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Preaching Jesus.

A visiting preacher in one of our churches a short time ago was a little gratified and somewhat surprised at receiving a hearty handshake and a cordial expression of thanks. The surprise was not due to the word of appreciation, though that is not as frequent as it might be; it was the nature of the utterance which caused the wonder. Thanks were extended for delivering a simple gospel message, in which the fact of salvation through the all-meritorious death of the Lord Jesus Christ was proclaimed.

Such a thing induces reflection. What could make a Christian brother consider it a noteworthy thing that Christ and his gospel should be preached? Is it that even with us there has been a tendency to substitute something for the only message which heaven ever authorised us to proclaim? With many there is an apparent desire for up-to-dateness which manifests itself chiefly in the leaving of the old gospel; surely it is not the case that this is true of any of our preachers. Possibly the war has led us to talk directly of it, or has suggested such topics as "Christianity and the War," "Has Christianity Failed?" "Why Does not God Stop the War?" But, on the other hand, it is the case that there never was more need than to-day for the gospel, since in it is the only remedy for the world's disease. It brings the only possible solace to the hearts that are sad, to the needy ones, to those whose hearts are torn with anxiety, to those who are mourning. There may be an unrest, a yearning, a longing, none the less real because it is unexpressed, and indeed more than half unconscious, which cannot be satisfied with war sermons, but which makes its possessor very responsive to the message of God's love in Christ Jesus.

One of the oldest and most esteemed of our Australian evangelists recently exhorted his fellow preachers to be sure to deliver gospel addresses. He did not mean by that a mere reiteration of "the terms of pardon," nor did he suggest that the preacher's reputation for orthodoxy should be gauged by the frequency of his use of the baptismal formula. Our brother was concerned with a bigger thing; he pleaded for a constant emphasis on the vital matters. He wished Christ and him crucified to be the theme, Jesus to be exalted as Son of God and only Saviour, his atoning death to be prevented, faith in him to be induced, and the duty of

obedience to him, both in baptism and in a subsequent life of loving service, to be inculcated. No philo-sophic or literary production, no moral essay, no plea for social reform or civic righteousness, no war sermon, should be allowed to crowd out the simple word of the cross.

Lan MacLaren, in "Beside the Bonnie Briar Bush," tells of the first sermon of a young minister who came to Drumtochty fresh from a theological college. To his maiden aunt who acted as his house-keeper, "he explained casually that his own wish was to preach a simple sermon, and that he would have done so had he been a private individual, but as he had held the MacWhannel scholarship, a deliverance was expected by the country. He would be careful and say nothing rash, but it was due to himself to state the present position of theological thought, and he might have to quote once or twice from Ewald." His saintly aunt gave him some advice: "Ye manna mind, laddie, that they're no clever and learned like what ye are, but just plain country folk, ilka ane wi' his an temptation, an' a sair trackled wi' many cares o' this world. They'll need a clear word tae comfort their hearts and show them the way everlasting. Ye'll say what's right, nae doot o' that, and a' body'll be pleased, but, oh, laddie, be sure ye say a guid word for Jesus Christ." So he burnt the carefully prepared sermon, with its review of modern thought and its trenchant criticism of old-fashioned views. It was a sacrifice, for it had been such a sermon as led him humbly to hope that he would not be called to Edinburgh for at least two years. On the Sunday he gave a loving message: "Come unto me" was his text, and his mother's dying wish was fulfilled. "Speak a guid word for Jesus Christ."

"Remember Jesus Christ," was Paul's word to a young preacher. We all need the admonition. We stopped the writing of this to peruse the subjects for the Sunday services as advertised in last Saturday's "Age." There were some which directly spoke of Christ and his salvation. While doubtless some preachers manage from the most unpromising title to make a transition to the gospel, many topics did not suggest the Christian's theme at all. Here are some of them: "Religion and the War," "Laughter," "The Church and the Modern World,"

"A Little Man and a Big Job," "John Calvin," "A Prize Fight," "The Best Literature," "The Strange Case of Dr. Jekyll and Mr. Hyde—A Study in Moral Dualism." There are some churches in which the old gospel would seem as a new revelation. Nothing can take the place of the apostolic message lovingly told. Jesus, as the Saviour of men to-day, Jesus whose saving power has been manifestly experienced by the preacher, the Christ who died of old and who lives now, is or should be our constant theme.

One of our brethren at the recent British Conference emphasised the need of presenting the Christ as the Saviour of personal experience. He said:

"Has it ever occurred to you to ask why God chose men as his messengers? If it had been a question of accuracy of statement, it seems to me that angels would have been far better agents—there would have been fewer mistakes and greater uniformity in the presentation of the Word. But it would have lacked one most potent element—the element of personal experience. Angels could not have met objections as the man born blind. They could have stated the case with great exactness, but they could not say, 'One thing I know: whereas I was blind, now I see.' I presume that the habit of assuming the attitude of the angel—relying exclusively on an accurate presentation of the message, perhaps priding ourselves on the fact that our message is accurate because indorsed by many texts of Scripture? Well, that is not the preaching that wins. Dr. Van Dyke says: 'The writers have helped me most when they have expressed their own experience of the saving power of Christ.' The same is true of preachers. They help most whose preaching is an expression of their own experience, who approach us in the spirit of the Psalmist, if not with his exact words, when he says: 'Come, I will show you what the Lord hath done for my soul.' When we go beyond our own experience the message has little power. It does not grip the hearers. It sounds artificial—stilted. There is much preaching of this class, clever, but not effective.... The effective evangelist, whether whole or part-time preacher, is made by intimacy with Jesus. The clever, well read, eloquent preacher is like Samson slain of his own strength, unless that strength is generated in company with the Lord. The inner—I might say the hidden—life of those who minister to us of the word of life is all-important, because it influences others as well as themselves, and helps or hinders, as the case may be."

Our preaching must be tested by its exaltation of the Christ, who as he is lifted up will draw men unto him, by its bringing up of men and women to the foot of the cross. Let us all "speak a guid word for Jesus Christ."

Editorial Notes

The Old Guard.

With the home-going during the past year of Matthew Wood Green, William Wild Davey, and Henry Downes Smith, and with the retirement from active service of other venerable brethren, the Australasian brotherhood has sustained a considerable loss. These men toiled hard in days when it was not a popular thing to be associated with Churches of Christ, and to wear only the simple name Christian. These men assisted to lay strongly the foundations of our work, and to them must be given the credit of having established a large number of our churches. We remember the services of these pioneers with deep gratitude, and rejoice in the work of their hands. The younger men of our churches do well to honor the work and memory of such good men, and might with advantage seek to emulate the faith and the works of those of "the old guard." Their achievements are an inspiration to others, and their long years of service a challenge to those who follow after.

Christmas at the Battle Front.

Hundreds of the young men of our churches will probably spend their 1915 Christmas on active service for the King of England. Amid shot and shell, entrenched in mother earth, thousands of miles from home and dear ones, theirs will be a strange Yule-tide. Christmas in the home land will be affected by the absence of our men, and our enjoyment of the festive season reduced because of the thought of our brave sons so far away, but to them the difference will be most apparent. Can we help in any way to make Christmas somewhat real for them? Could not the churches write an official letter to each member in the trenches, assuring them of the love, and prayers, and confidence of the brethren? Might not such a letter help to stiffen the moral fibre of those noble fellows in the hour of temptation? Could not our preachers encourage a large number of the members to send a Christmas postcard to these brave men? Christmas pudding and other such trifles do not meet all the cravings of an absent soldier at Christmastide, we think. Maybe such a plan as here suggested might be a service well pleasing to God, and helpful to our soldier representatives.

The Authority of Christ.

The plea we urge is not for baptism in the name of Christ for the remission of sins, nor for the weekly observance of the Lord's Supper, nor for the wearing of God-given names by the followers of Christ. It is more correctly a plea for the authority of Christ. He claimed to have "all authority" (Matt. 28: 18), and our plea is that this shall be recognised, and that he shall be per-

mitted to take supreme place in affairs religious. With Christ supreme, we must practise the baptism which he enjoins, observe the Lord's Supper with the frequency with which he would have it observed, wear the names which he has authorised for his people, and be obedient to him in all things. It is not for us to discuss such matters, but simply for us to consult his Word, with a fixed determination to carry out its teaching, although all the world may do differently. We think it would be well if we made this much more prominent in our teaching and preaching.

For What Shall We Pray?

The Book of God emphasises the need and power of prayer, and many of God's dear children have experienced rich blessing in answers to the prayers they have offered in the name of Christ. At the present time, facing this awful crisis in the world's history, the call to pray is insistent, and we have the spectacle of people, in the various nations involved, praying for victory for their side. Some believers are concerned about this, and rightly ask, "For what should we pray at a time like this?" They feel that they cannot ask God for success in the killing and maiming of men, in making women widows, and robbing children of their fathers, and so they are perplexed. May we suggest that it is appropriate to pray for a speedy and righteous peace; for love to take the place of force among men; for Christ to be enthroned among the nations, so that such dreadful things as are now taking place may not be possible; for the injured and the sorrowing that in God they may find comfort; and that the wrath of man may be made to praise God? To such prayers no exception could be taken, for such would be in harmony with the principles of the kingdom of God.

Present in Spirit.

"Not forsaking our own assembling together, as the custom of some it." There are many to whom these words of the writer to the Hebrews do not apply. In membership with all our churches there are some aged and sick, and some with family ties who would greatly enjoy that which many lightly esteem, the privileges of worship with their brethren in Christ at the Lord's Supper, but they are not able. Some of these have grown old in the service of the Lord, and they look back with thankfulness to the many, many times they were privileged to gather with the saints around the table of the Lord. Although they are still with us in "spirit on the Lord's day," yet how greatly they miss the communion in the "body." Their presence in the years that have gone was a benediction to many, and as we enter into their labors we recognise all we owe to their faithful service. Surely it is our duty and also our Christ-given privilege for our elders and deacons to remember these "shut in" disciples on the Lord's day, and sometimes give them the opportunity of breaking bread in memory of the Saviour they have served so long and

love so much. To them, if not to some other Christians, it would be a privilege greatly prized and eagerly looked forward to.

Church Attendance.

It is strange how Sunday weather to some Christians always seems worse than week-day weather. It is often too wet or too cold or too hot and dusty to venture out to church, for we are told one can't be too careful of the health—on Sundays. On the other days of the week, however, it would seem that a person is not so likely to catch cold or to be affected by the heat and dust, for the weather conditions rarely make it impossible to go to work or to an evening's entertainment, or to go shopping. In other words, how easy it is to find an excuse for absence from church! When a Christian would rather spend the Lord's day at home than in the Lord's house, with the Lord's people, there is something seriously wrong with the spiritual appetite, and the case should without a moment's delay be put into the hands of the Great Physician. David said, "I was glad when they said unto me, Let us go unto the house of the Lord," and how much more glad should we Christians be to follow the words of our Saviour when he said, "This do in remembrance of me."

In the Religious World.

R. J. Campbell has resigned his work at the City Temple. After a visit to France, he hopes to attach himself to the Church of England, and to work under the direction of the Bishop of Birmingham. Mr. Campbell's notorious volume on "The New Theology" is said to have been withdrawn from circulation a few months ago. We are glad to notice his return to a truer faith.

The statistical report of the S.A. Baptist Union showed the number of members to be 5943, as compared with 6015 for the previous year, being a decrease of 72. This was largely due to revision of rolls. There had been 145 baptisms, as against 205 last year, a decrease of 60. The report of the Sunday Schools was more cheering, there being this year 8016 scholars, an increase of 35, and 1151 teachers, representing an increase of 26. If we can only keep and save the children, the future is secure.—Australian Baptist.

His Imperial Majesty at Tokyo, says the "British Weekly," has graciously admitted the Rev. William Campbell, D.D. (Hon. of Knox College, Toronto), to the Order of the Rising Sun, the distinction being conferred on him "for long-continued efforts which have increased the intelligence and loyalty of many people in Formosa, and for some valued literary contributions he has made on subjects relating to the island."

The death was recently announced of Mrs. T. L. Cuyler, widow of the eminent American pastor and writer. In recent years and especially since her husband's death, Mrs. Cuyler had suffered from a steadily advancing physical helplessness, and she longed for the day of reunion.

The Altar of Communion.

W. Rothery.

The study of the evolution of the altar is the study of the development of religion. From time immemorial, the altar has been associated with the idea of worship. Even in religions other than revealed, it has occupied an important place. Many relics of ancient altars have been discovered among the ruins of Assyria and Egypt. Many such have also been found in Palestine of the primitive description given in the Book of Genesis. There were two kinds in early use among the Jews. One was for sacrificial purposes, and the other for the burning of incense. In ancient Greece and Rome, altars were also of this twofold type—small structures for use in the temples and larger ones for open-air service. It is with the sacrificial altar, more particularly, that this article will deal.

Concerning the origin of the altar, nothing is definitely known. It is, however, so closely associated with sacrifice that doubtless altars were erected for the first sacrifices. There are many interesting surmises as to the beginning of sacrifice. Animals were slain in the Garden of Eden, but God gave to Adam and Eve coats of skins. It would seem from the account that vegetable food was the diet of our first parents. If this were so, it is extremely probable that sacrifice was divinely taught. Certain it is that the idea was very familiar to both Cain and Abel. God dealt with Cain as though he had transgressed some plain law regarding sacrifice. Doubtless the erection of altars accompanied these first efforts at sacrifice.

