

Any Other Gospel.

One of the most influential of Paul's letters is the epistle addressed to the churches of Galatia. It was the outpouring of the heart of a man aflame with zeal and love, desperately anxious to save from apostasy the brethren for whose salvation he had labored earnestly at much personal sacrifice. This short letter has been described as Paul's defence of himself and his gospel. It is a vindication of Christian liberty against the attempt to bring the church of the redeemed under the bondage of the law. As such, its importance for the primitive church is almost inestimable. In later centuries this "manifesto of spiritual enfranchisement" became of supreme importance in a time of crisis. Martin Luther found in this epistle the inspiration he needed in his noble work of reformation. In it he discovered the secret of his own deliverance, and was wont to declare that he was "wedded" to it. In allusion to the helpfulness of his beloved wife, Katie, he called the Galatian letter his "Catherine Hora."

In the very forefront of the epistle, revealing the occasion of the writing, is found the following striking word:

"I marvel that ye are so quickly removing from him, that called you in the grace of Christ into a different gospel; which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema."

These are strong, heart-searching words. Their vehemence is explained by the peril of the situation which called them forth. The man who wrote them had first evangelized Galatia and won many to Christ. Later, false Judaizing teachers came and endeavored by misrepresentation and apparent conformity to undo the heroic apostle's work. They said he was no apostle; that the pillars of the church at Jerusalem were opposed to Paul's views; that it was not enough for men to be Christians, they must be circumcised and keep the law of Moses. The gospel of the free grace of God was thus endangered. The salvation of souls was at stake. It was no time to use soft words, carefully to choose persuasive phrases. The tactics of these false teachers matched their

doctrine. They did not dare to venture on pioneering work—that is irksome, and we are not all of the stuff of which pioneers or martyrs are made. They were content to wait until a flourishing Christian community should be established, and then they would

"Creep, and intrude, and smite into the fold." It required no special heroism to do this. Less ability is needed to upset a church than to uphold one.

The contrast in Paul's method of approach to his main theme in the Galatian letter from that in other epistles is most marked. In this letter Paul is abrupt, plunging at once into the heart of the matter with words of solemn warning, and with the pronouncement of an anathema upon anyone, be he Judaizing emissary from Jerusalem or messenger from heaven itself, who should substitute anything for the gospel which had come by revelation from God, the gospel which he preached, and which the Galatian Christians had received.

Lessons from the anathema.

If the day will ever come when the church of Christ will be without need of such a message as Paul gave to the Galatians, that day has certainly not yet dawned. The passage quoted above has its lessons for the twentieth century church. May we suggest a few of these?

1. The gospel "is not after man." It has come to us by revelation. So the apostle explicitly declared. If we are to hope for God's blessing and for apostolic results, we must be convinced of the divine origin of our message, and of the inspiration of the apostles who delivered it. Faltering here meant defeat instead of victory.

2. The revealed gospel is perfect. Any change is a change for the worse. Paul at first speaks of "a different gospel," and then almost immediately adds, "which is not another";—it is not worthy of the name "gospel." Human appreciation and understanding of the gospel of God, as human methods of presentation, may be capable of almost infinite improvement; the substance of the gospel, all that God has revealed, is beyond improvement. To alter is to mar.

3. The fault of the Judaizers who incurred the apostolic anathema was in effect this, that they put something else in the place of

Christ. The value of His atoning work was discounted. They sought to make an unauthorised addition to the terms of salvation. No wonder that solemn denunciation was made of one who would do such a thing. To lay a burden on God's people which is unauthorised, to make tests of fellowship other than those specifically set forth in the Scriptures, is a serious matter. We cannot but wonder what Paul would say of many modern departures from the simplicity of the gospel. He, with John, might be expected to warn us against adding to or taking from the words of God.

4. We reflect that the gospel must be very plain and clear. The anathema implies this. The gospel was not abstruse, something which it would take a learned theologian or philosopher to understand. The way is too plain for a wayfaring man to err. Neglect to preach the gospel, or the substitution of another gospel, is something culpable. This thought should impress every preacher of the message. The truth of God has to be spoken, and it should be presented so clearly that all can understand.

5. There is a word for all—preacher and hearer alike. God expects us to know His will, to recognise His truth, to be so familiar with His Word that the attempts of any who would lead us into error will be frustrated. When we know whom we have believed, when we know God and His Christ, when we know we have eternal life, then no man may mislead. Is this knowledge too great? Nay, the Scriptures themselves lead us to seek it and tell us how to obtain it. Paul meant his hearers to be so sure that they were following God's leading that even if an angel were to give an opposing word they might turn from this as an error. Christ said, "My sheep hear my voice"; "a stranger they will not follow, but will flee from him; for they know not the voice of strangers." It would be a matter for thanksgiving if all the professed followers of the Lord Jesus were so familiar with the truths of the gospel that error should be thus instantaneously detected. There is a way to secure this familiarity, and that is found in the regular, prayerful study of the Word of God. Only thus may we escape the danger which threatened the fickle Galatians, and fulfil the divine injunction to be not "carried about with every wind of doctrine."

Editorial Notes

Is England a "Christian Nation"?

According to the "Christian Intelligencer" it is stated on good authority that on an average £3/14/3 was spent by each man, woman and child in England and Scotland on alcoholic liquors last year, and 14/7½ on tobacco. For the same period a fraction less than one shilling a head was spent on missions. The "Intelligencer" says, "If the facts were known, it is possible the showing for other Christian nations would not be any more creditable than this." Is England a "Christian nation"? For every shilling spent on missions, seventy-four are spent on drink and fourteen on tobacco! Would it not be more correct in view of these facts to call her a drinking nation or a smoking nation? If not, why not?

A Shocking Example.

There is a difference of opinion as to the effect of the reduction of hours for the sale of drink in Victoria. It is said by some that it has reduced drunkenness, and this would appear to be a reasonable result. But we notice that in South Australia opponents of early closing are holding up Melbourne as the shocking example of the evil results of shortening the hours of sale. It is said that drunkenness has considerably increased, and the public of that State are warned of the consequences which will follow the six o'clock closing there. But it is deeply significant that this is being urged by those financially interested. If it be true that early closing increases the consumption of drink in Melbourne, why do the brewers and publicans of Adelaide so strenuously oppose it? One thing is certain: the advocates of reform, and those who have no vested interests at stake, are satisfied to give the early closing a fair trial. If after a few years the clear result is the increase of drunkenness, they will be ready to reopen the question. What puzzles us just at present is that in the same breath the drink party are complaining that the early closing will ruin the publicans and brewers, and also increase the sale of drink!

An Unprotected Investment.

The "Christian-Evangelist" says that the churches of the Restoration movement in America are annually expending about £2,000,000 in their own local support, and principally for buildings and preachers. Every care is exercised to safeguard the investment in buildings, which are carefully insured, and kept in constant repair; but they are only just beginning to realise the necessity for even greater care in regard to the investment for preachers. Our contemporary urges that "we could better afford to have all our church houses swept away with-

out insurance or salvage than to lose our ministry." It is pointed out that there is a constant leakage from the ranks of our preachers, most of whom are in receipt of small salaries, who are represented as doing one of four things: 1st. Some are exceedingly thrifty and "decide their fields of labor on economic grounds; moving whenever presented a chance to 'better themselves'; dividing their time between the cure of souls and the care of soils; quitting the pulpit, when the world's bid overtopped the church's." 2. Many "divided their time and hyphenated their lives." Hence the farmer-preacher, lawyer-preacher, doctor-preacher, leader-preacher, merchant-preacher, speculator-preacher, peddler-preacher, etc. 3. "Hundreds of good men have preached for fifteen or twenty years, and then gone into business, losing to the kingdom as many more years of their best service. The growing needs of their families, and the certain approach of old age, seemed to make it necessary." 4. A remnant have continued to trust God and their brethren to the end without reserve, and have given all they had to the work of the gospel, and 124 of these are receiving help from the Board of Ministerial Relief in the United States. "But comparatively few have dared to grow old in our ministry." The article is pathetic, but the writer deals with his subject not from the sentimental but the economic standpoint. The retirement of so many men is a distinct loss to the brotherhood. The editor concludes: "Five per cent. of what we pay our ministers would pension all who should retire. If they are worth four or five millions of dollars a year, it would certainly be wise to put an additional nickel (twopence halfpenny) on the dollar into a pension system. This would not only stop the four-fold waste, but would also remove the chief obstacle now in the way of enlisting adequate numbers of young men for the greatest work in the world."

Provision for Preachers.

No doubt the problem dealt with by the "Christian-Evangelist," as mentioned in the preceding note, is of a more pressing nature in America, where we have several thousands of preachers, than in Australasia. But in a lesser degree it is claiming attention here, and the "Aged and Infirm Evangelists' Trust" is endeavoring to cope with the situation, we think on a better basis than our American brethren. They not only appeal to the churches for small annual contributions, but also to the preachers to help themselves by sending small amounts to the Trust which are placed to their personal credit and subsidised from the contributions of the churches. The total amount with interest added can be drawn out at the age of 65 or on being incapacitated earlier, and thus an excellent scheme of endowment assurance is provided. Churches are asked to assist this fund at the rate of sixpence per week for every hundred or fraction of a hundred members, not only to subsidise the amounts contributed by the preachers, but

especially for the assistance of those who are or may be unable to continue in the active work of the ministry, and some of whom have not had the opportunity of this endowment provision. Of course the success of the effort being made by the Trust will entirely depend upon the heartiness with which the preachers and churches participate. As the plan is being understood the evangelists are falling into line, and if the congregations will but comply with the modest appeal from the Trust, our Australian brethren will thus avoid the regrettable condition existing in America. We believe that the matter needs but to be thoroughly understood to meet with the practical endorsement of the whole brotherhood. We may add that the Trust is managed by a committee of able brethren, most of them successful business men, appointed by the Federal Conference, and that the Secretary, W. H. Hall, Messiter-st., Canterbury, N.S.W., will be glad to supply all information.

Success Through Failure.

Abraham Lincoln at once lays down the rule of his conduct, and reveals the secret of his life in the familiar words, "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."

Success often lies beyond our reach. It is conditioned upon things which we cannot control. Happily we are not responsible for it. All we are responsible for is fidelity to duty. But failure is often only seeming. The noblest life that was ever lived, the one life in which the divine ideal was perfectly expressed, was looked upon by its contemporaries as a failure, and went down in seeming defeat, and yet it is that life which is held up to us for our inspiration and imitation.

The true ends of life are often attained by those whose worth the world never discovers, and whom it neither applauds nor re-wards. Of such an one it was said,

"He cast his net at morn where fishers toiled
At eve he drew it empty to the shore;
He took the diver's plunge into the sea,
But thence within his hand no pearl he bore.

He ran a race, but never reached his goal;
He sped an arrow, but missed his aim;
He slept at last beneath a simple stone,
With no achievements carved about his name.

Men call it failure, but for my own part
I dare not use the word, for what if heaven
Shall question, ere its judgments shall be read,
Not, "Hast thou won?" but only, "Hast thou
striven?"

Time's waters will not ebb, nor stay,
Power cannot change them, but Love may;
What cannot be, Love counts it done.

O Thou, who keep'st the key of love,
Open Thy fount, eternal Dove,
And overflow this heart of mine,
Enlarging as it fills with Thee,
Till in one blaze of Charity
Care and remorse are lost, like
Motes in light divine!"

"To Love is to go out of Self."

Getting Help from the Bible.

There are few, if any, who find in the Bible all the beauty and blessing that lie in its pages. Not one of us gets from it the utmost possible of help, and no doubt most of us in our reading pass by many rare and precious things which we fail to see at all. Yet it surely need not be a sealed book to any one. It does not aim to hide its good things away so that men cannot easily find them. It is not intended to be a book that great scholars only can understand. No doubt a knowledge of the languages in which the Bible was originally written explains many an obscure passage, and resolves many a difficulty, yet it is not a book for the learned alone, but for the unlettered and the little children as well. In proof of this we have only to remember that oftentimes those who find the richest treasures and the sweetest joys in the Scriptures are not the greatest scholars and the grandest intellects, but God's little ones, strangers to the world's lore and ignorant of its wisdom. No one can afford to dispense with the old-fashioned way of reading the Bible through consecutively. It is well to do this every year. Some open at random and read whatever comes under their eye, without method or plan. Others read over and over a few favorite passages. In both cases large portions remain neglected and are never read at all. Reading the whole volume in course, in regular daily portions, we become familiar with every part, and discover the very richest things in places where we least expected to find any beauty or blessing. But in addition to this it is well to pursue other special methods. Topical reading is excellent. We select a subject, and, by the aid of concordance, reference, and text-book, find out all the passages in the whole Scripture which speak of it or throw any light upon it. Thus we learn what are the doctrines of the Bible. In this way we may bring all the teachings of men to the bar of God's truth; we may verify the doctrines of the Church; we may refer all questions that arise in our own minds as to belief or as to duty to the infallible test; and thus we shall build our personal creeds, not on the formulated statements of theologians, but on the simple words of inspiration.

In the daily life of each one there arise peculiar questions and experiences on which we want light or in which we need counsel and guidance. These should be taken at once to the Divine Word. Thus we bring the book of life into our daily history. We make it our counsellor, our lamp, our guide. This leads to another method of reading and study which is very profitable and which yields great help.

The habit of having a verse for the day has also been adopted by many, and has been a source of great comfort. Either out of the morning's chapter or selected in some other way, let one verse be taken, fixed in the mind, and carried all through the busy day in thought and meditation. It will of-

ten prove a fountain of water, a bright lamp, or a rod and staff before the day comes to a close. It is impossible to estimate the influence of a simple passage thus held all day in the thoughts. It keeps us from sin. It is a living impulse to duty. It is an angel of comfort in sorrow. Then its influence, as it pours its soft, pure light all through the life hour after hour, is full of inspiration, and purifies, cleanses, and sanctifies.

It must also be read thoughtfully, slowly, and patiently. Many of its richest gems lie deep, and must be dugged for. It is not so much a flower garden as a mine. There is a great deal of hurried, superficial reading which skims over the surface, which pauses to weigh no word, take in no thought, apply no lesson, and which leaves no impression, not even a memory, behind. Such readers must use a marker, or they will read the same chapter over and over without knowing it.

We are told that the Bible must be spiritually discerned. Only a spiritually minded reader finds the truest and best things in it. We must bring to it a certain kind of knowledge. This is true in all departments of life. Many persons never see anything lovely in nature. They will stand amid the most picturesque landscapes, walk amid the rarest flowers, and witness the most gorgeous sunset splendor without a thrill of pleasure or an expression of admiration. They have no sympathy with nature. There are many who will pass through a grand art gallery, rich with paintings and statuary, and see nothing to seize their attention; while others will spend days in enthusiastic study of the works of art that are stored there. Some knowledge of art and an interest in it are necessary to the appreciation and enjoyment of paintings and statues. In like manner, he that would find the beautiful things in the Scriptures must have a mind and heart prepared for it. Hence, the more of the Divine life we have in our souls, the more will be the sacred pages reveal to us. It is not so much intellectual acumen and fine scholarship that we need as spiritual culture, love for Christ, and the warmth of devotion.

