

The Bible and the War.

We are aware that the title is ambiguous. It is not our intention to discuss the Biblical view of war, but merely to call attention to one of the most notable results of the present crisis.

Unhappily some preachers are finding it hard just now to maintain audiences deeply interested in spiritual things. Yet there are many remarkable instances of a new-born desire for a knowledge of divine truth. Every Y.M.C.A. worker can tell of wonderful works of grace amongst the soldiers. The great Bible Societies have circulated the Scriptures in immense numbers, and the greatest calamity the world has ever seen has thus been a way of salvation to many men.

Rationalism discredited.

The war has made people think seriously. Recently the following paragraph has been going the rounds of the religious press: "One noticeable effect of the war has been the silencing of the carping spirit which for so long has been exercised upon the Holy Scriptures. The dissection of the Bible has been exchanged for a more reverent reading of its pages. Men are beginning to discover that even the Old Testament—which so many are tempted to discard—has a living Divine message for the men of to-day, and sheds a light upon the events of the hour. A well-known minister, who admitted that he himself had been 'ranked amongst the number of the uncertain,' recently said: 'We have re-discovered the value of the Psalms and the Prophets: they bear to us to-day a startling message from God. In the dim light of our study they have meant little to us; but in the terrible light of life, reddened with human blood to-day, we have learned their Divine meaning. Would that we had listened earlier!' It is through life we learn that 'the Word of God *lives* . . . and is a *critic* of the thoughts and intents of the heart.' Another very remarkable thing is the way in which professional Rationalism in England has been compelled to hold its peace since the war broke out. The group of 'intellectuals'—as they pride themselves upon being—who, through a cheap press, have sought for years past to poison the minds of the masses against God and His Christ,

have been singularly quiet since the war broke out. One of them had to admit that his proclamation of the all-suffering of Science and Culture had received its death-blow by the action of that Germany which gloried in being the home of 'Culture without God.' And another frankly wrote that the public now turned with disgust from the 'Go-spel of Freethought.'

An unchristian optimism shattered.

A few weeks ago we published an account of the return to faith of E. F. Mills, once a noted evangelist who for a time went far astray. Mr. Mills refers to the present upheaval as one of the things which made him feel the need of God and His Christ. He says: "Not only have I been stirred by my own need for a human revelation outside of my personal experience, but the world's need has laid hold upon me with resistless power. The cataclysmic upheaval of the world-war, producing almost a world-chaos and possibly to eventuate in calamity beyond our present conceptions; men's hearts everywhere failing them for fear; the economic revolution shaking Christendom like earthquake upon earthquake; my introduction behind the scenes in our worlds of business and politics and society and beholding at first-hand the unlicensed greed and selfishness and corruption; the laxity of the marriage tie with thousands of homes wrecked upon the rocks; the lack of any prevalent sense of moral authority, until there seems to be no commandments, either west or east of Suez; the increase of crime and vice and insanity and suicide—all these and other facts of the present hour have thoroughly convinced me that this is not an earth whose regeneration may be expected day after to-morrow according to my optimistic prophecies, but a lost world where 'all have sinned and come short of the glory of God,' helpless and hopeless save through some demonstration in history of an essential redemption and salvation."

The faiths central to Christ.

A recent article by Sir W. Robertson Nichol in the "British Weekly" attracts much attention. It was entitled, "Angels and Demons." It contained a striking declaration of a faith in the reality of Satan and of evil spirits subordinate to him—the

existence of which, as all readers know, has often been denied, even by professedly Christian people. We quote a few sentences: "The belief in a personal spirit of evil with legions of subject spirits working out his will, is almost ignored at the present day, even among the theologians and teachers. But many among the deeper minds have expressed the belief strongly and earnestly. . . . *When we are delivered from this German bondage, men will see that the faiths which were central in our Lord's mind cannot be repudiated without tearing the Scriptures to tatters.*" "When we look around and within, when we survey the present state of the world, it is surely reasonable to believe that an adversary is at work, whose works the Son of Man was manifested that he might destroy, and of whose works the same Son of God will again be manifested to make a full end." "From this point of view," says "The Christian," "those who abide by the Scriptures have no cause to be ashamed of their belief. There are far more difficulties in excluding the devil from our thought than in humbly following the teaching of our Lord Jesus Christ. It is only when the enemy is known, and when also his Conqueror is known, that we can look forward with joy and confidence to the end of the battle."

"Our captivity to Germany."

A writer in the current quarterly number of the "Hilbert Journal" boldly challenges an opinion which has been proclaimed in particular to students, until it has assumed the force of an obsession. Writing especially of the United States, he points out that hundreds of students interested in religious matters have been sent to Germany to study and have returned home with a shattered faith. And this Mr. Crooker calls "our captivity to Germany." The same thing is true, in measure, of many English and Scotch students; they also have returned with chilled souls, and with the old Evangelical fire burning low, if not wholly extinguished. The reason for this is what many of us have known for a long time, namely, that even a professorship of Theology or Biblical Exegesis does not necessarily carry with it the same question of piety or even personal faith. It is often purely a branch of Science, and is treated as such. Mr. Crooker says: "It

is seldom that a University professor is seen at church, except on official occasions. Very few pay any attention to . . . the means of grace."

The following from the "Christian World" is interesting: "It seems as if the revelation of the German mind which recent events have given us must lead us to revise our estimate of the value of German scholarship, and German Biblical scholarship in particular. We have undoubtedly been too ready to take German scholars at their own valuation. Mr. H. B. Simpson has an interesting article on the matter in 'The Nineteenth Century.' He fortifies his argument by bringing in Sir W. Ramsay—in his latest book—as witness how independent scholarship, carefully based on archeological investigation rather than growing from ingenious theorising, has undermined some of the great German authorities. Mr. Simpson certainly makes an excellent point in regard to the German craze for discovering 'tendency' in a writer—and, it may be added, in diplomatists and others. The *tendenz*-critic, in the heyday of the Tübingen school and since—though he has contributed some light—has certainly woefully misled himself and others. Now we know the Teutonic mind better, we understand this vogue of the *tendenz*-criticism. The German himself is—perhaps largely unconsciously—the greatest victim of 'tendency.' Learned and acute professors, for example, imbue their minds with the idea that the cause of Germany is and must be inevitably good, and then they are blind to every fact and to all reason that pronounces that cause bad! The same mental quality undoubtedly has entered into German critical scholarship, and therefore we shall need to be more careful than ever to test it rigorously before we accept its conclusions."

John McNeill on German Biblical Criticism.

"The Higher Criticism, on what it is hardly an exaggeration to call its insane side, was chiefly supplied from Germany," says Dr. Fitchett, in the "Southern Cross." "German scholarship was contemplated with a respect which had in it something of awe, and German experts were yielded an obedience denied to prophet or apostle, and not always conceded to even One greater than they. But one incidental result of the present war will certainly be to leave German scholarship discredited, and the authority of the whole school of German Higher Critics wrecked." John McNeill is quoted as putting the case "with a force of plain common sense which will be decisive, at least for the man in the street": "Not long ago," he says, "a 'string' of German divines gave their version of the war. This was answered by a 'string' of British divines. (I forget, at the moment, which spoke first, but it doesn't matter.) The interesting thing to notice was the entire cleavage between the two documents—a cleavage involving facts, as well as the interpretation of facts. But I could not help thinking that

had the discussion been about certain wars, personages, movements in the Bible—well, there would have been no discussion. German scholars would have said that facts, dates, figures, and underlying reasons, were 'thus and so,' no matter what the Bible said; and British scholars, with some gentle demur at places, would have acquiesced, calling on us, at the same time, to admire German 'thoroughness in scholarship,' 'freedom from traditional bias,' and 'fearlessness in application of the new methods of criticism.'" "Now," says Mr. McNeill, "I, not an expert at all, but simply an ordinary member of the jury, to whom the experts must submit their case, in so far as they have a case—I can say to the German critics: Gentlemen, on the matter of this present war I am substantially your equal as regards knowledge of dates, documents, facts, personages, tendencies, etc., and yet (with the entire consent of British scholars) I totally differ from you in the interpretation of these various items, in so far as regards their bearing on the momentous question of motive and responsibility for this war. Why, then, should I be called an obscurantist if I do not accept your speculative interpretation of Biblical subjects, involving dates, documents, personages, and monuments, which are distant from us all by thousands of years? Oh, my brethren"—adds Mr. McNeill, addressing what he calls "the theologians of my own country"—"you must sometimes feel badly taken in, when you remember how you used to 'fall over each other' in your eagerness to trumpet German Biblical criticism."

Editorial Notes

A Serious British Defeat.

Eighty-eight millions sterling spent in drink in Great Britain for the six months ending June 30; eight millions more than in the corresponding period last year! A serious increase in the drinking habits of women. Britain's greatest budget. Daily expenditure, £4,500,000. Enormous taxation. Heavy duties imposed on tea, sugar, coffee, and other necessities. Postage to be doubled, and nearly everything else taxed. *No increase on intoxicating drink!* The whiskey interests have triumphed. British soldiers are being captured by drink, and her women demoralised; but the authorities are utterly helpless. Monetary interests of brewery and spirit shareholders have gained a decisive victory over the highest moral and national interests of the home-land. Lloyd George attacked the murderous traffic, but was compelled to retire. The present Chancellor of the Exchequer has hoisted the white flag, and surrendered to the enemy. Germany and Austria may be overcome, but the most powerful foe of all, so

far from being driven from his trenches, is marching victoriously on. There is no great leader in England to face the armies of Kaiser Alcohol. Are things much better in Australia? Our soldiers may be seen fighting or lying drunk in the streets. The gallant lads who fought in Gallipoli return home to be defeated here. These things are open to all, have been talked of in our Parliaments, and condemned in our papers, but there is no political party or leader in the whole Commonwealth with sufficient courage to face the diabolical traffic with the honest endeavor to destroy it. Booze rules, and the blood-sucking business goes on unhindered. Surely it is time for all patriots to rise up in honest indignation and demand the suppression of the death-dealing and soul-damning trade. But they will not.

Things That Are Slipping Away.

The presidential address of the chairman of the New South Wales Baptist Union is decidedly pessimistic, but contains some excellent thoughts. "The Things that are Slipping Away" was his theme, and under this heading he dealt with the sacredness of the Lord's day, confidence in the Bible, owing to destructive criticism and other causes; the spirit of prayer; lay or local preaching; the sense of sin, and the sense of the value of a human soul. Speaking of destructive criticism, he said: "These things have their fascination for some people, and I would not deny them their recreation so long as they don't preach and worry people about their speculations until they have proved them. A man's religion is not a thing to be trifled with. To disturb a man in the serious convictions of his soul is a cowardly, criminal, thing to do, unless you have something sure and certain and better to give him in its place. The danger of all destructive criticism is that it has a paralysing effect. We have seen its paralysing effect on the religious life of Christendom during the past decade or so. It is not a preacher's business to discuss in the pulpit critical hypotheses and all sorts of scholastic and academic controversies. It is his business to expound truth, and to apply it to life—to speak only what he knows from the experience of his heart and life. It is the preacher's business to put emphasis on the right things, the vital things, the things that cannot be shaken. If we live as religious men it is not by speculations or controversies, but by certainties."

Friendship.

A friend is one whose presence gives us life. A sense of peace that time cannot destroy. For things that most feel are hard to lose. The golden thoughts we cherish, day by day. Deep in our hearts are ever burning bright. But badly put in words they lose their light. To friends a silence oft is eloquent. Each knows and realises what is meant— A touch, a glance, a thought and half defined. Is answered by the understanding mind. Friendship is as dew to flowers and earth. All sun-summer, yet of winter's worth. 'Tis thus we value until life shall end. The firm, sincere affection of a friend.

The Value of the Study of Prophecy.

J. Pittman.

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1: 19.

It is to be feared that most Christians altogether avoid the study of prophecy, for the reason that it is difficult, and that would-be interpreters differ so widely as to its fulfilment. But the advantages are so evident that these objections have no weight. Then as to the difficulty of studying the prophecies, it is I think more apparent than real. The difficulty lies chiefly in unfulfilled prophecy. It is just here where attempts at a detailed interpretation have so often proved wrong. Our Lord said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." He did not expect them to be able to foresee the precise form in which the predictions would be realised, but he did expect them to keep in mind what he had taught them, so that they would discern the fulfilment when it appeared. Many predictions in Old Testament times were dark and mysterious to the prophets themselves, and even to the angels of God; but, when fulfilled, they became perfectly clear to those who were devoutly looking for the consolation of Israel. How true this was, touching the predictions of Christ. How conflicting and confused those Old Testament predictions must have been before Christ came, yet to us how wonderfully harmonious they all appear as they meet in the person of our Lord Jesus Christ. Peter in his first epistle, first chapter, makes reference to this matter in these words, "of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that, not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven, which things the angels desire to look into."

And so it may be set down as a general rule that prophecy is somewhat obscure till it is fulfilled. Then it becomes clear as day.