The chief ideas associated with the altar are all related to man's spiritual life. They form the fundamental doctrines of the Bible. The terrible nature of sin was set forth by the sacrifices which the altar demanded; also the utter helplessness of man himself to overcome sin. The altar also proclaimed that wonderful truth that man's life may be redeemed by the sacrifice of another. But the best of all, the altar was the place of communion. Here the price was paid, sin was removed, and the altar became "a trysting-place where heaven's love and heaven's justice meet."

There are three phases in the evolution of the altar. They belong to the three great dispensations respectively—the Patriarchal, the Mosaic, and the Christian. We have seen that sacrifice was offered by Cain and Abel, with the inference that altars were probably raised by them. But the first reference to the altar itself is in Genesis 8: 20, "And Noah builded an altar unto Jehovah." From this onward, there are numerous references. Abraham, Isaac and Jacob were all men of the altar. Communion with God was as vital to them as the air they breathed. Religion in those days was of a simple order. The way to God had not been barred by a priestly class, nor an imposing ritual. Revelation, it is true, was as yet very limited. Men were living, not in the full sun-

light of the love of Christ, but in dim starlight of the promises of God. Yet without there was much to admire in the system. The head of the family was the priest. He led the family devotions, and at the altar of sacrifice made atonement for their sins. As a system, it was very crude. There were no imposing temples and no high-sounding liturgies. But there were men who walked with God, who pleased God, and who were called "the friends of God." The simplicity of family worship and free communion with God more than atoned for the lack of the frills and fancies of a more elaborate system.

With the emancipation of the children of Israel from slavery in Egypt, a new phase in their national and religious life was commenced. From a roving, Bedouin tribe, without territory or country, the wild, unlettered children of the desert, they had now evolved into a nation, large enough to strike fear into the hearts of the Pharaohs. Commensurate with their growth in numbers, there was an advance in their national institutions. Naturally unwarlike, yet they were now prepared for military conquest. Moses gave them a judicial system far in advance of anything of the kind then existing, and upon which the nations of the world have since been building. There was also progress in their religion. The place and value of the altar became more prominent. It was made the centre of an imposing ritual, liturgies were chanted in connection with its ceremonies, and a priestly class was created for its service. It was no longer the family altar, but a national one.

An advance in the order and place of the altar in the religion of Israel is certainly seen; but whether that advance was Godwards or not is not very clear. Certainly the change was by God's direction, but too often the pride and foolishness of man pervert even the desires of God. An arrogant priesthood, standing between the altar and the people, barred the way to God, so that Jesus afterwards said of them, "Ye have taken away the key of knowledge; ye entered not in your selves, and those that were entering in ye hindered." The typical value of the altar in both the Patriarchal and Mosaic dispensations cannot be overlooked. The victims offered upon the altar were typical of Christ. Their blood obtained for the worshippers a temporary remission of sin. These sacrifices, though in themselves imperfect, set forth the one great sacrifice, by the shedding of whose blood eternal redemption was to be obtained.

The truth that there is a Christian altar is sometimes overlooked. It is seldom referred to by this name, and moreover, it is no longer a place of sacrifice. Yet Paul declares in Heb. 13: 10 that we have an altar, which is peculiarly our own. "We have an altar whereof they who serve tabernacles have no right to eat." There are special features concerning our altar which raise

it above that of the Jews. We have noticed the absence of sacrifice; not indeed is the idea lost, for altar and sacrifice can never be dissociated. Rather, the idea of sacrifice is commemorative, and the central thought of our altar is the newer one of communion. So we speak of our altar as the communion table. The element of sacrifice is still the basis of communion with God, but the sacrifice has been offered once for all. It was a far more valuable one than the offering of bulls and goats, for it was the free surrender of the life of the Son of God.

There has been also a recurrence to the family aspect of the first dispensation. But the family is a larger one. It is the children of God who gather about the altar and hold blessed communion one with another and with Jesus Christ their Lord. The duties of the priest are no longer confined to the head of the house or to a priestly class, but are commonly shared by all God's children. Christ both made us "kings and priests unto God." "We are a royal priesthood, a chosen generation." This is the highest privilege Christ hath bestowed upon us. He has "broken down the middle wall of partition between us and God" and hath opened for us "a new and living way" into God's presence.

We have seen that our altar is commemorative of Christ's death to us. Every Lord's day his people gather, and in loving gratitude remember the great price paid for their redemption. But our altar is also prospective. Jesus, who said, "Do this in remembrance of me," also said, "I shall come again," and Paul adds, "Ye do show forth the Lord's death until he come."

Simplicity is the keynote of Christ's religion. Of forms and ceremonies, there are but two. These are exceedingly simple. When an order of service becomes involved and imposing, we may well heed the warning of Paul, that our minds be not "captivated from the simplicity that is in Christ." The study of the altar has revealed the dangers attending the elaborate use of ceremony in worship. It has also shown the beauty of free spontaneous service. "Let us come boldly to the throne of grace, that we may obtain mercy and find grace in every time of need."

A Psalm in the Night.

The night is long, but long Thy mercies are;
The night is dark, but oh, Thy face is bright!
Through heavy clouds Thy love breaks like a star,
And lays a benediction on the night.

The weary watches lose their weariness
As I take thought—too tardily thought—of Thee,
And all the dreary burdens that oppress,
Thy pity lifts, and leaves my spirit free.

How good Thou art, unutterably kind!
How patient, endless patient, with Thy child!
And I to all Thy loveliness how blind,
Against Thy waiting presence how defiled!
Amid these friendly darkneses I creep
Ashamed and worn to Thine enfolding arms;
Thy pardon gathers round me like a sleep,
Thy tender broodings comfort my alarms.
The day is coming, what it coldly brings
I know not, and no longer do I care.
Deep in my heart my Father's blessing sings,
And all His nights, and all His days, are fair.
—British Weekly.

The Light that Shines on Aged Faces.

The Blessings of Later Years.

We love to think of life as a day. Then we have childhood as the morning—the morning which turns earth's common pale streams into gold with heavenly alchemy; the morning that sows the earth with sparkling gems richer than any in kingly diadems; the morning that trembles and smiles from out the opened sky; the morning that laughs the clouds away as though earth held no tomb; the morning that overflows the world with its glad promise of the future.

And then, advancing fast and still more fast, like the day, so the life, ever striving to reach the zenith, until midday with its responsibilities and strenuous activities. Then the decline, until, like evening, old age comes on with its pensiveness and memories, "the tender grace of a day that is dead." Old age is evening time—evening, and cares have silently stolen away; evening, and the glimmering landscape fades from sight; evening, and a solemn stillness or a winsome music fills the air; evening, and peace and rest and home and Father's face at the door!

Happy memories.

The man who has lived the Christian life stands in the evening time in the light of happy memories. The old man walks through the gigantic picture gallery called memory, and the light falls upon this scene of his childhood, and upon that scene of his manhood, and all things stand out clearly round about him. He walks through that library called memory, and the light falls upon the tremendous volume of records, and he reads there the tale of his years. How important, then, that we banish from the halls of memory all that is evil, and give place to that which is good!

Like the translucent and transfiguring light of the setting sun that kindles ten thousand candles in the sky, so blessed are the memories of a Christian old man or a Christian old woman. You will remember the old home where you knelt in prayer with father and mother. You will remember the hours alone with God. You will remember the deeds of sympathy performed and the words of encouragement spoken to those who stood in need. You will remember the place where, in a passion of repentance, you gave yourself to God. You will remember how the light that came into your soul then has never gone out, but how it has transformed the darkest cloud of sorrow and grief and disappointment into a blessed hope of promise, and your falling tears into heavenly jewels. And with Christina G. Rossetti you will say:

"I have a room wherunto no one enters
Save myself alone;
There sits a blessed memory on a throne,
There my life centres."

The joys of evening time.

Christian old folks have about them at life's evening time the light of usefulness. We ought never to say that the day of achievement is past. The man or woman whose head is hoary, but who is not found in the way of righteousness, is an iceberg floating down the stream of life, radiating chillness. Such a person has a personal influence like noxious vapor that kills our best impulses. But the Christian man at life's evening time not only has light about him; he is a light. Scientists tell us that nearly half the earth's light and heat come from the stars, and the greater part of this life-giving energy comes from invisible stars, millions of miles from the earth. Thus, the aged Christian may not be able to do much, but he can shine for Jesus.

No one can estimate the power of personal influence. Scientists are weighing the air that encompasses us on every side; psychologists are weighing our laughter; astronomers are weighing the stars. But no one is able to calculate the far-reaching power of personal influence. It is a power like the magnet that draws the steel filings to itself. It is a power like the white clover meadow that attracts the bees. It is a power like the south wind that unfolds the rosebud that a hand would crush and tear. It is a silent power, like electricity and gravitation—we never see them; we only know that they exist by seeing the effects that they produce. So with the influence of a holy life. Books and sermons may be forgotten; tears and prayers may be despised; but the light radiating from a Christian life, the argument of a new life in Christ Jesus, cannot be gainsaid.

The light of his presence.

O fathers and mothers, the light of usefulness is about you in life's evening time.

Never fear that darkness will envelop you for "If thou draw out thy soul to the length, and satisfy the afflicted soul; then shall thy light arise in obscurity, and thy darkness be as the noonday."

And then, at life's evening time, the light of immortal life breaks upon the brow of the child of God. This is made "manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." "Inestimable triumph! What Cicero called a "mere conjecture," what Seneca said was "a thing our wise men promise but do not prove," what Socrates spoke of as "a hope," but of the realisation of which he was "not confident," is made to us an assured fact, a blessed divine reality, by the life, death, and resurrection of our Lord Jesus Christ. The opened tomb in the garden is a telescope through which we behold the Elysian fields of our God. The crape upon the door, signalling the death of a believer, is but the badge of God's best angel's visit. Christ is alive for evermore; and because he lives, we shall live also. He has gone to prepare a place for us in the Father's house of many mansions. And if we put our trust in him he will surely lead us home.

"So long Thy power hath blest me, sure it still

Will lead me on

O'er moor and fen, o'er crag and torrent, till

The night is gone,

And with the morn' those angel faces smile

Which I have loved long since, and lost awhile!"

—D. L. Marsh, in "Christian Herald."

A Child's Prayer.

Loving Jesus, meek and mild,

Look upon a little child!

Make me gentle as Thou art,

Come and live within my heart.

Take my childish hand in Thine,

Guide these little feet of mine.

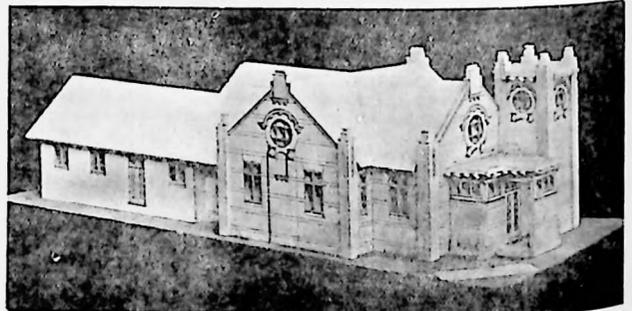
So shall all my happy days

Sing their pleasant song of praise;

And the world shall always see

Christ, the holy Child, in me.

—Abridged from C. Wesley



The above is a representation of the building which the church in Hartsville, N.S.W., is planning to erect. The foundation stone of the Bible School Hall and class rooms was laid on September 1st. The church hopes to have the whole of the building in hand very soon.

Elisha's Heavenly Defenders.

Bible School Lesson for October 24. 2 Kings 6: 8-23.

W. C. McCallum.

When the morning broke, and the servant of Elisha discovered that the host of Syria had surrounded the village during the night, he cried out to his master, "Alas, my master! how shall we do?" and Elisha answered, "Fear not; for they that are with us are more than they that are with them." Then Elisha prayed, and said, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man, and he saw how the hill was full of horses and chariots of fire round about Elisha.

The spirit and brute force.

This incident affords an example of the age-long struggle between the spiritual and the material, the carnal mind and the spirit. The great war of the ages in pursuance of which each life has become a battle-field. The conflict which Cain found in his heart when he had given way to the beast and by brute force had slain his brother. In the moment that force had achieved its purpose and looked in the still face of its victim, Cain stood convicted and disarmed before the voice of the Spirit. Others in the spirit of Cain have willed, and driven on to the goal of their will, depending on material might only to discover that other factor which they had not seen or had despised, a power that works not in their way, but ever proves its greater strength.

The assured victory of the spiritual.

Elisha was calm in a quiet confidence in the power of God. A power which he knew achieved its purposes in ways other than those used by men. Jesus told his disciples "Be not afraid of them that kill the body, but after that are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." This is what fearing God means, the possession of an unwavering conviction that no matter what man may do, even though it be the torture of slaying of our bodies, it can make no difference to the ultimate issue, for this belongs to God. It is this fear that moved the apostles to say, "We must obey God rather than men."

Victories of force turned into triumphs of the spirit.

The Syrian host had the little village with its prophet according to all human calculation within its power. The faith of Elisha turned this success into a failure, for their purpose, and a victory of his faith when he sent them back to their master to abstain from their forays because of his kindness. The Israel that Elisha loved became broken before her enemies, and her children scattered to the four winds. A victory of material force, but Israel has given faith to the world, a victory of the Spirit. Roman might

crushed Greece, but the Greek mind mastered Rome. The Roman bond was placed heavily upon the early church. They were decimated again and again, helpless as sleep before the wolves, but the Christian faith conquered Rome. Thus it has ever been the blood of the martyrs is the seed of the church.