A young lady purchased a book and read a few pages, but was not interested in it. Some months afterward she met the author, and a tender friendship sprang up, ripening into love and betrothal. Then the book was dull no longer. Every sentence had a charm for her heart. Love was the interpreter. So to those who do not know Christ personally the Bible seems dry and uninteresting. But when they learn to know Him and to love Him all is changed; and the deeper their love for Him becomes, the more do the sacred pages glow with beauty and light.

It is good to store away in our hearts, all along the bright years of youth, the precious truths of God's Word. In visiting the Mammoth Cave they placed lamps in our hands before we entered. It seemed a very useless and needless thing to carry these pale

lights while we walked in the full blaze of noonday; but we moved down the bank and entered the cavern's mouth. Quickly the splendor of daylight faded out, and then the lamp-flames began to shine brightly. We soon found how valuable they were, and how necessary. Without them we should have been lost in the thick gloom and in the inextricable mazes of the cave. So God's promises and comforts may not seem needful to us in the brightness of youth and in the days of health and gladness; they may then seem to shine with but a pale light. But as we move on we shall pass into shadows—the shadows of sickness, of trial, of disappointment, of sorrow—and then their beauty and splendor will shine out and prove the very joy and strength of our souls.

It sweetly cheers our drooping hearts

In this dark vale of tears;

Life, light, and joy it still imparts,

And quells our rising fears.

This lamp, through all the tedious night

Of life shall guide our way,

Till we behold the clearer light

Of an eternal day.

—J. R. Miller.

Why I Do Not Observe the Sabbath

Exodus 20: 8-11.

Thus, Hagger.

The Sabbath is an Old Testament institution, and is the seventh day of the week. I do not observe that day, and among my reasons for not doing so are the following, viz.:

1. The command to observe that day was given to a people who had been in bondage in the land of Egypt (Exod. 20: 1, 2, 8-11), and I am not one of those people.

2. Sabbaths were for a sign between God and Israel (Ex. 20: 10-12), and I am not of that nation.

3. The Sabbath was to commemorate a national deliverance (Deut. 5: 15), and my citizenship is not in the nation that was delivered.

4. The Sabbath was part of the Old Covenant (Deut. 4: 13), and Jesus has inaugurated a new one (Heb. 8: 6-13) in which I find no reference to the observance of the seventh day Sabbath.

5. Christ never commanded the observance of this day, and his disciples were told to hear him (Matt. 17: 5), and were assured that he had *all* authority (Matt. 28: 18).

6. There is no record of the Apostles instructing the converts they made to observe the Sabbath, and yet they were told to teach them to observe *all* things Christ commanded (Matt. 28: 20).

7. There is no record of any New Testament church meeting on the Sabbath for worship; the first day of the week was used for this purpose (Acts 20: 7; 1 Cor. 16: 1, 2).

Surely then, I have good reasons for not observing an institution that is no part of the Christianity of Christ.

International Convention of Disciples.

A. C. Rankine.

The International Convention of the Disciples of Christ of U.S. America, held in Los Angeles in July, was very successful. The proceedings from beginning to end were marked by a beautiful Christian spirit, and not one word of discord was heard. In the different sessions all church members had the privilege of discussing any motion before the chair, and all had the right to vote. The churches of California rallied up well. There was not a very large representation from the East. The distance no doubt kept many away, and the commercial depression had something to do with it. Nearly all the States had representatives. Somewhere about seven hundred registered. It was thought that about six thousand delegates were present all told. I missed the faces of a number of prominent preachers, such as Iren, Ainslie, Spencer, Collis, Combs, Mellbury, McLellan, Cook, Brown, Brandt, Fife, and others. It was good to meet once more Iren, A. McLean, S. J. Corey, L. F. Stephens, J. C. Dickson, W. H. Allen, C. R. Sewille, and a number of my old Kentucky College mates. The addresses on the whole were of a high order. The Christian Women's Board of Missions held their sessions right at the beginning of the Convention. That remarkably gifted sister, Mrs. Atwater, presided. She gave a magnificent address to a crowded audience. One remark she made was that "devotion to a great task makes a great life." Mrs. Atwater was nobly supported by a splendid band of Christian women. The Board is now doing work in eight foreign countries, and in many parts of the home-land. These devoted women have as their motto "Forward." Hard times have affected their income. Their treasury is overdrawn to the extent of many thousands of dollars, but they have faith in the brotherhood. More than 100 circles of missionary study classes were organized during the year.

A number of returned missionaries were introduced to the Convention, among whom were Miss Graybiel, Miss Frost, Dr. and Mrs. Royal Dye, Emory Ross, Dr. Olivia Baldwin, Miss Arnulphister, Emma Lyon, A. F. Hensy, K. Miller, Josephina Franklin, M. B. Madden, and Mrs. Wharton. The latter asked me to convey her Christian love to all the Australian churches.

A period was devoted to work among the Japanese in Los Angeles. The C.W.B.M. has built a beautiful building in the city. Bro. Kawai, a devoted and talented Christian man, is the preacher there. A number of items were given by Japanese children to the delight of all.

Some good addresses were given during the C.W.B.M. sessions on such topics as "Preparation," "Instrumentalities," "Our Girls," "The Child and Missions," "Buenos Aires," "The Panama Conference," "The

Call of Africa," and "The Power of Prayer." The latter was a gem given by Mrs. Ross, mother of Emory Ross, missionary of South Africa, who took the late Jacob Kenoly's place in the Dark Continent. The churches of America are justly proud of the great work accomplished by the C.W.B.M.

The evening session was given over to the "Men and Millions Movement." This is one of the greatest undertakings entered upon by any body of Christian men. The report showed that only three States had been canvassed thus far, and that between two and three millions of dollars have already been secured. The Board started out to collect six millions of dollars in five years, the amount to be divided between different National Societies of the brotherhood. R. A. Long gave a powerful address on "Stewardship and the Men and Millions Movement." He is a lumber king, but he seeks first the kingdom of God and his righteousness. He gives largely to the Lord's work. Hearing that there was a deficiency in the missionary treasuries, he gave a cash gift at the Convention of ten thousand dollars to help pay it off. Addresses were given on "The Every Member Canvass," and "The Life Call."

The Foreign Christian Missionary Society had an all-day session on July 20. A. McLean presided. He gave an eloquent address on the past history of the Society. The missionaries were presented to the great audience in Bro. McLean's inimitable manner. Addresses were given on "The Outlook in Japan, India, China," and "Work on the Congo," and "World Opportunities." Other addresses by representative brethren were given on "The Power of Money, Intercession, and Sacrifice." During the afternoon session Bro. McLean called upon the writer to give the message from the Australian brotherhood. It was warmly received.

F. M. Rains, owing to ill-health, was unable to be present at the Convention. During the evening session addresses were given by R. A. Doan, a business man who recently made a visit to the mission fields. He has decided to give the whole of his time free of charge to the work of stirring up the churches, especially the male portion, to missionary enterprise.

S. J. Corey spoke eloquently on "Open Doors in the Far East." He is a gifted speaker.

I was pleased to note the periods given during the Convention for prayer and intercession. This is a step in the right direction. The churches feel the need of it.

One of the most interesting sessions was that of the American Christian Missionary Society. Carey E. Morgan, one of our gifted and popular preachers, presided. His

address was an interesting feature. In part he said, "There is involved in our emphasis of the authority of Christ the obligation to let Him lead the way. If it is possible to judge of His purpose concerning our people by His gracious presence with us in the past, I am certain that He signals to us to go forward. The past is to instruct us. It is to help us run our lives, as blazed trees help the surveyor; but the past is no fixed mould for us into which, whether or no, we must pour our metal. We are not to reproduce history, but to make history. And yet the man who does not know whence he came is not likely to know where he is going. He who has no use for the past will be of small use to the future. He who will not profit by the past can be no true prophet for the future. The iconoclasm that destroys the past will likely try to build the future out of the wrecked material. God wants us to go forward. He sends to the front those who have their faces to the future. 'Forward!' is the only word on our signboard. If our historic cry, 'Back to Christ,' means any vital thing, it means that we accept His authority as supreme, and that we are ready to go forward with Him. There is involved in our plea and in our historic position the obligation to keep the unity of the Spirit in the bonds of peace. We who plead for peace must keep the peace among ourselves or stultify ourselves and cancel our testimony in behalf of unity. Does this mean that we are never to have any difference of opinion? I thought we had agreed to disagree about things and unite around the Person. There never can be any Christian unity without Christian liberty. The Roman Church sacrificed liberty for unity. Protestantism sacrificed unity for liberty. The apostolic church had unity with liberty, and these were linked together and vitalised by loyalty. We are to be left free. If a church prefers a tuning fork to an organ, let it alone. If it chooses to send out and support its own missionary, it is well within its rights. If a church prefers to send delegates to the conventions, surely no other church can forbid it. If it chooses rather to withhold credentials from its representatives, I hope we will continue to receive them as brethren. There can be no coercion among free disciples. We want to wear the one name. Shall we wear it exclusively or deny it to others, or act as if we sought to appropriate it, or as if we thought there were no other Christians? We do not wear the name as a judgment test, or to disparage others, but to honor our Lord. The church is the Lamb's bride, and ought to wear his name. We wear the name in the interest of unity, for it is the family name, the only name big enough to include us all. There must be no compromise on our part. As with the name, so with the creed. We accept the Divine Person as the universal creed. We believe it is sufficient to get men to believe in him and to love him and obey him, and that this apostolic creed has in it the prophecy of ultimate victory, and that it is the only possible creed for the whole church of God. All creeds look alike to me.

I would as soon have one made in Westminster as one made in Chicago or St. Louis, or Cincinnati. So long as I live I mean to continue in the liberty wherewith Christ hath made me free. We must contend earnestly for the apostolic programme, but in a spirit of good-will for all. We must be brotherly, and make our approach to others in the spirit of the Prince of Peace. We must also bend every effort to lead our people into a larger Spirit experience. It is more important that our churches should be Christian than that they should be called Christian. We should live the true creed. If we are to help to bring in the kingdom we must be God's men and women."

I have given you the main thoughts in Bro. Morgan's speech, because they need emphasis in my humble judgment in Australian Churches of Christ to-day. This address was well received by a large audience.

The Board of Church Extension had a magnificent report to present by Bro. Muckley. On the first day of July the Board had finished 1776 church buildings in the United States and Canada. There are still 1800 homeless churches. 49 churches had been aided through the year, and 86 others had been promised loans, that is, churches now in process of construction. In personal gifts and requests the Board had received \$22,551 dollars, in annuities 421,947 dollars, and in home funds 198,427 dollars.

A joint session was held of the Benevolent Association and Ministerial Relief. R. N. Simpson, of Kentucky, gave a very fine address on behalf of the aged preachers. I was delighted to hear the report of the National Benevolent Association. R. A. Long takes an active part in its work. Under its jurisdiction a magnificent hospital has been built in Kansas City, and is being handsomely fitted up. J. H. Mohorot gave an illustrated address on "Thirty Years of Benevolence among the Disciples of Christ." By limelight views he showed no less than twelve fine institutions in different parts of the country owned by Churches of Christ and gave photos of many of the children in the orphan homes, and a number of old disciples in the homes of aged people. I could not help thinking that our churches in Australia should waken up to the fact that this work is largely neglected by them. So far we have not one orphan home in Australia controlled by our own brotherhood.

Bible School Session received a great deal of attention. Addresses as follows were given: "A New Programme in Adult Work," by W. J. Clarke, an Australian; "A Survey of Bible School Progress for the Year," by Robert M. Hopkins, Secretary; "The Gary Plan of Religious Education"; "The Correlation of Religious Education in the Local Church"; "Alaska,—a Field for the Bible School Missionary"; "Mobilising the Sunday School Army."

In connection with the Education Session, President Cross-field presided. Addresses were delivered by Prof. Parker, of Pomona College, on "Enlistment and Preparation of Life for Religious Vocations"; S. M. Cooper, Los Angeles, on "Enlistment and

Preparation of Life for Lay Service," and Pres. I. N. McCash, of Spokane University, on "Co-operation and Support of our Colleges by our Churches." Christian Endeavor and Temperance received good support, and some fine sessions were held.

Over 4000 persons attended the great communion service on the last day of the Convention in the afternoon.

A service held in the evening on "Commission on Christian Union," was remarkable. Dr. Coyle, Presbyterian minister of Los Angeles, delivered one of the best addresses I have ever heard on Christian Union. He said, "Denominational colleges and literature will have to be sacrificed if we are to have one great Church of Christ. By Christian union I mean an organic union. We must do something more than talk about union. Economy of administration demands union. The present divisions result in gross extravagance of the King's money and the King's men."

It seemed rather strange after such a fine address on the sin of division to hear Dr. Matt. Hughes, of the Methodist Church, state that practically we were all one now, and yet at the same time make a plea for denominationalism by quoting the Saviour's words, "I am the vine, ye are the branches," making the word branches apply to the different churches.

During the course of the Convention, W. J. Bryan was invited to the Bible Institute, and gave an address to the members on "The gods that are worshipped to-day," or "False gods." It was a great speech. The building was thronged in every part. About 78 of our preachers filled the pulpits of Los Angeles churches on the last Sunday of the Convention. Next year's Convention will (D.V.) be held in Des Moines, Iowa, a more central position.

No Time for Hate.

Life is too short for any bitter feeling.
Lime is the best avenger if we wait.
The years' speed by and on their wings bear hate.
1915.
We have no room for anything like hate.
The solemn truth the law loudly seem revealing,
That thick and fast about our feet are stealing—
Life is too short to hate.

The Bridge-BUILDER.

An old man, going a lone highway,
Came at the evening, cold and grey,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side,
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build this bridge of evening tide?"
The builder lifted his old grey head—
"Good friend, in the path I have come," he said,
"Here I'll bow down after me, to-day,
A youth whose feet must pass this way,
To the chasm that has been as naught to me,
To this fair butted youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"

In the Religious World.

The New South Wales Christian Endeavor Union will hold its State Convention in October next, from the 1st to the 6th. A. W. Bean, of South Australia, President of the Australasian C.E. Union, is expected to be present, and to take part in the various conferences, also to preach the consecration sermon.

A memorial and intercessory service in connection with the war is to be held, under the auspices of the Evangelical Council of New South Wales, in the Lyceum Hall, Sydney, on Sunday, October 3.

As the result of an appeal to the members of the Presbyterian Church of Victoria, a sum of about £1200 has been received toward the cost of a building to accommodate the superintendent and students of the Theological and Missionary Training Institute. The balance of cost will be provided for by loan.

An open Bible in the hand is worth two on the book-shelf.

Bishop Nelson, of the Methodist Episcopal Church of America, tells of a great wave of religious interest that is sweeping over Norway. On a recent trip through the country, he spoke once or twice every day, meeting groups of pastors at various centres, and conferring with committees and Boards. In most towns and cities the Methodist churches were packed to their utmost capacity. At one place, where the Methodist Church is small, the Bishop spoke, upon invitation, in a large State church, which was crowded by an attentive congregation.