Prophecy seems to have a double mission. It confirms our faith in the Word of God and also gives assurance touching the future of God's people. Our Lord had the former in view when to the mournful disciples, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." And he had the latter object in mind when giving the parable of the ten virgins, and also when fore-warning the disciples of the signs of his second coming. Paul says,

"But ye brethren are not in darkness, that that day should overtake you as a thief."

The text at the head of this paper confirms all this. Prophecy is "more sure" than even the transfiguration of Christ, as a witness to his divine Sonship. It is worthy of devout study, for it is a light in the darkness, guiding and helping us on our way till the day dawn.

As illustrating the foregoing, we may briefly refer to two great prophecies of Holy Writ. Let us take first the great image of the dream of Nebuchadnezzar (Dan. 2). Daniel's interpretation of this wonderful dream is so clear up to a certain point that it is almost impossible to go astray. We are able to see the image represented four great kingdoms in succession. "Thou," said Daniel to Nebuchadnezzar, "art this head of gold." Subsequent history shows that the Babylonish empire was supplanted by the Medes and Persians, and this dual kingdom was shattered and absorbed in the conquests of Alexander, the head of the Grecian empire; and lastly, there rose up the all-conquering might of Rome. Anyone acquainted with the peculiar features of these great, universal world powers, must marvel at the distinctions drawn in the parts of the image, so correct are they in every detail. The fulfilment of the prophecy as regards these four great universal empires appears beyond any reasonable doubt; but the final events are not so clear. Unquestionably the stone "cut out without hands" is the kingdom of Christ, but whether the smiting of the image on the feet is past or future may be open to question. Maybe the very fact that it is not absolutely certain, as in the case of the four world powers above mentioned, is suggestive of its being still future. Be that as it may, we may take it that the part fulfilment of this wonderful prediction, which embraces so many centuries, is an earnest of the rest. That being so, what consolation and assurance should the devout believer enjoy in these dark and troublous times!

The other illustration we may note is the saying of the Lord Jesus, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24). When our Lord uttered these remarkable words, Jerusalem was a great and flourishing city. As far as we can judge, there was no reason why it should not remain so for many centuries to come, as it had stood for many centuries before. But Christ saw the future, and foretold the scattering of the Jews with their wonderful career, and the overthrow of Jerusalem, and its tragic story couched in those few terrible words. And how wonderfully have those words been fulfilled! Thirty-seven years after Christ uttered these words Jerusalem was razed to the ground. The temple was demolished, so that not one stone was left

upon another. The Gentiles began their work of trampling under their feet all that was sacred in the Holy City; and without a break they have trodden Jerusalem under foot from that day to this. Thus far, then, Christ's prediction has been literally fulfilled. This is one of the numerous evidences of his Messiahship, and we as Christians have a right to hold it up as a challenge to the unbelieving world. But more; we can rest in the assurance that the part fulfilment is a guarantee of all his predictions coming to pass. What may be involved in the words, "until the times of the Gentiles be fulfilled," we may not be able fully to fathom. But they seem clearly to indicate that the triumph of the Gentiles will come to an end, and that Jerusalem shall then once more be free.

It is worthy of note that there has never been an organised attempt on the part of the Jews (except for a brief while under Julian the Apostate, when, we are told, there were outbursts of fire, etc., that frustrated the attempt) to return to their own land and rebuild their capital city. Late years, however, there has sprung up a great organisation called "The Zionist Movement," the object of which is to regain Palestine for the Jews. There are indications that this quiet movement is growing exceedingly.

Then it may be further noted that the Gentile power that has held the Holy Land in oppression and bondage for centuries has been long and still is fast waning away. Today, the Turkish throne is trembling in the balance. There is every indication that the end of the Turkish rule is near. If so, are "the times of the Gentiles" about to be "fulfilled"? Are we entering the "time of trouble such as there never was since there was a nation"?

We do well to take heed to the warning words of Jesus, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Again, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption is draweth nigh." Daniel says of the last times, "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." The "wise" are God's people, who are watching and waiting in faith and patience, and are humbly seeking to know the signs that shall usher in the great day of the Lord, when "the kingdoms of this world shall become the kingdom of our God and of his Christ."

Giving is Living.

"Go, break to the needy exact charity's bread,
For giving is living," the angel said.
"And must I be giving again and again?"
"My perish and endless answer ran."
"Oh, no!" said the angel, piercing me through,
"Just give till the Master stops giving to you!"

—Selected.

The Heart of Our Plea.

Leslie W. Baker.

"To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."—John 18: 37.

These words, uttered by Jesus under the menace of death, are big with meaning. In them he voices the far-reaching purpose of his life. His perfect manhood was lived in the light of this grand ideal. It was clear cut as a cameo, definite and supreme. From it he never deviated even though it led him into labyrinths of misunderstanding and intrigue, to the garden of agony and the cross of shame. Indeed, the unique grandeur of the man Christ Jesus is due largely to the clear consciousness of his God-sent mission.

Life is purposeful.

This is the character of all noble life. It is purposeful. "Nothing walks with aimless feet." As individuals we are born for a purpose. "There is a divinity that shapes our ends, rough hew them how we will." Heaven lies about us in our infancy, and God's fingers tug at youth and manhood, striving to shape us along the grain of destiny. When we are conscious of this destiny wrapped in the mind of God, life takes on sublime meaning, and we feel that its channels are divinely ordained.

This is true of the individual and of the group alike. Institutions, organisations, movements, rise and fall in response to the same great law of purpose. The success or the failure of the mightiest movement can only be determined by the way it achieves the high ends for which it came into the world. If it be turned from that heaven-born destiny to fields of lower attainment, then God writes "failure" over it, even though men might write "success."

Especially, then, at this time, as we are gathered here a great spiritual clan, should there be in the minds of all some inspiring conception of our mighty task.

There is a God-given work to which we as a people are called, a work born with our birth, which is our peculiar problem, and for which we are a chosen people. There is one far-off divine event to which we are moving in conjunction with the whole of creation. It is this central and fundamental aim of which we can say, "To this end have I been born, and to this end am I come into the world."

Our imperial task.

What, then, is this imperial task of the Churches of Christ? Why do we as a people, maintain a separate identity? What is our excuse or reason for existence? For what end have we been born, and for what specific purpose are we now in the world?

This purpose as I conceive it is not many, it is one. We are single purposed as are all great movements. "This one thing I do."

We must grip afresh this one supreme thing, and measure our present attainments

by it, ere we pass on to the fulfilment of our unfinished task. The past is a vital guarantee of the future. But the greatness of the to-morrows will depend upon the measure of our loyalty to this grand ideal which is the heart and soul of our plea.

When we were born, Protestantism was committing suicide. Divisions were multiplied on every hand. Christian communions fought one another with an implacable hatred and bitterness suggestive of Germany's present programme of frightfulness.

This is the tragedy of all church history. Rome sacrificed liberty for the sake of organic unity. Protestantism sacrificed unity for the sake of liberty, and in doing so both



Leslie W. Baker.

crucified the Son of God afresh and put him to an open shame. The Reformation blazed the way for religious democracy and liberty of conscience. But it is the irony of history that a movement of reform generally falls into the same sin against which it revolted, until in time it too has to be reformed. Hence we find one religious reform after another developing a bigotry and intolerance equal to that against which they formerly protested, banishing by their tyranny all who would not conform. Thus banished beyond the pale of all existing fellowships each persecuted body was compelled to build a religious shelter for itself, from which it generally took care to prosecute this religious civil war to the bitter end.

Both amid the conflict, we were also cradled upon the battlefield. The fathers of our movement caught a vision of Christ pleading for the unity of his divided church, and like prophets of old they lifted up their voices against this common and deadliest sin of Christendom. In their simplicity and innocence of purpose they had no thought of making an addition to the already too numerous divisions of Protestantism. They had but one glowing, all-consuming passion, to restore the long lost unity of God's people. They sought first to work within their

own communions this miracle of re-union. But soon they were driven from all existing fellowships to form against their will a brotherhood banded together for the divine purpose of answering the last great prayer of the Christ.

Here, then, is our mighty task. We are at once a protest and a plea: a protest against the sin of divisions and a plea for the restoration of the oneness of God's people.

The old-age of Protestantism.

Historically speaking, we are the last of the great movements of Protestantism. All the big lines of cleavage had been drawn before our day. The theological lines of demarcation were all clear cut and sharply defined a hundred years ago. It was then the creed building age of Protestantism, the time when men were systematising their beliefs, drawing relentless lines of logic about them like the mighty walls of a citadel. Protestantism had already gone through two stages of its development—the epoch of protest and the era of reconstruction. They correspond to the periods of early manhood and middle age in the life of the individual. We are now well into the third period—the old-age of Protestantism. Protestantism then had practically finished its noble task when we were born. Its crowning achievement is the victory it has forever won for the spiritual liberty of the individual man. Henceforth the right of private judgment for every man can never be abolished or destroyed. The keystone has been placed secure for all time in the triumphal arch of Protestantism. "I firmly believe with Newman Smythe that "In the fulfilment of its providential mission is the sign of the passing of the Protestant age. For a work achieved is always the sign of another and a greater work to be accomplished. When one success has been won, a new task invites the spirit that is in man. Successes of men and of ideas are never ends, but means to further ends. They are not epitaphs, but invitations."

Now we as a brotherhood fit into this scheme of the passing Protestantism as the skin fits the hand. In a sense we are a protest against the divisive tendency and fact of Protestantism. We claim that both unity and liberty can be maintained in the church of God. And we propose to do what the rest of the Protestants have failed in doing—maintain the unity of the church and liberty of conscience for the individual Christian.

A bridge between old and new.

As John the Baptist was the last of the old prophets and the harbinger of the Christ, so are we the last of the Protestants and the herald of the new day that is dawning for the people of God. We are the last of the old and the beginning of the new. We are the bridge spanning the two. "We have no historical justification for regarding these ages of Protestantism as necessarily a final period of Christianity. Our time may prove to be a transitional era as

other periods of Christianity have been before it. No mistake is easier than for those who happen to be living at any hour of history to imagine that the world has come to a full period in its institutions, as, to take but a single instance, it would have been folly if the feudal barons had supposed that their social system was a finality; indeed Protestantism in its religious economy bears a striking resemblance to feudalism. Its ecclesiastical confessions remind us of the feudal castles on the Rhine; they are like so many strongly built fortifications guarded with moat and tower, and many an angle and loop-hole for shafts of defence in the assaults of theological controversy, provided sometimes with dungeons also for heretics. Each ecclesiastical castle likewise has its surrounding vineyards and its devoted serfdom over whom it extends its protecting power. But now the castles by the Rhine are in ruins, or at best have been turned into peaceable modern habitations, while by them all the Rhine as of old flows on and on. This religious feudalism of Protestantism, like the economic feudalism, will pass away. There is no fort that can stand against the guns of modern warfare. There is no religious feudalism whose walls can long stand against the spirit of our age, which is the spirit of centralisation and unity. God has given to us the task of being the forerunner of this mightier movement of Christianity.

All over the religious world there is the promise of the new and greater day that is dawning. In the century that is now history, this protest against the heresy of divisions was once a solo sung by the churches of Christ. But now it has become a mighty chorus of dissent.

The tragedy of Christendom.

There is not a communion but what now recognises this as the great tragedy of Christendom. It is the greatest heresy of the church.

There is no matter of doctrine that can be compared with the damning and blighting effect of divisions. It is the crime of the yesterday that stretch away for centuries. It is the one black cloud upon the future horizon. It means more than economic waste, much more than social inefficiency. It is a sinful dissipation of the precious store of moral and spiritual impulse and is destructive of the very spirit of Christ.

The conscience of the religious world is growing increasingly sensitive to this evil, but not even yet is it sufficiently aroused on this matter. After a century of effort, we must keep on making our protest.

After fighting one another to a standstill each denomination has grown to greatly respect the others. The civil warfare among Christ's people has ceased except in a few belated mountain fastnesses inhabited by guerillas. This is a wondrous advance. But we must beware a self complacency and smug self-satisfaction with existing conditions of division. Our sins may no longer be those of commission now that the strife

has died down, but all communions are more or less guilty of the sins of omission and neglect. God's vast armies are still disunited. There is all too little allied or concerted action among his people. Evil organisms like an army, but we are not even militia. We are not taking our orders from a common centre. Our trenches do not dovetail into one another. But each is an independent unit fighting sometimes for selfish purposes rather than for the kingdom of God among men. Divisions still stagger the all conquering march of the armies of Christ. Not until they cease dare we stop our eternal protest.

It is on occasions like this, when the hosts of God come up to Jerusalem, that we feel a pardonable sense of pride in our brotherhood.

And as other communions assemble themselves in like manner, they, too, have just cause for self-congratulation. These great divisions of God's forces are mighty. Each has its own peculiar history and tradition that are a rich heritage. As they go forth from some great assembly like this they are as a grand fleet, each ship of the line moving out with hand playing and flags flying to its appointed place. It is a brave sight, majestic and inspiring. But there comes a time in the history of the world, when not as so many separate fleets, but as a mighty nation or an alliance of nations these fleets must draw together to face a common peril, and must act as one for the interests of God and humanity.

A challenge to the church.