Recognising spiritual weapons.

The fears of Elisha's servant were dismissed when he had the vision of the heavenly defenders. We find constant need of such vision. We are too prone to forget the superiority of the spiritual weapons. Jesus said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Paul said, "We do not war according to the flesh, for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds." The same principle is emphasised by James, "The wrath of man worketh not the righteousness of God."

Our attention is absorbed to-day in a strenuous clash of force. With our minds obsessed by this gigantic struggle there is a real danger that we may lose sight of the spiritual forces. The arbitrament of war is appealed to by nations, and as citizens we do our duty loyally, but as Christians we should hold firmly in mind that the victory of right over wrong and the crushing of sin can come alone as the achievement of a warfare whose weapons are not of the flesh, but of the Spirit.

The way of the cross.

A short time ago a lecturer in Hobart declared that if Germany should win in this war, then men would have a right to doubt God. This lecture was given by a Christian man under Christian auspices, but the doctrine taught is most unchristian. It is assuming a most solemn responsibility to describe any circumstances under which mortal man would have a right to doubt God. The disciples doubted when Jesus was crucified, but they had no right to do so. They were yet blind in spite of Jesus' repeated warning that he was to achieve his mission in going by way of the cross. That cross stands for all time the supreme demonstration of the supremacy of the spiritual over the carnal. Let sin do its worst, let brute force sweep all before it, and yet God turns its victory into defeat. Scarce has the shout died away that celebrated the material triumph, when it is seen that God has led his servants by way of the cross to victory.

There may be more than one illusion that we have to cast behind us in these dark days, but let us never lose the vision of the heavenly defenders, and never forget that a

victory of force is only a victory over force, that it is not a defeat of the Right. This vision of faith will make us stronger and better to face the strenuousness of the times, and may we keep the vision in the hour when the better cause triumphs in this war, so that we may be able to lead men to enlist in the Best Cause—the kingdom of God—that alone can close the open wound and bind up the broken heart of humanity.

Leading others to see the vision.

The servant of Elisha had enjoyed many privileges with his master, and received many benefits. Amongst the chief of these, if not the very chief, would be the vision of the heavenly defenders at Dothan. Elisha had led his intimate companion into his own vision of spiritual things. May God give all his servants this power!

How can we lead others to see the vision? Have we the vision ourselves, or are we drifting along, thinking of someone who has had the vision, or has told us about the vision? The vision comes through our fear of God. "The angel of the Lord encampeth round about them that fear him." A fear which is a deep and unwavering conviction that God cannot and will not be defeated; that no matter how defied or resisted his purposes hold fast; that arrayed on his side we need not fear the whole world in opposition. The vision depends on our faith. The faith that sees the real behind the seeming, the faith that does not shrink from the way of the cross. Have we this preparation for the vision, then God will grant it to us. Having the vision ourselves, we may seek to share it with others. But Elisha sought the aid of God in opening the young man's eyes. In spite of his own faith he could not impart the vision without the divine aid. A Paul may plant, and an Apollos may water, but it is God that gives the increase. The disciples were told by Jesus to tarry in Jerusalem until they were clothed with power from on high. In our efforts to lead others into the vision do we sufficiently seek the clothing with power of the Holy Spirit?

A Song of Those Who Answer Not.

It singeth low in every heart,
We hear it, each and all—
A song of those who answer not,
However we may call;
They thring the shores of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more!
'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, ah, 'tis good to speak of them
When we are troubled sore!
Thanks be to God that such have been,
Though they are here no more!
More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er battles, they have bidden,
Our God, for evermore!

The Heart of Our Plea.

Concluded.

Leslie W. Baker.

Ours is not merely a protest; it is also a thrilling, passionate plea for the unity of Christian people. Our protest is no longer peculiar to us, but our plea is still quite distinctive. We are not merely destructive critics of the existing order; we are constructive prophets of the new order. It is ours to translate yearning into accomplishment, dreams into realities. We have dared to assume the positive task of restoring the lost unity of God's church. This is a mighty God-given job, and worthy the heart and soul of our great movement.

When first our fathers voiced this plea we were a division—so stupendous the task, so small the people. But the sentiment of the world has changed since then, and now the great minds of every communion are grappling this central Christian problem. Federations and Councils are growing like mushrooms, representing practically all the bodies of Christendom. There is a general desire to ignore the few things that are distinctive and peculiar, and to emphasise the many points of common agreement.

This is splendid. It is only by a mutual admiration each of the good points of the other that we can be drawn together. But this is not simply an intellectual problem. It is essentially a problem of the heart. Out of the heart—not out of the brains—are the issues of life.

When I see these great federations and councils meeting upon this problem, I am glad, yet not quite satisfied. I feel a nameless thrill at the evidence they show of the new day that is dawning. Yet when I look at this thing that they are striving to shape I feel much as when gazing at the statue of Venus d' Milo. It is beautiful, beyond all dreams—perfect—as far as it goes—but, unfortunately, it is not all there.

A problem of the heart.

Yes, this is a problem of the heart, perhaps more than of the mind. Intellectual oneness will not unite the people of God. Our Baptist brethren are one with us in all matters of doctrine. There are but two distinctive marks, and they are, a difference in name and in the peculiar emphasis we place upon our plea for unity. Many of us would be hard put to it to clearly define the different shades in our faith. Yet we are by no means one. Even a common belief in the mode of baptism will not unite the people of God. It will go far to do so, but that in itself will not bind us together as one. Imagine a man seeking a wife in that spirit. He may find intellectual oneness with many a maid. They might argue from now till the crack of doom about that all-important union, but unless their hearts put up a stronger argument than all their brains could invent, it would be a hopeless problem. If a man and a woman love one an-

other they will generally find a way to get together. If mountains lie between, they will climb over or tunnel through. So it is with this vital problem of uniting the divided churches of God.

A plea, not an argument.

This, too, is the meaning of our plea. Ours is a plea for Christian unity, not merely an argument or a programme. We, too, I fear, have been beguiled into thinking that this is simply a problem of the mind. The churches cannot be welded together in the heat of debate or in the cool chambers of logic. There is a great tendency for us to lose sight of our plea for Christian Unity in our zeal for the argument that is ours. "The pleading note dropped out of our preaching in the polemical period. The beligerent note was dominant. The plaintive call of Thomas Campbell in the Declaration and Address was smothered in our era of debates over the Holy Spirit, baptism and church order. We spoke much of our 'plea,' but what we meant was our 'argument.'" This plea is almost a lost chord among the churches of Christ. Our arguments have become platitudes, our plea is practically unknown. The genius of our movement is not in an argument for Christian Unity, however excellent and Scriptural that may be, but it is in our appealing plea. It is our part to woo the people of God back home to voice our plea for unity in press and prayer, in sermon and in song. The Declaration and Address written by Thomas Campbell presents a tentative basis for unity which will have to be reckoned with by Christendom in the solution of this great problem. But let us not forget that ours is a plea and an appeal to the heart and conscience of Christianity rather than the mind. Let us urge the plea and the programme will take care of itself.

Christ, the healer of schism.

There is a simple grandeur about our plea which cannot be gainsaid. It is the unity of the Church of God upon a return to Jesus Christ. We have but one message to the saint and the sinner, the church and the unchurched. "I determined to know nothing among you save Jesus Christ and him crucified." Christ is the sinner's Saviour. Christ is the healer of all schisms. The more I know of theology, the more convinced I am that we want less of it and more of Christ. "Back to Christ" was the thrilling cry of our fathers. This cry was taken up and pealed forth from the towers of old Oxford. It has rung around the world, and been echoed in almost every theological school of Christendom. Christ is the passion of the critic and the common people alike. Christ is the object of universal search and thirst. We pant for him as the hart panteth for the water brooks. To

this task the best minds of the world are devoted. Be it said to the glory of the scholar that he has an eye single to this purpose.

Now we, as a people, plead for the unity of the churches by a simple return to Jesus Christ. This is the genius of our movement. Our measure of success is in the fact that we have endeavored to make Christ supreme and central. It is in the return of Christian people to a scriptural faith in Jesus Christ that all our hopes of unity are banked. It is ours to so lift up the Christ that he will stand forth in all his grandeur and glory, above all creeds and parties like Pike's Peak above mountain tops. When Christ is the master passion, human opinions seem strangely inadequate as reasons for decisions and as statements of belief.

Christ is infinitely more than all creeds and all theology. As we love him more and more we instinctively see the good in each other, and draw closer together. When we make him supreme in mind and heart, then we shall be one in him, even as he was one with God. "I in them and thou in me, that they may be perfected into one, that the world may know that thou didst send me."

With Christ on the mountain top.

Now, "we are like mountain climbers who start from different points to reach the height. There separate trails through the thickets at the mountain's foot lead them sometimes near each other, but oftener far apart. The foothills rise at times between them; at moments they may catch glimpses of one another through the undergrowth, or call to each other as higher up in some clear space they stand on opposite sides of a deep ravine. Only as they climb the ravines become less deep, the streams nearer their mountain springs are easier to step across. All the way up they have different views; and many outlooks at resting points on the ascent they can never forget. But at the mountain top all lesser heights and the deep fissures are below them and their many partial views are blended in the one broad prospect away to the horizon line, which together they behold." The Christ is upon the mountain top alone, looking down upon all who follow after him and voicing that prayer full of pathos and yearning for the unity of the Father's children. When we draw nigh to him we are near one another. When we sit at his feet we are together.

Ah, this is our reverent task. It is for this that we are a chosen and a peculiar people. For a hundred years we have labored and prayed. What of our mission? It is not yet accomplished. Our mighty task is still unfinished. In this great movement back to Christ and unity our part has been that of a private in the ranks, an honorable and essential part it is true. But because of the genius of our plea we were born for leadership. We have been side-tracked from our glorious purpose. We have been intent on building up a large brotherhood dedicated to this great aim until now we number a million and a half souls. Yet we

seem virtually to have forgotten that we were born not to establish another denomination, but to unite all existing denominations in Christ. It is a matter of paths that we who discredited divisions have been forced to become a distinctive body, and we who denounced sectarianism have sometimes shown a sectarian spirit equal to the worst. And is it not true that we who have suffered so much heart agony because of the arrogance and intolerance of others have often been guilty of similar practices?

Organised for unity.

We have built up a mighty brotherhood with all the machinery of a great people for the successful prosecution of our work. But we are not even organised to successfully carry out this grandest task of Christian unity. We have many societies and organisations. Their name is legion. But is it not singular that in the whole of Australia there is not one representative organisation permanently established to do our real work, the specific thing we came to do? Only recently in America has such an organisation been created by our people. Is it not time that we, too, established some such body to make central our union plea?

This is our one supreme work—to this end came we into the world. Our movement is not of vital theological significance. It is practical rather than doctrinal. We have not one article of faith that is peculiar to our people. The theology of the world was cut and dried before we came. Our one distinction now remaining is in the fact that we are the only people devoted to the specific problem of Christian unity. This is our master passion. This is our wisdom and understanding among the people. A theological controversy seems almost out of place among the Churches of Christ.

We preach Christ crucified—nothing else. We have no brotherhood conscience in regard to criticism, as important as criticism might be and is. Criticism, higher and lower, is not our plea, nor is it our particular business. We are not scholars so much as Christians, and it is our definite piece of work to unite the Churches in Christ. For one of us to declare himself above all things else a Higher Critic would be to declare his disloyalty to Christ and the supreme purpose for which we are called.

We have societies for missions both home and foreign, carrying on a vital work among the unchurched at home and the unsaved abroad. But as appealing as is this work of winning souls to Christ—and no man thrills to the soul saving task more than I—still this is not the most important thing for us. Understand me, please. I say when we put even this sublime work of saving souls before our plea for unity, we are putting the cart before the horse. Why? Because unity in God's house is the essential condition to effective evangelisation both at home and abroad.

Our primary mission.

Our mission is primarily to the churches, and then to the unchurched. Now this is

precisely the thing that hitherto we have never accomplished. We have diverted the main stream of our movement from the churches to the unsaved. Our energies have been turned into by-paths of evangelism. This may have been providential. God may have raised us up for a real purpose a century ago, and then surrounded us with just those conditions conducive to our numerical and spiritual growth in order that in the strength of our prime we might succeed where in our infancy we would have been doomed to failure. But now that we are a people full grown in Christ Jesus there is only one task for us. To keep our life-giving plea longer in cold storage would be a sin. It is the need of the world to-day as never before. Let us then take up this neglected and unfinished task. Let us throw our-elves with passionate abandon into this new movement, that with us is a hundred years old, until it shall be carried to its glorious consummation in the unity of the people of God.

We have been seeking the success of our brotherhood rather than our plea. Is it any wonder that other people have viewed our pretensions toward unity with suspicion?

We have not even reached the ear, let alone the heart, of Christendom with our burning message. Now is the time to prove the truth of our contention, that we are not seeking to build up another denomination, but to unite all believers in Christ. We must be self-sacrificing and disinterested. The churches do not know our pure plea. Not a few look upon us as interlopers. They do not understand our reasons for existence. Let us put first things first. Our mission is to the churches primarily.

The power of a united church.

The time is ripe as never before for this new emphasis. To-day we see a divided church, helpless in the midst of a great world tragedy.