We regret to see that the Wesleyan Methodist Conference, now meeting at Birmingham, reports, for the ninth year in succession, a decrease both in the membership of its church and of its Sunday School scholars. The latter is really more serious than the former. The decrease of scholars amounts to no less than 10,840 for the year. The United Methodist Conference also reports a decrease of 6036 scholars for the year.—"Christian."

The famous Canadian author, Ralph Connor (Dr. Chas. W. Gordon) went over to England as chaplain to one of the Canadian contingents, hoping shortly to go with it to the front. Unfortunately he was recalled to Canada, owing to the serious illness of his brother.

It is an open secret that a large secession to Rome is threatened over the Kilguy affair, and this fact supplies the key to the extraordinary efforts which are being made to emphasise the "personal" character of the Archbishop's Statement. But we are not sure that such efforts are wise or expedient. It is, no doubt, true of many of the "disturbed" clergy that their "hold" on the Anglican Communion is "very weak," and for that reason their departure to their "natural home" would not be widely regretted.—"The Record."

The Story of the Books.

The Gospel of Luke.

A. P. Wilson.

If Matthew's Gospel indicates the Jewish viewpoint, if Mark's the Roman, in Luke's we have the Greek. To Matthew, Jesus is the long-expected Messiah, to Mark he is the Son of God with Divine force pre-eminent, but to Luke Jesus is the lover of humanity, the friend of the outcast, the consoler of the sorrowful, and the Saviour of all mankind.

Reluctantly we must leave any attempt to condense into so short an article the story of the sources of his information, the moulding influence of the Great Apostle, or even the motives of the writer, and plunge straight into the spiritual atmosphere of his writings.

Matthew and Mark tell us facts, but Luke idealises them. Throughout all his work there is that sublimity of conception, and loftiness of diction, which mark the man of culture, touched by the love of God. In this respect he far exceeds the earlier writers. His Gospel opens with song. It is he alone who gives us the Ave Maria, the Magnificat, the Gloria in Excelsis, and the Nunc Dimittis, which have led the praise of the church in all the centuries of its history. He gives us, as no other writer can, suggestive touches of insight into the inner character of the Master. In fact, "the charm of the book, to which even Renan confesses, is due as much to the beauty of its spirit, as to the beauty of its form."

The central idea.

1. Luke's central concept of Christ is that He is the friend and brother of man—the representative *man* of the race. He is the "realised ideal" (Neander). What we strive to be, what we aim at and miss so often, Christ is. He is the Head of the human race. We are of Adam, earthly, we may be of Christ, heavenly. In Adam we lose, in Christ we gain, and that gain is eternal.

This "man Christ Jesus" is presented by Luke in all the phases of his character. He is man *complete*. We read of his childhood, his temptation, his dependence upon his Father, his loneliness, a homeless wanderer upon the earth, his shame and suffering, his bitter draught, and as we read this conviction grows,

"O Saviour Christ, thou too wert man,
Thou hast been troubled, tempted, tried.
Thy kind, but searching glance can scan
The very wounds that shame would hide,"

and with a confidence born of sympathy and kinship, we can come to him whenever temptation, trial, or difficulty, overwhelm us.

2. For the fact of his own trial has created in Jesus the bond of universal sympathy. Jesus, to Luke, is man's life-sharer. He comes to "heal the broken-hearted" and preach deliverance to the captive." So that,

he tells of Christ's concern for children, for women, for the poor and despised, for the socially obnoxious and outcast. All who were down, under the heel of a ruthless Pharisaism, were Christ's care. "This man receiveth sinners, and eateth with them."

3. He sees in Jesus the universal Saviour. Not of the Jew alone, or the Gentile either, but of *all mankind*. One might here imagine the Pauline influence. The "apostle of the Gentiles" impatiently broke through every barrier, a debtor was he, to Greek and barbarian, bond and free. He, with whom the beloved physician companioned so long, desired to preach that gospel which Luke says "shall be to all people."

The aged Simeon, with voice prophetic, prophesies of the Gentile hope, when the " babe of promise" is brought before him. The grand Fore-runner of the Christ tells of One through whom "all flesh shall see the salvation of God," and it is Luke's version of the Great Commission which embraces in its wide clasp, "all the nations."

It is little wonder then, that in his choice of matter, and selection of parables and incidents, we can see his viewpoint—the Gentile centurion's faith, the Samaritan leper's thankfulness, the rebuke of sectarian bigotry. Jesus may be a Jew by birth, but in spirit He is cosmopolitan, and his ministry is universal.

4. This catholic idea of Christ must and does lend itself to a broader conception of God. God revealed himself "in times past to the prophets," but the supreme revelation of God, the climax of revelation, centred itself in Christ. We knew Jehovah from Isaiah, Jeremiah; it was left to Jesus to unfold to our wondering gaze the All-Fatherhood of God, caring for all men, supplying their wants, answering their prayers, merciful to failure, forgiving the forgiving, responsive to every cry for help. The One to whom we should all aspire, to be God-like in everything.

This explains the almost impatience of Luke at a narrow or ceremonial view of the law. Doing good is Sabbath keeping; mercy is greater than tithing; a righteousness founded upon legal maxim and observance is not enough to save a world. We are not Christ's because we wear the name, but because we echo his teachings in our lives; because our aspirations are his, and because our bosoms throbb with the essential principle of his nature. "I will have mercy and not sacrifice, imitation not idolatry. Follow me."

Lastly, Luke gives us a new conception of the Kingdom of God. Matthew is not entirely free from the early prejudice of the Jewish mind,—of the great world-Jew empire, with the Messiah at its head, upon the throne of David. When the Pharisees asked Jesus the when, and how, of the king-

dom, Jesus said, "The kingdom of God cometh not with observation"—it is an inward and spiritual thing—"neither shall men say, lo, here or there, it is in the *midst* of you." Christ possesses all the potentialities of kingship. His mission was to plant a kingdom, subdue subjects, and by the exercise of *love* as the aggressive factor in its social life, weld men together as a solid phalanx moving with irresistible force, conquering and to conquer. And that love, not merely the outcome of sentiment, but "the mainspring of a reformatory activity." A love that *does* something: which is active and practical.

Luke's Gospel is optimistic. It believes in man, and the gospel's power over the man. Luke says of Christ, "He *despaired* of no man." The greatest exile may return home, and the most degraded be restored. Man's ultimate destiny is bright. It may pass through the Valley of Humiliation, and the Shadow of Death, but it looms bright before him with a heavenly radiance, and divine glory. The words of Old Testament prophecy, which Luke quotes at the beginning of his work, weaves its glory through the whole, "All flesh shall see the salvation of God."

The Dead Sea.

I looked upon a sea
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.
How came a fate so dire?
The tale's soon told:
All that it got it kept,
And fast did hold.
All tributary streams
Found here their grave,
Because the sea received
But never gave.
O sea that's dead, teach me
To know and feel
That selfish grasp and greed
Thy doom will seal.
Ah, Lord, help me my best,
Myself, to give,
That I may others bless,
And like Thee live.

My Son's Chum.

Lieut. Fredk. Norway, died of wounds at Wimerca, aged 19.
My feet have longed to go,
Through the long watches of the wakeful night
To that far shore where breaks the morning light
Where living waters flow,
Mine eyes have longed to see
What he is busy with, my only one,
From the fair dawn to setting of the sun,
So far away from me.
Now you have seen
Whom my lad loved in the sweet, dear days
Of school and playtime, down the pleasant ways
Where boys are boys together.
I wonder, did he see you from afar,
And run with hand outstretched to bring you in,
Just as he used to do, so proud and glad?
There was no shut door in his Father's house.
Yet, need I care?
It is enough he is less lonely now,
While you, with kiss of Victory on your brow,
Knew the old gladness when you saw him there.
Shall we, your mothers, sorrow then
As those who have no hope? Ah, no!
The Father's house is large and very safe.
—Annie S. Swan, in "British Weekly."

Obedience and National Life.

Bible School Review Lesson for September 26.

W. C. McCallum.

Sacred history.

It has become customary in some quarters to smile at the term "Sacred History" when applied to courses of instruction in the Biblical records. It is looked upon as the hallmark of an archaic and in some respects an unscholarly method. But "sacred history" describes the records we have been studying better than any other term in use. The writers of the books of Samuel and Kings do not make any claim to have written a history of Israel or even of Israel's kings. Repeatedly the reader is referred to other records, the chronicles of the kings, or the books of certain prophets, for the rest of the acts of the kings mentioned. Our record, then, declares itself as only a partial and incomplete statement of the events of the times. Again, the designation "sacred history" is not appropriate because it gives us history of a *sacred people*, for the record shows that the people were as notorious for their disloyalty and disobedience to God as God's honoring of them was noteworthy.

It is sacred history because it traces the *line of revelation and religious development* that led toward the complete unfolding of divine redemption. It is sacred history because the writer seeks to show *how obedience or disobedience to God's law affected the life of Israel*. As a result of this intention many events are omitted, and the reader is referred elsewhere for them. A shallow criticism is sometimes made that truly great kings, such as Omri, are passed over with scant mention, while men of no importance are much written about. Anyone who holds in mind that the record does not claim to be a statement of events of civic or political importance, but of events of religious significance, will not be disconcerted by any such accusation of disproportion.

A national covenant of obedience.

As the background to this history there is the national covenant of obedience to God. The covenant with God into which Moses had led Israel at Mt. Sinai remained, the anchor of the soul of the nation, and the powerful basis of appeal when the prophet of God called the people back from some course of sin and disloyalty.

The records we have studied contain the story of how the compliance or non-compliance with this covenant affected the life of Israel. The demonstration is that the covenant honored meant peace, prosperity, and blessing, while the covenant dishonored meant war, privation, and disgrace. The kings to be held in honor are those that revered God's covenant, and led their people through all the means at their disposal to obedience to the law of God.

A spiritual measure of value.

Thus we have the application to the history of a people of a spiritual measure of value. The ordinary measures of value with the historian are something far different, and the historian simply reflects the everyday attitude toward men and things. How many are there who consistently apply to life this spiritual measure of value?

The Old Testament applies the spiritual test to Israel and demonstrates that the national failures were due to national disloyalties to God. Have the times lessened in any degree the necessity for a nation's faith being pure and unwavering? Shall we assume a freedom to pour out the strength and richness of our national life upon many altars and expect to be free from the weakness and failure that overtook Israel? One of the things wrong with Australia is that we have been misled by the ideal of a complete separation between church and State, which is wholesome in itself, so that we make it mean separation between God and State. Can we meet the test of the spiritual values, and if not, what right have we to confidence in the destiny of our fair Australia? Is that confidence based upon a material foundation or upon the presence of a national recognition of the law and truth of God and a national determination to honor that law?

The hand of God manifest.

The Bible insists that not only does God guide in the affairs of men, but that he has made known his will. It teaches not only that men can believe in God's guidance, but also surely find his leading. Israel looked back to a time when God had made known his will, and they had heard his commands and covenanted solemnly to observe his law. This national faith was a power to hold them steady. God had manifested himself, but they were not left with only a faith-anchor in a now distant past. The testimony of the lessons of this quarter is that God still led, and that his guiding hand could be recognised by those that sought him.

One of the dangerous tendencies of modern thought, even when the belief in God remains, is to think of God as the Great Mind that has established a certain order, and now leaves this order to work out his purposes. No such philosophical statement can afford the comfort or minister the blessing that comes from the biblical teaching of the guiding hand of God, always present, always found when rightly sought.

Our lessons for the quarter cover only a century and a quarter of Israel's history, but they bring before us numerous examples and illustrations of the working out of the principles of which we have been speaking.

A splendidly endowed life is wrecked when Absalom puts self before God, his own advancement before the service of the people. The earnest prayer of the young Solomon for wisdom is answered, but his countenancing of idolatry sows the seed of great ills to come in Judah. His temple to the honor of God becomes a blessing, but his self-aggrandisement places such a burden on the people that the way is prepared for the reeling of the kingdom. When Rehoboam forgets his God-given duty to his subjects, and tries to play the despot, he loses the greater and better part of his kingdom. Jerolam is the instrument of God in carrying out the sentence of the dividing of the kingdom, but his name becomes one of evil memory because he stood in the way of the nation's religious progress for the sake of his own political betterment, and sowed the seed that bore a harvest of idolatry when he violated the injunction, "Thou shalt not make unto thee any graven image." Asa proves what one strong and true man can accomplish by being faithful to his God and true to the best interests of the people, and Elijah nobly appeals to the covenant between Israel and Jehovah, and by courageous testimony does grand service in a critical time for Israel's faith.

The power of personality.

If there is one thing that our lessons for the quarter lead us to emphasise beyond the reiteration of the biblical demonstration that a nation's obedience or disobedience to the law of God determines its true success or failure, that righteousness exalteth a nation and sin is a reproach to a people, it is the abundantly illustrated power of personality. We have much material before us to emphasise this, but the strongest example is that of the lone prophet Elijah on Mt. Carmel. This example is the more instructive because set over against that most baneful influence, the personality of Jezebel. Between the two a mighty struggle takes place for the command of the destinies of the nation, the one for the better, the other for the worse.

Side by side these two camps of personality are found in every nation and each community; the one striving to lead the people to that worthy offering of an undivided heart to God, the other honoring the God of this world, and prostituting the best energies of the nation to that which makes for death and not for life.

The concluding thought from this all is that nations are not saved as nations, but only as the individuals are saved; that a national obedience to his truth is given by the individuals within the nation; that it is idle to talk about the righteousness that exalts a nation and not be ready, like Elijah, to risk our all in defence of the cause of God; that if we desire God's blessing upon our land, we must begin by letting his gospel be dominant in our own hearts.

Vanity, Flattery, and Deceit are the three disgraces.—Horace Greeley.

Foreign Missions.

Conducted by I. A. Paternoster.

The Presence and Power of God's Own Spirit in the Missionary Enterprise.

In many places we are hearing of retrenchment in relation to the work of the church, and in no department is it more manifest than that of our missionary societies. The present is not the time to advance, we are told. I fail to find our Captain instructing us to halt, and until shown "chapter and verse" we have no right to talk such talk. It is the grossest disloyalty to call a halt because the forces of evil have been let loose upon the earth. This surely is the time for us to realise in our missionary propaganda that God has said through his prophet: "I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water . . . that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel hath created it."

In no enterprise is the presence and power of God's own Spirit more manifest than in the work of missions. "It seems superfluous," one missionary writes, "to call attention to the Spirit of God as the Supreme and essential Power in this work. He is the Spiritual Dynamic who must animate all who participate in it. He must touch, with a new life, all who are to come under its influence, and utilise every institution, and control every instrument which is used. In the multiplicity of our organisations and the manifold activities of modern times, as well as in the added emphasis given to our obligation to convert the world, there is danger of our forgetting that all these agencies and forces are but secondary, and must be under the supreme guidance and inspiration of the Spirit." We accentuate the importance of pecuniary means, of intellectual resources, of the varied human forms of activity, and we minimise the necessity and the urgency of all these being consecrated to, and utilised by, the all-powerful Spirit of God.

