



The Australian

CHRISTIAN



Thursday, October 14, 1915.

Vol. XVIII, No. 41.

How May We Know the Will of God?

One of life's greatest problems is indicated above. Few questions are worthy of a place beside this one. If it is "he that doeth the will of God" who shall abide for ever, if "not every one that saith unto me, Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father who is in heaven," then it is all important that the candidate for the eternal kingdom should have a certain knowledge of the divine will. Every disciple believes that the right principle for Christian living, as well as the condition of acceptable prayer, has been enunciated by the Saviour in his Gethsemane petition, "Not my will, but thine, be done." Thus again it is emphasised that every aspirant for discipleship and holy living should be beyond the reach of doubt; he should know that he knows the will of God.

The Apostle Paul in his Roman letter has a passage which naturally suggests itself in this connection. "As many as are led by the Spirit of God," he says, "they are the sons of God." For this writer the Holy Spirit gives his witness to the sonship of believers, and that apparently in a double way. We have the Spirit indwelling in every child of God, so that "if any man have not the Spirit of Christ, he is none of his." The Father's child, too, accepts the continued guidance of the heavenly Spirit. We become sons of God by being born of water and the Spirit; we maintain sonship as we are led by the Spirit of God. But how is this leading accomplished or realised? The query, How may I know I am led by the Spirit? is but another way of asking, How may I know God's will?

Of old the Spirit of God spoke to men. Does he speak to us with audible voice? Some affirm that he does; but evidence seems lacking. In Bible days, revelations came through dreams; but again we gravely doubt whether men are thus guided to-day. Sorcery has been resorted to by some moderns, on the plea that God responded by the lot in ancient days. No less a man than John Wesley made of the sacred page of the Bible a kind of lottery, regarding as oracular the verse on which his eye should first alight. Others have made of their feelings a test, the Spirit in some mysterious way associating happy feelings with heaven-approved acts. Many, again, seek to interpret the will of God through the

circumstances of life, finding in them tokens of divine providence and of Spirit leading.

Such things as enumerated are not all on the same level. The haphazard method of consulting the Scriptures is the relic of a heathen superstition. Feelings are variable, and are dependent at least as much on bodily conditions as on spiritual state. Christians must allow that God exercises a daily care over his people, and that there are such things as direct interpositions of his providence. The Holy Spirit in his sanctifying work, we believe, operates directly on the heart of the Christian, though we cannot explain how.

With nearly all of the foregoing statements of the way in which God may be supposed to assure of his will, there is a degree of uncertainty, at least of interpretation, which keeps them from being wholly satisfactory. Men have labelled passing fancies as "Spirit moving," and the most ordinary incidents as "Providential leading." John Wesley, who cannot be accused of minimising the doctrine of "leading," said, "How many have mistaken the voice of their own imagination for the witness of the Spirit of God, while they were doing the works of the devil!"

It is probably the case that many Christian folk are looking for the leading of the Spirit in an elevated, ecstatic, sentimental state, who had better learn that there is a greater probability of finding the will of God in a prosaic, quiet and severely practical way. Even in our search for the leading, we may be ignoring the guidance God is proffering.

Readers of Henry Drummond's sermons will remember that he frequently spoke of the will of God. His biographer tells us that he often pondered the question, How can we know the will of God? Finally, after much Bible study, he composed eight maxims for guidance, which he wrote upon the fly-leaf of his Bible, as follows:

- "To feel our God's will—
- "1. Pray.
- "2. Think.
- "3. Talk to wise people, but do not regard their decision as final.
- "4. Beware of the bias of your own will, but do not be too much afraid of it. God never necessarily thwarts a man's nature and liking, and it is a mistake to think that his will is in the line of the disagreeable.

"5. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).

"6. When decision and actions are necessary, go ahead.

"7. Never consider the decision when it is finally acted upon; and

"8. You will probably not find out till after some marriage long afterwards, that you have been led at all."

A most remarkable thing in the above is the omission of one of the most important, if not absolutely the first, of rules. The list contains no mention of the study of God's Word. Yet, since Drummond formed the rules "after much Bible study," he could not mean this to be ignored by others. Add this essential direction, and the rules are on the whole admirable.

There are always certain things which we know are right, duties so plain that we are assured that God's will is done in their performance. Certain great principles we ever know the Spirit would have us follow, definite commands of the Scriptures which the reader can see God would have him obey. If we will give our minds to the accomplishment of the obvious duties, we shall be occupied at least for a time, and sure that so far we are following the leading of the Spirit. If we are neglecting the plain duties laid upon us in the Scriptures, what right have we to ask for his leading in another direction? The Spirit will never lead us to neglect or disobedience of the revealed will of our Father. We shall never receive from him a direction to disregard the ordinary rules of morality, holy living, truthfulness, benevolence, unflinching charity. As regards at least nine out of ten things, we can hardly mistake God's will. Let us do these, and trust him for light on the tenth. If we do, it is unlikely that we shall greatly err; for

"Light shall increaseeth being light;

"Light rejected bringeth night."

This is the point in Drummond's fifth rule. Above all, let us give ourselves to a prayerful study of the Holy Scriptures, and educate our mind and conscience thereby. Some men claim Spirit leading in such a sense as to make the Bible revelation a superfluous thing. Let us not be guilty of such folly. We may be assured that no claim to the guidance of the Spirit is true if it leads to a contradiction of the message which the Holy Spirit gave of old to the holy men who penned the sacred writings.

Editorial Notes

Is the Bible Out of Date?

The last annual report of the British and Foreign Bible Society presents some interesting facts. In 1900 it seemed a wonderful announcement when it was stated that the output of Scriptures for the preceding year was 5,000,000 copies. This total has been gradually increasing until last year the number rose to 10,102,413 copies. The 1914 report stated that the Scriptures had been translated into 474 tongues, while the 1915 report shows that 13 more have been added, making the total languages in which the Bible is published 487. In addition to this achievement the American Bible Society distributed last year 6,388,717 copies, an advance over the previous year of 1,137,541 volumes. The work of the American Society has been increased chiefly in the Far East. There was an advance in China over the previous year of 319,000 copies, in Japan, 353,000 copies; in Korea, 282,000 copies; and in the Philippines, 143,000 copies. The work of the British and Foreign Bible Society still goes on in spite of national disorganisation: soldiers and sailors, prisoners of war, aliens interned, and multitudes everywhere, in Austria, as in Russia, in Germany as in France and England, turning to the Scriptures with gladness of heart and finding in them the only light for these dark days. "Men do not buy what they do not need."

War and Evangelism in Great Britain.

In a recent interview Dr. Chapman gives his experience of the great change in evangelism that has come over Great Britain through the present war. Previous to his last visit he said that he felt the people of Great Britain were drifting from their high spiritual plane. This drifting seemed to be more pronounced on each visit. The rank and file especially impressed him as becoming spiritually indifferent. The work among young people and in Sunday Schools showed stagnation. Now, however, things have greatly changed. Dr. Chapman says he never found a more hearty response, particularly among men, and these not simply men going to the front, but among those remaining at home. This great evangelism is perhaps the most competent of any man living to judge this change. If his judgment is correct, how much it suggests.

Is Early Closing of Hotels a Mistake?

Some evidence recently given seems to warrant an affirmative reply to the above question. The police reports of Melbourne inform us that drunkenness has increased since the introduction of the early closing law. The Chief Secretary has received nu-

merous complaints concerning the sale of liquor after 9.30 p.m., and this is especially easy through the regulation permitting games in hotels and the sale of non-intoxicants after closing time. The records of the City Court would also seem to support the contention, as is seen by the following comparison of cases of drunkenness. July 7 to August 24, 1914, 1006 cases; July 7 to August 24, 1915, 1201 cases. Thus there were 195 more cases of drunkenness under the Act closing hotels at 9.30 than at 11.30 p.m. Where is the fault? Is it the Act itself or the way it is carried out? Probably both. For the latter it may be said that if those who were found guilty of violating the law were fined heavily enough, and their licenses jeopardised, it would be found to have a wonderful effect in reducing the sale of liquor during prohibited hours. And why not? The law is a war measure, specially introduced to help us meet the dangers of the hour. Such law-breakers ought to be treated as those guilty of "Trading with the Enemy Act." Is the Act itself a mistake? Well, it has one defect. It did not go far enough. It would have worked better if it had been six o'clock instead of 9.30. If shortening the hours means more drunkenness, and consequently more business, the liquor interests would not be injured, and those who regard the business as a menace to our national life will gladly take the risk of the experiment. The remedy is not in lengthening the hours, as some of our papers advocate, but rather shortening them.

The Psychological Moment for Missions.

At a meeting of the Anglican Synod held in Melbourne on October 7th, the matter of the present opportunity in missionary enterprise was placed before the meeting, and a resolution passed regarding it. The recommendation urged that the newly-quickened spirit of self-sacrifice should be directed towards missionary preparation; that the newly-quickened spirit of generosity should be urged to express itself in self-denying gifts to the missionary cause; and that missionary meetings and intercession for work on the fields be kept well to the front. There can be no doubt that such sentiments are timely. We have too little of the spirit of real sacrifice in our religion. We ought to give to God for our spiritual blessings in a measure no less stinted than we do for our political and social privileges. The people are now roused, and the spirit of sacrifice and self-denial is alive everywhere. Let the church not lose her opportunity of applying it.

"My Allies."

Faith, Hope and Love—let these my allies be,
All filled with the word of Charity;
These at my side I'll win my way through all,
It matters not what trials may befall;
Let foes come on—we'll put the best to rout,
And face with courage Fear, Despair, and Doubt.

—John Kendrick Bangs.

In the Religious World.