This is the condition of the religious world to-day. The problems of the world demand that we get together. The task is too big for any one denomination or any combination of God's people. It is a task to challenge the heart and brain of a united Christendom.

This, too, is the spirit of our age. "We note to the churches if they heed not this message." "The spectacle of a little village with a half a dozen struggling little churches with their unnecessary duplications—six little buildings, six wheezy little organs, six little inefficient choirs, six half-starved preachers—is the saddest sight beneath the stars. But the world will not merely pity. If the churches persist in their scandal of divisions—if they have not brains enough or godliness enough to get together, the world will brush them aside as hindrances and not helpers in its onward march." The question of union is not merely a question of greater efficiency, it is also a question of life. If we do not fall in line with the demand of our age, and unite, then the world has a right to regard us as obsolete, antiquated institutions, and to throw us on the scrap pile as unfit to meet modern needs.

To be Continued.

Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth,
For Eve's strength standeth in love's sacrifice,
And whose suffers most hath most to give.

—H. E. Hamilton King.

The Good Fight in New Zealand.

Not this terrible contest of Britain, France and Russia, against Germany, Austria-Hungary and Turkey (though so far as the ends to be attained are concerned, this is an eminently good and righteous struggle), but the wider contest between the Christian faith and the miserable licensed drink demon. The real outstanding feature of this struggle is the evident enslavement of the whole British Empire by this "vilest fiend of all." In the Otago "Daily Times" the other day are two items that show unmistakably our trend. A woman was found dead at her house in Wellington, and at the inquest it was testified that she was "very much addicted to drink." Sergeant Cruickshank stated that "there were no beds in the house, just a few dirty rugs"; that her husband and another man were in the house, and both in so drunken a condition that no statement could be got from them. And though evidently the woman died in a drunken debauch, "the coroner returned a verdict that death was due to heart failure and dropsy."

Then right alongside of this, in the next column, is an item informing us that when the house met the night before, "over 60 petitions representing 62,755 signatures were presented, praying that hotel bars should be closed at 6 p.m. daily until the close of the war." A majority of the members presented petitions, amongst them being the Hon. Mr. Myers. But notwithstanding this majority, "The Government does not intend to introduce any licensing legislation this session."

Evidently this "National Government" is afraid to interfere with the liquor traffic, although all over the British Empire it is the one enemy that is paralysing all our efforts at the present critical juncture.

While the New Zealanders have fought nobly and well in this righteous war at the Dardanelles, they, by some strange and inexplicable obliquity of vision, did the very opposite, and went over to the enemy when called upon to fight this demon of licensed liquor. And this mystery becomes still more mysterious when we realise that even members of the churches were amongst the number.—C.W.

Six O'clock Closing in Queensland.

The above movement is now beginning to show signs of vitality. The Temperance Alliance is working towards presenting a huge petition to Parliament, and the petition is being circulated through all the churches, and is being largely signed. The Temperance Committee appointed by our own Conference organised a central rally in Ann-st. chapel last Tuesday evening. Visitors were present from Albion, Ammerley, and Hawthorne churches. The writer occupied the chair, and there was a very satisfactory attendance. Addresses were delivered by the Hon. F. W. H. Fowler, M.L.C., representing the Alliance, Bro. W. J. Way, Bro. Hudson (Albion), and Bro. Graham, Ammerley-Hawthorne. H. C. Stitt

Foreign Missions.

Conducted by I. A. Paternoster.

The Bible College in Jubbulpore.

"How shall they hear without a preacher? And how shall they preach except they be sent?" Paul might have added, "And how shall they be sent except they be taught?" From many standpoints, the Indians are among the most religious people on earth. So far as my observation goes, they are the most religious. India, apart from the Semitic peoples, is the only country which has given a great religion to the world. From the Semitic people we have Judaism, Christianity and Mohammedanism. From India we have Hinduism and Buddhism. Africa, China, Japan, Europe, all these have failed to originate any great religion of their own. They have adopted the religions which first appeared among the Semites and the people of India. Or else they have mere degrading superstitions, coupled with base idolatry and magic.

All five of the world's great religions have their representatives in India. The Hindu is by nature an easy-going person, and the daily presence of so many religions leads him to be an eclectic, or at least to believe that no religion is true to the exclusion of other religions. Christianity may be good, he thinks, but for him his own religion is better. It is a nice easy religion. Repentance and high moral life are not necessary. If one does do a number of wicked acts, he will simply be born as an animal or in a lowly condition until his evil deeds have borne their full fruit. Then he makes a fresh start. The best thing he can do is to give to the Brahmins. He must worship the cow. He must not eat food that has been touched by some one else. Beyond that he can do about what he likes, and be a very religious man.

So there is no true conception of sin. With no conception of sin, there is no need of a Saviour. If there is no need of a Saviour, why listen to the gospel of Christ? So our preachers must be taught. They must be taught the mind of the Hindus. They must be taught the needs of mankind. They must be taught how Christ and only Christ meets that need. And that is the purpose of the Bible College in Jubbulpore. The central theme of our teaching is Christ. Then we teach the relation of this theme to the world, and how the theme is to be presented. Not only so, but we keep a watch over our young men, and every year we have them come back for two or three weeks, and give them fresh instruction on matters of the faith and matters relating to their work, that they may not stagnate, but may continue to grow in usefulness and spiritual power.

In 1899 I was teaching in America. For some weeks an appeal was published in our church papers for some one to go to India to take the place of G. I. Wharton, who was about to return home after some seventeen

years spent in the country. My wife and I decided to offer ourselves. We were accepted. Engagements already in hand did not permit us to leave for India until 1900. Meantime Bro. Wharton went back to America. We went to his old station, Harda. The first thing was to learn the language of the country. I did not feel like trying to teach preachers until I had been out nearly two years. Then we began our work in Harda. We decided to work along lines somewhat different from those followed by Bro. Wharton. We wanted a more regular and exact course, and a system which would permit us to take in new men each year. There were few or no text books worthy the name. Books had to be prepared. There were very few students ready to be admitted. The work seemed very slow.

The first year's pupils were very inferior. The missionary and his methods were on trial. But slowly the numbers grew. Young men of the mission became more interested in proclaiming the message. They became more eager for instruction. And so the opportunities for work grew.

Meantime, plans were being laid at home for a larger work. It was felt that we must have a suitable home for such a work. It was also felt that we must have this work in a more central place. A campaign was begun to raise £5,000 for a Bible College. Bro. McLean and Wharton took the matter up with characteristic energy. The amount needed was promised, and most of it paid. Then it was decided to plant this work in Jubbulpore. Land had to be bought, and buildings erected. This was done, and by 1907 the new plant was ready for use. By this time there were twenty students in the institution. This number has not been maintained, but we have always had new admissions each year since the work was begun.

We have had some fifty students, young men, who have studied for longer or shorter periods in the Bible College. About half of these have completed the course of study. Most of them are preaching in our mission, though a few have been taught on behalf of other missions or societies. Two young men from the Australian mission at Baranatti were here for a short time, though were somewhat handicapped by speaking a different vernacular.

The young men who have gone out from the Bible College are to be found in every station of our mission. Some of them are among the best workers we have. Some are to be found in very difficult outstations, yet they and their families keep unspotted from heathenism, and are real lights shining in dark places. Some are serving as pastors of small Christian congregations which have been only recently gathered from the wilderness of Hinduism, and are doing noble work in eradicating the immoral teachings in-

planted during centuries of following false faiths. Some are teaching the Bible in schools. It is not too much to say that the great hope of the mission is now in the young men who have been in the Bible College, or who are now studying in it.

Not only the men, but their wives, too, are trained, and they, too, are doing valiant service for Christ in the places where they live. Among these women are model mothers, splendid neighbors, Bible women and Sunday School teachers. Their work is being blessed.

Not all of our young men and young women are with us. Some are waiting for us even now beside the throne of God. One of our young men—in some respects the best of them all—left us very suddenly only a few days ago. Like Samuel, he had been dedicated to the service of the Lord by his parents before his birth. His one great thought in life was to redeem the pledge of his parents. He lived a noble life, and his influence will be greatly missed. Every year one or more of them go. We shall meet them later.

The work of the Bible College has been hard. We have had to prepare text books, look after the sick, cheer the fainthearted, and lift up the weak. The work has not all been done by one missionary. Usually from two to three at a time have their share in it. It is a work that one loves. It is a work in which one can make his life tell. It is a work which has its hours of encouraging. It is a work whose ultimate fruit becomes larger as the years go by, and hence becomes ever more and more encouraging. The brethren in Australia may not hear a great deal about it. But without it the work of our Indian mission would fall far below the standard we wish to set for it; with it we are accomplishing the things which, through the blessing of God, we are permitted to see completed. Though you may know little of the work, remember it, pray for it.—Geo. Wm. Brown, Jubbulpore, July 8, 1915.

Mission Study.

The wonderful present-day opportunity to gain the world for Jesus Christ is a call for sustained effort and for whole-hearted devotion, but the only foundation upon which this can be built up is intelligent knowledge.

Will the church reap the ready harvest now, or will she wait till it is too late? The world waits for the harvesters to go in and gather the living corn.

Knowledge is the key to the problem. Mission study reveals "things as they are from God's point of view; it shows us the significance of current events in their relation to the kingdom of God. It will inspire us for work. It will show us where to work, and when, and how. It will keep us at it. It will lead us to choose the best methods. It will give us the right motives.—Selected.

Elisha Heals Naaman the Syrian.

Bible School Lesson for October 17, 2 Kings 5.

W. C. McCallum.

Elisha had succeeded Elijah as the leading prophet in Israel. He was not as great a man as his predecessor. He does not rise before us in the same heroic light as does Elijah, yet his influence upon the affairs of Israel was most important.

Elijah had been rather a lonely figure; Elisha was closely connected with groups or associations of the "sons of the prophets." These groups appeared as early as the days of Samuel. They were composed of "holy men," and occupied themselves in part with religious exercises of an ecstatic nature (1 Sam. 10: 10, 11; 19: 19-24). Elisha, himself, called in the aid of music to induce the prophetic mood (2 Kings 3: 14, 15). They lived in communities and to some extent, at least, lived in common (2 Kings 4: 38-41; 6: 1-7). These groups of prophets have been described as "schools of the prophets," but this is very misleading and inaccurate. We do know that they took part in religious exercises of a wild nature, and also that they were centres of some prophetic and political activity; but to describe one of these groups as a school, i.e., for the training of young men for the prophetic office, is going beyond our evidence. The important prophets of the Old Testament did not come out of these groups, and Elisha is the only one of these that had close connection with them.

Elijah's great power had lain in his jealousy for the Lord and for his covenant with Israel, and in his fearless rebuke of wrong. Elisha wielded his influence largely through his possession of power as a worker of miracles. A number of these are recorded, and our present lesson gathers around one of the most noteworthy.

A little missionary.

Ahab had succeeded very well in holding in check the power of Syria, but after his death the Syrian raids increased in boldness and success. The nature of this warfare is described by Elisha in 2 Kings 8: 12. It was the normal method of warfare, and was followed by Israel as well as by Israel's enemies. Amongst the spoils from one of these raids was a little Hebrew maiden. She fell to the lot of Naaman, the captain of the host, and he gave her to his wife for a slave.

The little maiden is only one link in the narrative of the wonderful healing of Naaman, but our mind dwells upon her with greater pleasure than upon the great captain and the greater prophet. She is a beautiful example of an *unambitious spirit*. She had abundant ground for cherishing hatred for her captors. Her desolated country, the ruined home, her murdered and violated family, would give her a right, if ever such a right exists, of harboring the thought of vengeance; but if this had entered her mind, and it would be only natural for it to do so,

she had put it aside, and her sweet spirit had learned in this pre-gospel age to love her enemies.

The Hebrew maiden had grown in confidence with her mistress, and one day she learned the secret that gave her a *chance to help*. With all of Naaman's ability, his success, and his high standing with the king, he and his wife could find no real satisfaction in it, for *he was a leper*.

Our little maiden had heard how Elisha had restored to life the son of the Shunamite. She had not heard of any lepers being healed, but she had no doubt that the God of Israel could give his prophet power over this also. The firmness of her own conviction persuaded Naaman's wife, and the *faith of the little child* produced the expedition under royal sanction and with much treasure to go to Samaria that Naaman might be healed.

A bewildered king.

The expedition arrived at Samaria and laid before the king of Israel the request of the Syrian monarch for the healing of Naaman. But the king of Israel had not the faith of the little maiden. He certainly acknowledges that the power necessary to fulfil the request is with God, but he was a *sophisticated man of the world*, and as such it did not cross his mind that the day of miracles was not passed, and that the prophet of God might be able to give aid.

Life is full of occasions when the resource and worldly wisdom of men fails utterly in pointing the way out of the difficulty. In such times it is the *faith and trust of the childlike heart* that carries us through. When Elisha heard of the king's bewilderment and fear lest the request be only a ruse to involve him in fresh war with Syria, he bade him send Naaman to him.

The surprise of simplicity.