What has the church done to prevent this war? Oh, she has done much to soothe the hurt of war. She has bound up many a wound and met a great need of comfort and inspiration. But what did the churches of the world do to prevent this great calamity? They could do nothing, because they were divided and impotent. What might have been done had they been one?

I am no prophet, but I venture the assertion that if the churches of Christendom had been united and loyal to Christ this war would never have blighted our civilisation. Germany would never have dared to disregard the voice of a united church, but she dared to ignore and laugh at the babel of a divided one. How pitifully weak Christianity is in the face of a calamity like this—a giant with the strength of a babe, because it has not learned the art of co-operation and unity of action. Make Christ supreme, and, like the great heart of God, he will send vital blood through the veins of this giant, and no one can then withstand him.

Denominational toleration insufficient.

The spirit of toleration among Protestants is growing. But toleration is not suf-

ficient. We want love—love for the Christ expressed in a noble self-effacing love for one another. There is the new day dawning, and we are under God the heralds of the new day. "We are going to hear less and less of the various denominations of Christendom." They are going to fade out of sight. The mighty walls of sectarianism will go down before the rising tide of love for Christ, as fell the walls of Jericho at the trumpet blast of the hosts of God."

We are flying many a flag of truce already. Religious hostilities have practically ceased. Our charities bear white flags. Our civil reforms draw recruits from all camps. In not a few instances struggling churches have been united, and are working together harmoniously.

All hail to every temporary union, or programme of working co-operation that has a present value and justification; provided always, that they are not for a moment accepted as substitutes for the real unity of the church of God. They are but means to an end that is vaster than they, which as yet we can hardly grasp. They must never be considered as an end in themselves. They are at best only way stations in the progress of the church toward unity. But as such let us give God the praise, for in them we see the black darkness of night turning to the pearl grey of the dawn.

The Increasing Christ.

Every existing denomination must recognize a common guilt in perpetrating beyond their day the divisions in God's world. As the new day dawns each communion must have the spirit of the great Baptist who in the presence of the over-shadowing greatness of the Christ was noble enough to say, "He must increase, but I must decrease." This is the character required of all parties at this critical hour. "The Christianity that now is must give its baptism to the Christianity that is to be." That denunciation will be humbled in the dust and scattered to the winds except it confess, "There cometh after me one that is mightier than I." We, as Churches of Christ, sign our own death warrant unless we, too, recognize that we are but the harbinger of the new day. We are not that day, even as John said, "I am not the Christ." "He must increase, but I must decrease." When that day has fully come, then we must be willing to fade away as the mist before the risen sun.

A year ago I visited Mont St. Michel—that lovely treasure of the past, situated in a vast bay about a mile off the French coast of Brittany. Tier on tier of ancient buildings encircle the tapering pyramid to its rocky height, and at the summit two hundred feet above the sea and the sand, rise the marvelously beautiful walls of a chapel, that is like naught so much as a "flower in stone." When the tide is at the ebb, the mount towers above a great desert of sand-banks shot through and through with treacherous patches of quick-sand, that make all approaches dangerous to the stranger. All day long the tide was out.

(Continued on page 668.)

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ficient. We want love—love for the Christ expressed in a noble self-effacing love for one another. There is the new day dawning, and we are under God the heralds of the new day. "We are going to hear less and less of the various denominations of Christendom." They are going to fade out of sight. The mighty walls of sectarianism will go down before the rising tide of love for Christ, as fell the walls of Jericho at the trumpet blast of the hosts of God.

We are flying many a flag of truce already. Religious hostilities have practically ceased. Our charities bear white flags. Our civil reforms draw recruits from all camps. In not a few instances struggling churches have been united, and are working together harmoniously.

All hail to every temporary union, or programme of working co-operation that has a present value and justification; provided always, that they are not for a moment accepted as substitutes for the real unity of the church of God. They are but means to an end that is vaster than they, which as yet we can hardly grasp. They must never be considered as an end in themselves. They are at best only way stations in the progress of the church toward unity. But as such let us give God the praise, for in them we see the black darkness of night turning to the pearl grey of the dawn.

The Increasing Christ.

Every existing denomination must recognise a common guilt in perpetrating beyond their day the divisions in God's world. As the new day dawns each communion must have the spirit of the great Baptist who in the presence of the over-shadowing greatness of the Christ was noble enough to say, "He must increase, but I must decrease." This is the character required of all parties at this critical hour. "The Christianity that now is must give its baptism to the Christianity that is to be." That denomination will be humbled in the dust and scattered to the winds except it confess, "There cometh after me one that is mightier than I." We, as Churches of Christ, sign our own death warrant unless we, too, recognise that we are but the harbinger of the new day. We are not that day, even as John said, "I am not the Christ." "He must increase, but I must decrease." When that day has fully come, then we must be willing to fade away as the mist before the risen sun.

A year ago I visited Mont St. Michel—that lovely treasure of the past, situated in a vast bay about a mile off the French coast of Brittany. Tier on tier of ancient buildings encircle the tapering pyramid to its rocky height, and at the summit two hundred feet above the sea and the sand, rise the marvelously beautiful walls of a chapel, that is like naught so much as a "flower in stone." When the tide is at the ebb, the mount towers above a great desert of sand-banks shot through and through with treacherous patches of quick-sand, that make all approaches dangerous to the stranger. All day long the tide was out.

(Continued on page 668.)

Foreign Missions.

Conducted by I. A. Paternoster.

The Mission of the Church.

It seems hardly credible in a meeting of this kind, in the 20th century of Christendom, that it should be found necessary to restate or reaffirm the mission of the church. And yet it has been questioned, both from within and without the church, especially in these strenuous times. Some have gone so far as to declare that Christianity has ignominiously failed. Christendom, they say, is divided, and "a house divided against itself cannot stand." The genuineness of the great missionary commission has been gravely questioned.

Let us get behind the written statement of the great commission by postulating that Christianity was to be essentially missionary. In this way we may prove the authenticity of that command. The first question that faces us is: Was Christ's conception of his mission limited? We hear a great cry in these days about the limitations of Christ, but on closer investigation we find that our Lord's conception of the kingdom of God sweeps the globe. While it may be true that his immediate disciples did not comprehend the magnitude nor the possibility of a great world-mission, there are, nevertheless, forcible indications in Christ's teachings that the kingdom of God was to have a universal application. Apart from the essentially universal character of the gospel, which inevitably involves a universal mission, Christ continually brings before the minds of his disciples a world-wide view that gives Christianity the hall mark of genuineness and credibility. His disciples were to be "the salt of the earth," and "the light of the world." At the apparent surprise of the faith exhibited by the centurion of Capernaum, he exclaimed: "Many shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." Again, when in his inimitable style he defended the penitent woman who anointed him with the cruse of ointment, he said, "Verily I say unto you, whosoever this gospel shall be preached in the whole world, this . . . shall be told for a memorial of her." Even in his warnings to his disciples, he said: "Ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." In the parables are to be found strong references to the future extension of the gospel among the Gentiles: as in the parable of the Tares, the Vineyard, and the Husbandman. And again in the Marriage Feast, and the Sheep and the Goats, where you have the dramatic picture of the "Judgment of all Nations." His striking declaration that "this gospel of the kingdom shall be preached in all the world, for a witness to all nations" should be conclusive, and admit of no compromise. The commission was given just at the time to which it belongs, for the intimations of a universal mission are summarised, consoli-

dated, epitomised and presented to the disciples by a risen and conquering Lord. The universal note dominates the whole passage.

Another question presents itself: How did the disciples interpret their instructions? Undoubtedly the working out of the missionary spirit was a spiritual evolution. After the disciples became a unity, by the outpouring of the Holy Spirit, accompanied with miraculous attestations, they then proceeded to carry out their instructions, and that they did proclaim the gospel in Jerusalem and in all Judea. They also passed on into Samaria, a work which Peter and John did. Philip also went to the Samaritan villages, and, incidentally, under divine guidance, made a convert in the cunuch, who carried the glad tidings with joy in his heart into "darkest Africa." In a few years after the crucifixion, the gospel had reached Damascus, and in about the same time it was firmly established at Antioch among the Greeks. The study of the book of Acts presents the true progress of extension along the lines of the spiritual evolution declared by Christ. There you have the beginning at Jerusalem, the extension of the church throughout Palestine, the extension to Antioch, the extension to Asia Minor as a result of Paul's first missionary tour, the extension to Europe, and the extension of the church to Rome, then the hub of the political world. Even this record must be incomplete, for it only outlines some of the work accomplished by those great master missionaries, Peter and Paul. For our purposes, it outlines the scope of work attempted and accomplished by a few of the exponents of Christianity, proving conclusively that they did understand the meaning of the "great commission," and that they were obsessed by it. These facts clearly show to the unbiased mind that the commission belongs to the time and place indicated in the synoptics, and that it lies between the resurrection and the ascension.

The mission of the church then is irrevocably fixed. It is essentially missionary. To deny it is to deny our Lord. To equivocate is to crucify our Lord anew, and to put him to an open shame. To compromise is to sell our birthright for a mess of pottage. No Christian dare close his ears to the helpless cry of a non-Christian world. The commission is binding upon us as it was upon the early disciples. If we are disciples of the Lord, then the Lord's disciples cannot fail to do his bidding. To fail would court loss and disaster to our faith and our eternal salvation. The commission stands unique and unparalleled in the history of comparative religions. As a system of religion, Christianity is nobler, grander, more benevolent and diffusive than any other; and the success that has crowned Christianity wherever it has gone demonstrates that it is divine in its origin, adapted to all minds, hearts, times, and countries, civilis-

ing, ameliorating, saving, and beautifying in its effects; and the only religion which can restore a fallen world to its glorious Creator. And the spread of this is the work to which you and I are divinely called.

Christ commissions us to evangelise. "As the Father hath sent me, even so send I you." Christ co-ordinates himself with the Father, then he associates that co-ordination with the disciple. The point to be specially noted is that all Christians are sent. How are you executing your commission? Personally or representatively? It must be one or the other, if you are a Christian. It applies to no others. We are not responsible for the conversion of the world, but we are, undoubtedly, responsible for the evangelisation of the world. Self-interest advises it, duty demands it, pity compels it, gratitude prompts it, and our own salvation requires it—that we should preach the gospel to the whole world, for the great commission is as logically necessary for our existence as personal faith, repentance and baptism. In the apostolic church every Christian was a missionary. He felt himself bound by his love to his Lord, who had died for him, to communicate his faith to those who were without it. This was everywhere taken for granted. There was no necessity to press it. The idea of a society within the church to promote its propagation would have seemed ridiculous. It was not a society's work, it was the mandate of the church's Head.

In the parable of the Prodigal Son I can see two pictures which call for closer scrutiny. The elder brother enjoys the splendor of the position of a child of God at home. He has the opportunity of close and constant fellowship with the Father; a deepening knowledge of his goodness and his love; the privilege of service, and the equal participation in all that is the Father's. What an ideal picture! In reality we have the picture of one who puts no great value on these blessings. In fact, in his mind a grievance lies. He had not been, so he thinks, sufficiently rewarded for his labors. He breaks out into complaining. Is that not the portrait of many a Christian in our midst to-day? not yet conscious of the great goodness and lavish kindness of the Father in heaven? He is following in the path of duty, it is true, but he is not fully appreciating the splendors of God's grace.

The other picture has a deeper shadow, a shadow that must ultimately come between the Father and the son at home. What is the father thinking about all day and every night? Why, the child far away. What is the elder brother thinking about? Anything and everything but that. Oh, the solitude of the father in his yearning for his far-away child! Brethren, can we not learn the high value God sets upon our relation to our fellow men, and can we not learn how effectively that relation affects our relation to him? The heathen is at the husks, and the heavenly Father is thinking about nothing else but his return! Listen to the Man of Sorrows—"As the Father hath sent me for you, even so send I you for him." Are you doing it?—J. Johnston.

The Family Altar.

Conducted by A. E. Illingworth.

SOMETHING TO COVET.

There is a striking commendation found in Heb. 11: 23 of the faith and devotion of Amram and Jochabed, the parents of Moses. "Through faith the child Moses was hid for three months by his parents, because they saw his rare beauty, and the king's edict had no terror for them." A similar eulogy is given of the parents of John the Baptist. "They were both of them upright before God, blamelessly obeying all the Lord's precepts and ordinances."

Moses, the great lawgiver of Israel, and John, the Lord's forerunner, were illustrious men. Any parents might be proud to claim such sons. These good folk furnish an example to all who desire the welfare of their children. A dual encomium of this character is a blessing all may covet.

SUNDAY, OCTOBER 17.

Seed Thought.—*Patfalls by the Wayside.* Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.—2 Peter 3: 17.

Selected Gems.—Worldly pleasure, like the rose, is sweet, but it has its thorn.—C. Leach.

What we ought not to do, we should not even think of doing.—Epictetus.

The evil word—and oh, remember this—is a step, a long step, beyond the evil thought, and it is a step towards the precipice of fate.—Farrar.

Scripture Reading.—2 Peter 3: 8-17.

MONDAY, OCTOBER 18.

Seed Thought.—*Warnings of Great Moment.* Beware lest any man spoil you through philosophy.—Col. 2: 8.

Selected Gems.—Build to-day, then, strong and sure,
With a firm and ample base,
And ascending and secure
Shall to-morrow find its place.
—Longfellow.

Put thy trust in God, in day's path go on—
Luther.

Scripture Reading.—Col. 2: 4-17.

TUESDAY, OCTOBER 19.