"China's Millions" says "The death of Dr. Harry Guinness in the fullness of his prime comes as a heavy loss to the Church of God and as a personal sorrow to an unusually large company of friends. Physically, mentally and spiritually, he was a noble specimen of manhood, and his charming and affectionate personality made him a great inspirational force wherever he moved. He excelled in so many departments of Christian service that it is not easy to single out one above another, yet to us his advocacy of the missionary cause naturally takes the first place."

The State of South Carolina has voted in favor of liquor prohibition by a majority of 20,000.

So eager for education are the Chinese of Buitenzorg, Java, that they have had a dream of a well-equipped boarding school. With the help of friends they have purchased the land, laid the foundation, and secured £1000 toward the structural work.

President Wilson recently wrote a letter of sympathy to "Father Endeavor" Clark, who was lying seriously ill with typhoid fever. "I have heard," he says, "with the deepest distress of your illness. I hope that it will cheer you up a little to think with what solicited affection we are all hoping for your speedy recovery. The great work you have done in the Christian world has made you a multitude of friends, and none wishes for your welfare and recovery more heartily than does your sincere friend, Woodrow Wilson."

At the recent annual meeting of the N.S.W. Baptist Union, it was unanimously resolved that Mr. Alex. Gordon, M.A., minister of Armadale Baptist Church, Victoria, be appointed first Principal of the N.S.W. Baptist College.

Seven years ago a new movement in connection with the Bible, called "The Pocket Testament League," was started. It is a plan for linking together people of all lands to read at least one chapter in the Bible daily, and to carry a Bible or Testament wherever they may go. Since it was launched by Dr. J. Willbur Chapman and Mr. Charles Alexander, as a world-wide society, in Philadelphia, hundreds of thousands of people in the United Kingdom, Canada, Australia, the United States, China, Japan, India, and other lands have joined the League. The Pocket Testament League is presenting thousands of Testaments to the soldiers and sailors who desire to follow the example of King George V. and read a chapter daily, and who will carry the little book with them in pocket or knapsack. Over 80,000 British soldiers and sailors have been enrolled since the war began. In Scotland more than 50,000 joined the League before the war began. Since then, in one of the Shetland Islands over 1000 soldiers and Territorialists have joined the League. In a ten day tour in Scottish military camps over 3000 joined the League, and over 1000 of these professed to accept Christ.

What the War has Shown.

Professor Hobhouse.

"Germany is not materialistic or irreligious as people say. She has a faith, and an infernal faith it is, too—the vilest birth of time" Shelley might legitimately have called it. Now I, for one, never understood this till the war began," writes Prof. L. T. Hobhouse in the "Contemporary Review."

"The course of the war has made me feel that there is here not the break-up of a civilisation, but the clash of two civilisations with two religions—the one whose god is Force, and the other a god whose service is perfect Freedom.

"Between these religions there was bound to come a decision. If we had been more faithful servants, perhaps, we might have conquered by moral means. If the Western nations had shown the world the example of a life embodying in the arts of peace that same Perfect Freedom, they would have converted the world.

"At the beginning I feared that we had blundered into a war devoid of historic necessity through surrender to the militaristic elements among ourselves. As events came crowding on, I, for one, saw—and I am sure that countless others had much the same experience—that the struggle was quite different from anything I supposed, that essentially it was not a fight between one country and another, but a struggle for the elements of a free and human civilisation as we understand the terms. In such a struggle many things may go under, but as long as we fight in this spirit we shall save our souls alive.

"There is always danger after a war of the reactionary parties coming to the top. As to this, I should only like to say in passing that Burt, the economist, who insisted on enlisting as a private, and has pretty good means, therefore, of sampling the temper of the men in his battalion, tells me that while they are perfectly resolute about the task before them, they are equally resolved that there shall be no more wars or military service if they can help it. James—an ex-Facinet like myself—tells me the same thing of the French soldiers.

"But let us grant the possibility that out of the confusion of parties may come political wreckage. Unfortunate, of course. Still, I claim that if we have saved our souls alive we shall in the end sweep away political reaction and reconstruct the movement of liberation. People will have come to feel much more genuinely about many things—nationality, for example, and public right—than ever they did in the past. I can conceive a new Holy Alliance coming about, which should not be anti-democratic, but should be more like Mazzini's dream. That, however, is as it may be. All I contend is that the vital element is safe. There had grown up in Europe a giant Power, which, with all the science and material culture of the West, rejected its newer ideals and lived by a light of its own. Had we been infinitely wiser and better than we are might have wrestled with it successfully on

a higher plane. But Germany brought the question suddenly to an issue of life and death.

"It is a calamity, but a calamity that has befallen us from without, not the corruption from within of which nations perish. The loss of young life is overwhelming, and the destruction of so many of its best must impoverish Europe for thirty years. The surplus of wealth that we needed for social reorganisation is mopped up. But under all this the essential truth remains. *Civilisation—our free but eastern civilisation—has saved its soul, and shall live.*"

The Wayside Calvary.

August 4, 1915.

[London "Punch" publishes a striking, if bitter, cartoon of the Kaiser at the cross, and also the following verses by Sir Owen Seaman, who has given us some of the most impassioned of war poems. The following terrible words are applicable to who-ever caused the present war, Kaiser or others.]
Now with the full year Memory holds her
Heavy with such a tale of bitter loss
As never Earth has suffered since the Christ
Hung for us on the cross.

If God, O Kaiser, makes the vision plain,
Gives you out some lone Calvary to see
The Man of Sorrows who endured the pain,
And died to set us free,
How will you face beneath its crown of thorn
That figure stark against the smoking skies,
The arms outstretched, the sacred head forlorn,
And those reproachful eyes?

How dare confront the false quest with the true?
Or think what gulfs between the ideals lie
Of Him who died that men might live—and you
Who live who men may die?
Ah, turn your eyes away, He reads your heart;
Pass on and, having done your work abroad,
Join hands with Judas in his place apart—
You, who betrayed your Lord.

The Italian Soldier's Prayer.

(Officially Distributed.)

Each Italian soldier now at the front has received a copy of the following prayer:

"Lord God of armies—to which for the time being we belong—purify us from all brutality, so that, in this hour of savage hate, our prayer may rise to Thee pure as that of our children.

"Behold, O Lord! we have not joined forces with the strong to attack the weak. No ambition of empire excites us to exterminate. We do not wish to sack and burn the lands of others. But the lands of Italy are made for us." Thou hast given them to us. Our fathers made them free from the ancient yoke at the price of their blood. And in the day when we have to fight for them, in whatever quarter, bless, O Lord, our arms and our King, scion of heroes and of saints.

"And give us victory, and give us an olive branch, for our children, for our wives, for the tombs of our fathers."

The prayer is printed on a card, on one side of which is pictured an encampment of

soldiers, with the Redeemer's head appearing in the sky and with the inscription: "Bless, O Lord, our arms."

After Harvest.

Thos. Hagger.

While on a recent visit to the northern part of the State of Victoria, the writer frequently heard the expression, "After harvest." Houses were to be built or enlarged, necessities and comforts were to be purchased, some work for the Lord was to be done—"after harvest." That district had passed through a severe drought, and the people had suffered much as a result. They were now looking forward to a period of comparative prosperity because of the rich promise of the coming harvest.

But those two words made me think. It appeared that they might be used to indicate the intention to defer present duty. And used in this sense they would constitute the language of the shirker. It is sad to see men post-pone what they should do to-day, with the promise that they will perform the duty, obey the command, do the deed of kindness, take up some work for the Lord, give to the great cause of evangelisation at some future time. The man likely to do his part in the future is the one who is faithful to-day. Let us do that good deed, offer that prayer, send that contribution to Home or Foreign Missions now.

But these words might also speak of the possibility of service. Some young man may be preparing to do the work of an evangelist, and he might use such an expression to show that under God's blessing, in the days to come, he would do his part in making known the saving message of Jesus-Christ. Some brother or sister who has not been able to do much, so far, for the cause of the kingdom, can see just ahead the chance to do something worth while, and joy fills the heart at the prospect, and every energy is bent towards the reaching of the desired end. God is to be honored with that brother or sister's substance, and with the first-fruits of all the increase.

Through drought and war the past year has been one of trial and of great anxiety to our various missionary Committees, and some have to report, at the present time, large and serious overdrafts, which have been used to keep the work of God going. The prospect for the coming harvest is one of the brightest seen for years. Shall we forget God? Or shall we imitate the Jew of old, and give to God and his cause the first-fruits and liberal offerings? If the latter, then those overdrafts will be cleared off, and the work will receive a great and mighty impetus. The possibilities "after harvest" are great and glorious, if the brethren do not forget God, or do not treat his church as a secondary matter; and thankful hearts should prevent such.

Let us not defer any good that we are able to do to the future, and let us determine that in all the days to come God shall have first place, and his cause have the first claims upon us. So shall the expression "after harvest" be one to be commended.

A Reverent Atmosphere.

J. McGregor Abercrombie.

Australians are frequently charged with being deficient in reverence. A lack of respect for elders, for those in authority, and for the traditions and customs of our fathers is often to be observed. Some have thought that in the absence of historical associations with revered memories is partly to be found the cause of this lamentable lack. No ancient moss-grown cathedrals ornament our hilltops, no parish church where, for generations past, one's forebears were christened, worshipped and were married, is to be seen, no home belonging to the family for centuries and handed down to this day covers his head. There are no old battlefields where his fathers shed their blood in the defence of their country and for the cause of freedom. The poetic soul finds no developing atmosphere in this new land, where the strains of sentimental verse are interrupted by the crack of the bullock driver's whip or drowned by the noise of the virgin axe announcing in its certain way that the glory of this country lies still in the future.

Unfortunately, this lack of reverence has entered the sphere of religion.

This spirit of irreverence manifests itself, first, in an attitude of *disrespectfulness to the church of the Lord Jesus Christ*. The sacredness of God's holy name is lost in a cheap criticism of its usefulness. And it has become apparent that it is still necessary to learn, as Paul says in 1 Tim. 3: 15, "how men ought to behave themselves in the house of God which is the church of the living God, the pillar and ground of the truth." To such lengths will men go when the spirit of reverence is missing that even the great Divine institution is lightly spoken of and disrespectfully regarded.