When the richly equipped retinue of Naaman halted in front of the humble cottage of Elisha, Naaman was astonished at being met by a messenger only, and with the command to go and wash in Jordan seven times. He was angry, for he had expected a showy ceremony, in keeping with his own dignity, and a demonstrative calling upon God by the prophet, and then the act of healing involving no undignified action on his part.

There has always been a tendency to drift from simplicity to elaboration of ceremonial. The most elaborate religious ceremonies had very simple beginnings. The Christian church was simplicity itself at first, but the Naaman-like desire has distorted this simplicity into the most confusing perplexity.

Elijah discovered God's presence in the still small voice. If we all took a careful survey, we would be surprised at how much blessing we have received from the plain

word and the simple act, and how little from the ornate and imposing ceremonial.

The servants of Naaman saw the folly of his anger, and tactfully made him see how silly it would be to depart without the much-sought boon because the simplicity of the act commanded by the prophet wounded his vanity. Naaman learned that God's ways were not the ways of men, nor were his thoughts their thoughts.

Blessing in obedience.

Naaman's expected way of cure involved only a passive part for himself. It was to "stand still and see the salvation of the Lord." *He was healed only when he co-operated with the divine will*. Mere human effort may be fruitless. Jesus says, "Without me ye can do nothing," but human effort under divine direction is not only the way to salvation for our-elves, but is the agency through which God is going to save the world. Naaman honored the command of Elisha in his obedience. His first anger was a repudiation of the prophet. The only possible proof of a respect for the command, and the God in whose name the command was given, would be obedience to the command.

An example of gratitude.

Naaman was part way on his return to Syria at the Jordan, but he did not hesitate to return to Elisha himself to express his gratitude. He did not attempt to pay for the good received, but pressed Elisha to take a present. The present offered was a royal one, but the warm, heartfelt gratitude of Naaman was met with commendable dignity by Elisha. No reason is given for Elisha's refusal. The real reason was probably the simplicity of the prophet's own life; the possession of wealth was a thing of little moment to him, especially as the condition of the people in his times demanded that he spend his energy in something else than amassing or caring for wealth. He may also have wished that Naaman remain under a sense of deep debt to Israel's God and Israel's prophet. If he had accepted the rich present offered, this sense of debt might have been greatly weakened.

Naaman's request for the two mules' burden of earth is to be explained, not on sentimental grounds, but in the light of the beliefs of the times. Jehovah was Israel's God, and the God of Israel's land was to be worshipped on Israel's soil, as Rimmon was the God of Syria and to be worshipped on Syrian soil. The transported soil would be a little patch of Israel in Damascus on which Naaman could sacrifice to Jehovah.

A contrast in greed.

The gratitude of Naaman and the selfishness and single-mindedness of Elisha make Gehazi's greed stand out in an ugly light. Like many another covetous man, his greed swept him along into a lie, which again had to be covered with another lie, and with deceit. The condemnation of Elisha was that *Gehazi had prostituted the prophet's privilege, and that in a time that called loudly for unselfish service in behalf of despoiled and oppressed Israel*.

William Wild Davey.

On Saturday, September 18th, at Echuca, one of the pioneer evangelists of the churches of Christ in the northern district of Victoria went home. William Wild Davey was born near Scarborough, in Yorkshire, whence he migrated with his parents to Geelong, Victoria, in 1850.

At the age of seventeen he made his stand for Christ, and joined the body of Congregationalists. A diligent study of God's Word led him to see the importance of believer's baptism. He joined the Baptists for which people he preached successfully for a number of years, some of which were spent in New Zealand.

When he returned to Australia, Mr. Davey identified himself with the churches of Christ, and since that time has been a faithful preacher of the restoration plea. His work has been chiefly of a pioneering nature, and many of the members of the Northern Victorian churches regard Bro. Davey as their "father" in the faith. He was connected with, at least, the following churches—Castlemaine, Kyrenon, Dunolly, Het. Het, Taradale, Drummond, Harcourt, Barkly's Creek, Bendigo and Echuca.

His last years were spent at Echuca, where he retired from the active work of preaching two years ago at the ripe age of eighty-six. His ministry has been of untold value to the cause we love. As an expositor and teacher of the Word his work was invaluable, and many were added to the church by the Lord as a result of his untiring and gratuitous labors. He always had time to show forth the Scriptures to anxious enquirers. He was highly esteemed and much beloved in the town, not only by members of the church, but by the citizens generally.

Towards the end of the days of his pilgrimage, Bro. Davey spent much time in thought concerning the second coming of our Lord. It was his favorite theme on the Lord's day morning, and he cherished a hope that Christ would come while he was yet in the earthly tabernacle.

While in the street on Saturday, 18th inst., Bro. Davey had a sudden seizure, and died soon after removal to his home. His remains were interred in the Echuca Cemetery on Monday afternoon, September 20th, in the presence of many friends. Surely he is one that shall hear the "Well done, good and faithful servant, enter thou into thy joy of thy Lord!"

An in memoriam service was held in the chapel on Sunday evening last.

In 1903, at the suggestion of the late Bro. A. B. Maston, an appeal to the brotherhood of Victoria was made for the creation of a fund to minister to the needs of Bro. and Sister Davey in their declining years. The response to the appeal was gratifying, and, with the help of a reminder now and again in the pages of the "Australian Christian," was wonderfully continuous. From the establishment of the fund in 1903 till a few months ago, a payment of 10/- per week was regularly made to Bro. Davey. Contributors to this fund have the satisfaction of knowing that it relieved from worry, and added much to the comfort of this worthy couple in the eventide of their life. Early this year the case was taken over by the managers of the Aged Preachers' Fund.

—W. F. Nankivell.

"We are confident and willing rather to be absent from the body, and to be present with the Lord."—Paul.

The Family Altar.

Conducted by A. E. Illingworth.

THE WORDS OF JESUS.

Sadly distressed and harassed folk are running hither and thither in these dark days seeking the word of assurance and good cheer. Few of us are able to give the much-needed saving. Yet the word spoken in season, how good it is!

To whom shall we go? Let us like the disciples turn again to Jesus, and we shall be able to say with them, "Lent! thou hast the words!" There are depths of sorrow, grief, anxiety, doubt, fear and misgiving, that the poor broken utterances of men can never reach. The sayings of Jesus, "they are spirit and they are life!"

I heard the voice of Jesus say,

"I am this dark world's light;

Look'd unto me! thy mourn shall rise,

And all thy day be bright."

I look'd to Jesus, and I found

In Him my Star, my Sun,

And in that light of life I'll walk,

Till travelling days are done.

From a little book of daily meditation on the words of Jesus, by J. R. Macdoff, I glean the following beautiful extracts:—

"Remember the words of the Lord Jesus, how he said"—

SUNDAY, OCTOBER 10.

Seed Thought—*The Gracious Invitation.* Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

Selected Gems—Reader, hast thou found this blessed repose in the blood and work of Immanuel? Long going about seeking rest and finding none?—"Come unto me?"

All other peace is counterfeit, shadowy, unreal. The eagle swoops the gilded cage as a poor equivalent for his free-born swarims.

The soul's immortal aspirations can be satisfied with nothing short of the possession of God's favor and love in Jesus.

Scripture Reading—Matt. 11: 25-30.

MONDAY, OCTOBER 11.

Seed Thought—*The Consoling Assurance.* Your heavenly Father knoweth that ye have need of all these things.—Matt. 6: 32.

Selected Gems—Though spoken originally by Jesus regarding temporal things, this may be taken as a motto for the child of God amid all the changing vicissitudes of his changing history. How it should hush all misgivings, silence all murmurings; lead to lowly, unceasing, submissive-ness, "My heavenly Father knoweth!"

Scripture Reading—Matt. 6: 30-34.

TUESDAY, OCTOBER 12.

Seed Thought—*The Peace of Prayer.* Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son"—John 14: 13.

Selected Gems—Sufferer of Christ with all thine that pang, forget not the "All prayer." It is that which keeps bright and shining "the wide armor of God." While yet out in the night of a dark world—whilst still bivouacking in an enemy's country—kindly thy watchtowers at the altar of incense. Confide thy cause to the waiting Redeemer.

Scripture Reading—John 14: 8-14.

WEDNESDAY, OCTOBER 13.

Seed Thought—*The Unveiled Dealings.* What I do thou knowest not; what ye do, thou shalt know hereafter.—John 11: 2.

Selected Gems—Believer, he still! The dealings of thy heavenly Father may seem dark to thee; there may seem now to be no golden fringe, no "bright light in the cloud"; but a day of disclosures is at hand.

Thou art in this world in the language of thy being—eternity to the soul's immortal mansion. There, every dealing will be vindicated. It will

lose all its "darkness" when bathed in the floods of "the excellent glory."—

Scripture Reading—John 13: 1-10.

THURSDAY, OCTOBER 14.

Seed Thought—*The Father's Glory.* Herein is my Father glorified, that ye bear much fruit—John 15: 8.

Selected Gems—Reader, are you a fruit-bearing in your Lord's vineyard? Are you seeking to make one grand act of consecration to His glory—one thank-offering for His merciful love? Your circumstances and position in life may lead you to point to any splendid service, or laborious and imposing efforts in the cause of God. It matters not. It is often those fruits that are unseen and unknown to man, ripening in seclusion, that he values most—the quiet, lowly work, patience and submission, gentleness and humility, putting yourself unreservedly in his hands, willing to be led by him even in the darkness—saying, "Not my will, but Thine be done." The modest, quiet, the meek bearing of an injury, the unostentatious kindness—these are some of the "fruits" which your heavenly Father loves, and by which he is glorified.

Scripture Reading—John 15: 1-8.

FRIDAY, OCTOBER 15.

Seed Thought—*The Tender Solitude.* The very hairs of your head are all numbered.—Matt. 10: 30.

Selected Gems—Every "saver," every "sifter" is ordained by Him. Even warfare nights are appointed. Not a pang I feel, not a tear I shed but is known to Him. What are called "dark dealings," are the ordinations of unending righteousness. Man may err—his way is often crooked, but "as for God, His way is perfect."—

Scripture Reading—Matt. 10: 29-31.

SATURDAY, OCTOBER 16.

Seed Thought—*The Healing Comforter.* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—John 14: 16.

Selected Gems—Reader, do you realize your privilege—living under the dispensation of the Spirit? Is it your daily prayer that he may come down in all the plenitude of his heavenly graces on your soul, even as "rain on the mountain grass, and showers that water the earth?"

Scripture Reading—John 14: 15-20.

FOR THE WEEK-END.

Note—These daily Bible readings are only meant to act as food for thought. I trust that they will be followed by regular and systematic study of the Word itself. They are intended just to be a small portion for the few minutes of the day that we may be able to get with our families or friends, even as "rain on the mountain grass, and showers that water the earth?"

MY BIBLE AND YOURS.

"I supposed I knew my Bible, Reading presented, bit or miss, Now a bit of John or Matthew, Now a snatch of Genesis—

Certain chapters of Isaiah, Certain Psalms, the twenty third, Twelfth of Romans, first of Peter—

Yes! I thought I knew the Word! But I found that thorough reading

Was a different thing to do, And the way was unfamiliar

When I read the Bible through, "You who like to play at Bible, Dip and dabble here and there,

Just before you kneel, awestruck, And pass through a hurried prayer, You who treat the Word as wrappings

As you treat: our other books— Just a paragraph despatched, Just a creole, impatient look—

Try a wider range of vision, Try a broad and steady view; You will kneel in very rapture,

When you read the Bible through!"—

—Annex R. Wells.

Reports from the Field.

New South Wales.

Queensland.

Wanted! An offering from every member on Education Sunday, October 3.

BRISBANE—On Tuesday evening in the chapel, advantage was taken of the Temperance demonstration to make a presentation to Private D. Moffat, who shortly goes to the front with the Army Medical Corps. Bro. Gole in handing to him on behalf of the church a gold mounted fountain pen referred to Bro. Moffat's usefulness in the church, and praised his loyalty to religious principles. Bro. Moffat has grown up from childhood in the church, and was secretary of the Bible School when he enlisted. He fittingly responded: "Last Lord's day Win. Sutcliffe exhorted, and John Swan proclaimed the gospel. During the evening service the annual hospital collection was taken up.—H.C.S.

BOONAH—Since last report we have been moving steadily on. The department at present showing the greatest activity and increase is the Kindergarten, under the capable leadership of Sister Nightingale. They have now forty scholars. The drought is making itself felt severely now in our district. We are preparing for the Bible School Union examinations on 27th inst. Worship meetings, also Bible Schools' meetings, are being continued at Engleburg and Mt. Alford. Bro. and Sister Alcorn are of great assistance to the work at Engleburg.—W.A.C.W., Sept. 21.

WEST MORETON—Bible School Day on August 22 was a success. Bro. Nightingale and Abubinn, Broonah, and Rosenberg, Ma Ma Creek, assisted us in the effort. We heartily thank them. On Sept. 15 the Sisters' Quarterly Conference was held at Mt. Walker. A profitable time was spent. The sisters decided to hold a sale of work in aid of the wounded soldiers during November next. At 7.30 p.m. a public service was given, at which Ross Graham and the writer gave addresses on the early closing problem. It was resolved that the meeting give its loyal support to the movement in hand to close the liquor bars at 6 o'clock. A collection of £4/10/- was taken up in aid of Red Cross work.—C.H.P.