Seed Thought.—*A Subtle Temptation.* Beware of covetousness.—Luke 12: 15.

Selected Gems.—To become rich is a good thing, but to make all rich about you is better.—Victor Hugo.
My crown is in my heart, not on my head,
Not decked with diamonds and Indian stones.
Not to be seen; my crown is called content,
A crown it is that seldom kings enjoy.
—Shakespeare.

Scripture Reading.—Luke 12: 13-21.

WEDNESDAY, OCTOBER 20.

Seed Thought.—*The menace of sudden death.* Beware lest he take thee away with his stroke.
Job 39: 18.

Selected Gems.—All men think all men mortal but themselves.—
Young.

We are God's, and to Him we shall shortly return.—The Koran.

Make the most of time, it flies away so fast;
yet methinks will teach you to win time.—Goethe.

Scripture Reading.—Job 36: 1-18.

THURSDAY, OCTOBER 21.

Seed Thought.—*The Place of Defiance.* Beware that there be not a thought in thy wicked heart,
—and thine eye be evil against thy poor brother.—Deut. 15: 9.

Selected Gems.—Every hour comes with some little fagot of
God's will fastened upon its back.—Faber.

Poverty is not an accident; there is a moral mystery connected with poverty which has never yet been found out.—Dr. J. Parker.

Scripture Reading.—Deut. 15: 7-11.

FRIDAY, OCTOBER 22.

Seed Thought.—*The Perils of Prosperity.* Beware lest thou forget the Lord.—Deut. 6: 12.

Selected Gems.—Many men have been ruined through prosperity.—
Dr. Parker.

Wild natures need wise curbs.—Tennyson.

Scripture Reading.—Deut. 6: 3-15.

SATURDAY, OCTOBER 23.

Seed Thought.—*The Leaven of Hypocrisy.* Beware ye of the leaven of the Pharisees, which is hypocrisy.—Luke 12: 1.

Selected Gems.—

The greatest of all faults is to be conscious of none.—Caryl.

Every artist dips his brush in his own soul, and paints his own nature into his pictures.—H. W. Beecher.

Scripture Reading.—Luke 12: 1-12.

THE WEEK END.

A Thought for the Week.

We can but do our part,
Perform the little duties of the great,
Just as they come in order. For a deed—
Well, I like you, should like to do a deed
That men would speak of, and not only that,
That men would profit by. We cannot tell.
Often we needs must grope within the dark,
God lights us when he needs us.
—Aaron Watson.

A Prayer for the Week.

Almighty God, who knowest I am weak and tempted, and easily led into sin, help me to walk uprightly and in Thy fear all the days of my life. Make me pure in thought, honest and upright in my dealings with my fellow-men. Give me humility, that I be not vain; patience, that I be not angry; kindness to others, that I be not selfish. May I always live so as never to be afraid of sin, prepared to die; all this, through Jesus Christ our Lord.—Aunt.—J. H. Garrison.

Obituary.

MRS. JAMES STEWART.

Few women were better or more widely known among the churches of New Zealand than Mrs. James Stewart, the widow of Captain Stewart, who a few weeks ago, on the 6th of August, was called to her rest, in the 82nd year of her life.

Mrs. Stewart was born in Creetown, Scotland, and came out to New Zealand when a girl. She and Captain Stewart were married in 1828, and they immediately left for a visit to the Old Country. Here Captain Stewart had a schooner built for the purpose of trading on the New Zealand coast, the "Dunedin," of some 20 tons, in which the young couple with their first child made the daring and adventurous return journey to the Dominion.

On arriving at Dunedin, a home was taken up in Manor Place—then a mere paddock surrounded by flax and hush, and here she has lived ever since, witnessing the development of a mere emigrant settlement into a large, prosperous and beautiful city. Some little time after Captain Stewart parted with the church, Mrs. Stewart followed him, and was buried by G. L. Searber, on the occasion of his one and only visit to Dunedin. In those early days the hospitality of "Manor Place" was open to every preacher of the primitive gospel, and among those who made it their home for longer or shorter periods were H. S. Bates, J. J. Hilly, and many others. To her brethren in Christ and those who needed help and kindly anchoring, Mrs. Stewart was continually giving of her best. Many a seafaring man,

whom her husband brought up to their home, with small claim to his berth, and the Christian generosity of Captain Stewart, received a kindly welcome and a full measure of hospitality to help them on their way, while the Captain sought to lead them into that higher way of the Christ life.

Mrs. Stewart took a deep interest in helping the poor, and for her many years engaged in great work, and similar activities, in which, indeed, she was engaged until the day preceding her death.

The end came suddenly. Rising from breakfast on the Lord's day morning, she complained of a sudden pain, which compelled her to return to bed. In the small hours of the following morning her spirit winged its flight. Her body was laid away beside that of her husband (who had preceded her by some four years), in the Southern Cemetery, the funeral service being conducted by Bro. T. J. Hill. Six children survive—four daughters and two sons—to mourn the loss of a loved mother; while of the thirteen grand-children, two who are fighting at the Dardanelles have yet to learn of the departure, "to be with Christ" of their dear grandmother.—J. Inglis-Wright, Dunedin, N.Z.

TROUD.—The church in Lilcombe has been called upon to part with one of its most faithful members in the person of Bro. Troud. An earnest Christian and a consistent supporter of the church in all her activities, his loss is keenly felt. For some months past he had been laid aside from active work, and during that period had been visited by many of the members, and the writer in constant contact with him, can gladly testify to his ripe Christian character, and love of the Sabbath. On the 6th of August he fell asleep, and was laid to rest in Rockwood Cemetery on Lord's day, the 8th, in the presence of a large gathering of friends and brethren from the churches in Auburn and Lilecombe. Bro. G. H. Browne and the writer officiating. The sympathy of the churches goes out to the Sister Troud and family in their sad bereavement, praying that the loving Father and God of all comfort may comfort them and point them to that city where partings are unknown, and severed friendships are reunited.—J.C.

EDGECUMBE.—At the ripe age of 88 years, Bro. E. S. Edgcombe fell asleep at his home in North Carlton on the 24th September. Deceased was immersed very early in life in Greaton, and spent most of his religious life in South Australia. He was well known at Orlby. His membership here some years ago was at Lygon st. The past few years he has had no fixed membership, just going from church to church as he felt inclined. He belonged to the old order of disciples, and consequently was often in conflict with the various forms of method in his day. His experience have made necessary in our work. He was a good man and full of faith, and his fidelity to the great principles of New Testament teaching made him worthy of the highest respect.—J.W.H. North Fitzroy.

JUDD.—The Church of Christ, Cheltenham, has suffered an immense loss by the death of Bro. Cyril Judd. From a score of days he had laboured for the front some six weeks ago. On Saturday week he passed away at Castlemeane Hospital, from meningitis. He was one of our best young men, one whose Christian character had endeared him not only to all the members of the church, but had earned forth the respect of his fellow-workmen and acquaintances. He was a teacher in the Bible School, president of the C.C. Society, secretary of the choir. He was buried at Cheltenham on Monday, Sept. 20, A. P. Wilson and F. T. Hany officiating. In spite of inclement weather the church was full of men who, after the service there, marched to the cemetery. Our deepest sympathy goes out to the sorrowing parents. Our Bro. Wm. Judd holds the respect of all who know him, and all feel for him and his wife this time. For our Bro. Cyril, it is his going home; for him "to depart and be with Christ" is far better. We pray that the Great Comforter shall visit with his eternal comfort those who mourn the loss of one they love so well.—A.P.W., Cheltenham, Vic.

Reports from the Field.

Victoria.

MALVERN—Sept. 26 meetings good. At the close of a powerful address by L. McCullum, one man made the good confession. October 3, Bro. Clay exchanged platforms for the morning with Bro. McCullum. Bro. Clay's address was highly appreciated. At the close of the gospel address the wife of the convert of the previous Sunday confessed her faith in Christ. The church and all auxiliaries are surely moving forward.—J.H.

CARNEGIE—The services have shown improvement. We had the pleasure of receiving Bro. Geo. Tyack, who put on Christ last Sunday evening, into fellowship. We are making a big effort to improve our Bible study and prayer services. Addresses by Bren, Dawson and Hilburt have been much appreciated.—D.G., Oct. 4.

EMERALD—Last Lord's day we had with us Sister Mary Thompson, from Harla, India, who gave the Sunday School quite a treat as she told of the lives and customs of those who live in India. Both old and young enjoyed her talk, and more fully understand the work of those on foreign service. Our College offering for the day was £18/6.—H.J.L., Oct. 4.

MELBOURNE (Swanston-st.).—Bro. Franklyn spoke at both services on October 3. Among our visitors were Sister H. D. Smith and Bro. and Sister Calceott, from South Australia, and Bro. A. E. Hingworth, from Sydney. The offering for the College of the Bible has already exceeded last year's total, and the latest figure available is nearly £8, to which we expect to add.

FAIRFIELD PARK—In last report the treasurer's statement for the Bible School was unfortunately omitted. The year's collections amounted to £17/10/6; in hand from the previous year, £2 17s, making a total of £19/10/6. This amount was given as follows: Children's Hospital, 10/-; Col in H-sptal, £1/1/-; and £1/17/11½ towards a pair of surgical boots costing £5, the church members supplying the balance.—F.F.

CASTLEMAINE—The services of the church lately have been encouraging. We have had our best attendances of members for some time. Bro. Clipstone faithfully proclaims the message. Yesterday we enjoyed a visit from Bro. Schwab, of Harcourt, who gave the word of exhortation. Bro. Clipstone at night spoke on "What will you do with Jesus?" The church here was saddened by the news of the death of Bro. Cyril Judd, of Cheltenham, who was in the military camp here. Though only a short while here, he endeared himself to all by his kindly manner. We pray God may bless the bereaved.—S.S., Oct. 4.

STAWELL—On Monday last we had a visit from Bro. Hagger, who gave us a forcible address. At the conclusion of the meeting there were two decisions for Christ, one of our senior Bible School scholars and her mother. On Thursday Bro. Collings, of Northcote church, who was spending a holiday in Stawell, gave us a fine address on "Faith." It was much appreciated by all. To-day meetings were smaller than usual on account of wind and rain.—H. B. Robbins, Oct. 3.

HENDIGO—Interest in the tent mission is being maintained right to the closing nights. Yesterday Geo. E. Moore spoke three times, and A. P. Wilson, besides leading the song services, preached in the Congregational Church, and the Y.W.C.A. Though there was a storm raging at night, the tent was crowded out, and a memorable day was brought to a close with 14 decisions, making a total of 45. The mission in the tent day to night (Monday) and the structure will be set on fire forwarded to Horsham, where we hope another good meeting will result. A thanksgiving meeting and a baptismal service in the Temperance Hall will conclude the series. H. Sims and A. Dempster journeyed to Derby and conducted meetings there.—C., Oct. 4.

CARLTON (Lygon-st.)—At the morning meeting one was received by letter. Several visitors

met with us around the Lord's table, amongst whom were Bro. Andrews and son, from Enmore, N.S.W.; Bro. Payne, W.A. Reg. Enniss prefaced his address by advocating the claims of the College of the Bible. At night S. G. Griffith's theme was "Can a Man be Sure of Heaven?"—J.M.C.

BURNLEY—This morning Bro. Winch presided, and Bro. Henderson spoke to a fair attendance; his address was greatly enjoyed. We had a good attendance this evening. Bro. Henderson again spoke, his theme being "The Value of Definite, Resolute Pledges." We also enjoyed a solo by Miss P. Rutledge. Since last report we have started a cricket club, which has been well taken up.—J.A.C., Oct. 3.

GALAH—Bro. Gray's farewell services with the little church at Galah were a happy experience. Practically all were present to keep the Lord's Supper, and a large gathering at the gospel service. Mainly by the quiet teaching of Bro. Perkins, a fine young man and his wife have determined to wholly follow the Lord. So the seed is sown. The country as by magic is transformed from a desolation to a far-spreading field of waving grain. The church is looking forward to having a preacher of their own by the co-operation of Mildura and Merbein. They are also trying to arrange for a fortnight's mission during October, with the help of Bro. Combridge, G. Jam, and Cameron, of Merbein.—H. Gray, Sept. 30.

NORTH MELBOURNE—Since last report we have had the pleasure of visits from Bro. Moyses and Gibbons, whose inspiring addresses were much appreciated. A fortnight ago the C.E. Society held a social evening to bid farewell to three young men who have answered the call of the Empire, viz.: Bro. Greenwood, Catlow and Cressell (a former member). The president, Bro. McGregor, presented each with a suitable present, and refreshments were partaken of.—W.H., Oct. 3.

MILDURA—Our work was brought to a close at Mildura with a farewell social on Tuesday, Sept. 21. Speeches of a highly appreciative character were delivered by Mr. Jas. Hill, Principal of the Mildura High School; the editor of the "Mildura Cultivator," and Mr. J. A. Burns, Presbyterian minister. E. Griffiths and Jas. Halliday voiced particularly the feelings of the church, while Allan Cameron performed a similar service for the Bible School. The church presented the departing preacher with a purse of sovereigns, and the Bible School made a gift to Mrs. Gray of a case of silver spoons. The preacher underwent a similar experience at Merbein at a farewell social on Thursday, Sept. 23. After speeches of the most cordial appreciation by Bro. G. Cameron and F. Henderson, Merbein church made the preacher a parting gift of a purse of sovereigns. The gift from the Mildura C.E. Society was a beautiful gold medalion, suitably inscribed. Many private gifts, expressive of love and good wishes, were also bestowed. But the lavish kindness shown to us, during four years past, is impossible to mention. We can neither merit nor repay. We can but record our grateful appreciation. It will serve to cheer and encourage for future work. We look forward to begin at Warragul on October 10.—H. Gray, Sept. 30.