"He is even now working mightily on the mission field. Not one country has been wanting in a thousand manifestations of his presence. Revival movements have been inspired and directed by him in all these lands. Revival movements which have taken place during the last few years in many sections of India attest the presence and the power of God's Spirit among the Christians. The revival influence has been experienced in all parts of the country. In the mountains of Assam it has been felt, perhaps more strongly than in any other part. Thousands from those mountain tribes were brought, in a marvellous way, into the kingdom; and the Christians throughout that whole district received a remarkable baptism of blessing and of power. In South India we had, at many centres, most convincing evidence of his

quickening work in our churches and congregations. At my own home, at Pasmalali, the church and congregation and the students in our institution were touched with new life in a remarkable way. In the theological seminary there was hardly a student who was not roused, and several received a blessing which will multiply a hundredfold in the lives of congregations to which they went forth and ministered.

"Formerly it was customary to say that the antecedents of Indians were such that they never could be expected to experience deep conviction of sin. But this revival wave opened our eyes to our error in this matter; for never before, perhaps, were wilder scenes of agony and of despair, under this deep conviction, witnessed among any people than were seen during these revival seasons in India."

Constantly we are advised of the power of the Spirit in these lands, and how the prayers of the church are being answered. "Those whom we have sent out to open the way have been wonderfully preserved and mightily used in the breaking down of the strongholds of Satan. Only last year in our New Hebrides Mission many souls were 'born anew,' and testify to the power of the Spirit to keep them. This fact constitutes a challenge to us to see the work does not go back. We dare not fail our Master in this critical hour. The consecration of our lives and with it our money in this time of crises will do more for the kingdom of Christ than perhaps at any other time. Let us advance, and thus demonstrate our belief in that Christy promise, 'Lo, I am with you always, even to the end of the ages.'"

God is for Us.

Miss Tiley writes: "I strove to carry out in a special way. 'This month above all months we'll sing and we'll pray.' Sometimes after prayer the cloud has lifted, and even when the enemy has seemed to be gaining an advantage over the gospel, God has given blessing, and enabled us to sing and praise our God. Truly God is for us! The great I Am!

"This month I have visited a number of Brahmin and Mari-Ware homes. At one home, after listening, a bai who had met me often before tried to impress the others that I was an incarnation of God, and was teaching them true knowledge, and though they believed in their idols, it would be advantageous to accept Jesus Christ also. Twice we have had parties of six Brahmin ladies with their children visiting us at the Bungalow; also some Mohammedan women. They invited us to their homes. A little Brahmin widow about fifteen years of age has learned to read, so I have lent her some books such as 'Old Testament Stories for Children,' and 'Peep of Day,' etc. She enjoys

reading, and we hope that by this means she will be enlightened and led to seek our Saviour."

Indian Mothers.

In ancient India thought every man has three mothers—Mother-Nature, or mother of all creation, the mother who gave him birth, and his teacher-mother, who moulds his life. The third is the mother to whom man is mostly greatly indebted and is, therefore, the one whom he most greatly honors. In the Christian system the second and third are usually the same person, but women in India have not yet attained the high position that they hold in Western countries, so the two are yet distinct. Even Indian Christians retain a good deal of the ancient idea of the Gura-mata. At Miss Josepha Franklin's farewell reception in Damoh, an Indian Christian stated that she probably had no idea of the esteem in which she was held by several hundred men scattered all over the Central and United Provinces, but who were once in the Damoh school. He said: "She found us in our ignorance and sin, and often by love and persuasion, but also often by chastisement and force, put us into the school and kept us there until we began to appreciate the value of what was being done for us. Now all of us know her as our Gura-mata, the one to whom we are eternally indebted. In giving us the Bible she gave us our life. Her name is a household word in every family founded by a Damoh boy."—"Intelligencer."

Results.

Missions to the ends of the earth have increased man's moral character and culture, and prosperity and happiness. From the time messages of peace were carried from Rome to the British Isles to the last missionary that embarked for a heathen land, there have been uniform results. Every truly happy home in which it is to be found Christian influences is debtor to world-wide missions. All our schools and universities, every institution of beneficence, are results of foreign Missions coming to our ancestors and leading them to a better character. Not the Anglo-Saxon alone, but the Anglo-Saxon spirit touched with the gospel is what has enlarged human knowledge and increased human happiness. We must not be blind to the power and value of Christian missions; on the contrary, we must show a living interest and a fitting gratitude for all that has been done, and for all the promises of the future."—"Intelligencer."

In God's Out of Doors.

Beautiful things in the heart of the woods,
Silence and sweetness and songs of birds,
A gentle breeze in the leafy trees,
And thoughts of peace too deep for words.

Out of the elms, and last, and first,
Into the woods as one enters in,
Leaving the crowded, travelled way,
Who will, may muse of heaven to-day.

—Margaret Sangster.

The Family Altar.

Conducted by A. E. Illingworth.

FRIENDSHIP.

Bible students are familiar with the story of the great friendship of David and Jonathan. "Very pleasant," said David, "thou hast been unto me; thy love to me was wonderful, passing the love of women."

Students of the stories of the Iliad will recall another beautiful illustration of friendship, namely, that of the princes of Lycia—Glauco and Sarpedon. "They were bosom friends of one heart and one mind—they discoursed earnestly together of the duties and privileges of their rank. The words of Sarpedon are memorable.

"I need not tell thee, Glauco," he said, "why we twain are honored above all the rest with the highest seats, the costliest fare, and cups ever full, and why a fair domain of corn-land and olive-ground and vineyard was set apart for us on the banks of Xanthus. As we have received freely, so freely must we give, sparing not even our hearts' blood in the service of those to whom we owe all we have. Let us be no saggard kings, first in the feast and last in the fray, but, as we are foremost in privilege, so let us be foremost in peril. Man walketh as a vain shadow, and all his steps are encompassed by death; the best must, ere many days are passed—herein he hath no choice—but, unless he hath the soul of a slave, he will choose death with honor." The stimulating influence of such friendships cannot be over-estimated. How precious, then, is the proffered friendship of Jesus.

SUNDAY, SEPTEMBER 19.

Scripture Reading—*Consider Christ*. Therefore, holy brethren, shew yourselves with others in a heavenly invitation, fix your thoughts on Jesus, the Apostle and High Priest whose followers we profess to be.—Weymouth, Heb. 3: 1.

Selected Gems—On a scroll of marble over a Byzantine figure of Christ in St. Mark's church at Venice there are inscribed these suggestive words:

"Who He was;
And for what purpose,
And at what price, He redeemed thee;
And why He did this for thee;
And gave thee all things—
CONSIDER."
—James Burns.

Scripture Reading—Heb. 3: 1-6.

MONDAY, SEPTEMBER 20.

Scripture Reading—*Be ye forgiven*. Forgive us our shortcomings, as we also have forgiven those who have failed in their duty toward us.—Matt. 6: 11 (Weymouth).

Selected Gems—"Forgive us as we forgive." How we who claim to be Christians, fully forgive all those who ever did us an injury? An injury, real or fancied—intentional or unintentional—or perhaps quickly and thoughtlessly performed. If not, then do we realise that as often as we repeat these words in the Lord's prayer, we are actually asking God to forgive us?—Christian Advocate.

Good to forgive,
Best to forget;
Living, we fret;
Dying, we live.
—Browning

Scripture Reading—Matt. 6: 8-15.

TUESDAY, SEPTEMBER 22.

Scripture Reading—*The Marriage Tie*. "Wives, submit yourselves unto the Lord, as the church is loved, which herself saved with water by the word of water."—Eph. 5: 22-25.

Selected Gems—"The world's poetry affords us no nobler scene than the porting of Hector and Andromache in the Iliad, nor less the ideal of perfect marriage ever found grander expression than in the words addressed by Odysseus to Nausicaa: "There is nothing mightier and nobler than when

man and wife are of one mind and heart in a house, a grief to their foes, and to their friends a great joy, but their own hearts know it best."—Odyssey." H. L. Havell.

Scripture Reading—Eph. 5: 22-33.

WEDNESDAY, SEPTEMBER 23.

Scripture Reading—*The Saviour's Triumph and Ours*. Now thanks be unto God, which always caneth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.—2 Cor. 2: 14.

Selected Gems—"The policy of the Roman Empire was to utilize the vanquished and recruit with them its armies, turning its victims into victors by making them share its prestige and glory, and thus abolishing the disgrace of defeat; so Christianity treated its foes. It baptised them anew with the spirit of its own militant church, and arrayed them under its banner as soldiers of the Cross.—F. W. Orde Ward.

Scripture Reading—2 Cor. 2: 9-17.

THURSDAY, SEPTEMBER 24.

Scripture Reading—*Prayer—Ancient and Modern*. Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us.—Psalm 124: 8.

Selected Gems—"To the Hebrews prayer meant a 'turning of the heart to God.' In Jewish prayer was regarded as a spontaneous expression of religious feeling. "Let others rely on the arm of flesh," said the Rabbins, "Israel's weapon is prayer."

To the modern man perplexed as to the nature of prayer, and grown doubtful as to its efficacy, the message of Israel comes, with clarifying power, affirming that prayer is "the speech of the soul to God," that its two elements are praise and supplication, and that both forms are to be useful; and because they are communion they are also to be continuous.—E. C. Baldwin.

Scripture Reading—Psalm 62: 1-8.

FRIDAY, SEPTEMBER 25.

Scripture Reading—*Blessings in Diagnosic*. If ye be reproached for the name of Christ, happy are ye.—1 Peter 4: 14.

Selected Gems—"The slander of some people is as great a recommendation as the praise of others.—Fielding.

He's truly valiant, that can wisely suffer."
—Shakespeare.

Scripture Reading—1 Peter 4: 12-16.

SATURDAY, SEPTEMBER 26.

Scripture Reading—*Our Origin*. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.—Acts 17: 29.

Selected Gems—"From Three great God, we spring, to Three we tend Path, Motive, Guide, Original, and End.

Solon's Temple could not contain Him, and so our most expanded and enlightened comprehension is too puny to hold more than a few drops from the Ocean of Infinity.—Henry Ward.

Scripture Reading—Acts 17: 22-31.

FOR THE WEEK-END.

Have you ever considered the motto: Each One Win One?

A WELCOME NOTICE.

The following is from the Plymouth church calendar, Oakland, Cal.:

To Strangers.

We are glad to welcome you to our services. This is a friendly and democratic church. Will you not make your church home with us?

"If after kirk ye bide a wee
There's some wauld like to speak w' ye;
If after kirk ye rise and flee
We'll all soon eed and I will to ye.

The one that's in the seat w' ye
Is a stranger here, than you, my bairn.

All here love ye, get your joys and cares,
Add you your soul unto our prayers,
Be you our angel unaware!"

Letter from J. W. Webb.

Editor "Australian Christian."

For years I have longed to re-visit Australia. There I went from London, England, in my boyhood, with father and mother, and eight brothers and sisters; many of the latter still living. In St. Kilda, where my oldest living child was born, I came to a knowledge of the truth. I was up till then, a member of the Church of England. In dear old Lygon St. church I preached and cooperated with Bro. H. S. Earl, from America. By the liberality of Bretn Thomas Magarey, Philip Sarno and other brethren, I studied under Bro. Earl for active work in the ministry of the word. In the Prahran church we first met in an upper room, in a small public hall. Bro. Henry Pickett, Dr. Samuel Kidner, and H. S. Coles, were among the leaders. In that town I saw a modest, earnest young woman, Mary Roberts, hurried with her Lord in baptism. For over 33 years we walked together in the haggard married life. She was leaving before our wedding, with the family of Bro. Alfred Shaw and his devoted Christian wife.

I left, in 1868, for the United States of America, with wife, a native of Canada, and two little girls. In California I at once identified myself with the brethren, and have put in the many subsequent years as an evangelist, elder, teacher in one of our church colleges and the public schools, and temperance lecturer.

Within about half a year the beloved wife and eldest daughter have been called by death. My life is broken up, and as my other three adult children—happily, all Christians—are busy in their various spheres of usefulness, I find myself, for once, fast-lame. So the old lure came back upon me, forcibly, to go over some of the former fields of labor, to try and "gouffrin" and encourage some of the remaining sinners, and to endeavor, when I helped, and with whom I worked in gospel lands, to seek to convert sinners, and to see my relatives.

While thinking and praying over it, there came a letter from Melbourne asking for a letter to be read at the coming great gathering of Victorian churches in Oct. 1st, 1915. I was followed by a request from Bro. J. Halsey, urging that I be his companion to the jubilee of the Lygon-st. Church, for which we had labored ministered. And only yesterday's mail brought me a most interesting "Year Book of the Churches of Christ in Victoria, 1914-15." In its opening page occur these words, "The first conference was held in 1849, when J. W. Webb presented the first Home Missionary evangelist's report." Do you wonder that I say, as the Apostle James would put it, "If the Lord will, I will go back to the old scenes, for at least a few months, and earnestly use the physical, mental and spiritual strength that the Lord has wonderfully preserved, in telling of his goodness in preaching the gospel, the power of God unto salvation"; and lighting that torch of love of State and church and home, the Ignor teacher's, the consuming desire, and earnestly use are to be *used of God and my brethren*, as humbly prayerfully and scripturally as "an earthen vessel" may, solely to His glory.

To be frank, the chief difficulty is the matter of expense on so long a journey. But if I can purchase a second class round trip ticket on the well-equipped R.M.S. steamer, I will be able to leave San Francisco September 15th next, I have faith that I can earn, at least, part in return for what the Lord may help me to do, remembering that the Saviour has said that "they who preach the gospel shall live of the gospel." (I am making no plea for charity or gifts, but simply an opportunity to work, with compensation only according to usual service rendered, and the pecuniary ability of those who hear.) It is all in His hands. I am praying daily for the success of the greatest of all causes in and around my old fields of labor. I preached, also, in South Australia and in Sydney, Brethren, "Let him with you still we meet here or hereafter, at His coming or otherwise, is the heartfelt prayer of your brother, in His name and service.

J. W. Webb,
Modesto, California, U.S.A., July 25, 1915.

Reports from the Field.

Tasmania.

HOBART.—On Thursday last Sister Elsie Hayden was married to R. P. Clark, of the Brighton church, Victoria, W. C. McCallum officiating. Our sister was a willing worker in the church, and we are very sorry to lose her. Visitors last Lord's day were Bren. H. Clark and Brough, from Brighton.—J.A., Sept. 1.

NUBEENA.—Week-night gospel services have been started with fair attendance. On Thursday evening, 26th, the writer, on behalf of the church, presented Bro. Joseph Williams with an easy chair as a small token of recognition of his past work in the church, he having been treasurer of the church for over thirty years, and also Sunday School teacher for some twenty-five years.—F. Elwick Smith, Aug. 31.