South Australia.

The College needs and deserves your help on Sunday, Oct. 3.

HINDMARSH—Our football club has done exceptionally good work this season, going right through without a defeat. We have the honor of being premier team. Sunday morning service, G. Wilson addressed the church. Bro. and Sister Clarke, of Balaklava, were received into membership. Our jubilee celebrations are now drawing near, and we are looking forward to a most successful time.—J.L.R., Sept. 20.

LUMBY BAY—On 7th inst. a farewell social was tendered to A. J. Fischer in the chapel. There was a large gathering of members and friends. Bro. Nankivell, Green-Shields and Hammond spoke in eulogistic terms of our departing brother and sister, and wished them success and God's blessing in their future labors for the Master. Regret was expressed that Sister Fischer was not present. She having previously left for Adelaide. G. Hammond presented Bro. Fischer with a bit bag on behalf of the members, as a parting gift. Bro. Fischer suitably responded. A very enjoyable evening was spent. The church learns with pleasure that Bro. I. Paternoster has consented to come over and help us with our special services at

the end of November. Since Bro. Fischer's departure the platform has been ably filled by Bro. Nankivell, G. Hammond, and Green-Shields.—L.A.B., Sept. 16.

PORT PHIRIE—We have been experiencing blessings and sustaining losses during the past few weeks. Bro. Johnston's fortnight's mission resulted in four decisions. Our brother's messages were very helpful. We have sustained a great loss in the removal, from our town, of our Bro. the Hon. W. Morrow, M.L.C., Misses G. and D. Morrow, and Sister Overland, who have removed to Adelaide. On Wednesday, Sept. 1, opportunity was taken to bid farewell to our departing brother and sisters, and also to welcome Bro. E. Garrett, our new Town Clerk, from the Port Lincoln Baptist Church. Farewell remarks were made by Bro. McLean, Hamp, Andrew, and Johnston. Bro. Steward presented to all the departing guests, on behalf of the church, choir, and Sunday School, various tokens of the high esteem in which they were held by all. Feeling expressions were made by Bro. Morrow and Sisters G. Morrow and Overland. Bro. Garrett also spoke a few words. Good meetings on the 5th, and at the close of a powerful sermon by Bro. Johnston one man, an ex-member, stepped forward and will be received back into fellowship.—Elliott Arnold, Sept. 23.

COTTONVILLE—One young sister received the right hand of fellowship to-day. Two young men came out for Christ at to-day's gospel meeting.—J.M.E.N., Sept. 26.

GROVE ST.—We had good meetings in spite of the rain last Sunday, and to-day. K. W. Duncan gave a helpful address on Sunday, 19th, and at the Hon. W. Morrow took Bro. Thomas' place at night, and preached to a good audience. Our preacher was at Kersbrook, and we rejoice with them that they responded to the invitation there. Yesterday two were received into fellowship in the morning. Bro. Thomas made suitable reference to the life of the late H. D. Smith, who was for many years the minister of this church. His daughter, Mrs. Kemp, was present at the service. A. W. Bradley, of the Egypt General Mission, spoke to our Adult Bible Class in the afternoon, and Bro. Thomas spoke to a large audience at night. The concert arranged by Miss Magor with Mr. Mummeric and his orchestra, for our Red Cross Cruise, realised the good sum of £9.

KADINA—We had a good attendance around the Lord's table this morning, including several visitors. Bro. Wedd exhorted from Mark 4: 24. Bro. Wedd is giving a series of four addresses. The one chosen for to-night was "Tears for Mourners." We had the chapel full. Sister Avis Rule sang a solo, "No Tears in Paradise."—Jas. H. Thomas, Sept. 26.

STRATHALBYN—Bro. Garratt, from Mile End, is supplying our platform at present. He is giving us some helpful addresses, which we are enjoying very much. To-day meetings have been good, and at the close of a fine sermon to-night the young woman took her stand for Christ.—H.D., Sept. 26.

WALKERVILLE—Good meeting this morning. W. Miller exhorting. Sister Farrant has been received into fellowship with us. Bible school work is greatly improving. To-night our building was again full; Bro. Miller preached. Two young women made the good confession.—A. Howell.

QUEENSTOWN—Sunday, Sept. 26, Q.Y.P.M., Mr. F. Bryant, a visitor, addressed the young people. Worship, Bro. Pilcroft presided; C. E. Lawton addressed the church. Evening, good attendance; Bro. Brooker made touching reference to the passing away of Bro. H. D. Smith. The address of our brother delivered was the first one he delivered when in Bro. H. D. Smith's training class, subject being, "How shall we escape if we neglect to great a salvation?"—D.L.W., Sept. 26.

Annual Offering for our Educational work, first Sunday in October.

NARRABRI—Since Bro. Warhurst came amongst us, he has done good work. His teaching is greatly appreciated. Through his influence a Church of Christ Christian Endeavor Society has been formed, and a training class for teachers started; also a three months' rally in the Bible School, with good results both in attendance and collection. He also visits the day schools each week, and gives lessons there.—B. Rogers, Sept. 21.

CITY TEMPLE—Splendid meetings to-day. J. Fox gave a fine address at the morning service. Bro. Harvard presiding. To a large audience at night Bro. Harvard spoke on "All things work together for good to them who love God." One young man came forward. Church anniversary, October 12th and 13th. We hope to have Bro. J. J. Haley as speaker at public meeting on 12th. Lord's day School anniversary services, 17th and 20th October.—J.C., Sept. 26.

ERSKINEVILLE—The church here has been strengthened by the accession of Bro. Alf. Munton, who will be able to render valuable service. Our mid-week devotional meetings have been well attended lately, averaging from one third to approaching one half our active membership. Young people's club averages 25 in attendance each week. Bro. Illingworth gave very helpful address yesterday morning.—P. J. Pond, Sept. 27.

BELOMORF—Yesterday three who were recently baptised came into fellowship. Bro. Robert presented at the worship meeting. Bro. Bread from Lidcombe, gave an excellent exhortation. The gospel meeting was small in attendance, but rich in blessing. Bro. Forbes emphasised the ministry of reconciliation. A young man responded to the invitation. Bro. Forbes spends two days a week at Liverpool Camp, yet still finds time for effective visitation. Interest in the new building fund is rising.—John Hodger, Sept. 27.

AUBURN—Six meetings morning and evening. Bro. Grant, of Herbyville, taking the morning meeting, and Bro. Gale the evening meeting. Bro. Gale's discourse was on "Infant Sprinkling and Baptism," and was listened to very attentively by all. On Thursday last, 23rd, we held a Home Mission rally. Bro. Harvard presided, and Bro. Collins and Gale spoke. After the meeting all of a party of refreshments provided by the members of the worship meeting. Bro. Dorcas sisters.—G. Stiel, Sept. 26.

GIATSWOOD—Nice meeting last Sunday morning. In the absence of Bro. Gale, the appointed speaker, Bro. C. Hoyall delivered a splendid address on "The Peace of God." We were all glad to see Sister Wilson, senior, present after her long and severe illness. Fair meeting at night. The choir, under the leadership of Bro. Fox, rendered a fine anthem. Nine new scholars present at the Sunday School.—T.B.

INVERELL—Since last report work has gone on satisfactorily. Lord's day, 19th, special meeting was made by the evangelist to the anniversary of the church. He has now spent some seven anniversary seasons with the church here. "Rejoicing" was his morning theme. The tea and public meeting was conducted on the 21st; about 130 participated. The public meeting, from Newarrara, N.S.W., was the main item, and gave a word of welcome.—J. Wilson, Cust, Sept. 24.

MARRICKVILLE—Largest attendance at communion to-day for many months. Two received by letter. Bible School working hard for large Children's Day offering. Junior C.E. held a bazaar on Saturday afternoon in aid of wounded soldiers fund. Raised £24/10/-. Bro. R. E. led, sisters, supt., and assistants, are to be congratulated on the successful effort of the young people.—C.S.R., Sept. 26.

NORTH SYDNEY—Splendid meetings all day. Bro. Symington presided over a good gathering around the Lord's table, and Bro. Cole gave a splendid address on "Personal Work." For night's gospel service was well attended, Bro. Payne giving an address on "God and Tel Jesus." Two of our meetings were somewhat disgraced last week on account of the local gas strike, but by the help of candles we were able to hold our weekly prayer meeting—(Cyril T. Garrett, Sept. 26).

West Australia.

A worthy offering from every church on Bible College Day, October 3.

CLAREMONT—On Wednesday, Sept. 8, we concluded a three days' mission. There were seven confessions. Bro. T. H. Scambler was the missionary—E.H.E., Sept. 17.

Victoria.

Bible College Annual Offering, Sunday, October 3.

MERBEIN—On Lord's day, Sept. 12, Bro. Gray was with us all day, and delivered farewell addresses. A fine attendance in the evening, when our brother gave a most interesting and practical teaching of Churches of Christ. On Thursday, 23rd, the church tendered to Bro. and Sister Gray a farewell social. R. G. Cameron and F. Henderson expressed the warm appreciation of the church of Bro. Gray's work, and regret at his departure. Bro. Henderson, on behalf of the church, presented him with a piece of gold as a token of love and esteem. The church is looking with hope and earnestness to the future, and the appointment of a preacher who will reside on the settlement. Bro. Lars Larsen is expected to conduct a short mission next month—R.G.C., Sept. 24.

DONCASTER—On August 25th a very pretty wedding took place between Bro. Robert Moffat and Sister Myrtle Petty, youngest daughter of John Petty, the preacher, Geo. D. Verco, officiating. The couple have been for many years faithful workers in the church and Bible School, Bro. Moffat being superintendent of the afternoon school for a year or two. The happy couple received a number of beautiful and useful presents. At a social held a few days later, in the chapel, our brother and sister were presented with a pickle jar from the Kindergarten, and a silver cake dish from the church—Geo. D. Verco.

CHILTERNHAM—Our preacher is conducting the singing in connection with the great mission at Bendigo. During his absence we have enjoyed addresses from R. Pittman, J. Pittman, and E. T. Peony. The meetings have been well maintained. Last Lord's day we enjoyed fellowship with Bro. C. E. and Lou Judd, who were home from the camp at Castlemaine. On Wednesday, we were grieved to learn that Cyril had been smitten with meningitis. Yesterday he received a fatal blow to the head. Thus in one brief week our joy has been turned into sorrow. Today's meetings were all imbued with the spirit of sympathy for our aged Bro. Wm. Judd and wife and family in this their sore trial. Cyril was a faithful and earnest worker as a Bible School teacher, C.E. worker (the current president), a singer in the choir, and an earnest devotee. Our hearts go out in sympathy with the loved ones who remain with us. We are assured that our Lord will give grace and sustain them. Bro. Drummond, visitor for the Bible School Union, was with us today—F.W.M., Sept. 26.

BURNSWICK—On Sept. 14 the Young People's Society of Christian Endeavour held its anniversary. W. Belder, of Fitzroy, and W. L. Ewers, of Mercland, gave suitable addresses. The attendance was fair. Responses were given by kin-

dred societies. Last Lord's day W. D. More exhorted and preached. On the following Monday, and details were given. For our next meeting work and gifts to be held about October 30. Today a good number assembled at worship. One young sister and a young brother were received into fellowship on membership. W. D. More exhorted, and preached the gospel. Bro. Stanley Lawson and Sister Leticia Woodling have been united in marriage—W.L., Sept. 26.

RYNENON—Rain interfered with our meeting on Sept. 12, but we had an inspiring exhortation from Bro. McCullum, of Ascot Vale. We extended the hand of fellowship to a Sunday School scholar who was baptised the previous week. Better attendances at meetings today, and this morning we received into fellowship a young lady previously baptised. We miss Sister Nellie Ryland, Mabel King, and Bro. Campbell, who have left our district for a time—J. E. Shipway.

MELBOURNE (Swanton-st.)—Bro. Franklin spoke at both services on Sept. 26, in the morning on "Dives and Lazarus," and in the evening on "I die here life and death." Among our visitors were Bro. and Sister John and Mary Udey, and Bro. Hatzelbehr, from Castrolville, S.A.

FOOTSCRAY—During the absence of Bro. Whelan a Cole, we had Bro. Frith with us last Sunday morning, and in the evening Bro. Swain, who has been again with us all day today. Reg. Emms was again at the Bible School, where, under the supervision of Bro. Frith, a number were brought forward, which prove helpful to all. We are very thankful for the help and instruction given by Bro. Emms. Bro. Saunders gave a lantern lecture on Monday evening, the occasion being the C.E. anniversary and rally—A.J.T.

CARLTON (Langin-st.)—Rain affected the attendance on Sunday. Mrs. H. G. Harward, from Geelong, met with us at our service of bread. We had two thoughtful and helpful addresses from H. A. Procter in the morning and A. R. Main at night. The latter occupied the platform in place of S. G. Grubb, who is spending a holiday in the country. A nicely got up souvenir picnic in connection with the young people's church jubilee is being prepared, and one contemplated for one sibling. The jubilee meetings will begin on October 17, and continue until Oct. 24—J.M.C.