FITZROY—On Sept. 22 we had a visit from three of our brethren from the College—Bren, Grip, Garnett and Henriksen, who spoke to a good audience, and were much appreciated. Sept. 26, good meetings all day. A. G. Saunders gave a fine exhortation on "Submission," which was enjoyed by a good audience. Among our visitors were our returned Sister, Miss Mary Thompson. On October 1, Bible School anniversary. Good meetings and good audiences. Bro. Heiler exhorted at the breaking of bread on "A Hill-top Experience." Rev. Enniss spoke in the afternoon on "The Rule of the Road," which was enjoyed by scholars and friends alike. Afterwards we had our annual meeting of officers and teachers, and election of

same. Bro. Enniss giving us good advice on a graded school. At the evening service we had a service of song, which was finely rendered by scholars and reader (Bro. Enniss), entitled "Paul, the Link and Mediator," which was much appreciated. We continue our anniversary services on Oct. 6, Oct. 10, and Oct. 13.—G.E.

CHELTHENHAM—Good meetings have been enjoyed to-day. Attendances good. Meetings good. E. T. Penny spoke morning and evening. The evening service took the form of an in memoriam to our late Bro. C. E. Judd. Many testimonies of the high appreciation of his sterling character were read. The members of the local brass band attended and rendered some appropriate music, including the "Dead March," and "Abide with Me." We enjoyed fellowship with Bro. Val Wolf, on leave from camp, also Sister Miss Ward, on furlough from China Inland Mission. Next Sunday we propose to hold the Bible School anniversary, when we hope to be visited by J. J. Franklyn; to be continued on Wednesday following with the usual demonstration.—F.W.M., Oct. 3.

FOOTSCRAY—Sunday, 26th, Bro. Swain was with us morning and evening, and Bro. Enniss in the afternoon. Bro. Whelan returned from Cobe on Monday last, and in the evening was with the C.E. anniversary, where Bro. Saunders gave a lantern lecture. On Tuesday evening a musical evening was held by the choir. Bro. Whelan on behalf of church members and choir, presented Bro. Bishop with a silver-mounted baton and a handbag for Mrs. Bishop. On behalf of Bible School teachers and friends he presented a silver tea service, suitably engraved, to Bro. R. T. Aitken, after twenty-three years' faithful service as superintendent of the Bible School. The same suitably responded. On Thursday evening the quarterly social of the Y.M.B. was held, upwards of sixty being present. Last Sunday, W.L. Ewert of Moreland was with us morning and afternoon and Bro. Whelan in the evening.—A.J.T.

WARRNAMBOOL—Good meetings to-day. On Thursday evening, Sept. 30th, a public welcome was tendered our new evangelist, Bro. A. Fischer, and Mrs. Fischer. Bro. McColligan occupied the chair. A spirit pervaded the gathering, in which all local religious bodies as well as the No-Licence League joined and either by representatives or letter expressed their appreciation at the advent of another worker. Lance-corporal Brown, on behalf of the men in camp, thanked Christian workers for what had been done for the soldiers, and said they too looked forward with pleasure to their friendship and fellowship with Mr. Fischer. Songs and recitations were rendered by Lance-corporal Brown, Privates Fisher, Brownlax, and Spriggs, Mr. L. Ward, and Mrs. Johnstone. Mr. Fischer, in acknowledging the greetings, urged upon all the necessity of unity and co-operation in the Christian and humanity, and especially as regards our tent mission. Among the members in the effective and progressive work necessary to success in the days to come. An enjoyable coffee supper brought a pleasant and profitable meeting to a close.—E.M., Oct. 3.

GEELONG—Fine meetings on Lord's day. Bro. Chandler exhorted in the morning; one young man received the right hand of fellowship. We had 95 present at the Bible Class in the afternoon. A splendid sermon was preached by our evangelist, and a good number of one young man responded to the invitation.—W.I.L.L., Oct. 3.

HORSHAM CIRCUIT—Floods and rough weather have affected our meetings, especially at Polkemmet. During September four confessed Christ—two young men at Polkemmet, one young man at Horsham, and a young lady at Pimpers. Our first confession at the latter place. Owing to work was a great success, but being ready for our tent mission. Another meeting to be held in the near future in aid of our building fund. Fifty broke bread last Lord's day, and one young lady confessed Christ at night. A fine interest pervails, and all are anxiously waiting the arrival of Bro. Hagger and Verco, who are to conduct our mission. Every reader of the "Christian" is asked to pray for us.—J.R.C.

ASCOT VALE—Pleased to report that news has come through stating that Bro. Wm. Sealey, who was mentioned as missing in last week's issue, is safe. We rejoice with the family in their rejoicings, and thank our heavenly Father for his protection.

MONTROSE—Since last report, Bro. Crowden spent two Sundays with us to fill the vacancy between Bro. Clark's departure and Bro. Garnett's arrival. We had nice meetings. Bro. Garnett is now with us, and we believe that we are in for a good time. We had a record at our Sunday School yesterday, 60 being present. Bro. Garnett is proving himself an excellent teacher in the Adult Bible Class. Our meeting for worship was also a good one, but our evening meeting was small, owing to a violent storm passing over the district.—**Rick, Langley, Oct. 4.**

New Zealand.

KAITANGATA—Meetings maintain a good average attendance and interest. Our Bible School and gospel meetings are uncomfortably full. The latter last meeting was presided over by Mrs. Guthrie, who sang by Mrs. Jarvis, Mrs. Hay, Miss Aitchison, and Miss Fraser. Bro. J. Mackie and Jas. Thompson have been appointed ushers. On Sept. 9th the annual election of local C.W.B.M. officers was held, when Mrs. Aitchison's long and faithful presidency was terminated by Mrs. Mackie. Mrs. Guthrie was elected vice-president, and Mrs. McAllister as treasurer and mission band assistant. Miss Aitchison continues as secretary and as president of the mission band. A working bee of brethren, including our evangelist, is busy repairing and maintaining chapels inside and outside. Fifteen candidates were received for the South Island and Middle Districts Scripture examination on September 13, and three entered for examination on Annet Wells' "Why we believe the Bible." The Mission Band joined the Y.P.S.C.E. in farewelling Miss Dorothy McMillan, who has left us for Danehill. She received a beautiful Bible from the Mission Band. We are looking toward the visit of Bro. Theo. Arnold and Claude Millar, from the city, who come on Sept. 26, to help us in our anniversary. Our sisters' sewing class hold a sale of work on 24th in aid of our building fund, which altogether amounts to £48. N. G. Noble spoke at a full house last Lord's day in "The Pleasures of Sin for a Season."—**John Hay, Sept. 19.**

ROSLYN—The cause here, under Bro. Watt's ministry, is now flourishing. Last Sunday evening two more made the good confession, a man who has been attending the gospel services for about two months, and a young woman. This since we opened in February last. Two or three weeks ago we formed a strong "Ladies' Guild," with President, Mrs. Watt; vice-presidents, Mesdames Alexander, Pitt, Paterson, and Thomson; secretaries, Mrs. McKenzie and Miss Jean Alexander; treasurer, Mrs. Thomson; and a strong committee of 18 names. They have begun with each Wednesday at a sewing day from 10 a.m. in preparation for a projected sale of work, as there are several things yet to be done before our new building is complete.—**W.H.M., Sept. 22.**

Tasmania.

LAUNCESTON—On Sunday, Sept. 26, a fine number attended the morning meeting. E. Nicholls presided. At the evening service Bro. Day spoke to a fine audience on "The Cup the Saviour would not Drink." After the C.E. meeting on Monday night, three young ladies who had recently confessed Christ were baptized. On Wednesday night we had Bro. Harold Stevens preside. He had the opportunity to show their appreciation of his services in the many departments of work in which he was always a most ardent worker, and presented him with a wallet and fountain pen; while his former Sunday School teacher, Mrs. Wills, and family, presented him with a most beautiful pair of socks. He feelingly received the tokens. I regret to say Bro. Smedley is now in the General Hospital, to undergo a serious operation.—**D. Doade, Sept. 30.**

Queensland.

VERBOR—Our morning meetings of late have been very small. We were blessed, however, last day by the presence of Bro. F. Suchting, and also our aged Bro. E. Alderman, who for some considerable time has been very ill. Our Bible School is still going ahead nicely. For the past six weeks we have been studying and preparing for the Q.B.S.U. examination. Teachers sitting for the examination, and we trust all will come out successful. Evangelist C. H. Pratt visits this part of the circuit once a month.—**E. Imhoff.**

TANNYMOREL—We have just been cheered and greatly helped by a visit from our State evangelist, Bro. Way. He arrived here on Sept. 15, and preached, Thursday, Friday, Sunday, and Monday evenings. His address on Lord's day morning was soul-stirring and uplifting. Our gospel meeting in the evening was the largest we have had for a very long time. Bro. Way preached a powerful sermon.—**F.G.L., Sept. 30.**

West Australia.

PERTH—We held our annual business meeting on September 22. D. M. Wilson read the secretary's report, which showed that we now had 320 members, seven of whom had come from the Bible School in the course of the year. For many phases of Christian work we had been raised, this amount being a substantial increase on last year's figures. The Bible School had suffered through the removal of scholars, the cause being largely due to circumstances occasioned by the war. The Dorcas work received special mention. Our sisters have spent a strenuous year in the distributing of 297 garments to needy families. Bro. Blakemore said that the year had been the busiest one of his ministry. Our evangelist has greatly honored the brotherhood in the religious life of Perth, for he had been President of the Council of Churches during its most active year. We are proud of the fact that a call of young men has answered the Empire's call.—**W.A., Sept. 25.**

South Australia.

MILANG—Last Sunday, Sept. 19, we celebrated our Bible School anniversary. A. H. Wilson, from Adelaide, was the visiting speaker. His three addresses were highly appreciated by a large audience. The singing by the school was excellent. On Monday evening, in spite of the rough weather, a goodly number gathered to hear the addresses by Bro. Wilson and Baker, and the prayers to the Y.M.C.A. work among the soldiers. £2 was forwarded for that purpose. On Wednesday, 22nd, the annual picnic was held in Bro. Pavy's paddock, a large number sitting down to tea. A cloud hung over the assembly on account of the death of a brother of Bro. B. Woodfield. In the evening a social was tendered in the institute to some of the townsmen who have enlisted, amongst others, Bro. A. J. Moar, who was presented with a parakeet by Bro. Baker, on behalf of the church and Bible School.—**J.C.W., Sept. 26.**

HINDMARSH—H. D. Smith passed away on 21st ult. The funeral took place on Thursday afternoon. A service was held in the chapel of the Hindmarsh Cemetery. There was a large audience. Several ministers from the city and suburbs took part in the service. T. J. Gore gave a short address. Bro. Cuttriss took charge of the service at the graveside. Sunday evening a very impressive memorial service was held in the chapel. Some of Bro. Smith's favorite hymns were sung. Anthems, "The Lamb shall lead them," and "Across the Bar," were rendered by the choir. Bro. Cuttriss spoke on the life and work of our late Bro. Smith. The service concluded by the playing of "The March in Sun," and the reading of the Bible with "The Sunday evening two young men made the good confession. Public celebration, Oct. 17.—**J.L.R.**

WAMPOONY—The church anniversary took place here on the 19th and 22nd inst., with good results. On the 19th the weather was stormy, but meetings were good. Bro. Edwards preaching;

public tea and meeting on the 22nd were good. Bro. Ewin Veres presided at the evening meeting, and Bro. Edwards gave a splendid address. Prospect men good.—**F.R.D., Sept. 28.**

GREENLEA—Bro. Roland Pittman, who has taken a position in connection with the Y.M.C.A. military camp work in this State, which has necessitated his resigning from the secretaryship of the Young Men's Club, treasurer of the Sunday School, and as a teacher in the school, was tendered a social by the remaining staff of the church on the 24th ultimo. Complimentary references were made to the qualities of the guest, who was the recipient of a handsome wristlet watch. His Sunday School scholars have also given Mr. Pittman a set of military brushes as a token of their esteem.—**Chas. Ferris, Oct. 1.**

QUEENSTOWN—O.Y.P.M. good choir committee had charge of the meeting, Wednesday, good attendance. Bro. Lawton presided. We were pleased to welcome Bro. Hinde, from Norway, into fellowship with us. Bro. Brooker gave the first of a series of addresses on "First Principles of Evening Prayer." Bro. Hinde presented a copy of the New Testament and Psalm book in Khaki, to H. Weatherall and R. Parr, who have volunteered for active service. Bro. Brooker delivered an appealing address, subject being "Christ or Barabbas?"—**D.L.W., Oct. 3.**

MAYLANDS—The church had the pleasure of listening to a splendid address from A. C. Rankine at the morning service on Sept. 26. A.W. Wintterbury gave a good appeal at the mid-afternoon. Yesterday morning reference was made to the death of Henry D. Smith, who labored at Maylands for some time when the church was first organized. A married woman, one of our best friends at the night service. The writer has just completed a five years' ministry at Maylands. He has handed his resignation to the officers, to take effect at the end of December.—**H.R.T., Oct. 4.**