Again, it manifests itself in a *belittling of the authority of God's Word*. Gradually leaving a criticism of the church, it turns itself to the Scriptures themselves. Perhaps you hear the authority of the apostolic writings minimised, people making a distinction between the actual words and commands of Jesus and the instructions of his inspired apostles, forgetting, forsooth, that we are absolutely dependent upon the apostles for our knowledge of the life, mission and doctrine of the Galilean carpenter, the Son of God. So the Bible is relegated to an inferior place as a result of harboring a spirit of irreverence.

Oftentimes, unfortunately, it leads further, and, ultimately, results in *avowed scepticism and unbelief*. Starting apparently in a harmless disregard for sacred things, it grows apace till finally the roots of one's faith are sapped, and the uncertainty of unbelief overwhelms the once ardent believer, and a frivolous cynicism takes the place of a humble reverence towards the Great

Ruler of the universe and his Son, Jesus Christ. From how small a matter is so great a fire kindled!

These considerations show how far-reaching may be the effects of irreverence, and how necessary it is to eliminate anything, however apparently insignificant, that would hinder the spirit of reverence. The writer to the Hebrews sounds this note of warning when he says, "Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well pleasing to God with reverence and awe, for our God is a consuming fire" (Heb. 12: 28).

The effect of our peculiar position and teaching towards the keeping of a reverent atmosphere. Our position as a religious people lends itself to easy abuse in this respect. Our liberal democracy, the absence of class distinctions, and our non-emphasis on the value of externals all make it easy to prevent the keeping of a reverent atmosphere. While we are unquestionably right in relation to the vital truths of Christianity, there is, unfortunately, to be observed a tendency to often speak lightly—even indeed to jest—of the most precious things. Our plea often becomes the butt of our humor. How frequently we hear hymns held up to light joking, and even the Scriptures themselves do not escape the tongue of the wit, and are made use of to raise a laugh.

This leads us to notice some of the things which affect the manifestation of the spirit of reverence. In the first place I would draw your attention to our position as to the *Fatherhood of God*. One of the most precious truths of the revelation of Jesus is his teaching regarding the Fatherhood of God. How tender and sacred a relationship! What a contrast to the omnipotent, omniscient, eternal Jehovah, the great Creator of the universe. Yet, indeed, our Father God is still the powerful, awful Being. A father, indeed, has more than pity, love and sympathy—he has power and authority and dignity. It is possible, I believe, to abuse this conception of God as our Father. How noticeable is the easy familiarity of many of the prayers we hear—as if God were to be addressed as lightly as we would speak to some earthly superior. The second line of the Lord's Prayer needs some reiteration in our midst. Jesus taught "Hallowed be thy name." How sacred, then, the person of God. What a reverent spirit pervades the Saviour's prayer of John 17. How naturally, though solemnly, his "Holy Father." There is a perceptible absence of awe in our attitude to God. Surely if our hearts and spirits are really in union with God we will show that this is indeed holy ground, and having removed all of flippancy, will "worship God with reverence and awe, for our God is a consuming fire."

The Abuse of the Privileges of Democ-

cracy. Democracy runs riot in our very midst. There is a very apparent lack of the recognition of authority among us. In our attempt to break down the barriers wrongly set up between a "clergy" and a "laity" there has been a tendency to destroy the idea of proper authority and discipline in the church. There is observable a false idea as to the equality of all Christians. Every member becomes a law unto himself, and the child of 12 or 14, having just been baptised, has an equal voice with the elder of 50 years in the deciding of the policy of the church. Surely we have not all the same gifts (1 Cor. 12: 8).

If we are to conserve the spirit of reverence and prevent the expression of wild unreasoning democracy, we must establish a firm recognition of law and authority. "Remember them that had the rule over you," as the Hebrew epistle enjoins. And those of us who appear in conspicuous places, shall we endeavor the more to act that "considering the issue of our lives, they may imitate our faith"?

Our Attitude towards the Building. We are unquestionably a chapel people, with our plain meeting houses and hired halls. How proudly have we pointed to the bricks and mortar, the wood and iron, and said that there is nothing sacred about these things, nothing in them to call forth reverence and respect. And what to-day is the result? We reap the fruits of our position. Our people, generally speaking, though there are some notable exceptions, have still to learn "how to behave themselves in the house of God." Noise greets the ear as soon as we enter the building. Instead of the quiet, reverent atmosphere, helped much by the sombre notes of a well-played organ, speaking a language that the soul can understand, but not express, we prefer a chatty greeting of each other—a turning round and talking to the one behind—perchance to prepare the mind for the serious worship of God! The spirit manifesting itself (whatever may be the hidden spirit—deeply hidden it is) is that of some cheap, homely entertainment. Men walk about forgetting that heavy boots are both noisy and clumsy. Chairs are moved about. Talking is indulged in. This is the result of our attitude toward the building. The atmosphere of reverence is often almost absent, and, consequently, there arises a spirit of levity and frivolity among our young people, and the value of sacred things is indeed threatened.

There are two extreme positions taken up regarding the place of assembly; one is that the building is sacred, consecrated to God, the other that the building is nothing, that externals are not to be considered, that true worship is of the Spirit. It seems to me that between these two positions we may find the truth. The purpose of the meeting is the sacred thing. Whether in a hall or a cloistered cathedral matters not if the object be not to worship God. Surely, then, our meeting place should be devoid of all those things which might divert us from

our intentions and take the mind away from heavenly things. Why should we not make use of anything that helps blot out the cares and worries of the world, and aids us to set our affection on things above?

Consider the attitude of Jesus to the Temple. How reverent it was. "He would not suffer that any man should carry a vessel through the temple; and he taught and said unto them, My house shall be called a house of prayer." The conduct of our worship meetings is to be such as to lead men to penitence. See 1 Cor. 14: 24. Can it be said that the people pleading for apostolic Christianity have yet reached this ideal; or are even seriously striving to do so?

A reverent atmosphere is greatly affected by the nature of the hymns sung. As a people we have much to learn as to the place and importance of music in the services of the house of God. Our tunes, particularly at the morning meeting, are very limited in number, and for the last twenty years or more we seem to have done little to add to them. Not having a hymn-book of our own with the hymns set to music, we have heretofore been dependent on the musical vocabulary of the leader of song. How different the atmosphere one feels in a gathering where both the tunes and the hymns show careful choice; how it aids us in the expression of our worship. We could all, unfortunately, tell of tunes started most bravely that failed to get further than the third or fourth line, much to the amusement of both young and old. I submit that this is a certain producer of an irreverent atmosphere. Our repertoire consists often of about eight tunes, and woe betide the brother who happens to announce a beautifully worded hymn, but of uncommon metre. Should this thing exist? What are we doing to improve such a state of affairs?

The Evening Hymns. There is a noticeable preference observable for noisy, half ragtime tunes. As if sinners were best aroused to a sense of the sacredness of their solemn obligations by the enlivening strains of dance music. Compare the different influence on the atmosphere of a gospel meeting of the hymns, "Why not now?" with its ferliness, and "When I survey," which, think you, would lead the hesitating heart to contemplate the Christ? I trow not the former. Again, the reverent atmosphere is distracted by the singing of crude words and ideas. We certainly could not say in our daily environment some of the things we are asked to sing in church. While Sankey has many good hymns in it, there are many we seem to prefer of very doubtful aid to seriousness.

Music has a wonderful power over the mind and emotions of men. A wild spirit may be subdued by a solemn hymn tune and made fit to receive the implanted word. How often we sing the most solemn truths with half smiles on our faces and smugly complacent in our regard for ourselves while drawing a semi-humorous line between those in the fold and those without.

While this obvious manifestation of irreverence exists we are discounting our value as a factor in the redemption of mankind.

The lack of discrimination in the choosing of our leaders in the worship meeting. Enough has been seen in the past of the vagaries of the well-intentioned, but unqualified, presiding brother. The poor readers have also borne their share of criticism. Now I plead for *more efficiency* as an aid to reverence of atmosphere. Let us count it a great privilege to take public part in the house of God. The responsibility—the awful responsibility—of prominence is lost sight of. The Lord's table is a reminder of the death of Jesus. It is not the place for dissertations on the delinquencies of Christians or exhortations to renewed energy in the affairs of the local church, and until men with the right spirit only are permitted to lead, there will be lacking an atmosphere of reverence.

A Lack of Dignity among the Preachers. I say this kindly, and I trust without offence, for I confess humbly to have erred here. How free and easy we get! I have known preachers plead most earnestly with men to be reconciled to God, and then finish up with a joke. We notice ourselves making use of sacred things as a means of merriment. An outsider finds it hard to reconcile the flippant semi-jocular style that many adopt with the seriousness of the calling. Better far to err on the side of dignity and reserve than to create the wrong impression by poor attempts at humor out of place and time.

Having mentioned some of the things which affect the production of the atmosphere of reverence, shall we now consider some *aids to Reverence?*

Begin in the Bible School. Perhaps some of us have become so set in our customs that change is well nigh impossible. There is hope among the children; we may produce the right atmosphere if we set ourselves out to do so. Here, again, the value of hymns comes in. Be very careful of the tunes and words children are taught. Those who study kindergarten methods will know the value of music in creating the desired atmosphere. Teach the children to say *Amen* to the prayers, not noisily, but quietly, reverently. You will find that they will do so; then it will be heard more often in our church meetings. Again, the teacher must of course be reverent, both in spirit and attitude. This list is the most important way of affecting the school atmosphere.