LAUNCESTON.—The men's training class held a debate on Aug. 26th as to whether vegetables are preferable to meat as a diet. The meat eaters won. On August 28 the marriage took place at the church of Mr. Charles E. Smith to Ellen Waller Dowde, youngest daughter of the writer. The chapel was beautifully decorated by some of the members under the direction of Miss Buris. The meetings on Sunday were attended. At night Bro. Day gave a forceful address from the words "My spirit shall not always strive with man." Bro. James Kerr, one of our young men who enlisted at the commencement of the war, has returned, suffering from rheumatism. He is on three months' leave of absence, and is in hopes of returning before long.—D. Dowde, Sept. 2.

Queensland.

ROMA.—Services are being well maintained, though the drought is affecting the work considerably. The Sunday School is preparing for its anniversary. Foreign Mission offering amounted to £16. There was one restoration, Sunday, August 29th.—W.R.

BOONAH.—The attendance at some of our meetings has suffered owing to an epidemic of influenza in our district. Nevertheless, interest is well maintained. Our worthy secretary, Bro. Stubbins, also Bro. Nightingale, were both absent on the 22nd, assisting the Rosewood circuit in a combined Bible School service in each meeting place. We feel grateful to Bro. Nielson for preaching the gospel for us at night whilst our evangelist was absent. Our church took a very prominent part in a patriotic demonstration in our district on August 28th, at which £180 was raised.—W.A.C.W., Aug. 30.

West Australia.

FREMANTLE.—We opened our Chinese Mission last Lord's day afternoon. Nine scholars and eleven teachers were present. The writer was elected president of the mission by the Chinese. We believe there will be a good work done among these beloved people for whom Christ died. The meetings are to be held in the Temperance Hall, Fremantle, every Lord's day afternoon at 3 p.m. Bro. Upham ably assisted us in the formation of the mission. Our brother, and Wesley Alexander, have been faithful workers among the Chinese in Perth. Quite a number of them are able to take the services and teach their own brethren.—E. G. Warren, Aug. 31.

South Australia.

LONG PLAIN.—We were pleased to have with us D. A. Ewers last Sunday morning. He gave the exhortation, his subject being, "A Successful Church." In the afternoon and evening we held our Sunday School anniversary services, which were attended with great success, the building being crowded at each meeting. Bro. Ewers was the speaker. On the following afternoon (Monday) we held our tea meeting. The speakers for the evening were Bren. Clive Taylor, from Balaklava,

J. Gordon, from Owen, and D. A. Ewers, who delivered splendid addresses. F. J. Goodwin occupied the chair. During the meeting we took up a collection for the Y.M.C.A. for the soldiers in Egypt, which amounted to £415/6/6. The choir rendered special singing throughout the meetings.—D. J. Daniel, Sept. 1.

PILLANA.—We were very pleased to have Bro. Fischer with us to-day, and to listen to a fine exhortation on "Fix your thoughts on Jesus." Bro. Fischer's visits to this outpost have been very much appreciated, and we are very sorry that to-day was his farewell visit, but we pray that God will bless him in his labors with the Warrambool church.—B.C.B.

MOONTA.—August 29, splendid meetings all day. We had with us for the day Bro. Jackson, who presided in the morning, and Bro. Neill exhorted. In the afternoon we held a meeting for men only, when some 60 men came together in the chapel, and Bro. Allan gave a stirring address, his subject being, "A Four-square Man." Good service at 6.30, when the chapel was packed to overflowing. Bro. Allan gave a splendid address on "Are We a Peculiar People?" and Miss N. Bice sang two of her sweet solos. After the address we held a baptismal service, when the three young ladies who had confessed their Lord during the week were immersed. The gospel mission continued during the week with good attendance and keen interest, and splendid addresses by Bro. Allan, and on Tuesday night the husband of one of our sisters confessed Christ; and was immersed on the following night, and left to go into camp on Thursday. Four others confessed their Lord during the week.—B. Marsh.

BALAKLAVA.—Our meeting for worship on September 6 was the largest attended for some considerable time, the chapel being well filled. Pledges of love were given by Bro. Darnell, from Long Plain, and Bro. White, from Marrievale. N.S.W. Bro. G. Boss received into fellowship; also Bro. F. Almond, from the Baptist Church, Magill. The writer presided, and Bro. Taylor exhorted on "Service." Good attendance at Bible School and Adult Bible Class. Large attendance at gospel service. Bro. Taylor gave a fine address on Micah 2: 13. The choir beautifully rendered the anthem, "Seek ye the Lord!" At the mid-week service Bro. D'Arcy gave a very interesting and profitable address on "Faithfulness." A ladies' knitting club has lately been organized, and has now over twenty members knitting requirements for our soldiers. At our annual business meeting our membership showed an increase of 12. Treasurer's statement showed credit balance of over £2. All departments working well. Bro. Bowden elected secretary of Sunday School.—P.H.R., Sept. 6.

KADINA.—We had a large attendance at our prayer meeting last Thursday evening. At the close Bro. Wedd baptised four—two young ladies and a husband and wife. We had a good meeting this Lord's day morning. Bro. Wedd presided, and received two into the church. We have Bro. Roy Raymond home with us again, and he gave the exhortation from Matthew 6: 9, and was listened to with great attention. Bro. Norman Burdett is now the secretary of the Bible School, and Bro. Chas. Larcombe has been elected conductor of the choir. Bro. Wedd gave the address to-night to a large gathering, from Deut. 8: 3. We are sorry to report that Sister Mrs. Williamson has lost her son Harold, who was killed in the war.—Jas. H. Thomas, Sept. 5.

LOCHIEL.—July 27th, our Endeavour Society held a successful social in aid of the Belgian Red Cross. The proceeds amounting to over £10. Self-denial effort, over £4. Good meetings continue. We have commenced holding cottage prayer meetings, which we hope to continue every Tuesday. A fine spirit prevails August 29th, Bro. Hollans gave a stirring address to a good congregation. Sister Dealy sang a solo.—W. G. McGregor, Sept. 3.

STRATHALBYN.—On August 29th, we held an in memoriam service for our late aged Sister Cross, who was suddenly called home during the week. To-day meetings have been good, when Bro. Whittenbury frustrated his engagement with the church here. The work will now be carried on by supplies.—H.B., Sept. 5.

COTTONVILLE.—Bro. Barton Manning is regaining his health again, slowly but surely. Bro. Jas. Manning preached here this evening. One young man received the right hand of fellowship to-day.—J.M.C.N., Sept. 5.

QUEENSTOWN.—Sunday, Sept. 5, splendid attendance at the Lord's table. Bro. Lawton presided; Bro. Brooker gave the address. Sister Taylor, wife of Bro. Taylor, who left for the front some time ago, was received into fellowship. Evening, packed meeting. Bro. Brooker's subject being, "Notice"—D.L.W., Sept. 5.

MAYLANDS.—L. W. Baker, of Clapnet, delivered his lecture, "Touring the Continent on the Eve of War," to a large and keenly appreciative audience, on Thursday week. The half-yearly church business meeting was held on August 24. The reports from church and auxiliaries were satisfactory. Mr. and Mrs. R. Hayward were received into fellowship on Friday morning. The tennis club is busily engaged preparing the court for practice.—H.R.T., Sept. 6.

CROYDON.—August 29, morning. A. Dodson presided; H. J. Horsell exhorted. Bible School, 171 scholars. Gospel service, H. J. Horsell preached on "What the Gospel makes Prominent." On September 5, good meetings. Geo. Duncan presided; H. J. Horsell exhorted. Bible School, 181 scholars present. Gospel service, H. J. Horsell preached, subject, "Manner of the Resurrection." One young woman confessed Christ.

NARRACORTE.—A goodly number met around the Lord's table at the evening. Bro. Cameron preached his farewell sermon to a full house; his discourse was stirring, and inspiring. Bro. Cameron is leaving for Goolwa. Last Thursday the members gave Bro. Cameron a farewell social. Bro. E. Delves has been appointed to take charge of the church here. He will be here on the 12th of this month. The church is looking forward to our brother's coming.—H.H., Sept. 5.

NORWOOD.—Special intercession services are being held during this month for our Empire and the soldiers. This morning's service was a token of a dedication address to the Sunday School officers and teachers. Bro. Baker giving a most impressive and helpful message to all. Bro. Wright presided, and Bro. Heiler assisted. To-night Bro. Baker gave a fine sermon on "Our Deadliest Enemies." There was a crowded audience. Great interest is being taken in the forthcoming conference. Two sisters received by letter at the morning service.—G.H.J., Sept. 5.

Victoria.

MARYBOROUGH.—On each night of last week was held a special meeting for humiliation and prayer for our country with the war. The meetings were, on the whole, well attended, over 100 being present on two occasions. Borough councillors were present on the Wednesday evening. Last night's meeting constituted another record, the building being practically full. A collection for Red Cross work totalled 11/6/6.—A.P.A.B., Aug. 30.

WARRNAMBOOL.—During the past three weeks Bro. McCallum, of Ascot Vale, has been sojourning in our midst. On each Lord's day in the morning his faithful teaching and exhortation tended to encourage and strengthen all, while the gospel message was delivered in the evening. On increasingly large and interested audiences. On Monday evening, August 23rd, a social gathering was arranged in his honor, when Bro. McCallum presented him with a small memento expressive of the attitude of all the members. Bro. Trice, of Black Rock, kindly took both services on August 29.—E.M.

ST. ARNAUD.—Last week was observed at 3 week of humiliation and prayer for the deepening of spiritual life of the church, and intercession for

the needs of the Empire. The meetings were of a richly spiritual character, and proved a blessing to those who attended. On Thursday a "purpose" meeting was held, and some excellent purposes were announced. We are anticipating that the work of prayer will have a marked influence on the spirituality and usefulness of the church.—E.W., Aug. 31.

WINDSOR—On 13th ult. Mr. Graham preached his farewell sermon, and a young lady confessed Christ. On the following Tuesday evening a social was held to bid our brother good-bye. The Endavor Society presented a fountain pen, and hope was expressed that Mr. Graham's health would soon be fully restored. D. E. Pittman has been speaking Sunday nights, and we are indebted to Bro. Bowen, Lang, and McKeen, for morning exhortations. On 21st of this month Mrs. Barton, of Glasgow, Scotland, is to give an evening—"What's the Matter with the World?" A cordial invitation is extended to visitors.

SURREY HILLS—Glad to report meetings are keeping up, having had six additions since Bro. Moyses has taken up the work. Thursday, September 3, the Gordon Club held a grand concert in aid of the wounded soldiers, realizing £400.00. Verney was with us all day September 5; Bro. Moyses being at Doncaster for their anniversary. Our secretary, Bro. G. Murray, has resigned, having taken up military duties, and is now in camp. We are also losing our Sunday School superintendent, Bro. F. Allen, as he has been called for service to the Empire. All other departments working harmoniously.—W.P.L.

BOX HILL—Splendid meetings all day on September 5, when Bro. Rankine exhorted in the morning and preached in the evening. One lady was baptised. Increased interest at the Sunday evening services. Sunday School and other departments in a healthy condition.—H.H.

MARLBAND—On August 31 a church social was held. At this function the opportunity was taken to bid farewell to several of our members and congregation who are leaving for active service. The Girls' Mission Band presented each one with a parcel, containing various necessary articles for their comfort. Saturday afternoon, Sept. 4th, a meeting was held, with the church in 100 seats, in a more suitable position for our choir. Sunday, Sept. 5, Bro. Evers gave a very instructive and helpful address on the duties of elders and deacons to the church, and the church to elders and deacons; after the exhortation he took the opportunity of solemnly inducting them into office. Great interest shown at gospel service, the subject was, "The Inscription on the Cross."—V.C.K., Sept. 6.

MALVERN—Splendid meetings all day. 61 broke bread. Powerful address morning and evening by Bro. McCallum. Two confessions. Interest running high. Sister S. Hislop, from the church in Dunlop, N.Z. was present at the meeting for worship.—H.H., Sept. 5.

FITZROY—August 26th, good meetings all day. Bro. Beiler taking all services, giving us a fine address in the gospel meeting on "True Courage." September 5, fine meeting at the breaking of bread. Bro. McGregor exhorting. Bro. Swain made the gospel service, proceeding in a fair and sane. Bible School working well for anniversary first Sunday in October.—G.E.

DANDEONG—Miss G.I.E., daughter of Bro. Shields, of Warraque, made the confession, and was baptised the same hour this evening. Miss Henry, of the China Inland Mission, will conduct our anniversary services on September 26.—J. Procter, Sept. 5.

ROOTSCRAY—Meetings to-day fairly well attended. Bro. Emmit spoke in the morning, and took charge of the Bible Class in the afternoon. One sister received into fellowship.—A.J.T.

CARNEGIE—W. R. Hibbert commenced his labors here under favorable circumstances, speaking in an appreciative gathering at both services. At the conclusion of the gospel service, one young man made the great confession. The anti-furrier generally are in a healthy state, and the Red Cross band have been doing good work.—D.G., Sept. 6.

ESSENDON—With glorious weather we had a large attendance at the breaking of bread. Bro. Ferguson presided. Bro. Wakeley, Prahran, exhorted. To-night saw the commencement of our gospel services. The building was packed. Bro. Brennan delivered a forelike address, and in welcoming those present, said he was preparing the way for Bro. Sizer, from Box Hill, who is to take up the work as from the first Sunday in October. Bible School and Kindergarten doing good work.—A.B., Sept. 5.

SHEPPARTON—To-day we held our anniversary services, and had a fine attendance throughout the day. Bro. Warren was present, and at the J.C.E. spoke to about forty. At the morning meeting Bro. Warren presided, and Bro. Hinrichsen exhorted. At 3 o'clock an address was given to the children. Bro. Hinrichsen's topic being, "Kings we must conquer." At 7 o'clock the building was crowded, when the topic was, "Religion the Deep or Side of Man?" The singing was led by Bro. Warren, who also favored us with several solos throughout the day. Our services will be conducted to-morrow night in the form of an anniversary. We regret to report the death of Bro. Ray Patterson, killed in action at the Darlington. We commend the bereaved ones to our heavenly Father's keeping.—Sept. 5.

COLAC—Since last report the church has been called upon to say farewell and Godspeed to two of its members, Sister Mrs. Underwood, for many years prominent in good works, and the only member in fellowship with us, as well as a past member when the local church was constituted over 20 years ago, has left our midst for Port Fairy. At a farewell social our sister was made the recipient of a suitable presentation. Speeches of appreciation, filled in remembrance music, were delivered by Bro. Marrow, Lewis and Williamson. Bro. W. Wallace, one of our officers, has also left us for one of the military training camps. Bible School is on the upgrade, fourteen new children's names being added during July and August. One of our young men, Bro. Thos. Sprague, is reported wounded at the Harbourside.—E.H. Lewis, Aug. 6.

GEELONG—Two young women and one young man were baptised after the mid-week prayer meeting on Thursday. Lord's day, splendid meetings. Bro. Chandler exhorted. One young man and two young women received the right hand of fellowship. Our evangelist preached a fine sermon at the gospel meeting. A husband and wife made the good confession. Quite a number of our boys from the camp were present at the gospel service.—W.H., Sept. 5.