ESSENDON—Lord's day, 26th, a record attendance at breaking of bread, including several visitors. W. A. Kemp gave a splendid address on "The Parable." In the evening, after a welcome teaching, Reg. Emms gave an address, the subject being "Thanks be unto God for his insuperable gift." We regret to hear of the death of the mother of Sister Rivers. Our deepest sympathy goes out to the bereaved. The welcome to Bro. Snyer has been postponed until Thursday, Oct. 7.

STAWELL—Last Lord's day being wet, we had smaller meetings than usual. We received into membership Sister Wilson, who was baptised on the previous Thursday. Our week night meetings are keeping up splendidly. On Saturday night we held a baptismal service, which was well attended. This morning, Bro. Jellett presided over a "Worship Service." We were pleased to welcome into the church Bro. R. Shroyer, who was baptised on Saturday evening, and Sister Willoughby by letter from Mile End, S.A. Bro. Dave Perry underwent a serious operation this week, in the local hospital; he is progressing nicely. Bro. Ben Perry's occupying takes him for a time from Melbourne. We shall miss him in our meetings. We are looking forward to our mission in October, with Bro. Butler as missionary—H. B. Robbins, Sept. 26.

WARRNAMBOOL—A. J. Traylor commenced his labors with the church here today, when there were the attendances at all services. An exceptionally large number assembled to listen to his exciting discourse, and judgment by the court made, the future is bright with the prospect of an ever widening sphere of service—E.M., Sept. 26.

BENDIGO—The Moore-Wilson tent meeting

concluded its third week last night. There have been forty decisions. Bro. Moore preached on Christian Union three nights during the past week to large and interested audiences. There is no doubt that this is a live topic, and in the capable hands of Bro. Moore it became enthusiastic to those present, the question box being well availed of. The majority of the decisions were made at these three meetings. Bro. Wilson is a good and many-sided worker. In the morning he gave the exhortation on "Effective Christianity," in the afternoon he visited the M.W.C.A., where his address was highly appreciated, and at night he led a big meeting in his hearty song service. Bro. Moore spoke on "Sin and its Cure." There were four decisions. The soloists were Misses Morley, Tuck, and Walton, who have come from Lygon-st. and Cheltenham to assist us. Bro. L. Anderson spoke at Golden Square in the morning—C., Sept. 27.

PRIMRAN—Since our last report our meetings have been keeping up to the average. Bro. Gordon's throat is still far from right, and has hindered him in his work considerably. He is spending the following two weeks in South Australia. On Tuesday night, Sept. 24, a social was held to bid farewell to a number of our young men, who are to leave for the front. Each was presented with a letter case and Testament—A.E.M., Sept. 27.

MORFELD—Sept. 19th, four meetings, all day, nice exhortations at the morning service. The Adult Bible Class continued their studies on Acts. At the evening meeting, Bro. Ewers being at Brighton, Bro. Eric, from Black Rock, conducted the gospel service. Sept. 26th, one meeting in the morning, very helpful exhortation. The Adult Bible Class was favored with an address from Mr. Horsfall, of the Colong Baptist Church. The gospel service was nicely attended. Bro. Ewers' subject being "Exercises." Two confessions at the close—V.C.K., Sept. 26.

NORTH RICHMOND—Good meetings yesterday, when the Hyacinth Club celebrated their anniversary. The plan of the new school hall, kindly drawn by Bro. McDevitt, of New Zealand, have been adopted. Several brethren have been working on Saturday afternoon, excavating, and putting in foundation for same. We intend laying the foundation stone during the 25th anniversary celebrations, to be held during the last week of October. Past members are asked to make every effort to be present at above service. (See Churching Event). Members of sister churches are also cordially invited to be present. We have a fine block of land adjoining the chapel, which is sold for, and have other eyes in bank, which Bro. Fowler is busy trying to increase. All activities are working smoothly, and with real zeal we hope to be able to do more successful work—A.H.F., Sept. 27.

SOUTH MELBOURNE—Our mission closed on Friday, the 12th inst. We were delighted to have with us Bro. Mitchell, evangelist from Bendigo. He made a nice talk, referring to his long acquaintance with Bro. Latta. He is now in charge of half of the church, presented Bro. Long with a handsome kit bag, as a token of our appreciation of his faithful work. We were pleased to have a visit from the Hawthorn choir, conducted by Bro. Clippertford. The singing was much enjoyed. On Lord's day, 26th, one meeting, all day, with breaking of bread. Bro. I. Verco presided, and Bro. Jenner, from Geelong, exhorted. We welcomed into fellowship Mr. Haines. On Thursday, 24th, A. G. Saunders delivered his lantern lecture to a large audience. On Lord's day, 26th, one meeting, all day, with breaking of bread. Bro. Payne, from the Bove Homestead, and his mother, from Stawell, fell in with us. Bro. Saunders was present at our Bible School, and addressed the scholars on his work among the Filipinos. Gospel meeting was well attended. Taking for his text, "Behold the Man," Bro. Saunders preached a powerful message. At its close, one young woman, the wife of one of our Bible School teachers, made the good confession—F.C., Sept. 27.

Sisters' Department.

S.A. CONFERENCE REPORTS.

EXECUTIVE REPORT.

Another year has gone, and we now present our Annual Report for the year ending September 30, 1915.

Though this has been a year of war, and drought and great sorrow to our State, we feel that God has been very good to us as a sisterhood, and has abundantly blessed us in many ways.

At each Executive meeting a short devotional meeting has been held, conducted by various sisters, and has been very helpful in our work. To these sisters, and to all who have contributed such splendid papers, we give our best thanks.

Our President, Mrs. I. A. Paternoster, has carried out the duties of her position in a very efficient manner, and has presided at the business meetings, being only once absent, owing to being out of the State.

We have held 12 meetings. There are 45 delegates on the roll, with an average attendance of 23.

Our December meeting was devoted almost entirely to Home Mission work, and was in the hands of the Home Mission Committee, and our June meeting took the form of a special Foreign Mission meeting, when Sister Miss Tonkin, from China, gave a very interesting address about her work among the girls of Shanghai. There were also on view a number of curios from China and India.

A special Temperance meeting, conducted by the Temperance Committee, was held in March, when Lady Hilder gave an address on Temperance Work and the Early Closing of Liquor Bars; special mention being made of this work in America. The Temperance Committee were very busy working for the Early Closing of the Liquor Bars, for several weeks previous to the taking of the Referendum.

All our committees have worked well, and we would especially thank the Hospital Committee for their faithful visits to the sick ones.

Greetings have been sent to the sister States' Conferences.

This Conference collected £75/4 for the Belgium Relief Fund, and this amount was sent to London.

Our sisterhood sustained a sad loss in the death of our Sister Mrs. C. L. Thurgood, who passed away on March 31. Our sister was greatly beloved by us all, and is much missed from our monthly meetings. Mrs. Thurgood was the founder of the Sisters' Conference in Victoria, and was elected the first President of the Victorian Sisters' Conference. Truly can we say that she "being dead, yet speaketh."

A. M. Evans,
Assistant Secretary,
E. C. Paternoster.

OBITUARY REPORT.

This contained the names of twenty-six sisters who passed away during the year.

HOME MISSION REPORT.

There have been a number of changes during the year, our Home Mission preachers moving from one place to another. Bro. Warhurst resigned his work at Naracoorte, and has removed to New South Wales, and Bro. A. Cameron has taken his place. At the end of last September Bro. D. A. Ewers closed his work at Mile End, and Bro. J. Wiltshire has taken the work up there. Bro. W. J. Taylor, of Senapahore, has also accepted an engagement at Lismore, N.S.W. Goodbye to our Bro. W. Cairns, who has gone to America. Bro. T. Jones has also gone to New South Wales from Lochiel. Bro. E. Edwards is still doing good work in and around Border Town, and Bro. Roy Raymond is doing well in the Murray district, where he is much loved for his wife's sake. There have been several missions held during the year with very good results. Three were conducted by our very much esteemed Bro. Ewers. There were 27 confessions. Bro.

W. J. Taylor held a mission in June at Naracoorte, with a number of additions. Bro. Wiltshire held one at Maylands, and also one at Mile End at the end of July, there being seven confessions at Mile End. These missions build up spiritually and give us courage to go on with the Lord's work. I believe the sisters have done their very best this year, but I am sorry we have not been able to raise even as much as last year, our amount only being £665/3/4, £30/6/8 less than last year. This amount included £214 received through mite boxes. This is not a good sign, dear sisters, to be going back, as we have been there last two years. We must all try in the strength of the Lord to do better in the coming year. Most likely the sisters would have got a little more if it had not been for the week of self-denial for Home Missions, the last week in July, which was a great success, the amount raised being £167. I feel we are greatly indebted to our beloved Bro. Ewers for the way he has worked for Home Missions during the year. He arranged the self-denial week, which brought in the £167 which was so much needed. We thank God for such grand men.

During the year there have been 63 baptisms in the Home Mission fields, the net increase for the year being 207. Two new Bible Societies have been opened, one at Mundulla, and one at Berri. There has been a net increase of 19 teachers and 102 scholars.

Julia H. Riches,
Home Mission Superintendent.

FOREIGN MISSION REPORT.

Ending August, 1915.

The Foreign Mission report is not so encouraging as we had hoped for at the commencement of the year. Like all other branches of the church work, it has fallen short on account of the war and drought. But we feel that the sisters have done very well, knowing of the many calls they have had. Early in the year we had Sister Finer with us at our Executive meeting; she gave us a very interesting talk on the matter of clothes for the New Hebrides. She said that while they appreciated the clothing sent, and were very thankful to the sisters who worked for the missions, she thought that the people of Belgium were more in need than were the people of the New Hebrides, in that in Belgium it was extremely cold, while in the New Hebrides clothing was only needed for modesty's sake. Besides helping these needy people, it would be a lesson in self-sacrifice to the New Hebrideans. It was decided to work for the relief of Belgium instead of sending a box of clothing to the Islands.

During the year Mrs. Stratton, Miss Rosa Tonkin and Miss Thompson have been home on furlough, and we have heard of their work on the fields. In June a Foreign Mission Rally was held, a good programme was arranged, and Miss Tonkin spoke of her work amongst the women and girls of Shanghai. A collection was taken up, amounting to £114/10. Letters were sent to all the country churches, asking if they could make a special appeal amongst the sisters, and the following churches responded with a donation:—Lochiel, Strathalbyn, Wallaroo, Berri. We thank these for their help.

Miss Cameron, who went to India with the Misses Tole and Tilley, is now in Poona Lang-ange College. Bro. Watson speaks very highly of the help she has been to him in his medical work. They are able this time to reach a greater number of the natives that otherwise would not listen to them. Bro. Watson writes, thanking the brethren and sisters for sending Sister Cameron to them. Sister Cameron writes of the great work that there is to be done amongst the women and babies at Shironga.

The news from the fields is generally encouraging. We read of new schools being started, and the need of more teachers and preachers. The spreading of the gospel amongst the children will be a great forward movement. They are very imitative, and are ever on the watch to do as the missionary does and says.

A number of mite boxes have been sent out

during the year, and these should bring in a good amount next year.

On behalf of the Foreign Mission Committee I thank all sisters, both city and country, who have helped with their means and work. We pray that the future year may be brighter and without war, and that God will bless those who labor in the Foreign fields.

L. J. Paternoster,

Foreign Mission Superintendent.

Total Amounts Contributed for the Year ending August, 1915.

Balance from last year	£1 18 4½
Collection, Foreign Mission Rally	1 12 10
Half Bank Interest	0 19 7½
Croydon	5 12 4½
Henley Beach	0 4 0
Grote-st. M. Meeting	0 15 1½
Norwood	3 17 7
York	1 17 7
Unley	2 8 0
Prospect	8 9 1
Hindmarsh	7 2 3
Queenswood	0 1 1
Strling East and Aldgate Valley	2 15 7
Wallaroo	0 7 0
Lochiel	0 8 0
Strathalbyn	0 5 0
Berri	0 15 3
North Adelaide	0 15 2
Murray Bridge	0 5 6
Glenelg	0 15 0
Long Plain	1 17 0
Maylands	0 10 7½
Broken Hill	0 10 0
Brews	0 8 6
Moonta	0 14 0
Total	£45 8 10½

PRAYER MEETING REPORT.

One of the greatest needs in these days is more devotion and prayer. The tendency is to action rather than to worship, to busy toil rather than to quiet sitting at the Saviour's feet.

The Committee have held four visits during the year to the following churches—Norwood, where a very profitable time was spent with the sisters; they hold their meetings every alternate Tuesday; they have held 12 cottage meetings at sick and aged members. The Unley sisters have a missionary prayer meeting, which they hold once a month. Mile End and Glenelg have also been visited, where good times have been spent with the sisters.

The Prayer Meeting Committee thank the sisters of the various churches for the cordial reception that they have received at the meetings. We pray for continued help and guidance during the coming year. The sorrows of this pinning world toss like a wild midnight sea in supplication to heaven; there are thousands weeping in the night time for their loved ones.