The Welcoming of New Preachers. The orthodox welcome appears to me to be a ludicrous, a mixture of the sacred and the secular; prayers, comic stories, hymns, sentimental solos and inflictions from perhaps a dozen preachers. Is this the way to welcome a man who has come to be an ambassador on behalf of the crucified One? Will this tend to win respect and make his calling dignified? I suggest that we have two distinct gatherings, one most solemn and impressive, where the serious will predominate. The other we may have in lighter

vein, where opportunity will be given to meet the members. But please do not make a medley of these things, for most certainly our reverent atmosphere will be hard to keep if we do. There is no crime in humor and jollification, but let us remember there is a time and a place for everything.

An Impressive Service at the Installation of the Deacons. It is often that the only intimation the people get as to who are the deacons is from the secretary, hurriedly, some Sunday morning. The slipshod method of doing this does not tend to the officers receiving that respect which is their due. It is a solemn thing to be a deacon; his is a responsible position. I suggest that at the worship meeting the newly chosen deacons be duly recognised by the church, the elders praying over them that their work be with humility, having regard to the importance of their stewardship. This I think will help a little to increase the value of the office in the eye of the novice and aid a spirit of reverence.

My subject has really been the production of the atmosphere of reverence. Reverence itself, of course, is quite another matter. I have presupposed a reverence of heart and spirit—a worshipping of God, who is a spirit, in spirit and in truth. I have presupposed a reverence for the Word of God, for the church of God, and I need not mention here that after all this subject, of which I have been speaking, is but a means to bring about that *reverence of speech and life* which is the goal of the Christian while on this earth.

It could't be done—so he did it.

Somebody said that it could't be done.
But he, with a chuckle, replied,
That "Mayoe it could't," but he would be here
Who could't say so till he had
So he belted right in, with a trace of a grin
On his face, if he worried he hid it.
He started to sing as he tackled the thing
That could't be done—and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it!"
But he took of his coat and he took off his hat,
And the first thing we knew he'd begun to
With the lift of his chin, and a bit of a grin,
Without any doubting or quibbling,
He started to sing as he tackled the thing
That could't be done—and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to befall you.

But just beside in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

"Absolutely tender"
"Absolutely true!"
Understanding all things,
Understanding you,
Ininitely loving—
Exquisitely near—
This is God our Father,
What have we to fear?"

Why I Believe in Trouble.

A Homily on the Dark Side of Life.

Not because I want to, but because I have to. Because I believe in quinine, which isn't half so sweet as sugar, but is a much better febrifuge. I believe in the strengthening discipline of sickness and trouble because men don't go into a rose garden to look for ship timber. Because I believe a man who never had an ache never had a pleasure. Because a horse that is allowed to feed himself from the bin and have the run of the pasture never wins a race. Because I believe in the old Arab proverb, "All sunshine makes the desert." Because a snow-fed river lasts through the summer drought. Because Jacob saw a vision that all the world still looks at, when his head was pillowed on a stone in the desert. Because David learned to govern Egypt in the cave of Adullam, and Joseph learned high statecraft in an Egyptian prison. Because people who get everything they want and get it easy, die crying for the moon.

Maxims that won't work.

I do not believe one little bit in the fundamental doctrine of certain—or rather, very uncertain—religious societies and schools of art, that "Whatever is, Isn't," and conversely, "Whatever Isn't, Is."

I believe in the reality of the world into which I was born and in which I live, as firmly as I know I was born. I believe the material world is as real as the eternal world—while it lasts. I don't believe that God gave me eyes just to play a joke on a poor finite creature, taking infinite pleasure in watching me see things wrong all my life. I don't believe the Creator, who can make things right just as easily as he can make them wrong, gave me sensations which make the roaring of my bones fill the long night with aches and pains, that he might laugh with his smiling angels at the poor fool of a man who thought he was sick when they all knew very well there was nothing the matter with him.

That we do have some imaginary troubles and sicknesses, everybody knows. But these are easily cured by imaginary medicines and imaginary treatment, and can be avoided by imaginary preventives.

But sorrow in the soul of a man to-day is as real as was the agony in Gethsemane. The fire of human anguish is now as real as the suffering that made Job curse the day of his death, and smote his sympathising friends dumb with heartache. "The flesh still quivers when the pincers tear, the blood will follow where the knife is driven." Pain is as real as pleasure. Sorrow is as absolute as joy.

There is no virtue in mere suffering. There is no goodness inherent in pain. Had there been nothing on the Cross but the human figure of the Son of God, writhing in mortal agony, the spectacle had been repulsive. The submission to the reality of the Cross was its glory. The endurance of ac-

tual bodily pain, positive anguish of mind and soul—this set the brilliants, outshining the stars, in the crown of victory.

An easy question.

"Why are afflictions sent upon the people of God?" That is one of the easy questions. I don't know. And yet I reckon I know as much about it as anybody. I don't know, for that matter, why afflictions are also sent upon wicked people. I don't know why innocent children suffer for the sins of their parents. But they do. I don't know why Abraham Lincoln was assassinated by an actor, vanity-inflated with overwhelming sense of his own importance. I don't know why Socrates was poisoned while his judges remained in office. I don't know why Jesus-Christ was crucified while Pilate sat on the judgment seat and Herod continued to pollute a throne with iniquities. I don't know why, for three hundred years, God's people, sheep of his hand and people of his pasture, walked on burning ploughshares under skies of brass, while storms of persecution rained upon them in every form of horrible torture and fearful death. But I do know that that is the way the church conquered the world for Christ.

What do I know about pain, and sorrow, and trouble? I know only what everybody knows—I know what has grown out of the heart-soil scarred by the plough and torn by the harrow. I look at the receding storm and I see the splendor of the rainbow.

I look upon the cross of shame—a Roman instrument of torture and humiliation. Lo, it shines above every crown in the world, it glows with a radiance more enduring than the sun, throughout the length and breadth of civilisation—an emblem of authority, by which princes reign! It gleams in the splendor of heaven above the dome of the universe. It glorifies everything that it shines upon. The contemptuous phrase of a Roman governor, a brutal sneer at the prisoner whom he feared, and a taunt to exasperate the Jews whom he despised—"Jesus of Nazareth, King"—endures forever. Angels echo it in anthems of exultation, and "the great multitude, which no man could number," and "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea," with one mighty voice catch up the scoff of Pilate, and with it ascribe "the blessing, and the honor, and the glory, and the dominion, for ever and ever," unto the Lamb which was slain.

Not unto him who put the cup aside at Gethsemane. Not unto him who came down from the cross and saved himself. But unto him who suffered! who endured the cross—unto him who was slain.

The danger of the easy way.

"Ah, this old desire to make things easy, to smooth away all the difficulties, to evade all the burdens, to make the way to heaven down hill and sunny weather—it is a sin as

old as the race of man. It began in Eden when the tempter said, "Pick out the easy things and the smooth path. Take only what looks good to yourself; reach out after what is a delight to the eyes and is desirable to look upon."

There are teachers to-day who say to us, "Shut your eyes to everything harsh and disagreeable, and if you can't see it, isn't there. Try our great Ostrich Remedy for all the ills to which flesh is heir. Stick your head in the sand, and you can't see the lion coming."

The lion is there, just the same, and if you'll just stay right where you are and keep your head in the sand a little longer, there will be less ostrich and more lion on the landscape.

What do I know about afflictions? I know only what everybody else knows—that they are guide-posts along the way of pilgrimage. If the pathway lies through struggle and pains and fears, patience and love, and foes and fightings, you're pretty sure to be on the right road. What is this mighty "sea of troubles"? That's the Red Sea. Go right ahead and see the glory of God. This is death in the desert! Speak to the rock, a-quiver with the heat glimmer, and see the fountains of life burst forth. That? That's a king wailing the sorrow of a broken heart in the chamber over the gate. You're on the right way. These? A long line of prison "finger-posts"—Peter and John and Paul and Silas—lots of prisons on the right road. This? A storm on Galilee. Good many storms on the "Jesus Way." This headless body? John the Baptist. That one? Paul. This shadowy garden where the starlight gleams softly on the crimson dew of agony falling on the grass blades? Gethsemane. You have to pass through Gethsemane. This fearful hill? Calvary. This burst of glory and splendor of life and joy?

Oh, Pilgrim, this is Easter morn! You've come the right way, and you're Home, Pilgrim, you're Home!

Now, suppose you had avoided all this? Turned back to Egypt? Worshipped Diana, and kept out of prison? Made a little money by the sale of your Christ, like Judas? Gone around Gethsemane? Flowed to Pilate and avoided the Cross? What then?—"Sunday School Times."

"Teach Us to Number Our Days."

If we could know that this day were our last
That with the shadows of the sinking sun
Our busy hands would find their work was done.

All labor past,
Would not our yearning hearts retreat and pass
For one more day?

Ah, would to-day seem but a trifle then, of little worth;

As one of myriads that come and go
Unnoticed, silent as the winter snow

That falls to earth?

Could we, without regret or wistful sigh,

Say to its hours, "Good-bye?"

O heart, thy golden days are passing on—
Alas! we have no power to stay or keep

For all too soon they softly fall asleep

Like summer flowers.

Who knows but these swift hours that pass away

May be our only day?

The Boy Joash Crowned King.

Bible School Lesson for October 31, 2 Kings 11: 1-20.

W. C. McCallum.

Israelite-Judean friendship.

One of the policies of the house of Omri was to cultivate friendship with the smaller kingdom of Judah to the south. Much blood had been spilt in unnatural strife between these kindred peoples. It now came to an end, and the armed forces of the two kingdoms are found fighting side by side in several campaigns. The fruit of this friendship and also, doubtless, a means of making it more solid and enduring was the marriage of Athaliah, the daughter of Ahab and his queen Jezebel, to Jehoram, the son and successor of Jeho-shaphat, king of Judah.

Revolution in Israel.