MALMALA—Anniversary services were conducted by E. W. Baker, of Norwood, on Sept. 26, and proved a most successful one. Bro. Baker presided over the morning meeting. Among the visitors was Bro. E. A. Roberts, recently returned from America. Bro. Baker's exhortation was very helpful and much appreciated. The afternoon evening meetings were held in the hall, and were freshly attended. At the evening meeting Bro. Baker preached a magnificent sermon from Gal. 6, 17, and received a splendid hearing. The tea was followed by a public meeting on the 28th. Mr. A. Woodcock presided over the large gathering, and addresses were delivered by Bro. Baker and G. S. Wain, and Mr. H. S. M. (Melbourne). An offering was taken up at this meeting in aid of Y.M.C.A. work at Micham Camp. The school children rendered special singing, and acquitted themselves well under the leadership of Mrs. M. Wyard, and Misses G. and H. Hanson. Miss H. Henley Borell, assisted with the singing.—**A.H.**

CROWDON—Gospel meetings to-day. Morning, E. Platt presided. H. J. Howell exhorted. Received into fellowship, Eddie Ware, from Southampton. Bible School attendance fair. At the gospel service H. J. Howell presided on the subject of "Dress." A fine singing, good attendance. Offering, G. G. of the Bible, £1.07.—**O.A., Oct. 6.**

KADINA—On Tuesday evening last at our C.E. meeting, Bro. Wedd gave us an interesting Bible study in John 1. On Thursday we had a social to bid farewell to Bro. and Sister Fern Reid. Bro. Dyer, Weddholm, and the writer were the speakers. Bro. Wedd presented our brother with a silver watch, and a testimonial to our members. Our loss will be great, as our brother was a deacon, and also a good worker in the Bible School, and a member of the choir. At this meeting also Bro. Wedd presented to Sister Mrs. Hawke, on behalf of the officers and members, a silver flower stick. Our sister has been married for eleven years, and has now resigned. Bro. Paterson spoke of our sister's sterling worth to the church. Bro. Wedd gave the exhortation. A splendid attendance this evening, when Bro. Wedd gave the second of his series of addresses, "Tears for a City."—**J. H. Thomas, Oct. 6.**

Sisters' Department.

SOUTH AUSTRALIAN SISTERS' CONFERENCE REPORTS—continued.

HOSPITAL REPORT.

We have on the Committee a band of faithful workers who have worked well during the past year, which has had so many extra calls. I feel they deserve our grateful thanks for the way in which they have given their service and gifts to the many institutions, and many lives have been blessed by their visits.

We were indeed sorry to lose by death our beloved Sister Thurgood. Prior to leaving the Semaphore, she was a regular visitor at the Convalescent Home. We greatly miss her from our midst.

We thank our sisters and friends who have assisted us during the past year: the Sisters' Ex., 46; York J.C.E., 4; Mang 4; 42 eggs to be distributed to the inmates of the Destitute; Robert-st. Y.P.S.C.E., 6 lbs. apples, and 8½ doz. oranges, also apples, cakes and biscuits for the Destitute; the Robert-st. Dorcas donated 15/- for Christmas cheer; from Maylands a parcel of clothing was given away, and on August 24 the Maylands Bereavement gave a grape evening, and 34 case was collected and given to the sick and wounded soldiers at Keswick. We also thank the Glenelg and Mile End sisters, who gave several beautiful warm dressing jackets, and the sisters of Murray Bridge, who sent down 8 dressing jackets, which were given to the Consumptive Home, Children's Hospital, Destitute, and Home for Incubables. The inmates were thankful for them. Though the sisters up there are not able to visit the Homes, they do not forget to help. The Norwood church gave 2 parcels of clothing for the Destitute, also 14/- for Christmas cheer, and a sister had a guinea given her for the Consumptive Home for Easter. The Sister of that Home asked me to help in getting up a parcel for the patients, so as to prevent them taking the pillows out of their beds to lie on all day, as it was not healthy. We made an appeal to the sisters and friends of the churches, and were able to present to the Consumptive Home 50 cushions. They were given out on Christmas morning, and words could not express their deep gratitude for their gift. Eggs were also given to that Home from a sister at Henley Beach. Eggs, fruit, flowers, cakes, sweets, fish, groceries, and all sick comforts are distributed to the various homes every week, and wards are decorated with flowers.

Visits as follows:—Adelaide Hospital, 237; Private Hospital, 19; Children's Hospital, 41; Keswick Hospital, 4; Consumptive Home, 41; Home for Incubables, 85; Convalescent Home, 10; Cottage Homes, 8; Destitute, 191; Exhibition Poor, 1; Sick and Aged, 92. Magazines, 5597. Total visits, 1204.

DORCAS REPORT.

The following is a brief outline:—
Henley Beach Society.—The sisters help distressed cases, Home and Foreign Missions helped, and the wounded soldiers' fund.

North Adelaide Society have a membership of 17. 24 yards of material were given away to be made up, and 84 garments, besides a parcel sent to the Leger Street work, quilts made and given away by a kind sister in her spare time.

Prospect Society are helping many needy cases by giving them warm clothing and assistance. They have also sent 3 parcels of new clothing to the City Mission.

Croydon Society.—The sisters are doing splendid work in visiting and helping the poor. Made garments, 481, and monetary assistance given, 176 garments for wounded soldiers.

Hindmarsh Society have a membership of 65. 30 garments for Foreign Missions; 50 garments for Belgium Relief Fund. Altogether from the church, 250 garments. Monetary assistance given, also wood and groceries. One aged sister in her spare time made up patches, quilts and one mat. She is 72 years of age. Money and goods to the

value of £10/0/7 passed through the Society this year.

Unley Society.—Very busy making garments for needy cases, and helping in the present trouble, and in Home and Foreign Missions. The Young Girls' Society are making garments for the children's Hospital, and for the mission fields.

Semaphore Society are visiting and helping those in trouble.

Glenelg Society has a membership of 29. They made 87 garments for Red Cross work and Belgium; 74 garments for needy cases at Exhibition; for sale of work for wounded soldiers, 18 garments, and one dozen yards of flannel, for local poor; 9 garments, and 5/- cash.

Norwood Society—131 garments were given away, 1 pair blankets, 1 quilt; helped Home and Foreign Missions; £2/2/- given for wood and groceries for wounded soldiers, 23 pair pyjama pants, 32 shirts, 110 pillowslips, 52 towels, 7 pillows, and handkerchiefs.
Mile End Society have been able to assist cases in the district; also the school of mothers. Sent 2 large parcels of clothing for mothers and babies. Assisted the returned wounded soldiers by sending 24 pairs pyjama trousers, 17 shirts, 10 sheets, 2 slips, and 20 handkerchiefs, the result of a sewing bee consisting of 28 sisters, 10 machines.

Maylands Society did a great work this year. 100 warm garments made and given away to the Belgian children in London. For wounded soldiers, 2½ dozen pillowslips, 1 scarf, 3 large parcels of old linen, one parcel of second-hand garments for Bromption Mission. 92 new garments and 20 second-hand garments sent to cases in the district.

The Country Societies are doing splendid work this year in their own districts, also making garments to send to the City Societies to help the needy ones in the city.

Grote-st. Society helped many cases of distress with gifts of garments. Also monetary assistance was given for rent, groceries, and boots. They have more cases of distress this year than usual. They are very busy with Red Cross work. The number of cases has increased.

York Society has done splendid work. 65 garments made, 56 given away. 6 parcels of second-hand clothing, also 2 pairs of boots, 10 garments and 15/- worth of oils sent to the mission fields and for wounded soldiers; 24 shirts, 14 sheets, 21 slips, 4 towels, 31 pillowslips, 1 pillow, 3 pair of blankets, making a total of 122 garments sent.

The Queenstown sisters have done well. 72 garments made and given away this year. 84 garments received and given away, parcel of clothing collected and sent to Belgium Relief Fund. Pillowslips and shirts for wounded soldiers, 8 patch-work quilts made by one sister and given away. There are nearly one thousand the kind sister for their services to them. Wood and groceries to the amount of 4/-.

TEMPERANCE REPORT.

We feel that we have much to rejoice over in the unprecedented progress of the Temperance movement throughout the world. During the past year, Russia has prohibited the sale of vodka, a spirit resembling brandy. This was a State monopoly, and brought in a revenue of over 90 millions of pounds sterling. The Russian Government found this action necessary as a war measure. The result has been, not only an increased efficiency in the army, but a tremendous gain in the savings and sobriety of the population as a whole.

France has also abolished the sale of her most popular drink, absinthe, with excellent results; while in England the example of the King in abstaining during the war has been largely followed, not only by the aristocracy, but also by the workers, and in many districts the hours of the sale of drink have been shortened.

Ireland has entirely prohibited the importation, manufacture and sale of alcohol as a beverage.

In other countries also, great progress has been made in reform, especially in Canada and United States of America. During the past year eight more of the States have adopted prohibition. Many leading papers in that country refuse to in-

sert drink advertisements, and many public libraries and reading rooms are now refusing to admit magazines which advertise drink. In no one year has such remarkable progress been made in America. More than half the population of the United States and more than two-thirds of the territory have now "gone dry" through the operation of State prohibition and local option. Determined effort is being made to amend the constitution and adopt national prohibition by 1920, and the indications of success are most encouraging.

Coming nearer home, we are glad to note that during the year Australia has taken her place in the ranks of the nations, marching on toward the goal of prohibition.

In Victoria, by Act of Parliament the hours for the sale of drink have been curtailed by five—three in the morning and two in the evening—the bars now closing at 9.30 instead of 11.30.

In this State, as we all know, the voters by an overwhelming majority have voted for six o'clock closing. The most optimistic of our Temperance reformers did not expect the drink party to sustain so crushing a defeat. In round figures 100,000 voted for six o'clock as against 61,000 for eleven o'clock, and we have every confidence that by next March the will of the people will come into force.

During the past year the Sisters' Temperance Committee have taken part in this great reform work. They have heartily co-operated with the Temperance Committee of brethren appointed by the General Conference, meeting regularly with them. They held prior to the Referendum a Temperance meeting for women, at which Lady Hilder gave an inspiring address on the Early Closing Campaign. The collection taken on that day was given to the W.C.T.U. Fighting Fund. But the most effective work of our sisters has been done, not on committees or in public meetings, but in the quiet, persistent work of the campaign that was so requisite in order to success. The success of our women in this house with their literature, and their rallying up the voters to the polling booths, we are persuaded had much to do with the glorious victory achieved, and in this service our own sisters had an active share. The result more than repaid them for their efforts, and encourages them to press on to greater victories in the future.

We are glad that many of our sisters are members of the Women's Christian Temperance Union and wear the white bow. This grand organization is to the front in all Temperance and other reform, and we pay a tribute to them for their self-sacrificing efforts in so many ways, both to educate our young folk on this question, and endeavoring in all ways they can to rid our State of this drink-trading monster.

May God bless our Temperance workers.—E. G. Ewers.

WEST AUSTRALIA.

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

The sisters' monthly meeting was held in the Lakes-st. chapel on September 7, the president in the chair. Devotional exercises were conducted by Mrs. Pallot. Her remarks from the 10th chapter of Hebrews were very helpful and inspiring. Letters were read from Mrs. Black, Mrs. Campbell, and Mrs. Roach. The Secretary mentioned that greetings to the South Australian Sisters' Conference had been sent, also a letter of sympathy to Sister Mrs. Nelson. We regret to report the resignation of Mrs. Campbell, Sup't. of "Native Helper." In future the Treasurer (Mrs. Wilson) will receive all monies collected for this fund.

Home Missions.—Six months of the present Conference year have passed, and I have to report that received through the mission boxes for Home Missions, is not so much as during the first half of last year, but the decrease is easily explained by the more general use of the duplex envelopes, and the many calls for financial aid caused by the war. We will need to be very thorough in our canvases of the members during the next six months, to ensure a good return for the

Conference 1915-1916. The Organising Secretary informs me that the Committee is finding it difficult to maintain the present staff in the field. Their expenses now are double what they were last year; and so, though the churches are doing well, the deficit is steadily increasing. It is hoped that the self-denial effort will relieve the strain. The Home Missionary Committee support preachers at Brisbane, Bunbury, Kalgoorlie, Northam, North Perth, and West Guildford, also assisting in the work at Maylands. In these centres there have been about 50 decisions since last Conference, and the outlook on most of the fields is said to be bright. Meetings are now held regularly at Bridgetown, Sunday Schools and gospel work have been started at Harvey and Manjimup. The Harvey church is erecting a chapel, which is to be opened in October, and missions are to be held at Colley, Northam, North Perth, West Guildford, Harvey, and East Pingelly.—M. Banks, Supt.

Foreign Missions.—A very pleasant and profitable time was spent in the Lakeside chapel on August 10, when the annual Foreign Mission Sewing Rally was held. About 50 sisters were present; 16 sewing machines were in use; 138 garments were made for the orphans in India, in addition to 43 from Fremantle, 12 from Colley, 11 from Brookton, and a parcel from Narraginn; 1 dressing jacket for the missionary. The amount collected was £7/13/7½. Accounts paid, £4/11/6½. Balance, £4/2/7½. Much sum was handed to the Foreign Mission Treasurer. We thank all sisters who so willingly and cheerfully helped, especially Sisters Wilson and McGregor, who prepared lunch and afternoon tea. We are thankful for the opportunities of helping our missionaries in the noble work they are doing for the Master. If there are any sisters who as yet are not giving the small amount of one penny per week, we would urge them to do so in order that there may be no reduction or retrenchment with our missionaries. A Chinese Class has been started at Fremantle. Eleven scholars and nine teachers were present at the opening. The prospects are very bright.—E. A. Warren, Supt.

