing the excellent programme given. They also thank the artists who assisted, and all who helped, by donations of sweets and in other ways, to make the concert a success.

The Society of Christian Endeavor. CHRISTIAN ATTRIBUTES.

Gratulence. Col. 3: 1-4.
A golden Psalm. Psalm 14.
Greatness through meekness. Psalm 18: 20-25.
The Prince of Peace. Isaiah 42: 1-6.
Friendship's privileges and obligations. John 15: 14-27.
Earnestness and grace. Romans 12: 6-21.
Submissiveness and well-doing. 1 Peter 2: 11-25.

Fainting.

"Men ought always to pray and not to faint."—Luke 18: 1.
Suppose we turn the counsel into a promise: "Men ought always to pray and they will not faint." When a man faints in the day of adversity it is because a line of communication has somehow been cut, and he has lost touch with his base of supplies. He has become separated from his spiritual resources, and in the heavy demands of the campaign he has begun to lose heart. The heart retains its hope and courage so long as new forces and new supplies arrive. It is not the growing strength of the enemy, nor the increasing expectations of duty, which make the heart succumb; it is the lessening of its supplies. When the spiritual lines of communication are kept open, the seriousness of our engagements does not matter; "though an host should encamp against me, my heart shall not fear." That open line always means a defeated foe.

Now it is prayer which keeps open the road between the soul and its resources. That great line of communication is kept clear like a splendid highway, and the aerial transports are arriving every moment in an all-availing sufficiency. The supplies are waiting; prayer opens the way and receives them. It is not left to our judgment to determine what we need. God's loving wisdom interprets the need. It is our part to open our souls to the grace and bounty of an infinite God, and the necessities are supplied.

When we cease to pray the open highway is blocked and closed. The waiting supplies cannot reach us; they cannot get past our spiritual forgetfulness and indifference. And so the big duty daunts us; the strong enemy affrights us. We become faint, and the battle goes against us. And all the time the resource which would meet our necessity is awaiting our best call. Let us restore communication by recovering our communion. Let us pray without ceasing! Let us keep the road open, and our gracious God will see to the transports.—J. H. Jowett.

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Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

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