The house of Omri came to an end after a half-century of power. Invited by Elishta, Jehu, the son of Nimshi, launched a successful revolution. The security of the dynasty he expected to establish demanded an extirpation of the house of Omri. This he accomplished most thoroughly. He even slaughtered Ahaziah, king of Judah, who was on a visit to his uncle, king Joram, of Israel, who had been wounded in battle with the Syrians, and he also butchered forty-two of Ahaziah's Judean relatives. Jehu's next step was to eradicate from Israel the Baal worshippers. The promotion of the worship of the Sidonian Baal had been one of the pet policies of the house of Omri. Thus to destroy the Baal worshippers would get rid of possible supporters of the old dynasty.

Judah without a king.

One result, already mentioned, of Jehu's revolution, was the killing of the king of Judah, and a large number of his family. This massacre of visitors upon a peaceful mission by the aspirant for Israel's throne, killed off the men of the Judean royal house who would have been available, as successors to Ahaziah, and who were of age to press their claims.

The news of the slaughter of over forty members of the royal family would paralyze for the moment many in Jerusalem who in an ordinary case of decease of the monarch would at once begin to think of a successor; but it was different with the queen-mother.

Athaliah's ambition.

Athaliah seems to have inherited the dominant characteristics of her mother. The ambition, the dare-devil nature, the unscrupulousness were all present. She was also a devotee of Baal, and like Jezebel in Israel, she promoted this foreign cult in Jerusalem.

As queen she must have had a dominant influence over Jehoram, and as queen-

mother her influence over Ahaziah would be still greater. Like gold to the miser gold only creates a greed for more, so this taste of power stirred in Athaliah the craving for absolute sway.

The death of Ahaziah gave her the opportunity. She decided to reign herself, and in order to make herself secure had all the seed royal slain.

Athaliah's motives.

Athaliah's position was of course a rather hard one. The friendly support of her kindred, the house of Ahab, had been swept away, and her own son and his brethren slaughtered at the same time. All this must have made her very bitter. Her policy in regard to Baal worship had arrayed the priesthood of the temple against her, and she knew that she could expect little consideration once a pure Judean stock should again be in the ascendancy. All this may have driven her on to the desperate resolve to make herself queen.

A woman with no heart.

Even though we can see that Athaliah's position had difficulties, yet we shudder as we picture the cold, hard, cruel ambition that strode to its goal over the bodies of slaughtered children. Were there any of her own offspring among the number? We are not sure. The polygamous families of Judean kings made the designation seed-royal rather broad. It is certain, though, that her own grandchildren were not spared.

The bloody course of a Jehu may be palliated under the necessity for securing an undisputed throne for himself and his successors, but with Athaliah there was no such ambition. She could have no son to succeed her in the throne. In this she was pursuing an absolutely selfish course. It was lust of power alone that drove her on. When a person becomes dominated completely by the spirit of selfishness, we need be surprised at nothing he will stoop to do. In proportion as the intensity of our selfishness increases, so we shut out restraint after restraint until our unbridled and reckless spirits dash themselves against all that is esteemed good among men or approved of God.

A good woman to the rescue.

Jehoshaba was a sister of Ahaziah. Thus the better strain in the royal family asserts itself in Jehoshaba over the strain of Jezebel. While the daughter of Jezebel almost blotted out the lamp of Judah's royal house, the granddaughter kept alive the flickering flame.

Jehoshaba, being the wife of Jehoiada, the chief priest, had an excellent opportunity for concealing the infant Joash within the

buildings of the Temple area. Here through the six years of Athaliah's reign he was kept in safety.

Athaliah's reign.

Of this we know very little. Our text tells us the name of the chief priest of Baal in Jerusalem, and speaks of the Temple of Baal. This cult evidently had it all its own way under Athaliah. There is no doubt that Athaliah made herself feared. Jehoiada's careful preparation for the coronation of Joash is evidence of this.

While for Athaliah it was six years of enjoyment of the despotic power she had coveted, for Jehoiada and Jehoshaba it was a time of patient waiting. The child Joash was growing and being taught. He would soon be old enough to be hailed king, and the people would begin to sicken of Athaliah.

The time ripe for restoration.

Jehoiada saw that conditions began to favor his plan. Yet he proceeded with great caution. In keeping with the custom begun by David, the royal guard and the body-guard of the king were foreign mercenaries. The first step Jehoiada took was to win over the captains of this guard. He introduced them to the young Joash. It is more than likely that these foreigners had more in common with Athaliah than Jehoiada, the priest, but the prospect of a young and vigorous king would appeal to them, and they fell in with the priest's plan.

The coronation.

Jehoiada secured the presence of the whole of the guard in the Temple. The two companies that ordinarily would go off duty on the Sabbath were retained, and the third company coming on duty caused the whole body to be assembled without exciting suspicion. With the three main approaches to the Temple guarded, the crowning of the king was proceeded with. The shout of "Long live the king!" brought Athaliah upon the scene, with a cry of "Treason! Treason!"

A miserably end.

Athaliah could see at once that her end had come. The hostility of the guard and the an-wring shouts of the people, as the cry, "Long live the king!" was heard from the Temple court, all told her that her hour had struck. What must have been her thoughts as she was hurried without the ranks to the horse gate of the palace enclosure! Did she have any regrets for the way she had misused her opportunity as queen and queen-mother? Did she hear the cry of the children her own unnatural ambition had slain? Then in the horse gate the swords of the guard brought to an end her unhappy career.

A solemn covenant.

Under the guidance of Jehoiada the boy king and his people made a solemn vow that they would be Jehovah's people. The immediate fruitage of this was the destruction of the temple of Baal in Jerusalem. Our next lesson will show that Joash did not forget this covenant.

Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

Federal Notes.

Mrs. H. H. Stratton left Adelaide on Thursday, the 7th inst., on her return to India. This trip was taken in order to visit her relatives in New Zealand. While in Adelaide the Committee was able to discuss matters relating to the work at Barabati, where Mr. and Mrs. Stratton labor.

Miss Mary Thompson has been spending some time with the churches in Victoria, and left yesterday for Adelaide, where she will visit some of the churches. On Wednesday, the 20th, a farewell meeting will be held at Mile End church, and all who can are urged to attend. Miss Thompson is being accompanied back to India by her sister.

Bro. A. B. Chappell will shortly return from Maewo, on his first furlough. This rest he has well earned, and the churches will be glad to meet our brother and hear his message with regard to the work in the Islands.

Miss Chappell, who has been spending some months in the New Hebrides, will return with her brother.

All the New Hebrides staff have been spending some time together at Pentecost. This is a good idea, for the isolation of the workers does not tend to improve one's spirits. Bro. Chappell and Bro. Waters were able to assist Bro. Filmer with some work that needed to be done.

If Christmas boxes are being prepared to send to the Islands, the following things are most useful: Soap; cheap, colored singlets; grey calico; cheap sheath knives; shaving brushes; sharp pointed scissors (4½ in.); any simple games as dominoes; red print, with white stripes or dots; small fancy bordered handkerchiefs. Your State Secretary will be glad to supply information where the things may be left. They will need to be in hand soon if to be in time for Christmas.

Miss Tole, who has been in Poona for some weeks, has been granted permission to offer her services as a nurse to help the wounded soldiers. A good number of wounded have reached Poona, and the assistance of Miss Tole was early sought, as there were not sufficient nurses to care for them.

Word has reached the Committee that it is being freely talked in several of the States that money is not needed by the Foreign Mission Committee, as already it has more than it can spend. We would take this opportunity of assuring the brethren of the churches that such is not the case. Every penny contributed this year will be needed, and more. If we are to send any more workers out, our income will have to be considerably increased, as for the past two years more has been expended than received. At the commencement of the year, and just before the annual offering came to

hand, the Committee actually had a bank overdraft of almost £200. We have no money to loan, as we believe the money contributed should be set about its work as speedily as possible. We could wish all the churches felt the same on this matter. Unfortunately some churches forget to send their money in promptly. The offering is taken, and the money held in the bank for a month or more to gain a little interest. It is not just for a church to bank and draw interest for itself on money given it in trust for missions. Pass on to the Treasurer of the various funds at once any amounts, either great or small, that have been contributed for a special purpose, and if any interest is to be gained, let it be credited where it belongs. The Federal Foreign Mission Committee wishes it known that it does need all the money the brotherhood has to give it, for if we only had the means we could on the first of January, 1916, or earlier, place at least five or six more workers in India. Brethren, help us. We can do only what you make possible by your gifts. These are critical days for the church of Jesus Christ. We must prove our loyalty to God, showing by our practical support that we have confidence in him as the Father of all nations!

We would seek again to draw the attention of the brethren to the annuity plan of helping the work of the Master. The annuity plan assures you an income for life, and at the same time enables you to see your money at work for Jesus. It removes any difficulty often experienced when money is left in wills. Become your own executor by giving your money to the Committee. We should value the opportunity of explaining the matter to you. Already we have £1000 on this principle, and we have yet to learn the donors are dissatisfied.

CHILDREN'S DAY.

Many of our schools are busy getting ready for November 7th. The exercise to be given this year has already "caught on," and the schools preparing it are keen on making it a success. Some have replied that they will not be able to give it until later on. That does not matter, so long as you do give it. Every school should report this year having observed "Children's Day." The educational advantage cannot be overestimated. If we are to be a missionary people, we must educate to that end, and there is no better place to do this than in the Bible School. One good brother writes that he fears lest we should by this means accept money "from the unconverted" to preach the gospel. I would like to repeat for the benefit of all such, that this money is used for benevolent purposes. We do hope those schools that have written they will not be able to give the exercise will reconsider the matter. You do your school a

wrong in this. Some object on the ground that the practising disorganises the school. This is not so if you allow the children to sing the hymns for the regular school work. It deepens their interest to learn a new hymn occasionally, and none are better than the fine hymns of this year's Children's Day Exercise.

Any school wishing copies of the exercise please write at once, stating the number required.