BENDIGO—G. E. Moore, of Brighton, and A. P. Wilson, of Cheelburn, were present yesterday, and with C. R. Mitchell inaugurated the tent mission in Short-st. There was a full meeting, and A. P. Wilson soon had the unshed voices unrolled, as both new and old favorite hymns were introduced. The singing was hearty, and well prepared the audience for the forceful, earnest sermon by G. E. Moore, which followed. Miss Lily Bland, of Bendigo, and Mrs. J. Cook, of Maribee. Our visiting brethren created a good impression, and we are looking forward with expectancy for a good result from the meeting. T. J. Cook visited Derby, and held service there. C. R. Mitchell has accepted another year's labor with us. At our anniversary meeting the following board was appointed: H. J. Cook, chairman; A. G. Street, secretary; Dr. J. Cook, treasurer; and F. W. Collins, W. H. Perkins, F. W. Cook, G. Trounce, H. Christie, A. Pollock was appointed Derby representative.—C., Sept. 6.

BURNLEY—Our services were well attended to-day. This morning Bro. Edwards presided, and Bro. Henderson spoke. In the evening, Bro. Henderson again addressed a good gathering, his subject being "The Lost Son." We greatly enjoyed a solo by Mrs. Mills and Miss D. McDonald.—Jas. Conry, Sept. 7.

HAWTHORN—Fair meetings here to-day. Among the visitors was Sister Vera Manning, Unley, S.A. We sympathize with Sister M. Mitchell, who has lost a brother at the front. Bro. Albert King, who was previously reported wounded, is now said to be dangerously ill at Malta

Hospital. We pray God's blessing on the suffering ones. We expect Bro. Scoble to be with us about October 24, and hope for great things. Bro. Abercrombie is still preaching for us, and his addresses are very much appreciated.—P.R., Sept. 5.

MILDURA—Bro. P. Baxter and Corin Harrop, with their wives, have moved to Swan Hill, and W. H. Hank, who served much and efficiently as a preacher, has returned with his family to Melbourne. We welcome Miss Wright, kindergarten teacher, from Glendide, S.A., now with us. Miss Russell, from North Melbourne, and Mrs. Gaudy, from Woddenburg, have also returned. Bro. A. Baird and Percy Hurten, from St. Arnaud, also Bro. and Sister Brown, from Swan Hill, were with us. Bro. J. Barmden, from Brunswick, is paying us a visit. At the service last night a young man was baptised into Christ.—Hugh Gray, Sept. 6.

New South Wales.

LISMORE—Bro. W. J. Taylor commenced his labors with the church here on August 24, when splendid meetings both morning and night greeted his advent, amongst them the anniversary meeting, and welcome to Bro. and Sister Taylor was held on August 25, when a goodly number gathered together. Our brother and sister have made a good impression, and we trust that the Lord's work here will be blessed in the salvation of precious souls. Much sympathy is felt for the Rutledge family in the passing away of their father on August 14th.—E.A.P.

INVERELL—On Lord's day, August 22, we had Bro. Cook, father of our esteemed Bro. T. G. Cook, with us from South Australia, also Sister B. Cook, sister of the latter. We received by letter, Sister L. Sawfield, from Peterborough, Western Australia, who had Sister Miss Cook with us in fellowship. The morning address was given by the secretary, the evangelist spoke at night on "Cities of Refuge." Preached in the Bible School is gaining ground. Ladies' Cross and Crown Society has caught on with all interest. A branch school is also inquiring. Things are well under weigh now in connection with forthcoming anniversary on 16th and 21st September.—H. Wilson Cust, Aug. 30.

ENMORE—A very successful concert was held on August 4th by the "Loyal Daughters," the object being to provide comforts for sick soldiers in camp at Liverpool. During the evening Chaplain Bro. Forbes gave an interesting talk on children's camp life. The admission was by gifts, and a great variety of eggs, fruit, cakes, books, etc., were afterwards taken to camp and were highly appreciated. Last Lord's day morning two great tributes were received by commendation.—C.A.R., Aug. 6.

LILYVILLE—On the 6th, the writer presided, and Bro. Saunders exhorted to a good gathering, many visitors being present. In the evening Bro. Saunders spoke on "The Effect of a Lie." We regret to announce the resignation of F. T. Saunders, which was accepted by the church. Our fellowship under his leadership has been sweet. We pray that the Master will lead him to greater service.—A. A. Smith.

HORNSEBY—The writer presided, and L. Gordon exhorted the church on "The Art of Compression." Bro. Gordon gave a splendid address at the gospel meeting to the young people on "Follow Jesus"—Thos. E. Rife.

LIDCOMBE—Good meetings all day. This morning W. Day, of Marrickville, spoke on Matt. 6: 12. In the afternoon Bro. Gale paid a visit to the school, taught a class, and gave a few words of encouragement to the school. Bro. Aswell conducted the gospel service, and very great interest. This day is having a useful holiday, part being spent at Waruga, with an old-time friend and brother. Last Lord's day morning we had with us as speaker Bro. Rush, from Marrickville. In the evening we held an in memoriam service to our late Bro. Broad, who was treasurer of the church. G. H. Brennan conducted the service, and Bro. Brennan is having a means of comfort to the bereaved.—A.A., Sept. 5.

Correspondence.

LAYING ON OF HANDS.

To the Editor of the "Christian."

Dear Bro.—In the "Christian" of July 29 there is a report from the church at Horovly, N.S.W. The report mentions that a certain brother was "ordained an elder of the church." I must say that the reading of this gave me pleasure, because it acquainted me with the fact that there is at least one of the churches of Christ in Australia that is "apostolic" in the matter of ordaining its officers. As a Bible student, I have long felt that we, who claim to "speak where the Bible speaks," are at fault in not attending to the matter of *scripturally* setting apart our preachers and church officers.

The New Testament, which is our guide in faith and practice, clearly teaches that the officers of the early church were elected by the church, and they were then solemnly ordained (appointed) by prayer, fasting, and the laying on of hands. How is it that so few of our churches do this today? I have not heard of any good reason why the practice should not be carried out. The reason why I believe it ought to be done is that it is *scriptural*.

In Acts 6: 16, we have the only passage which mentions an "election of officers" by the church, and this passage clearly teaches that the laying on of hands was a part of their election or appointment. In Acts 13: 1, we read of the appointment (ordination) of Barnabas and Saul to the apostleship. "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." How were these men separated for their work? The Word says, "And when they (the prophets and teachers) had fasted and prayed, and laid their hands on them, they sent them away." Barnabas and Saul set about their great work, and they went into many cities to proclaim the gospel of God's grace, and organise churches. We read that they "ordained them elders in every church" (Acts 14: 23). I believe that they ordained them in the same way that the "seven" had been ordained in Jerusalem. In this passage (Acts 14: 23), we read that prayer and fasting were attended to in the laying on of hands; it is not mentioned, it does not necessarily follow that this matter was not attended to. I believe that there was uniformity of practice in the early church.

To illustrate what I mean, we might notice the cases of the different converts referred to in the book of Acts. Of some it is said that they "believed"; of others, that they repented, and were baptised, etc. Now we do not suppose that some were asked to do one thing, and others another thing, or that each person was allowed to please himself which way he would be saved, and become a member of the church. All were admitted into the church in the same way. There was uniformity of practice as regards adding members to the church. Surely we are not astray when we reason that there was uniformity in the matter of setting apart church officers and preachers.

Paul wrote to Titus, and among other things he told him to "ordain elders in every city." He told him to appoint them in the same way that he (Paul) had ordained him (Titus 1: 5). Surely Titus had been set apart for his work in the same way that other ministers had been: by prayer, fasting, and the laying on of hands. Paul gave Timothy instructions regarding the qualification of elders and deacons, and then charged him to "lay hands suddenly on no man" (1 Tim. 5: 22). This clearly shows that Timothy was to appoint qualified men by laying his hands on them, etc. He was instructed to be careful in selecting the men to fill these offices. He was not to be rash in ordaining them until they had been proved (1 Tim. 3: 10).

Some brethren say, "We ought not to ordain our officers in this way, because the laying on of hands was for the bestowal of the Holy Spirit, or some particular gift." This is only partly true. The laying on of hands was for the gift of the Holy Spirit in some cases, but not in all (Acts 8: 12-17).

The "seven" mentioned in Acts 6 possessed the Holy Spirit before the hands of the apostles were

laid on them. The apostles said to the brethren, "Look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom ye may appoint over this business." If they were full of the Holy Spirit before their ordination, it is clear that they did not receive the Spirit at the time the hands were laid on them. Hands were laid on the Apostle Paul twice, once for the restoration of sight, and the gift of the Holy Spirit, and the other time was for ordination or setting apart for his work (Acts 9: 17; 13: 1-3). Paul possessed the Holy Spirit before the brethren at Antioch laid their hands on him. This was also true of Barnabas (Acts 11: 22-24).

Timothy, the evangelist, had hands laid on him twice: once by the presbytery (elders, probably those of Lystra and Iconium, who recommended Timothy), and also by the Apostle Paul (1 Tim. 4: 14; 2 Tim. 1: 6; Acts 16: 1-3; 1 Tim. 1: 18).

From these passages it is evident that the elders laid their hands on Timothy for ordination, and Paul laid his hands on him to impart some spiritual gift. The prophecy concerning the gift was given when the elders laid their hands on him; and the gift was given by the laying on of Paul's hands. Thus we see that the laying on of hands was not always for the gift of the Holy Spirit, etc., but it was also the way in which the churches of apostolic times set apart their ministers (officers, preachers) for their work.

What good reason can any person give why this ceremony should not be carried out to-day? Williamstown, Vic. Alfred G. Bennett.

The Editor, "Australian Christian."

Dear Bro.—It cannot be doubted that there is a strong movement away from what has been a distinctive stand of the Churches of Christ, and to many this movement is not progression, but apparently a conformity to the practices of denominationalism, being accompanied, it would seem, by a de-spiritualisation of the churches concerned. How frequently of late we hear of sales of work, tea meetings, and the like to square the ledger, how the little congregations give as if their life depended on it. And what measure of criticism is being brought on the church from those who knew us differently. Some have taunted: "It will be a collection in the gospel services next," and why not, if these methods are expedient? The attitude of a denominational cleric in one of our country towns is a comparison which brings a blush to some of our people. His church is supported by voluntary offerings placed in a box in the porch of the chapel, and without recourse to collections, etc. The opinion of the writer in this matter is that denominational practices are less unlovely in denominational circles than amongst us. Trusting the matter now broached will be well considered.

I am, yours in Christ Jesus,

Anxious.

Dear Bro. Editor,—I would like to ask through your valuable paper, if you think it would be more valuable to the spirits of our being if Christian men and women would come out as the good in an article before they criticize. There are too many frivolous objections about trifles.—Chestnut.

The foregoing disarms criticism. There is need in all of us for the cultivation of the grace of appreciation.—Ed.]

Obituary.

MELLOY.—The churches at Newmarket and North Melbourne mourn the loss of Mrs. Melloy, whose death occurred on Thursday, August 14th. Our sister's whole life of 45 years was spent in a close association with these two churches. A daughter of our aged pioneer sister, Mrs. Woodbridge, she was nurtured in the church at North Melbourne. She was baptised into its fellowship by Bro. Troy at the age of 15 years, and was for a long time one of its faithful workers. Her later years were spent in the membership of the New-

market church. Both of these churches were enriched by the labors, and especially by the life of our departed sister. The fragrance of her life will linger long to bless these assemblies of the people of God. Faithfulness, usefulness, kindness, and an unflinching cheerfulness, even in suffering, were markedly exhibited in her character and disposition. Mrs. Melloy was stricken suddenly on August 7th, and lingered for twelve days when she was relieved of her sufferings. To her husband, Bro. J. Melloy, of the North Melbourne church, her daughter and son, and her aged mother and other relatives, the sympathy of many friends has been expressed.—J.M.L. Newmarket.

CROSS.—On Thursday, August 26th, Sister Isaac Cross passed away to her reward, and we laid her remains in the Wondecher Cemetery on Friday, August 27. Our sister came to South Australia from the Old Country at the age of ten years, and was a colouist of 68 years. She had been a Christian for many years, but some 15 years ago she more fully obeyed her Lord in Christian baptism. Her husband, H. D. Smith, of the same denomination, was always loyal to the church and in her place when possible. During the last few years of her life she suffered a good deal, but was always bright and cheery. She attended at the Lord's table last Lord's day, and was in moderate health at that time. Having paid a few visits on the following week, she was taken ill suddenly, and passed away quietly for the better half. Several times during this that the writer made to her she spoke of the reward that awaited her, and was quite prepared to receive it. She was a true Christian, and one of nature's gentlemen. She leaves one daughter and several grandchildren to mourn their sad loss. The writer officiated at the graveside.—A. M. Whittenbury, Strathballyn, S.A.

MORTON.—On July 26th our esteemed Bro. William Morton passed away, aged 69 years. For the past few years his health has been failing. Quite suddenly, but not unexpectedly, he called home. He was of a quiet and retiring disposition, a devoted follower of his Lord, a constant attendant at all the means of grace, a strong supporter of Home and Foreign Missions, and in many ways doing what he could to extend the gospel of our Lord Jesus Christ. At the age of 16 he was immersed in Christ in Rosburgh Place Chapel, Edinburgh. In 1828 the Morton family, consisting of father, three sons, and three daughters, left Scotland for New Zealand. On arrival at Dunedin, joined with the church meeting in the Ebenezer. Four years ago the family tie was broken, the father being called home at the ripe age of 66 years. Our sympathy goes out to the brothers and sisters still living and interred throughout New Zealand. The body was laid to rest in the Cemetery, Hren. Ball and Watt officiating.—J.W.S., Dunedin, N.Z.

CORNELIUS.—The church at Kadina mourns the loss of our sister in Christ, Mrs. P. Cornelius, who fell asleep in Jesus on August 19. When she entered her rest her husband and all her family but one were assembled in the old home. Nearly four years ago this saint was baptised into Christ, and she has consistently let her light shine before men to the glory of God. Suffering was not enough to keep her from meeting with fellow saints around the Lord's table, and her self-sacrificing mother-love and sweet usefulness were for her a host of true friends. Her husband and five of her ten children are members of the church, and consistent workers for Christ; every member of her life can but increase in their zeal for the service of God. Our sister had deep joy in knowing her son Frank was at the College of the Bible, Glen Iris, preparing for the great service. Our sympathy goes out to the bereaved, May God the Father comfort them.—A.J.W., Kadina, S.A.

WILSON.—We have been called upon to part for a season, with one of our oldest members, Mrs. T. Wilson, at the ripe age of eighty-five. For many years it has been quite impossible for our sister to associate herself with us in church fellowship, still her face has ever been turned to the heavenly city, where her treasure had long been

stored. She leaves behind a family of two sons and four daughters to mourn her loss, and to these our hearts go out in deepest sympathy. On Saturday, 7th inst., we followed her remains to their last resting place in the Addington Cemetery, Christchurch, Bro. Ralph Geddie officiating at the grave.—H.L., Christchurch, N.Z.