Prayer.—We are able to report one additional prayer service at West Guildford. The Committee paid a visit to this church last quarter. A large number of sisters from various churches, including Fremantle, Subiaco, Perth, and North Perth, were present. The service was a hearty union of soul, voice and purpose in obedient devotion to our Lord and Master. Reports come from Maylands, Claremont, and Perth, where the sisters continue to hold weekly prayer meetings. One special meeting held at Subiaco, 13 members present. The theme presented for consideration was "Encouragement." Silenid reports come from Northam, where prayer is audibly offered by all the sisters, the young converts being specially prominent, one of whom was a Roman Catholic a few months ago.—E. Robinson, Supt.

Hospital.—Sisters Davey and E. T. Banks, to Fremantle Hospital, 36 visits; 650 books, papers, tracts, 3 Testaments distributed; cakes, fruit, eggs, chocolates, and pictures for the children. Sisters Little and Preston, to Childless Hospital, 13 visits; 524 books and cards, sweets, fruit, 1½ doz. eggs. Sisters Morris, Williams, and McGregor, to Consumptive Home, 10 visits; books, flowers, fruit, dainties, and clothing. Claremont Hospital: Fortnightly visits are made, fruit and cakes distributed. Claremont Old Folks' Home:

visited every Sunday afternoon. Home of Peace: 12 visits; flowers, fruit and cakes. Kalgoorlie Hospital: Sisters Garland and Marsden are the regular visitors; books and papers are distributed, and many home comforts.—M. McGregor, Supt.

Dresses.—The General Deacons met for a day's sewing in the Lakeside chapel, for the purpose of making clothing for the orphans of "Balti Gan-yah," Victoria Park. Quite a number of uniform frocks were made, in addition to warm dresses and other garments. The missionaries of the orphanage were highly delighted and encouraged, thanking the Committee and helpers for their kindly interest.—E. Preston, Supt.

Our next meeting will be held on October 5, to take the form of a farewell social to President Mrs. Scambler, who is leaving us with her husband to take up the work at Hawthorn, Victoria.—A. C. Elliott, Secretary.

Correspondence.

AN APPEAL.

Dear Brother,—

Permit us through the columns of the "Christian" to make an appeal to the brethren throughout Australia on behalf of a worthy cause. The Church of Christ in Wingham has struggled on for a great many years in poor and adverse circumstances. The work has never grown because there has been no effectual means of making it grow. For years meetings have been held in halls most unsuited for the service of God, and to-day we meet in the Methodist Church building, which is itself a circumstance which militates against us as a body.

Now we have determined to get a house, a home, a tabernacle, which shall be worthy of the cause, and to which we can point as some tangible evidence of life and vitality. For the first time in our long struggling existence we have decided to make an appeal for assistance. Always before appeals have come to us, and we have striven to render help according as we have been blessed. Will the brethren of Australia help and thus make it possible for us to do something worthy of the cause and name we all love. Donations sent to either of the under-mentioned will be thankfully received.

We are, yours, on behalf of the Church of Christ in Wingham, N.S.W.,

G. Burns, Evangelist, Taree, N.S.W.
G. Cross, Secretary, Woad-isle-road, Wingham.

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From the Field—Continued.

GOOLWA.—Since last report we have been pleased to welcome amongst our new preacher. On Lord's day, Sept. 27th, we celebrated our Bible School anniversary. The afternoon service took the form of a kindergarten display, under the leadership of Miss Shipway. In the evening Bro. Cameron preached the gospel. On Monday evening the service took the form of a welcome social to Bro. Cameron. Addresses were given by several speakers, including Mr. Gray, of the Methodist Church, also Mr. C. Verco, from Strathalbyn. There was special singing by the scholars at all the services. On Wednesday, the annual picnic was held at grounds kindly lent by Mr. J. Mackinnon. A good number were present, and a very pleasant time was spent. Lord's days, 26th and 3rd, we had speaker addresses from Bro. Cameron. A midweek prayer meeting is being held, which we trust may prove a blessing.

UNLEY.—Two of our old members passed away during last week. Sister Rodda, who was 78 years of age, and had been a sufferer for a long time, and Bro. Philip Messent, in his 94th year, and who had been unable owing to weakness to get about for some considerable time. Bro. Messent had been a colonist for 66 years, and a constant attendant at the services of the church until advancing age prevented. Feeling reference was made by Bro. Huntsman at the morning service, and in the evening the choir sang "Crossing the Bar," and Miss Lyndon, "He Knows." The offering for the College of the Bible amounts to £17/11 to date.—P.S.M., Oct. 3.

New South Wales.

MEREWETHER.—Lord's day morning, A. Fraser presided. The writer exhorted. Bro. Fretwell preached an excellent sermon on the "Potter and the Clay" and had the joy of baptising another of our Bible School girls, Doris Griffiths. Gospel meeting well attended. Bro. Fretwell's farewell, also anniversary service, 3rd October.—J. Fraser, Sept. 26.

CANLEY VALE.—Good meetings to-day, both morning and night. We had the pleasure of a visit from Bro. Wakeley and Nankivell last Sunday, when they met with us around the Lord's table. Bro. Nankivell assisted at the gospel meeting at night. Bro. Wakeley and Nankivell are doing a splendid work at the camp, which is appreciated by a great number of the men. Our kindergarten is outgrowing our accommodation, and we are faced with the task of enlarging our buildings.—A.O.W., Sept. 26.

HORNBY.—C. J. Lea presided; Linley Gordon exhorted the church on "The Political Order." Gospel service at night was well attended. Bro. Gordon's address on "Jesus Crucified" was one of his best. Bro. Len. Price, son of Allan Price, who has enlisted, and will be going to the front in about ten days, is to be given a farewell social on the 11th inst. The school anniversary is being celebrated on the 17th and 18th of this month. The writer has been away for over three weeks, hence no reports.—Thos. E. Rofe.

Here and There

J. J. Haley and J. W. Webb, from U.S.A., are expected to arrive in Sydney on Monday next.

A. E. Billingsworth, our Federal President, is in Melbourne at present, where he hopes to enjoy a few weeks' well-earned rest.

The usual preparation of news items from New South Wales had not arrived when it was time to send the "Christian" to press.

Next Saturday, Oct. 9, the foundation stone of the kindergarten room in connection with the Bible School at York, S.A., is to be laid.

The address of C. R. Graham, preacher for Hawthorne and Amersley churches, is "Kenilworth," William-st., South Brisbane, Q.

The church in Chartres Towers, Q., hopes to begin services in its new building on October 17, when its anniversary services will be held.

The Victorian Women's Prayer Meeting Committee will visit Moreland on Wednesday, October 13, at 3 o'clock. All sisters are invited.

We are glad to learn that Bro. D. A. Ewers, who has not been well for the past two weeks, is now very much improved, and able to resume his duties.

The monthly Council meeting of the Victorian Christian Endeavor Union will be held in the Swanston-st. lecture hall, on Monday, October 11, at 8 p.m.

An Adelaide brother writes: "C. L. Thurgood was the first of our preachers to die in S.A., J. Bunney the second, H. D. Smith the third. Who will be the fourth?"

If any churches or individuals have not yet attended to the annual offering for the College of the Bible, it is particularly requested that the offering be made on Sunday next.

Two confessions at the close of Bro. Cuttriss' address last Lord's day evening at Robert-st., S.A., both young men. One is a sergeant with the A.F. at present in camp at Mitcham.

Intercessory services in the Assembly Hall, Collins-st., Melbourne, will be conducted by our brethren from October 11 to 15. Services are held at 4 p.m. Members who can make it convenient are urged to attend.

For the benefit of our correspondents, we would again call attention to the fact that we cannot undertake to answer enquiries in anonymous letters. Names and addresses must be forwarded, though not necessarily for publication.

The Victorian F.M. Committee are arranging a farewell meeting in honor of Miss Mary Thompson, who soon returns to India. This will be held on Monday night next, 11th inst., in Swanston-st. chapel, at 8 o'clock. All brethren are cordially invited.

On Lord's day afternoon, Oct. 3, the mother of our esteemed Bro. Perrin, a deacon of the church at Mile End, S.A., passed away at the ripe age of 91 years. Mrs. Perrin was a devout follower of Jesus Christ, and until the last had peace and joy in believing.

The Victorian Women's Conference Secretary, Miss Rountsch, 59 St. Vincent-st., Albert Park, has literature to help those desirous of forming Women's Mission Bands. She asks all churches which have not yet started these classes to do so, as they are most interesting.

Gilbert Chandler, of 279 Buckingham-st., Geelong, would be pleased if parents or friends of young men in the military camp at Geelong would let him have their names, together with full information as to company, etc. Bro. Chandler is now doing a good work at the camp. At an early date he will be gazetted as a chaplain.

We regret to learn that Mrs. G. T. Walden recently received the following cablegram: "Regret reported husband, Captain G. T. Walden, died Malta, hospital ship 'Malheur,' 23rd September, sick slight, will promptly advise if any thing further received.—Hase Records."

Jubilee celebrations are apparently the order of the day. Lygon-st. Vic, and Hindmarsh, S.A., commence on October 17, while Swanston-st. Vic, announces its celebrations for Nov. 7, 8, 9. A2-versement is also made of the semi-jubilee of North Richmond, Vic, church on October 24.

The diamond jubilee celebration, in connection with the Robert-st. church, Hindmarsh, S.A., will extend over three Sundays, commencing October 17. An attractive booklet entitled "Another Ten Years," has been prepared, and may be obtained upon application for sixpence. It contains amongst many other items an interesting history of the church during the past decade. Write the preacher or secretary.

A plan for securing the attendance of children at the church services has been devised by the Bible School Department of Victoria, full particulars of which have been sent to all preachers, church secretaries, superintendents, and Bible School secretaries. It is very desirable that the habit of church attendance should be formed by young people, and it is hoped that the plan suggested will be largely adopted.

The Victorian Bible School Department is using the Bible Schools of that State to introduce the International Graded Course of Lessons in place of the Uniform Series which have been in use so long. A supply of the necessary literature—Teachers' Quaterlies, Scholars' Quaterlies, Leaflets, etc., is being obtained from America, and will be on sale at the Austral Publishing Co. in time for the commencement of next year. Full particulars will be sent to each school shortly.

In past years, about this season, the students of the College of the Bible have been the grateful recipients of gifts of eggs from many of their friends and well-wishers in Victoria. Should any brethren or sisters feel free to help by such contributions this year, their gifts would be most helpful and highly appreciated. It may be that, since calls are now very numerous, some who have been wont to assist may not be free to make a gift, while yet they would be able to sell to the students at wholesale rates. Such also would confer a benefit. Any who can help in this way are asked to write to the College.

The annual Conference of Churches of Christ in Great Britain (co-operating for evangelistic purposes) was held in Leeds in August last. The attendance was the smallest for years past, a result due entirely to the troublous times. No over-seas visitors were present. Much more time than usual was devoted to prayer and praise during the week of the meetings. It was the Ainsworth, of Birmingham, the president, who was the subject of his address, "Some Social Aspects of Christianity." The statistical schedule presented showed a total of 198 churches, with 15,182 members. There are 169 Bible Schools, with 17,972 scholars, and 1983 teachers. The financial statement showed that contributions for the year exceeded in amount those of the previous year.

D. A. Ewers writes: "The passing of P. Messent at Unley last Saturday removes one of the few remaining links with the early days of the movement in S.A. How well I remember, as a little boy some 39 years ago, the officers on the Geelong-st. platform. There were the three senior elders, P. Sante, J. C. Verco, and W. H. Burford, always behind the table, while on either side of the platform and facing each other were the four young men, Bro. Lyle, Upton, Pollard, and Messent. To my childish mind there was a feeling of a special reverence associated with those seven men who indwelt the elements of the communion. And now the last has been called to rejoin his former co-workers on the higher platform. He has left an honorable name, and his family are esteemed and earnest workers in the cause of the Lord."

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Christ, the power of God. 1 Cor. 1: 21-32.

Power to turn men to God. Acts 26: 1-20.

Power to overcome the world. 1 John 5: 1-12.

The Heart of Our Plea.—Continued.

But in the evening we assembled on the walls waiting and expectant. Suddenly there arose a sound—seeming to come from nowhere, yet to be everywhere—like the rushing of mighty waters. Looking seaward, we saw the tide come sweeping in, a great wall of water twenty feet high, travelling faster than a horse can gallop. No power could stay its onward rush as it leaped across that seven-mile stretch of hills and quick-sands. Soon you could see nothing but a mighty ocean above which towered that wondrous church upon the mount, its spires ever pointing the way on high.

As I stood there in the gathering dusk, I thought: This is a parable of the new day, when Christ shall be all in all to his people. That great tide of love is sweeping in across the vast stretches of low lying denominational sand-bars, and covering every deadly patch of quick-sand that lies between. From every quarter you can hear the sound. Soon every lesser elevation will be covered, and Christ alone will stand forth in all his beauty like that church upon the mount. "And I, if I be lifted up above the earth, will draw all men unto myself."

"Ring out a slowly dying cause,
And ancient forms of party strife.
Ring in the nobler modes of life,
With sweeter manners, purer laws.
Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be."

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