Word is to hand that Mrs. Lily Molland, of Nankin, China, and her daughter, Kathleen, and Misses Dorothy and Louise Macklin, daughters of Dr. W. E. Macklin, were assaulted by a man in military clothes, on June 12th. Mrs. Molland and Miss Dorothy Macklin were considerably injured.

W. D. Cunningham, of the Yotsuya, Tokyo, Mission, edits an interesting little paper in connection with his work. A copy just to hand tells of the expected arrival of additional workers to assist in the work. From the "Miscellaneous" column we take the following as being "profitable for correction":

"It tickles one's funnybone to see a little clergyman (or big one either) 'made up' with vest buttoned to the chin, collar buttoned at the side or behind, hair parted in the middle, a 'holy tone' in talking, and other items of outfit declaring in tumultuous tones, 'I am holier than thou.' Wouldn't it be fun to hear Paul's withering scorn of such silly trappings? We have a few such 'professionals' in Japan, but their number is so small as to make one conspicuous when he appears."

Bro. Cunningham is known to several of the brethren in Australia. He is doing a good work.

Missionary Facts.

At every breath we draw, four souls perish never having heard of Christ.

In the islands of the West Indies are nearly 5,000,000 unreached by the gospel.

The Christian population of India could be represented by the letters in the book of Isaiah.

The population of Japan is about 50,000,000, and the average parish of each missionary is about 100,000.

The children of India, walking four abreast, and two feet apart, would make a procession 5000 miles long.

During 1898 there was spent in the United States £1,200,000 for chewing gum, £2,000,000 for peanuts, and only £1,000,000 for missions.

In 1859 you could buy a man in the Fiji Island for seven dollars, butcher him and eat him. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for worship. What about the power and profit of Foreign Missions?—
"Missionary Review."

The Family Altar.

Conducted by A. E. Illingworth.

A WORD TO BOYS.

The King of England's famous surgeon, Sir Frederick Treves, has this to say to the rising generation. It comes from one who knows:

"Boys, don't bother about genius, and don't worry about being clever. Trust rather to hard work, perseverance, and determination.

"The best motto for a long march is 'Don't grumble. Plug on! You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swagger, has little else that he can do. He is a cheap jack crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach, and the open dune. Keep clean body and mind."

SUNDAY, OCTOBER 24

Seed Thought.—*The Supreme Ideal.* I have set the Lord always before me.—Psalm 16: 8

Selected Gems.—

Precious beyond rubies is the idealism which can invest with celestial dignity the earthly avocation, and which even when the hands are engaged in downright drudgery, can fill the mind with noble thoughts, and carry you through the daily task as a son or daughter of the King.—J. Hamilton.

Scripture Reading.—Psalm 16

MONDAY, OCTOBER 25

Seed Thought.—*Life's Supreme Ambition.* Wherefore also we are ambitious... to be well-pleasing unto him.—2 Cor. 5: 9, R.V. Marg.

Selected Gems.—

If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard, fight in darkness, fight when you are down; the hard and you won't die at all.—H. W. Beecher.

Scripture Reading.—2 Cor. 5: 9-16

TUESDAY, OCTOBER 26

Seed Thought.—*Life's Supreme Triumph.*—In your patience ye shall win your souls.—Luke 21: 19

Selected Gems.—

Believers! Forget it not! You are the soldiers of the overcomer.—T. H. Evans.

Man is the architect of circumstances.—G. H. Lewis.

Scripture Reading.—Luke 21: 9-19

WEDNESDAY, OCTOBER 27

Seed Thought.—*The Supreme Personal Problem.* What shall I do then with Jesus which is called Christ?—Matt. 27: 22

Selected Gems.—

Jesus is standing on trial still. You can be false to him if you will. You can be faithful thro' good or ill. What will you do for Jesus?

—A. B. Simpson.

Scripture Reading.—Matt. 27: 15-26

THURSDAY, OCTOBER 28

Seed Thought.—*The Supreme Privilege.* As many as received him to them gave he the right to become children of God.—John 1: 12

Selected Gems.—

The Christian's privileges lie in pronouns, but his duty in adverbs; it must not only be *bonum* (good), but it must be *bene* (well); that good must be rightly done.—Mead.

The promise of God is but the birth of the promise of God.—Traill.

Scripture Reading.—John 1: 6-18

FRIDAY, OCTOBER 29

Seed Thought.—*The Supreme Constant.* For the love of Christ constraineth us.—2 Cor. 5: 14

Selected Gems.—

"Love of God, all love exceeding.
How can I its wonders tell?
In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steel;
In balls, in gay attire is seen;
In banks, dances on the green;
Love rules the court, the camp, the grove,
And men below, and saints above,
For love is heaven, and heaven is love."

—Sir W. Scott.

Scripture Reading.—2 Cor. 5: 17-21

SAURDAY, OCTOBER 30

Seed Thought.—*The Supreme Sacrifice.* But ye say... with a man rob God? Yet ye rob me.—Mal. 3: 7, 8

Selected Gems.—

The sense to value riches, with the art
To enjoy them, and the virtue to impart,
Not meanly nor ambitiously pursued,
Not sunk by sloth, nor raised by servitude;
To balance fortune by a just expense,
Join with economy magnificence;
With splendor, charity; with plenty, health;
Oh, teach us.—Pope.

PENNIES A WEEK, AND A PRAYER.

A card has been printed with a piece of poetry on it, the expression of which is so quaint, and the sentiment so good, that we give it a place for wider distribution.

"Two cents a week, and a prayer,
A gift may be,
But it helps to do a wonderful work
For our sisters across the sea
Five cents a week, and a prayer,
From our abundant store;
It was never misted, for its place was filled
By a Father's gift of more
Scripture Reading.—Malachi 3: 1-12

FOR THE WEEK END

A PRAYER

Through every minute of this day,
Be with me, Lord!
Through every day of all this week,
Be with me, Lord!
Through every week of all this year,
Be with me, Lord!
Through all the years of all this life,
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord.
Unto Thy fulness, Lord,
That so, when time it past,
By grace, I may at last
Be with Thee, Lord!
—John Oxenham.

Correspondence.

Live as on a mountain.
Let men see. Let them know a real
Live man who lives as he was meant to live.
—Marcus Aurelius.

The Editor of the "Australian Christian."
I beg leave, through your "Christian" columns, to appeal to all disciples of Christ to form an Australasian Union, for work for Christ, that every adult member may be a Home Missionary. There has never been the opportunity for the present of "making men alive." Thousands are seeking a faith that the world cannot give, and know not where it is. They want a grip upon a workmate, a word for Christ on how to live; they want their workmate to speak, to tell him what it is that makes life so calm in these stricken times. We are each one of us a steward of the Lord's, and as such what do we do? Have we

attempted to ask the "other man" of higher things? Have we brought a workmate to our separate church as a new member, as a recruit in His army?

The Church of England has its C.E.M.S., and other denominations have their diverse societies, but has any church, particularly our own folk, a huge body of live wires, pledged to plead with at least one soul per year? Could we imagine the results, for say about ten thousand workers in a factory, mill, office and some pleading with their own personal friends and workmates?

The following rules are roughly thought out:
1. Name: Christ's Union for Talking Men Alive.

2. Membership: Any member of Church of Christ.
3. Object: To appeal personally to at least one person per year to give himself to Christ.
4. Subscriptions: Service by Example.
5. Banks: Church Treasury.
6. Benefits: Matt. 16: 27.
7. Meetings: Quarterly, as arranged; annually.
8. Officers: Home Mission.
9. Badges: Small enameled badge with inscription C.U.M.A.

I think if each member were a badge, the enquiries would be on every side, and the demand in the wage for the coin. Particularly would a member be more or less compelled to live up to his best, being labelled a worker for Christ.

This might do for a little example of the opportunities that lie waiting for us. A working man I know near Trinidad's Talking Men Alive, he read it about eight or nine months ago; he broke the ice, and spoke to two friends who were going to the front, and they both promised to pray every day on service, and were happier for his chat. He next spoke to two married men both workers; that he had never baptized believers of his church. The fifth man he about to do the "right thing." That is a wee bit of Home Mission work—Yours truly, Edward Morris, "Linden," Princess St., New.

LIGHTHOUSE MISSION.

To the Editor of the "Australian Christian."
Dear Sir,—Will you kindly allow me space to appeal to the Christians in the community on behalf of the Lighthouse Mission? By reason of their employment the Sailkeepers and their families are deprived of attendance at the ordinary church and Sunday School services, and the Lighthouse Mission seeks to make up for this by supplying regularly to each light round the coast of Australia and New Zealand literature suitable for Sunday reading, and designed to impart spiritual help and religious instruction to young and old. It is the only effort made in Australia on behalf of these lonely waterlarks.

Started some 37 years ago, the waterlarks have gradually been extending their borders, and have round our coast 1700 Lighthouse homes, some having as many as six families resident) is supplied at a total cost of about £70 per annum. For some years a grant of £5 per annum has been received from the Government of each of several States, but since the Commonwealth Government has taken over the control of the lighting coast, the States are no longer responsible and the Commonwealth Government has decided that it is a matter for the churches, not the Government, to send religious literature to the keepers, etc., amount £20 per annum in all) has been kindly done, and the work is to be discontinued must be immediately obtained from another source. All the work of the Mission is honorary, and the Shipping Companies kindly carry the parcels to their destinations free of charge, so that the whole of the income of the Mission is devoted to the purpose for which it is established. The accounts are annually audited by a Public Accountant.

The urgency of this matter has been considered by the Council of Churches, which recommends and endorses this appeal. Subscriptions will be thankfully received and promptly acknowledged by the undersigned.

Yours sincerely,
Robert J. Dight,
Hon. Secretary.

4 Mary-st.,
Hawthorn, Vic.

Reports from the Field.

Tasmania.