Above the Strife.

In the new number of the "Constructive Quarterly," Dr. Newman Smyth tells a story of a former battle in the City of Antwerp, during the period of one of the wars of the Netherlands. While the streets of Antwerp were filled with warring men, engaged in a desperate struggle with each other, the bells of the Cathedral tower from above continued to peal out their peaceful claims. In this story Dr. Smyth finds a telling illustration and parable for the present situation. While the deadly strife of war proceeds, it is difficult for many people to believe that there is any upper music at all. "The lower noises drown all the rest. But to the listener there comes the reward of hearing the eternal music which no noise of man can spoil. The eternal order is not broken because one or two nations have surrendered themselves to the spirit of evil. God is still upon his throne. And our business is to keep our ears open to the Divine music so that we lose it not, and then in turn interpret it to those who have lost it. When men talk of denouncing their faith in because nations are at deadly strife, it is evident that they have not grasped the truth that the Divine Order is not ruined because men have temporarily gone mad. We must listen for the upper music amid the discord of the War."—The Christian.

The Hospital Notice.

In the vestibule of a certain hospital visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile don't go in." Not in the hospital only, but in the home and on the street, there is the same need for the kindly, sunny smile. The way to have it is to get the heart right with God.—East and West.

**ACKNOWLEDGMENTS.
N.S.W. HOME MISSION FUND.**

From Churches on account of Evangelists' Salaries: North Auburn, £5; Junee, £4.
From Churches, per Collectors: Clatswood, £1 5/6; South Auburn, £2 11/10; Lilyville, £1 15/1; Marrat, 10/6; Emure, 16/12/2.
From Individual Members: Sister A. F. Butler, £10; Ason, £10; Bro. Alfred Winter, £5.
Miscellaneous: Plan, North Auburn, 2/6; Conference Fee, North Auburn, 5/-; Temperance Committee, Conference Expenses, 18/7; Emure Church, Annual Offering, 17/4; South Auburn, Organist's Expenses, £1 11/6.
Total receipts for the period, 6/30/1915, £6 10/10/2. Overdraft at date, £253/6/7. W. H. Hall, Treasurer, Messiter St., Canterbury, N.S.W., Aug. 14, 1915.

ANNUAL FOREIGN MISSION OFFERING.

South Melbourne 42 12 0
Weekly amount 3 4 10
J. I. Mulford, Vic. F.M. Sec.

50

50 Scholarships

A. MACDOUGALL & CO.,
470 Collins Street, are offering
Free Business Training
for 12 months at

Bradshaw's Business College

to provide operators for their
Smith Premier Typewriters.
An examination is to be held
at the College on

**Saturday, September 18,
at 9.15 a.m.**

Open to Boys and Girls
14-16 years.
Application forms and full
particulars at

**Bradshaw's Business
College,
244-250 Flinders Street.**

50

**EASY TERMS.
LONG GUARANTEE.
CHEAPEST AND BEST.**

**14 ADVANTAGES the A.N.A. have
over Other Makes.**

1. Ball Bearings and Case Hardened.
2. Slow Backward or Forward.
3. The Wheel does not stop at a seam.
4. It makes easily 2,000 stitches per minute.
5. A perfect lock stitch on any material.
6. Feeders and parts obtainable everywhere.
7. Makes four rows of stitches wherever required.
8. Fewer parts, therefore lighter running.
9. It has Darning and Retention Attachments.



SEWING MACHINES.

11. It has a short self setting needle that cannot be set wrong.
12. It has a level table and makes the work.
13. Patent base lever, on both hands are free.

**AND THE HIGH AND GREAT ADVANTAGE.
THEY ARE CONSIDERABLY LOWER IN PRICE.**

WRITE OR CALL FOR CATALOGUE TO-DAY.

**AUSTRALIAN SEWING MACHINE
CO. PTY. LTD.
(WARD BROS. & A.N.A. CO.)**

Head Office: Errol Street, North Melbourne,
Bendigo, Ballarat, and Geelong, also Sydney,
Perth, Launceston, and Adelaide.

AGENTS—18, 17 Royal St., North Melbourne, and 40 Suburban,
25 Queen Victoria Market, Sydney; W.B.W., 7 Arcade,
Adelaide, S.A.; 18, Elizabeth St., Hobart; 59 George St.,
Launceston; Reid's Arcade Perth, W.A.

All Over
Australia



All
Confectioners

Never-Slip The Holder & Lyksilk Ties

These are the most reliable and best made ties ever made. Always in perfect condition. They are made of the finest material and are guaranteed to last for years. They are made in the U.S.A. and are the best made ties in the world. They are made in the U.S.A. and are the best made ties in the world. They are made in the U.S.A. and are the best made ties in the world.

THE NIPPON MIDGET ACCORDEON

It is the most beautiful and the most reliable of all accordions. It is made of the finest material and is guaranteed to last for years. It is made in the U.S.A. and is the best made accordion in the world. It is made in the U.S.A. and is the best made accordion in the world. It is made in the U.S.A. and is the best made accordion in the world.

JOSIAH HOLDSWORTH,

Undertaker and Embalmer,

Best Work. Best Equipages.

No Distance if you Phone—Central 1192; Brunswick, 416—Day or Night.

880 LYGON STREET, CARLTON.

Branch—659 Nicholson St., Nth. Carlton. **ARTHUR J. HOLDSWORTH,**
MELBOURNE. **Funeral Director.**

THE INKLESS PEN

Written with Plain Water

It is the most reliable and best made pen ever made. It is made of the finest material and is guaranteed to last for years. It is made in the U.S.A. and is the best made pen in the world. It is made in the U.S.A. and is the best made pen in the world. It is made in the U.S.A. and is the best made pen in the world.

From the Field.—Continued.

ERSKINEVILLE.—Good meetings yesterday. Three scholars confessed faith in Christ. Five new scholars in the Bible School. An increasing interest in the church generally is manifested, and a deeper spirituality.—P. J. Pond, Sept. 6.

HURSTVILLE.—The foundation stone of the new Bible School hall and class rooms was laid on Saturday afternoon, September 4, by Bro. W. P. Howman, a large number of visitors and friends being present. J. S. Garden, evangelist of the church, occupied the chair, addresses were delivered by Bro. Collins, of Paddington, vice-president of the New South Wales Conference, on "Going Forward," and by Bro. G. H. Harward, president of the Conference, who spoke on the relationship of the Bible to the church. The size of the main hall is 30 by 20; one class room 19 by 16, and two 10 by 16. Cost of building, £85. The land having been previously paid for, and money in hand, with a loan of £50 from two of the brethren, only £400 was required to be borrowed at 6 per cent. £22 was raised on Saturday afternoon, from the youngest scholar to the oldest member being given the opportunity to contribute; everything passed off very satisfactorily.—F. J. Winks.

HELMORE.—The meetings yesterday were well attended. Our thoughts and prayers were much occupied with our brave soldiers, and with those who have lost their loved ones. We sorrowed with the Robbins family, who during the week were notified that their son and brother Fred had fallen at Lone Pine Hill. He was brought to Christ at Lismore three years ago, through the ministry of Bro. Hagger. Lismore church, where he has been in membership ever since, will feel his loss. He was engaged in farming at Umarra when he heard the call of Empire; he was among the first to volunteer. He was 22 years of age. Earnest prayers were also offered for Frank Morton and Douglas Moncur, who are now in the firing line. Bro. Forbes spoke feelingly and sympathetically, and at the close of the gospel service blessed Miss Hopkins. The church is getting financially stronger, and has again voluntarily relinquished part of its subsidy.—John Rolger, Aug. 6.

MOSMAN.—Bro. Stevens entered upon his work here as evangelist on August 8th, and the attendance at each meeting has increased beyond expectation. Our brother's exhortations have been very forceful on "Service for the Master." This morning's meeting was most helpful. Visitors included Sisters Knapp and Ames, of Nelson, N.Z., Mrs. Keim and White. We were pleased to welcome home Sister Eve, after her long holiday. The evening service was largely attended, when a good gospel address was delivered. The Sunday School is making rapid advance, to-day there was a record attendance of 20 scholars. An Adult Bible Class was started with an attendance of 20. Our brother has started a Senior Christian Endeavor Society, and the outlook is very hopeful.—T. C., Sept. 5.

New Zealand.

AUCKLAND (Penryn-by-road).—Our local brethren are rendering good service by their able proclamation of the gospel. The work in the Bible Class, the prayer meeting, and the Bible School is well maintained. On August 21, a young woman who confessed Jesus as her Saviour at the proclamation in Avondale, was immersed; and on the same date our much esteemed Sister Elizabeth Scott, after much suffering, fell on sleep. The brethren sorrow with the bereaved husband, Elder J. L. Scott, who is superintendent of our Bible School, and with the four children, who are all church members; yet for the example set by our departed sister as a Christian, wife, and mother, we can say, "We give thee thanks, O Lord!"—E. C.

ROCKVILLE.—Special meeting yesterday, the Lord's Day; all the members present from far and near. We were much refreshed by Bro. Brown's exhortation on Rev. 21. It is sweet to

have the assurance that we are doing the Master's will.—E. B. L.

CHRISTCHURCH.—Bro. Gebbie urged us last Sunday to strive to fulfil our "Aims for 1915." In the evening Mrs. Stratton gave us an interesting talk on the Baranati work, two baptisms taking place afterward. Bro. Nelson was speaker on Wednesday on "The Disciple and Jesus." Some of our folks have suffered by the war; Bro. Townshend has been wounded. Sister Cox's son has been wounded, while Bro. Adeock has lost one brother killed, another being invalided home.—P. S. N., Aug. 28.

DUNEDIN.—We have lost by death two of our oldest and most faithful members. Bro. William Morton, and Sister Mrs. Stewart, widow of Captain J. Stewart, who passed away at her residence, Manor place. Though she had reached the advanced age of 84 years, and her health latterly had not been good, it was only the day before her death that she became seriously ill. The late Mrs. Stewart came to Dunedin in the year 1857, and had resided in Manor place for the past 55 years. Her kindly nature and her hospitality had endeared her to a large circle of friends. She devoted a great deal of her time to assisting Dorcas Societies and other philanthropic work. She will long be remembered for the many unostentatious acts of kindness which she was continually performing. She is survived by two sons and four daughters, and also 13 grandchildren. T. J. Bull is laboring with us till the end of September. Of our young members, F. G. Austen has left for the war, and S. Raffills has enrolled.—L. C. J. S., Aug. 27.

LOWER HUTT.—A very pleasant social evening was held in the chapel on Thursday, 12th inst., when Bro. Owen presided over a good attendance. The opportunity was taken to make a small presentation to Sister Doris Pocknell, whose marriage took place on the 18th inst. Our sister has been organist at the church for some years, and continues to fill that position. Eulogistic addresses were given by Bro. Grinstead, Bro. Hardham, and others. The present took the form of a beautiful cross. The recipient and Mr. Pocknell responded.—D. Cairns, Aug. 26.

WELLINGTON.—The annual social and business meeting of the Optimist Club was held on August 11th. Bro. Williams proposed that the club let the sale of work, which was to be held in November, lapse, and the members endeavor to do something for wounded soldiers. All were willing to do this, and the committee was recommended to ascertain in what specific way we could help. New officers were elected as follows:—President, Miss Masters; vice-president, Miss K. Scott; secretary, Mr. Sinclair; treasurer, Mr. J. Montgomery; Committee, Mr. H. Cunningham, Mr. Brown, Miss Shakes, Miss G. Johnson. Supper was provided by the gentlemen. Collection amounted to £1/1/2/4.—M. Philp, Aug. 30.

Prayer.

He prayed, but to his prayer no answer came,
And choked within him sank his ardour's flame;
No more he prayed, no more he knee he bent;
While round him darkened doubt and discontent;
Till in his room one eye there shone a light,
And he beheld an angel-presence bright.
Who said: "O faint heart, why hast thou resigned
Praying, and no more called God to mind?"
"I prayed," he said, "but no one heard my prayer,
Lone disappointment has induced despair."
"Fool," said the angel, "every eye of thine,
Of God's immense compassion was a sign;
Each cry of thine 'O Lord!' itself contains
The answer 'Here am I thy very pains.'
Arduous and love and longing, every fear,
Are His attraction, prove Him very near."
The cloud dispersed; once more the suppliant
prayed,
Nor ever failed to find the promised aid.

—"Book of Eastern Wisdom."

Here and There

Education Day, October 3.

The Federal Treasurer, Thos. E. Rofe, asks the brethren to forward their donations for Federal work at once.

In a previous issue we said that Bro. Burden, of Waitchie, sang at the Swan Hill (Vic.) district Conference; it should have been Bro. Barmden.

We regret to hear that Fred, a brother of H. B. Robbins, evangelist at Stawell, Vic., has fallen at the front. We express our sympathy with all the family in their bereavement.

We are informed that the church at Preston, Vic., has entered into an engagement with Bro. C. Selward, of Harcourt. A line work has been done by our brother in the latter field.

At the opening of the Fremantle Chinese Mission one of the Chinese scholars said, "You teach us to read the Bible, and then some day you go home to China and tell our people all about Jesus."

The Temperance Committee of the Victorian Sisters' Conference will visit Brighton on Thursday, September 16th, at 3 o'clock. Mrs. Barton will be the speaker. A good attendance is requested.

The special Education Number will be issued on September 16. Extra copies will be sent to Australian agents for free distribution. We shall be glad if churches will make the largest possible use of these copies.

Swanston-st. church generously consented to her preacher visiting the church at Warrnambool, and helping for one Lord's day while that field has been without an evangelist. This is an example worthy of imitation.

August was a bad month for the Victorian Home Mission Fund, the income being only half of the expenditure. Brethren throughout the State are asked to remember this important fund during September.

Gies. E. Moore and A. P. Wilson are conducting a tent mission in Bendigo, where C. R. Mitchell ministers. A good start was made last Lord's day. Bro. Moore is doing the preaching, while Bro. Wilson conducts the singing.

If any Victorian disciple doubts the need and importance of Home Mission work, he should pay a visit to the Swan Hill circuit, and see the many doors for work. And this is but one of many open and promising districts in the State.

The Victorian General Days will hold their usual monthly meeting on Wednesday, September 15, in the Swanston-st. lecture hall, from half past ten till four o'clock. A good attendance is requested. All sisters welcome.—L. R. Martin, Suppl.

On Sunday night, August 29, the Victorian Home Missionary Secretary preached at Waitchie. This was the first service conducted by our people in that place. There was a good attendance, and it is expected that gospel services will be held fortnightly.

The Christian Endeavor Department of the Churches of Christ in Victoria have arranged for A. G. Saunders, of the Philippine Missions, to speak at their barefoot rally, to be held in the Swanston-st. chapel on Tuesday, September 21. Bro. Saunders will also give lantern addresses in the suburbs.