L. Manger, Superintendent.

[We hope to print the balance of the reports in next issue.]

NEW SOUTH WALES.

Two meetings have been held since last report—August and September.

The August meeting was presided over by the President, Mrs. Fox, Vice-President Mrs. Jones taking the Devotional. 24 sisters present.

Minutes read and received. Roll-call and applications from Mrs. Russell and Mrs. Clydevale. We had as visitor Mrs. Marsden, from Africa, sister of Bro. J. Hindle.

The most important business of the meeting arose from the taking over by the sisters' committee of the collections for Home and Foreign Missions. A proposition by Mrs. Morrison, Treasurer, that any expenses incurred in the collection be borne by the Home and Foreign Mission Committee, was carried. After some discussion it was decided to go on with the work.

The resignation of Mrs. Poole as Home Mission Superintendent was received and accepted. Mrs. W. Gale was appointed to the position.

Correspondence received.

Quarterly prayer meeting arranged for August 19th, at Paddington.

Mrs. Hindle, as Foreign Mission superintendent, told the committee of having a letter from Mrs. Macklin. We were sorry to learn that her daughters and friend had been maltreated by a mad Chinese soldier, but that they were improving. The meeting went sympathically through Mrs. Hindle, secretary.

Mrs. Russell asked those present if any could join the mission study circle just being formed. The meeting was brought to a close by singing Hymn 84, and prayer by Mrs. Fox.

The September meeting was held at the City Temple on Sept. 2, President Mrs. Fox in the chair. Mrs. Corbett took the devotional session, opening with praise and prayer, several sisters taking part. Bible reading from Romans 8: 26, giving some beautiful thoughts therefrom. 30 sisters present.

Minutes of last meeting read and confirmed by two sisters, Roll-call. No apologies. Visitors—Misses Knapp and Ames, from Nelson, N.Z.

Treasurer's Report.—Received for Bible Woman (Miss Tonkin), £2/10/-; Drawing room meeting, F.M., £1/18/9. Total, £4/8/9. Paid to Mr. Saunders, for Bible women, £1/8/9. Donation to "Australian Christian" from Sisters' Conference, £1/7/-; Total, £5/9/9.—N. Morrison, Treasurer.

Correspondence.—Letter of thanks from Mr. Gale, re catering for members' tea.

From secretary, Hurstville church, acknowledging letter re Home and Foreign Mission collection.

Letter from Austral Publishing Company, thanking sisters for donation to "Australian Christian." A bill for printing was passed for payment. Correspondence received, on motion of the Treasurer.

It was decided by the Committee that a social evening be held at the City Temple on Tuesday evening, Sept. 28th, to meet collectors and friends of Home and Foreign Missions, to further the work, to be catered and paid for by Conference Committee. Mrs. Logan, Social Superintendent, to arrange programme. Speakers to be Mrs. Fox, Bro. Harward, and Bro. Clydesdale.

Mrs. Hart asked the Committee to co-operate with her in arranging a prayer meeting for soldiers' wives, mothers and friends. The necessity of these meetings was strongly urged by Sister Batt. It was decided to hold it in conjunction with the W.C.P. Union on Thursday, Sept. 30th, at City Temple. (This meeting was held, and a good number attended, some of whom were not ever found in a place of worship, sadly needing the comfort of a Saviour in their need and sorrow of loss of husband, son or friend.)

Superintendents' quarterly reports were read as follows:—Prayer meeting, Mrs. Corbett, three meetings attended—Belmore and Paddington, were arranged for Eskville, Thursday, Sept. 29th. As many sisters as possible were asked to encourage the sisters at that church. Hospital—Mrs. Peter and Committee, Sydney Hospital, 22 visits had been paid. Distributed a large number of books and tracts. R.P.A. Hospital, 16 visits, and tracts and books. About 250 books and tracts were distributed between these two hospitals. Newington—Three visits have been paid. Average attendance, 12 sisters, with Bro. Harward and Clydesdale, and Mrs. Corbett, as speakers. Here also a very large amount of tea, sugar, biscuits, fruit, bottles, etc., and about 400 books, etc., were distributed. Cash received for three months:

£5/17/0/5; Expenditure, £2/3/7/5; Balance, 13/9. Helmore sisters have paid 20 visits to various homes. Included was one visit to Coast Hospital, and three to Lewisham Hospital. E. Potter, M. Hopkins, Dorcas Superintendent, Mr. Parr and her committee have visited Auburn, Paddington, Sydney, and Belmore. This branch of work is a very busy one—so many calls have the sisters for soldiers' work—each doing their part, and the needs of their respective districts.

Obituary.—Mrs. Batt reported having written 14 letters. Insulated Members.—Miss Marshman had written a good number of letters, but had had no replies to date.

Temperance.—Miss Hall reported several meetings attended.

Mission Study.—Miss Oldfield reported one circle closed at City Temple; also at Belmore and Maitland; two now in progress at Helmore. This young sister is a most enthusiastic worker in mission work and study.

This brought the business of the session to a close. A collection for hospital work amounted to 9/8. A hymn and Benediction closed the meeting.—Mrs. E. Morris.

BOOKS BY BRITISH BRETHREN.

"New Testament Christianity"

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From the Field—Continued.

COLAC—Sunday, 12th, we held our school anniversary, when we were pleased to have with us Gilbert E. Chandler, from Geelong, who gave us three line addresses. The evening service was held in the Victoria Hall, where there was a splendid attendance. The scholars, under the leadership of Bro. Marrows, rendered several selections. Monday, 13th, we commenced a short mission, with Bro. J. Whelan, of Footscray. The attendance has been very good, considering the rough weather, and all have enjoyed the cameo addresses by Bro. Whelan. There have been three confessions so far. We are sorry to report that Bro. Roy Sharp was killed in action at the Dardanelles.—E.L.H., Sept. 24.

DANDENONG—Our anniversary services were held to-day in the Town Hall, conducted by Miss Henry, of the China Inland Mission. Those who were present will not soon forget her interesting, thrilling and uplifting addresses. Several musical items were rendered. Collections amounting to £5/9/10 were taken up in aid of Red Cross funds. Farewell was said to Bro. Robert Hill, who has emigrated, and a presentation was made. Bro. Eaton goes into hospital next Tuesday. During his absence the platform will be filled by Bro. J. Pittman.—J. Proctor, Sept. 26.

FAIRFIELD PARK—On 19th, the Bible School celebrated their anniversary. Bro. Coward spoke in the afternoon. Bro. Anderson spoke in the evening. Edna Coward sang a solo. On Tuesday evening tea was provided for the scholars; Bro. Ankeron presided. A good programme which was a credit to the scholars was presented. It consisted of recitations, dialogues, and tableaux, all of a Bible character, interspersed with singing, led by Bro. Clipperefield. Bro. Hibbert distributed the prizes. On 20th, after Bro. Anderson's address, a young lady from the Bible Class confessed Christ, and was baptised the same hour.—E.P.

DONCASTER—Good meeting Sunday morning, Sept. 26. J. Tully presided. G. D. Verco, our evangelist, spoke and made a plea for the College of the Bible, which was much appreciated by all. Bro. Verco is in good speaking order, and the gospel service gave another good address on "Things that Save." Bro. Oldfield, Warren and Coventry, of the College of the Bible, were present at our midweek meeting on Sept. 22, giving helpful addresses. A solo by Bro. Warren was much appreciated. The spiritual tone of the church is good.—A.M.

GEELONG—A fair attendance at the midweek prayer meeting on Thursday. Lord's day, good meetings; Bro. Chandler exhorted; in the morning one young man received into the church by letter from Preston; also one young woman by letter on September 19. The interest in the competition with the Ballarat Adult Bible Class is still very keen. Points are equal. At the gospel service Bro. Chandler preached a fine sermon, after which one young man made the good confession. Miss Winnie Lousley sang a solo very nicely.—W.L.L., Sept. 26.

BRIM—We have had a visit from our Home Mission Secretary who spoke at Dumbinda on the 19th, and Warracknabeal on the 20th. We also had a short mission at Brim, lasting for five nights. Bro. Hagger's forcible addresses have been enjoyed by us all, and we are pleased to report one addition by faith and obedience; a young man for whom we have long been praying. A thank-offering taken to-day amounted to £3/12/—W.G.C.

SWAN HILL DISTRICT—There have been six confessions during the month, four at Swan Hill and two at Uram. We are endeavouring the district continues good. Efforts are being made to secure a third man, and to erect buildings at Ulma and Wooremin, while the brethren are feeling it their duty to conduct a line of missions in the new and rising towns in the north of our district. At least one hundred pounds will be needed for this work. We are endeavouring to secure a two-week note from each of twenty brethren to this work. Twenty-two pounds have come to hand.—D.A.C.

KERANG—The writer conducted a meeting here yesterday, and intends to pay a monthly visit. Bro. Bell has had sickness in his home. We are happy to state that all are well on the way to recovery.—D.A.C.

WOOREMIN—Our two evangelists, accompanied by Bro. Chas. McDonald, visited this settlement last Friday night. A meeting of disciples was held in Bro. Dawe's home, and a church of Christ organised. The officers elected were: Gus Dawe, secretary; Chris. Harrop, treasurer; S. Harrop, C. Roger, and Chas. Harrop, deacons. At the close of the meeting, refreshments were bandied round by the sisters. This is the first church of any kind organised on this promising settlement. A building will be needed, as there are no public buildings, not even a State school. Brethren interested in the work of putting our plea into new settlements ahead of the denominations will do well to assist in erecting this building. Please send to D. A. Cockroft, Swan Hill.—D.A.C.

ASCOT VALE—Since last report one has been received in by obedience and one by letter. Attendance at an evening school, and interest is manifested. Visits from College students and Sister Mary Thompson (missionary from India) were very much appreciated. At our Adult Bible Class our sister gave an address on the work amongst the women. We regret to mention the death of our young Sister Mima Williams, also the death of Bro. W. Brown's sister. Our sympathies are extended to the bereaved. Bro. and Sister Seeley, whose son James was killed in action at the Dardanelles, have received word that their son William is missing from the ranks. We feel with them this sad affliction, and trust that he is safe, and that he will be spared to return home to his sorrowing parents.—J.Y.P., Sept. 28.

BALLARAT—Despite very rough weather for the last two Lord's days, we have had good meetings. Geelong and Ballarat are now level in their Bible Class competition. We are glad to have Bro. Leung back again, and are very grateful to Bro. Wilkie for the able preaching during the time he was away. We regret to report that our Sister Wright's son has been killed at the front, also the son of Sister Smith at Mount Clear. Bro. A. Porter was present on Sunday for the last time before leaving for the front. The monthly collection for the relief funds amounted to £2/12/6.—A.E.H., Sept. 27.

MARYBOROUGH—Interest in gospel meetings is well sustained. An evening one young girl responded to the gospel invitation. On Thursday evening we farewelled the Mott family, owing to their removal to the Swan Hill district. Several brethren spoke in appreciative terms of the family, who have been a great help in the work here for some years. During this time Bro. Mott has been a deacon.—A.P.A.B., Sept. 27.

Tasmania.

Sunday, October 3, is the day set apart for the Bible College Offering.

LAUNCESTON—Good meetings on Sunday at both services. W. Ling presided at the Lord's table. On Monday night, in the usual C.E. meeting, a "nick-nack evening" was given to Miss Frances Wright, who is to be married soon to Bro. Allen Cotton. A large number of articles were presented. Bro. Cotton returned thanks. We wish them every happiness. Mrs. Heasley is still in the hospital. Our aged Sister Mrs. Tonks is slightly improved. May God's richest blessing be with the sick ones.—D. Dowle, Sept. 24.

New Zealand.

KILBIRNIE—Last Lord's day evening, at the conclusion of a good address by Bro. Jarvis, a married lady made the good confession. The church is very quiet; the members are contributing liberally, the Bible School is well attended, and altogether we have much cause for thankfulness. Credit is due to our evangelist, Bro. Jarvis, for

the good spirit prevailing in the church, and for the growing interest in the gospel meetings.—G.P., Sept. 16.

ROSLYN—A young married lady was received last Sunday who had put on Christ last week. Another has made the good confession. A Ladies' Guild was formed last Tuesday under enthusiastic conditions, which promises great things.—W.H. McK.

CHRISTCHURCH—As he is about to take an exposition of Mark's Gospel, Bro. Gebbie on Sept. 5 gave us the introduction, with an account of Mark himself. In the evening he preached a strong sermon on "Life." A young man was baptised afterwards. The young women on Monday studied "Ruth." Bro. Nelson on Wednesday spoke on "Horizon." The band of Hope met on Thursday night, giving a good programme. They are aiming to play a good part in the contest again this year, this beginning this month. "The Power of Jesus" as shown in Mark 1 was emphasised last Sunday morning by Bro. Gebbie. In the evening at the close of the address on "What Shall We Do?" the Bible School boys came forward. On Wednesday evening a large intercession meeting, held in St. Andrew's Presbyterian Church, when Bro. Gebbie spoke on "Men ought always to pray."—P.S.N., Sept. 18.