LAUNCESTON.—October 3. Sunday meetings good. Bro. Day presided at the Lord's table. At the close of the service the three young ladies who were baptised on the previous Monday were received into fellowship. At our C.E. consideration meeting on Monday several new members were welcomed to the society. It was very bright and interesting, nearly every member taking part. Bro. Smedley has been under an operation at the General Hospital, and is doing well. Miss Parkyn seems to be also much better, although still an inmate of the institution—D. Dowde, Oct. 7.

New Zealand.

CHRISTCHURCH.—Last Sunday morning Bro. Gobbie dealt with the chief lessons in Mark 2. The evening service, when the subject was "A Secret Conversation," was marked by another boy's confession, and was closed with the baptism of the two boys. Bro. McLeod was speaker on Wednesday. Some of our folks have already won some prizes in the Band of Hope competitions, which are now running—P.S.N., Sept. 25.

WANGANUI.—The meetings last Lord's day were well attended. At the morning meeting Bro. Purshil very ably and profitably exhorted the church, his address being one of great comfort. Bro. Downey was spending Sunday with the Palmerston North church, so Bro. Yonge took his place in the evening, and delivered a good gospel address. Sunday morning, Sept. 12, it gave us much pleasure to have with us Bro. Ernie Flynn, from Auckland. Bro. Flynn leaves for the front shortly, and we wish him God-speed and a safe return. To Sister Thomas we extend our heartfelt sympathy in her recent sad bereavement; she having lost at Danville, N.Z., her only surviving son, under the auspices of the C.M.B.M., has been started, with Sister Allen as superintendent. The band meets every Friday evening at 7 p.m. The mid-week prayer meeting attendances continue to be fair—L. A. Thetford, Sept. 24.

Queensland.

BRISBANE.—On Sept. 26 Bro. J. Coward and W. Suching exhorted the church, and the gospel was proclaimed by Bro. H. Barker in the evening. A meeting of teachers of the Bible School was held on Sept. 29 for the purpose of formulating plans by which would be brought about a deeper interest and improved attendance at the school. Bro. L. Gole has been elected superintendent, and the writer secretary, both *pro tem.* A "Bible School social" on a large scale is arranged for on an early date. This is to be followed by monthly "pleasant evenings" which will take place on a Saturday of each month. Patriotic colors have been adopted for the purpose of a rally, which will close with a Christmas tree. The motto for the quarter is "Double the Attendance." Mr. Clark, Organiser of the British and Foreign Bible Society, visited the school yesterday and talked to the children on the Society's work among the soldiers. Last Lord's day the writer spoke on "Living Stones." In the evening the gospel was presented by L. Gole, who took as the basis of his remarks, "A Smitten Conscience."—H.C.S.

KINGAROO.—For a long time the scattered brethren in and around Kingaroo have been endeavoring to evangelize a church in Kingaroo in order to consolidate the cause in these districts. This ideal is now being realized and given a tangible expression in the mission now being conducted by Bro. Way. The Wesleyan evangelist has spent some time in preparing a building and organizing the mission, and is now assisting Bro. Way. The mission opened on the 1st with very encouraging meetings. The week night meetings have also been good, and on Wednesday night one

made the good confession. We are doing real propaganda work, and expect to establish a strong cause in this the most important town in the famous South Burnett District.—W. E. Reeve.

West Australia.

COLLIE.—The annual Conference of the S.W. District Associated Churches of Christ (W.A.) will be held at Collie, on Oct. 25, commencing at 4 p.m. Many visiting brethren are expected. In the evening a public meeting will be held in the Mechanics' Institute at 8 p.m., the speakers being Bro. Rodger, chairman, Lunbury; Iren Connor, Subiaco; Banks, North Perth; Warren, Fremantle. This will be followed up by a mission held by Bro. Warren, President of the Conference. One week's mission is to be held at the little chapel at Ewington, the remaining two weeks at the Church of Christ, Johnston-st. Bro. Warren conducted the mission last year, and has interested the Collie people in the gospel message. We anticipate a good time—L. J. Moignard.

FREMANTLE.—We had a capital address from Bro. Jas. Leach on "Our Bible College," at the morning service, Sept. 25. Bro. Upham, the President of the Perth Chinese Mission, conducted the Fremantle Chinese Mission in the absence of the writer. Although it was very inclement weather, every scholar was present. We had two Chinese visitors from one of the vessels in Port. Bro. S. Taylor preached in the evening, and two young married women made the good confession. Monday evening, Bro. H. Verco read a splendid paper on "The Conversion of Saul." At the Wednesday night service Bro. Gole gave a helpful address on "In the Hands of the Potter." The writer began his third year with the church on Lord's day, Oct. 3.—E.G.W.

BUNBURY.—The anniversary social was held on Sept. 24. Many of the church people and the Bible School scholars contributed to the success of the evening. Bro. W. C. T. Moore, who has joined the Expeditionary Forces, was the guest of the evening. Bro. H. Ordorfer, Rojager, in the name of the church and Bible School, presented Bro. Moore with a wristlet watch. Bro. Moore taught in the Bible School, held the office of a deacon, and was financial secretary of the church. His loss will be felt greatly.—R.

MANJIMUP.—We beg to report that there is a Church of Christ established in Manjimup, W.A. The work of the Lord is progressing favorably, and souls are being saved for service in the Master's kingdom. Some of our brethren are readers of the "Christian," and enjoy it heartily. An invitation is given to all brethren visiting Manjimup to meet with us around the Lord's table.—G. W. R. Arnot, Secretary, Oct. 4.

WEST GUILDFORD.—Sunday, 26th, was the anniversary of the church and Bible School. Bro. Banks spoke in the morning to a fine meeting. In the afternoon the scholars sang, and Bro. Banks gave an instructive and much appreciated talk to the children. A grand meeting at night, about 250 present, including scholars. The writer spoke on "God's Great Trust." Three confessions. On Wednesday, 29th, we held a public meeting. The children, who were trained by Bro. and Sister Robinson, sang and recited splendidly. Next Lord's day we enter our mission; Bro. Banks is to be the preacher; Bro. E. Berry song leader; and Sisters Burckett and Berry organists. We are praying for great things.—G. T. Fitzgerald, Sept. 30.

MAYLANDS.—On Sept. 9, the Dorcas held a social and sale of gifts. The proceeds, which amounted to £17, were given to the Red Cross and Local Distress Funds. A farewell social was held on Sept. 16. Twenty-six soldiers were the guests of the evening. A presentation was made to Bro. W. T. Davis and Bro. Gordon Wedd, who will be leaving shortly for the front. Bro. Reg. Doran—reported wounded some months ago—has not

been heard of since. Our school anniversary took place on the 26th. Bro. Scamble preached to a crowded meeting in the evening. On the following Wednesday the Junior and Intermediate Schools had a tea meeting, after which a demonstration was given, and the awards were distributed. The following Saturday the primary held their tea. A splendid meeting on Sept. 3. Bro. Scamble preached. During the service two made the good confession.—C.K.

EAST PINGELLY.—We are still holding meetings. We have monthly visits from Bro. Alcorn, who comes from Brookton. Last month we were pleased to have a visit from our esteemed brother, H. J. Banks, who was with us for several days. We had a gospel service on Friday night, Sept. 17. Bro. Banks presided on the Lord's day, also addressed the church. His exhortation was a spiritual feast, and a great help to all. The weather was rough in the afternoon. Our brother preached the gospel, as being present. After the services our sisters decided that it was too wet to go home and come out again to the evening service, so they provided tea. Bro. Banks again preached to the same number. All were delighted with his sermon. Clipperton, ven., is still ill. He is a patient sufferer. We pray that God will be with him in his suffering. Many of our young men have left us to join the Expeditionary Force, and are now in camp—H. Francis and Edward Vinicombe.—W. F. Vinicombe, Oct. 1.

South Australia.

COTTONVILLE.—Bro. Manning conducted a children's service to-day, at the close of which a young man made the good confession.—J.M.E., Oct. 10.

LOCHIEL.—Since last report the work has been going along nicely. One of our Bible School scholars has been added to the church by faith and obedience. On Lord's day, Sept. 26, Bro. and Sister Tuck, of Balaklava, joined in our meeting around the Lord's table. Bro. Tuck exhorted, and preached the gospel to a fair congregation in the evening. To-day we were pleased to have meeting with Bro. Alcorn, who is now in Port, one of our isolated members from the Murray River District. The work at Mt. Templeton is in a satisfactory condition.—F. Hollams, Oct. 3.

HIJNIMARSH.—October 3, good meetings all day. Morning, Bro. W. Hooker presided, and Bro. Cuttriss exhorted; subject, "The Appointment of the Twelve." At the evening meeting Bro. Cuttriss again conducted the service, and preached a fine sermon on "The Great Debt," at the close of which two young men made the good confession, one of whom was a soldier. Arrangements are proceeding smoothly for our diamond jubilee, which will be celebrated on October 17, and continued until the 30th.—C.R.V.P., Oct. 4.

BERRI.—We had good meetings on October 3. In the evening the writer addressed a good gathering on "What must I do to be saved?" Since the State Conference, at which £93/10/- was raised to assist the Berri church to purchase a block of land, we have received another cheque for £11/10/- from the Treasurer of the Executive Committee. We now have in hand the desired amount of £50. We thank all those who assisted us in raising this amount. Our Bible College offering will be taken on Oct. 17.—R. Raymond, Oct. 5.

KADINA.—The J.C.E. reports a helpful letter from on Sept. 19, letters being received from several neighboring societies. The energetic efforts of the secretary, Miss A. Dealey, are putting new life into the meetings. On Tuesday evening last the Juniors gave a delightful concert, the success of which is due to Mrs. Wedd, who has put a lot of time with helpers in training the children. This morning Bro. Wedd gave an exhortation on "Thou God-seest me." This evening Bro. Wedd gave the third avails of his address, "Teaching Nations." Miss Avis Rule and Miss Rose Parang sang a duet, which was splendidly given.—Jas. H. Thomas, Oct. 10.