Bro. T. McCullum recently spent four weeks in Warrnambool, helping the church. At the close of his visit the church at a social gathering made of his visit a small presentation as a token of their appreciation of his services. Other brethren who have helped Warrnambool during the time that field has been without an evangelist are J. F. Gibbins, A. C. Price, J. Pittman, and J. J. Frank, Jr. To all the thanks of the Home Mission Committee is extended.

Our College needs your help on Bible College Day.

Bible College Annual Offering will be taken in all Australian churches on the first Lord's day in October.

H. Gray is leaving Mildura to take up the work at Warragul, Vic. He is due to begin his labors in his new field early in October.

Mr. and Mrs. C. Rankine arrived in Melbourne last week. On Lord's day Bro. Rankine spoke to appreciative audiences at Box Hill.

D. A. Cockroft spent last Lord's day week in Wedderburn (Vic.), taking the place of A. Hutson, who is engaged in a mission at Swan Hill.

The Treasurer of the Aged and Infirm Preachers' Trust is W. H. Hall, 109 Pitt-st., Sydney, and not Thos. E. Rife, as reported in last "Christian."

Some of our readers will remember J.W. Webb, a letter from whom appears on another page. Our brother has the desire to revisit Australia, and it appears that he may arrive next month.

From "The Gospel Banner" we learn that on Emmore Roll of Honor there are 68 names. A large number of men are members of the church, and the others are sons and relatives of friends or members of the congregations.

It is most important that we should get into new districts before all the other religious bodies enter. Let the plea we urge be first in every new community! To do this, greater support must be given to our various Home Mission Funds.

Some little time ago W. H. Clay greatly assisted in the Ballarat Mission. Now H. P. Leng is conducting a mission with Bro. Clay at South Melbourne. The cause in South Melbourne is now in a much more prosperous condition than it has been for a great number of years.

Readers are reminded of the necessity of attending to the war cards. A personal card must be filled in by all males between the ages of 18 and 60. A wealth and income card must be filled in by every person 18 or upwards possessed of property, or in receipt of income. Cards and full particulars may be obtained at post offices. A number of our preachers have received detailed instructions from the authorities, and will doubtless be ready to assist any who require advice. September 15 is the latest date by which returns should be posted.

Recently the Victorian Home Missionary Secretary received an anonymous letter containing £1 for the Home Mission Fund, and complaining that so far we had done nothing for the men in the Military Camps in the State. This is a mistake. G. J. Mackay is in residence in the camp, first at Broadmeadows, and later at Seymour, to represent the Congregationalists, the Baptists, and ourselves. In addition to this honorary work is being done by chaplains of the three bodies in turn at the Show Ground and other camps. Bro. Mudge, of South Yarra, taking a turn with the rest. G. E. Chandler has been nominated as a chaplain, and will be available for honorary duty soon. If the Defence Department will agree, other help will be nominated for the west, but so far they have refused to allow us to have more than two. The Home Mission Fund is spending about £8 per month on this work.

H. C. Stitt writes: "The Temperance Committee appointed by the Queensland Conference has decided to hold a great temperance demonstration, in favor of six o'clock closing of hotels, in the Ann-st. chapel on Sept. 14. Assistance will be given to the meeting by the League. The Ann-st. chapel has been freely placed at the service of the six o'clock closing committee. The churches of Christ in Queensland will give their undivided support to the movement, and as the Premier has declined to introduce an enabling bill in the face of a popular opposition to this session, we are in and out for a solid fight. This is going to be the most tremendous hard battle ever put up in Queensland. The position will require to be fought from trench to trench, and it is a satisfactory sign to notice that the churches are mostly already showing evidence of mobilising their forces."

Sir A. Conan Doyle suggests that the Government should issue advertisements against drink. "If the walls of our dockyards and factories were covered with well-wondered appeals, and if the worker could not enter a public-house without passing a placard which reminded him of his duty, it would surely produce some effect. If he read, 'Drink to you means death to our soldiers,' or 'They give up their lives for you—won't you give up your drink for them?' or 'The sober workman fights for Britain—the drunk workman for Germany,' it would surely move them."

J. C. Slamer, secretary of the church at Gosgrove, Vic., in sending a cheque to the Victorian Home Mission Fund, on behalf of the congregation and individual members, says:—"Although we are not at present receiving any assistance, we would be ungrateful if we forgot past services. We realise the great work that the Committee is doing, and the struggle to keep the good work moving forward during these times. We trust that those who are able will come to your assistance, and lift the Master's work out of the present difficulty." Such a letter is encouraging, and the action of the church at Gosgrove worthy of imitation.

Frequently we receive correspondence dealing with positions set forth in articles. Sometimes suggestions, and occasionally criticisms, are forwarded. It is impossible to publish all such. While we exercise a general supervision over articles published by us, their insertion does not mean that in every detail we approve of their contents. A little search would probably reveal some who do not accept all the editorial statements. No writer claims infallibility. Every reader should give the apostolic advice: "Put all things to the test; retain the good." This may be done even when we resist the temptation to write at length regarding every minute error which we think we have discovered in a brother's contribution.

The thirty-first annual Conference of Churches of Christ in South Australia is planned to begin this week with a Brotherhood meeting to-night. The sisters meet on Friday. Bro. Baker is planned to give his conference sermon in the Adelaide Town Hall next Sunday. The business sessions of the general conference will be held on Monday, Tuesday, and Wednesday next; day sessions in Grote-st. chapel, and evening gatherings in the Town Hall.

In fields assisted by our S.A. Home Missionary Committee, 105 have been baptised, 98 added by letter, and 22 baptised believers have also been added. Total additions, 225. The net increase for the year in the Home Mission fields is 107. New Bible Schools have been opened at Mundulla and Berry, and there has been a net increase of 19 teachers and 702 scholars.

The total additions to the churches of Christ in South Australia for the year have been:—By faith and baptism, 402; letter, 238; formerly immersed, 24; restoration, 29; total, 693. The losses were: By death, 62; discipline and revision of roll, 300; letter, 200; total, 562, being a net decrease of 25. It is significant that while the gains by faith and baptism were 402, no less than 370 have been removed by the revision of rolls. There are 47 churches, with 6756 members. The Bible Schools, according to the Church Statistics, have 729 teachers and 3676 scholars; the net increase being 1 school, 53 teachers, and 66 scholars. The Christian Endeavor Societies number 54, with 1799 members as compared with 53 societies and 1699 members last year.

The Executive Committee's report shows that the year's receipts totalled £2,163/4/6, as compared with £2,247/2/3 last year. The expenditure was £2,248/4, the amount last year being £2,199/8. The total debit balance is £82/10/8, as compared with £128/1/2 last year, and £72/9/6 in 1913. But a comparison with last year's figures is difficult, owing to the fact that Mile End, Prospect, and Maylands, very early in the year, at the suggestion of the Committee, engaged and paid their own preachers. Formerly the preachers were paid by the Committee, the churches subsidising the Committee for the purpose. When the change took place these amounts no longer passed through the

Committee's books. Under the former arrangement the income would have exceeded £2,170, so that considerable progress has been made.

Roll of Honor.

The following names of members of Churches of Christ who responded to the call of King and Empire have appeared in the casualty lists. We are dependent on secretaries and preachers for our information, and request such to forward names, stating the church in which membership was held. We wish to do honor to those who have counted not their lives dear as compared with duty and love of country.

KILLED.

Ray Patterson, Shepparton, Vic.
Fred. Robbins, Lismore, N.S.W.

WOUNDED.

W. J. Matthews, Maryborough, Vic.
Thos. Spriggs, Colac, Vic.
Pte. Harry Townshend, Christchurch, N.Z.

COMING EVENT.

SEPTEMBER 14—Brunswick Y.P.S.C.E. anniversary, on Tuesday, Sept. 14. Special singing, doors open, 7.30. Song service, 7.45, commencing 8. Speakers, Bro. Beller and Bro. W. L. Ewers. All are invited; collection; responses—E. Clarke, Hon. Sec.

SEPTEMBER 16—A meeting of the Women's Missionary and Aid Society in conjunction with the W.C.T.U. will be held in the chapel, Adelaide-st., Middle Brighton, on Thursday, Sept. 16, at 4 o'clock. Mrs. Burton (ex-Councilor of Glasgow) will speak on "A Recruiting Call to Woman." All women invited.

SEPTEMBER 21—Christian Endeavor Rally, Swanston-st. chapel, Tuesday, September 21, at 8 p.m. Speaker, A. G. Saunders. Mr. Saunders will also give lantern addresses as follows: Sept. 22, North Fitzroy; 23, South Melbourne; 27, Footscray; 28, Brunswick; 29, North Richmond; 30, Newmarket. All welcome. Collection at all meetings.

SEPTEMBER 26—Lilyville Bible School anniversary. Lord's day, Sept. 27, 11 a.m. Rev. R. H. Rusby; 3 p.m., A. E. Forbes; 7.15, A. Price. Tuesday, 28th, at 8 p.m., E. Collins. Our school motto is: "Others have done it, we can do it sure."

DEATH.

WILLIAMS—On August 31, 1915, Sister Anna Williams, late of 204 St. Leonard's road, Ascot Vale, fell asleep in Jesus after long and patient suffering, aged 13 years. "Peace, perfect peace."

IN MEMORIAM.

DUNN—In loving memory of Francis Gregory, dearly loved husband of Eleanor Rea Dunn, died at Parkville, Sept. 13, 1914.

GRIBBLE—On September 12, 1892, at Midland Junction, West Australia, Catherine Mary Gribble, the beloved wife of R. J. Gribble, who passed away to a better land where Jesus and the angels dwell—aged 39 years.

Rested the empty cradle
Than jewel-beautiful with sin,
Safest than those without the fold
Are those who have entered in.

—Inserted by R. J. Gribble.

FOR SALE.

Business for sale. Enq. Apply Editor this paper.

Healesville.

Come to "Dehobale Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano—Mrs. Chaffier. Terms, 25/- per week. Trains met where advised.

The Society of Christian Endeavor.

September 12-18—MISSIONARY MEETING.

The Privilege of Giving. Mal. 3: 6-18.
 The grace of giving. 2 Cor. 8: 1-9.
 The blessing of liberality. Prov. 11: 24-31.
 Storing eternal treasure. 1 Tim. 6: 13-19.
 Timely generosity. Phil. 4: 10-19.
 Cheerful giving. 2 Cor. 9: 5-15.
 Sacrificial giving. Mark 12: 38-44.

The Gospels Greater than Criticism.

How comes it that the Gospels, fragmentary as they confessedly are, combine to portray a Figure so perfect in symmetry? You do not say the last word on Inspiration when you have appeared to demonstrate that the Gospels come from manifold sources, contain many strata of documents, were written, not by the four authors whose names they bear, but pseudonymously and by many later hands. The more complex the origin of the Gospels, the greater is the marvel of the Resultant Portrait which they present to our view. So long as the flawless beauty of that Figure and its lonely eminence in the perfect balance of all the parts of its uniquely rich humanity remain to astonish the world, so long will a problem as to the origin of those Gospels remain which no critical disintegration of their documentary elements can ever solve. In the end of the day the Unity of the Central Figure in these stories will point to the unity of the One Mind that inspired them, and the Conception of the Universal Divine man which they enshrine will bear to candid eyes the seal of its own Divine origin.

You Find What You Look For.

Never allow yourself to condemn or form a habit of criticising others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and whole-some and lovely in them. Try to see the man or woman that God intended, not the warped, twisted, and the deformed one which a vicious life may have made; and you will generally find what you are looking for.

You will never find the straight by looking for the crooked, or holding the crooked thought in the mind. If you are constantly criticising or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.—Selected.

'Phone, City 7899. Box 613, G.P.O.
 30 HUNTER STREET, SYDNEY,
 over Wm. Farmer and Co., Jewellers,

Fred W. Landau

Merchant Tailor, Shirtmaker,
 Gentlemen's Outfitter,

W. R. Avenell

(late of Darlington).

Suits to Measure £5 10 0
 Costumes from 47 7 0

Write for Self-Measurement Forms.

PHONE: CENTRAL 8038

R. & A. E. Barnes, L.D.S.**DENTISTS.**

17, 19,
 Brunswick Street,
 Fitzroy.

High Street,
 Kyneton.

Special Glasses
 are available to
 Public Speakers
 and Preachers

**W. J. Aird, Optician.**

Central Buildings, 4th Floor,
 Corner Collins and Elizabeth Streets, Melbourne. Phone 6937

BOOKS BY BRITISH BRETHREN.

"New Testament Christianity"
 or Important Themes of the New Testament
 Inductively Studied,
 by Lancelot Oliver (Editor of the
 "Bible Advocate").

An Educational Work of Inestimable Value.
**"Half a Century in the Life of
 a Scotch Evangelist,"**

being Selections from a Fifty Years' Religious
 Experience in an Outline of my Life.
 By James Anderson (Faulhouse, Scotland).
 The Author's Life and Work have been so varied
 and full of interesting experiences that this
 production forms

A Narrative of Unusual Attraction.

MAILED FREE for 2/- EACH.

Send International Post Office Order to—
 Manager Churches of Christ Bookroom,
 6 Geoffrey Buildings, John Bright St.,
 Birmingham, England.

Buy these Books. Do it Now.

A Smile of Satisfaction!

**BROOKE'S
Coffee Essence**

It's better—Try it

Gas Fires

reduce Housework to a minimum.
 Strike a match and you have a cozy
 fire immediately. Sold on Terms,
 5/- Deposit; Balance in 6 months.
Metropolitan Gas Coy.

Teaching Staff:

Principal—A. R. MAIN, M.A.,
 H. E. KNOTT, M.A.,
 and Assistant Teachers.

**Federal Conference
Officers:**

President—A. E. Illingworth.
 Vice-Pres.—D. A. Ewers.
 Secretary—H. G. Harward.
 Asst. Secretary—W. H. Hall.
 Treasurer—T. E. Rofe.

Acting Executive—A. E. Illingworth,
 H. G. Harward, W. H. Hall, T. E. Rofe, Dr. Burdley,
 A. Price, I. Russell, F. T. Saunders,
 J. Stimson

**Board of Management of
the College:**

R. Lyall (Chairman),
 W. C. Craigie,
 C. Harde, A. Millis,
 F. M. Ludbrook,
 R. C. Edwards, C. Lawson.

College of the Bible

GLEN IRIS

MELBOURNE



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.

Treasurer—W. C. CRAIGIE, 265 Little Collins Street, Melbourne.
 Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria.
 Organising Secretary—REG. FENNIS, 45 Dandenong-road, Malvern, Victoria.

State Executive Committees

Victoria,
 J. Pittman, A. Millis, R. Lyall,
 W. C. Craigie, C. Harde,
 R. C. Edwards.

South Australia,
 J. E. Thomas, I. A. Paternoster,
 W. C. Brooker, B. W. Humphreys,
 G. D. Wright, D. A. Ewers.

West Australia,
 H. J. Banks, W. B. Blakemore.

Queensland,
 W. Suchting, L. Gule.

Tasmania,
 W. R. C. Jarvis.

New Zealand Advisory Board.

R. Gibbie, J. L. Scott,
 C. F. McDonald, J. Routledge,
 and J. Inglis Wright.