WANGANUI—September 5, Mr. Carroll very kindly consented to preach for us, as Bro. Downey was unwell. We are pleased to report that Bro. Downey has since recovered. Wednesday evening an unnecessary service was held. It has been decided to hold a twenty-minutes' prayer meeting on Sunday evenings, prior to the gospel service, the first being last evening, at which there was a good attendance. The C.A.W.M. met on Thursday evening, having changed their time of meeting to try and improve the attendance. The Bible School is still doing good work, and the Bible Class is holding together splendidly.—L.A. Thierford, Sept. 13.

MUCKLAND (Ponsonby-road).—The Christian Union Bible Class is going well. It is a Century Class at last; 52 ladies and 50 men, besides 1 on active service. J. Berry Cammell, president; Frances Vickery, leader; Frank Pilkington, secretary; Geo. Collier, treasurer. With these are associated two vice-presidents, leaders of sun-shine, social, absentee, new membership, and devotional departments. Out and indoor games, clubs, training, study, and prayer circles, are the features of our organisation, while Christian comradeship is its basis. Bro. E. Vickery plans out some fine Sunday afternoons. T. H. Matheson, passing through Auckland, addressed a big gathering of over 90 on "The Bible." Our average attendance is between 65 and 70. The class has by its own efforts raised £100 worth of property used in conjunction with the united choir. 50 of our number are members of the Ponsonby road church.—Herl. Smith.

TIMARU—Since last report we have received into our midst Bro. and Sister Low from Dunedin. For some time our pastors have lost a good many members, and we are pleased the tide has turned. We are pleased to have such men as Bro. Low coming to stay with us by his speaking abilities. On Sunday Bro. Low spoke both morning and evening, and his addresses were really of a high character. We were sorry to hear of the death of Bro. Olsen on his way to the Dardanelles, and our hearts go out in sympathy to him and all connected with him in his time of grief. Bro. Olsen on Sunday week gave us a helpful address on "The Bible."—W.C.T., Sept. 19.

SOUTH WELLINGTON—For the last two Lord's days Bro. Vickery has capably taken charge of the gospel meetings. For the same period Bro. Jarvis, of Kilbirnie, kindly consented to take charge of the prayer meetings. For these services we express our gratitude. The Bible School under the supervision of Bro. Callan, is at present in a flourishing condition. The next church quarterly business meeting will be held on October 12.—A.L., Sept. 23.

Here and There

College offering, October 3.

The address of A. J. Fischer is now Woodford road, Warrnambool, Vic.

Last week a church was organised at Warrnambool in the Swan Hill district, Victoria. Mr. Gus. Dawes is the secretary.

Up to Sunday night last there were forty decisions at the Bendigo mission conducted by Bro. G. E. Moore and A. P. Wilson.

Will those who know of any members of the church who are in the military camp at Warrnambool kindly inform A. J. Fischer as soon as possible?

Bro. and Sister A. C. Rankine are spending a few days in South Australia. Last Lord's day evening Bro. Rankine had the pleasure of preaching for his old church at Norwood.

E. M. Bowle, of Petersham church, would be pleased to hear of any church needing an evangelist; country church preferred. His address is "Brightside," 70 Catherine-st., Leichhardt, Sydney.

Every church in Australia is asked to make a special effort to make the College offering at least as large as that of a year ago. The money is badly needed. The College is worthy of some sacrifice.

The Victorian Home Missionary Secretary has been on a visit to the Brim circuit, where W. G. Cambridge is evangelist. The meetings were hindered by rain and flood, but one young man confessed Christ at Brim.

We hear that E. A. Roberts, who has spent several years in America, studying and preaching, has returned to his home in Balaklava, S.A., where his father died a few weeks ago. We do not know if he intends to remain in Australia.

J. Saxby, of 22 Bainsbury Grove, Dulwich Hill, N.S.W., hopes to visit Melbourne for a few weeks about the time of the Lygon-st. jubilee. He would be glad to visit the churches and help them with his messages, whether morning or evening.

Four of the Adelaide preachers were away from the city last Sunday. L. W. Baker, of Norwood, was at the Malalla anniversary; J. Wiltshire, of Mile End, at the Murray Bridge anniversary; A. G. Saunders, of Semaphore, in Melbourne; and A. A. Paternoster, of Prospect, at Gumeracha.

The church at Warracknabeal, Vic., has almost completed the payments on her new church site. We hope soon to hear of the erection of a meeting house there worthy of the cause we plead in such a fine town. This is one of the fields helped by the Home Missionary Committee through W. G. Cambridge.

The Women's Mission Band at Brim, Vic., hold some very interesting meetings, and the sisters are loud in praise of the idea of such an organisation. Victorian churches where such do not yet exist would do well to start. All particulars can be obtained from Miss Rossetich, 59 St. Vincent st., Albert Park.

The end of September invites the Home Mission collectors in the Victorian churches in the end of another quarter's work. As the overhead is very heavy, and the need is urgent, they are asked to do their best for this important fund, and to forward all in hand on September 30th promptly to Thos. Hagger, 15 Walsh-st., Colburn.

We trust that all our churches, Sunday School, and other societies in receipt of income have sent in returns in connection with the war census, as demanded by the regulations. Should any have overlooked the duty, they are urged to see to the matter now, late though it be. Neglect is culpable, and makes the offenders liable to heavy penalties.

The College of the Bible has no assured income, but is an institution conducted by faith in God and the brotherhood.

The New South Wales Foreign Missions Committee has elected Bro. C. S. Rush, of Marrickville, to succeed Bro. Saunders as secretary, who will retire from that office at the end of November. Until that date all communications and remittances should be sent to Bro. Saunders. The New South Wales brethren are to be congratulated on having obtained the services of Bro. Rush in this capacity.

Extensive preparations are being made for the fitting celebration of the jubilee of Lygon-st. church from October 17 to 21. Past members are particularly invited to attend. A very attractive souvenir is being prepared, containing many illustrations, with descriptive and historical letter-press. The souvenir will cost 1/-, and may be obtained from the secretary, Bro. C. Hardie, of 24 Henrietta-st., Leithorn.

The Monthly Conference of Victorian Bible School workers on Monday last was well attended, considering the weather conditions. Bro. Ewers' excellent paper on "Devices for Increased Enrolment and Attendance" was well received, and an interesting discussion followed. The next meeting will take place on October 25, and will be held at the home of Mr. Wilson, his subject being "The Use of the Blackboard."

Ira A. Paternoster, Secretary of our Federal Foreign Missionary Committee, forwards a copy of a resolution passed at the committee meeting held last Friday: "Realising the splendid and life-long service rendered by our late esteemed Bro. Henry C. Smith, we desire to place on record our sincere appreciation of his life-long unscrupled life and labor, and our deep sympathy with his wife, and those who have been bereaved."

"For whosoever shall call up on the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" (Romans 10: 13-15). Another question might be asked, How shall men and women be prepared for this service unless our College receives adequate financial support?

In this issue appears the first portion of L. W. Baker's Conference Sermon on "The Heart of Our Plea," delivered in the Adelaide Town Hall, B.A. Baker is a South Australian, having been born in Malalla. He received his early education in the public schools of his native State and at Prince Alfred College. In 1904 he went to U.S.A. and entered Transylvania University. There our mother had a very successful course, being chairman of his class in the College of the Bible, and receiving the B.A. and M.A. degrees from Transylvania. Later he attended Yale, and in 1913 he obtained from this famous university the degree of Bachelor of Divinity. In 1913-1914 Bro. Baker took a special course in Sociology in preparation for his Ph.D. degree, but started for Australia at the end of last year. In January, 1915, he took up the work at Norwood, S.A., where we wish for him a long and successful period of service, one that will result in the winning of many souls and the edification of the church.

A reader forwards an enquiry as to the teaching of the churches of Christ on the destiny of the wicked, he himself regarding the doctrine of the eternal punishment of the wicked "as one of the clearest in Scripture. He asks further, whether Dr. R. A. Torrey was connected with the churches of Christ. In reply we can only state: (a) Preachers of churches of Christ are wont to state the doctrine of the future punishment of the wicked in the terms of Scripture. Such texts as the following are thus proclaimed: "Who shall go away into eternal punishment, but the righteous into eternal life"; "... At the revelation of Jesus Christ from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the

face of the Lord and from the glory of his might." All believers in the Word can and must accept these and other passages dealing with the subject. There is probably no church on earth whose members agree as to the precise nature of this punishment. Amongst churches of Christ, there will be found a diversity of opinion on this. That this is so will cause little difficulty if we all agree to proclaim in Scripture language the teaching of our Lord and his apostles, and to hold an opinion—and therefore not as matters to be preached for doctrine—our views as to details not revealed. (b) We have never heard of R. A. Torrey's ever having membership with any congregation known simply as a church of Christ.

Roll of Honor.

DIED.

Cyril Judd, Cheltenham, Vic. (of meningitis).
Roy Sharp, Colac, Vic. (killed in action).

COMING EVENTS.

OCTOBER 10—Gore-st., Fitzroy, anniversary continued. October 10th, 11 and 7, Will Bellor; 3, Kendergarten chapel. Special singing.

OCTOBER 10 and 12—Brighton Bible School anniversary. Sunday, 10th, at 3, Mr. Kemp. Public meeting, 12th; special singing, Bible songs, and distribution of prizes, everybody welcome. Come!

OCTOBER 17—Lakton-st. Jubilee. Sunday services, 11 a.m., 8 p.m., 7 p.m. Mr. J. J. Haley will speak morning and evening. Other old-time members will speak 12 afternoon meeting.

OCTOBER 18, 19, 20—North Richmond (Goppan-st.) 25th anniversary (semi-public) services, 23rd follows—Sunday, Oct. 24, Anniversary services, 11 a.m. and 7 p.m. Tuesday, Oct. 26, Reunion of church members, 7:45 p.m. Thursday, Oct. 28, Sunday School night, 7:45 p.m. Saturday, Oct. 30, Garden Pete and laying foundation stone of new school, 3 p.m., and concert, 7:45 p.m. Past members of church and school invited to be present or send greetings.—H. Anderson, Belmont st., North Richmond.

MARRIAGE.

MOFFAT—PETTY.—On 25th August, 1915, at the Christian Chapel, Doncaster, by Mr. Geo. D. Verco, evangelist, Robert L., only son of Mrs. and the late Robert Moffat, North Fitzroy, to Myrtle E., youngest daughter of Mr. and Mrs. John Petty, "Glendouall," Main-road, Doncaster. Present address, "Ormsiston," Main road, Doncaster.

IN MEMORIAM.

In Memory

of

MATTHEW WOOD GREEN.

53 years Evangelist of the Church of Christ, who passed away at Cheltenham, 29th September, 1914.

WINSOR.—In loving memory of my dearly beloved husband, William Andrew Winsor, and our dear father, who passed away on 26th September, 1914, at 28 Brighton-st., Flemington.

So dearly loved and sadly missed.

—Inserted by his loving wife and children.

BEREAVEMENT NOTICE.

REID.—Mr. James Reid and family desire to thank their many friends for letters of sympathy, telegrams, and floral tributes received during their recent sad bereavement.

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The Endeavor Attitude. Titus 2: 1-15.

Delight in God's Word. Psalm 119: 97-103.

Love not the world. Eccl. 2: 1-11.

The man of prayer. Dan. 6: 10-23.

Forbearance and courtesy. 1 Peter 3: 8-11.

Patience of hope. James 5: 7-11.

Christ's coming. Watch. Matt. 25: 1-13.

The Cooling Shadow.

"He shall hide under the shadow of the Almighty."—Psalm 91: 1.

That is the all-sufficient safeguard against the perils of feverishness. In "the shadow of the Almighty" we are sheltered from all destructive heat—the heat of burning fear, the heat of temper, the heat of fretfulness, and every other form of unholiness which so often destroys the delicate treasures of the soul. The shadow of the Almighty will keep us cool and collected, and all our powers will do their work in quietness. Every day we encounter friction in some mode or another, and friction always tends to engender a dangerous heat. Sometimes the friction is occasioned by the encounter of unwelcome circumstances, perhaps a rough piece of duty, or perhaps the unwise obstinacy of a friend or fellow-worker, or again it may be the merest trifle, like a strain of dust inflaming the eye. The friction may come in a thousand ways, and the spiritual peril is in the heat which accompanies it.

Now in all these inflammatory perils our safety is to turn into "the shadow of the Almighty." And we must do it consciously. It is not a long and tedious journey. It is even a shorter step than passing from the hot streets of Lullgate Hill into the deep and restful shadows of St. Paul's. Nay, just a prayer and our souls are in the shade! The holy Lord breathes "through the pulses of desire His goodness and His love." In that gracious coolness we can rest and collect ourselves when the hot breezes are blowing over our lives. The shadow of the Almighty is precious for all who are in peril of "the destruction that wasteth at midnight." Let such pilgrims turn to that secret place, and they shall find the blessed Lord within the shadow, and He will be "not unto the weary soul, supplanting His own quietness and peace."—J. H. Jowett.

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