STIRLING AND ALDGADE VALLEY.—The interest in all services continues fair. Bro. Daley, of Balaklava, visited us, and very feebly delivered the message in song. We have found it nec-

essay to organize an Intermediate C.E. Society. The Allgite church celebrates its anniversary on October 24; Bro. Wiltshire speaker. The Children's Day exercises are well in hand. The sisters and lady friends report that the number of payments made on and forwarded now exceeds 500. Another bundle in hand, fourteen "Christ-mas Billy Can" are being packed and forwarded for soldiers at the front.—T.F.

QUEENSTOWN—Q.V.P.M. fruit morning; a nice bit of fruit was brought in. Bro. Manger, from the Semaphore, addressed the young people. Worship, splendid attendance; Bro. Lawton presided. Bro. Brooker delivered the second address on "Firs' Principles." Evening, fair attendance; Bro. Brooker gave a splendid address on "A New Testament Conversion." At the close one sister confessed Christ.—D.L.W., Oct. 10.

KERSBROOK—On Sunday and Monday, Sept. 19 and 20, the anniversary services of our church were held. The Grace-st. friends kindly lent us Bro. Thomas, who came along and ably conducted the services. The attendance was excellent. We were there was a fair attendance at all services. Bro. Thomas gave three fine addresses on the Sunday, and also on Sunday afternoon a cantata was rendered "Under the Palm." On Monday evening the cantata was again sung, after which Bro. Thomas gave a short talk, this resulting in 12 conversions. The following—Sunday evening, Sept. 20, Bro. Pascoe gave a helpful address, when three more made the good confession. Sunday last, Oct. 3, Bro. Pascoe baptised five on confession of their faith. The work here is steadily growing.—F.M.F.

GROTE ST.—We had Mr. H. H. Stratton, from India, who was in Sydney after the Suez canal an interesting address to the Sunday School. We are expecting Miss Mary Thompson next Sunday. Nurse Hevillana and her class gave a splendid demonstration of first aid work on Sept. 10. The proceeds were for the Red Cross Fund. Our sister is doing a fine work among these young men, and the church has credit to them. On Sunday, Sept. 13, Bro. Thomas spoke morning and evening. We were pleased to have with us again Lieut. Frank Smith, who returned last week from the front. He has been very ill, but is much better. We pray that in time we may welcome all our boys back again when this great conflict is over. Our choir sang a beautiful anthem at night, "Bring to us peace." Our choir are doing a magnificent work. We had with us to-day Bro. Johnson, of North Perth, and Privates Arthur Bell and Bennett, of Perth.

New South Wales.

BRUNSWICK HEADS—At this seaside village, five members broke bread on October 3, at 11 a.m., and at night J. P. F. Walker gave a gospel address in the public hall. Our brother purchases building a fortnightly gospel service until the end of the holiday season, and our prayers will be with him in his labor of love.—E.A.S.

BRISBANEVILLE—Meetings were well attended yesterday. Two children confessed Christ, and there were several new scholars added to the school. Members, old and young, are now busy working for our annual effort to clear building facilities for the year. A month's self-denial is contemplated.—P. J. Ford, Oct. 4.

BROKEN HILL (Railway Town)—The Bible School anniversary services were held in Burke Ward Hall, on Sept. 26. The weather was rough, but there was a good attendance. The afternoon service was conducted by Mr. Butler, and the writer was preacher in the evening. On Monday a good number assembled at the public meeting. Bro. James presided; E. J. Tuck gave an address, and a large number of prizes were distributed. The report showed a net increase of ten scholars, and a credit balance of £2. The children and friends acquitted themselves well in the special singing. Bro. Williams was conductor, and Sister Treanor organist. The hall was nicely decorated.—E. J. Tuck, Oct. 6.

LIDCOMBE—We have had our preacher with

us now for two full Lord's days in succession. We were pleased to see a few strangers at evening service. Our chapel edging, of which a part fell some weeks ago, has undergone a thorough repair, and makes the chapel look much newer. The two sons of our Bro. and Sister Clydesdale have enlisted, and are now in camp training.—W.H.

LISMORE—Meetings to-day were well attended, Bro. Taylor taking all meetings. We had some visitors with us. Sisters Lamotte and Burdinslaw have returned to Sydney after a lengthy stay with us. Arrangements for the District Conference are now complete, and we hope to have a successful gathering. The sisters are as usual arranging for a liberal supply of good things for the tea, Banzelow, Byron Bay, and Bungawallah sisters also co-operating. The picnic of the combined Bible Schools (North, South, and Conway-st.) is to be held on Oct. 18, at Norwood, the home of Bro. and Sister Davis.—E.A.S., Sept. 26.

MOSMAN—Our services to-day have been well attended, notwithstanding the fact of so many of our members being absent through sickness. The Bible School suffered very considerably through the same cause, but we are glad to report two new scholars. The gospel meeting was well attended, and at the close a young man put on Christ in baptism, having been led to see this truth through the gospel address last Lord's day on "Baptism."—F.C.

WAGGA—The attendances at morning worship and gospel meetings have lately improved. Bro. Brown occupied the platform, and delivered the message in a faithful and earnest manner. The Bible and Sunday schools are doing well. The last two months they have been engaged in red and blue rally. Eleven new scholars have been enrolled, of which eight have remained constant in attendance. The members of the church are busy in preparation for a sale of gifts and work to be held on October 20th, when we hope to be able to collect the church's portion of the fund under which it is hardened. Any members in or around the district who can assist us at the special effort will be heartily welcomed.—W. F. Wenz, Oct. 20.

HELMORE—Last Lord's day Bro. Neville, who was recently baptised, came into fellowship. We rejoice in these steady additions, which give us assurance for the future. Bro. North, who has lately evangelized at North Auburn, now at Liverpool, in training for the front, exhorted the church. His address was helpful. The attendance at the breaking of bread was over the average, 80 per cent. being present. Bro. Forbes gave a good address at the gospel meeting, but the attendance was smaller than usual.—John Roderick, Oct. 11.

HORSNBY—Elder Cro-thwaite presided, and Linty Gordon exhorted the church on "A Message to the Over Anxious." Bro. Gordon's address at the gospel service was listened to by a large and appreciative audience, his topic being "The Assurance of the Forgiveness of Jesus in Human Life." Lance Corporal Leo Price with us, prevailed to-morrow night. The Sunday School anniversary services are to take place on the 17th and 18th inst.—Thos. E. Rofe.

MEREWETHER—On Lord's day Bro. Fretwell exhorted the church from Rom. 12: 1, and in the evening spoke from 2 Cor. 13: 14. Both subjects were of the appropriateness at this time. Bro. Lord's day with before he leaves for the old land. He had promised his parents to be back for their golden wedding, and he would let nothing come between him and his promise. May the Lord bless him and take him safe all the way. On Tuesday evening a further farewell was tendered our brother. The writer presided. Messrs. McPhadden, Mullens, A. Fraser, and Jas. Fraser, and T. Davies joined in wishing Mr. Fretwell a good time in the Old Country. Mr. Williams, on behalf of the members and adherents of the church, presented Mr. Fretwell with a gold watch-chain and dressing case, a token of their regard. Bro. Fretwell thanked the donors for their gifts.—Joseph Fraser.

LILYVILLE—Since last report meetings have

been good. The Bible School anniversary proved a great success. Bro. Saunders, our evangelist, led the singing in one style. We are indebted to Bro. C. S. Robb, A. L. Fisher, A. P. Jones, and F. Collins, for their splendid exhibitions at these services. Our evangelist was called upon during the week to officiate at the burial of one of our dearest Bible School scholars. Meriton was made, and the sympathy of the church extended to the bereaved family, at a memorial service held to-night. After an earnest appeal, two young men confessed their faith in Christ. Our sympathy goes out to another of our scholars, who has been bereaved of her mother. We commend all those who are sorrowing to the Father who is able to comfort all. Meetings to-day were good. Bro. Brown presided. Bro. L. J. Thompson exhorted. Our Bible School picnic will be held last Saturday in this month. At the after meeting to-night Bro. and Sister Johnson, of Fiddling, received the right hand of fellowship. Young Peoples Union and Bible Schools are still going strong.—A.A.S.

CITY TEMPLE—Splendid meetings last Lord's day, October 3rd. Bro. Payne gave a fine uplifting address on "Companionship with Jesus." At the conclusion of the gospel address at night by Bro. Howard, one young woman came forward. Seasons of refreshing to-day. Splendid attendance at all services, it being the church anniversary. An encouraging address was given to church workers at the morning service by Bro. Howard. Visitors included Bro. and Sister Butler, from Brisbane; Sister Marylock, Wellington, N.Z.; Bro. G. Gibson, Lygon-st. Bro. Howard discoursed at night on "The Plea of the Churches of Christ." His fine address was listened to with rapt attention by a large audience. Baptismal service held after the address. Bro. John Parker, led the Bible School. Bro. Howard's special evening tendered him last Thursday, prior to his going to the front. Bro. Howard made the presentation on behalf of the Bible School.—J.C. Oct. 2.

ENMORE—Our deacons are elected for three years, one third retiring annually. This year Bro. H. Clapham, A. Chandler, J. Hunter, D. Verco, and A. W. Wells were elected. Church members showed their appreciation by re-appointing them for a further term of office. Bro. Binghamworth will be absent for a few weeks on a well earned holiday. This morning two were received in by letter, and at night Bro. W. Gale preached, the annual collection in aid of Prince Alfred Hospital being taken up.—C.A.T., Oct. 2.

Victoria.

WINDSOR—The Sunday services in connection with the anniversary were partly spoilt by rain. In the morning a fine exhortation was given by Mr. Emms. W. A. Kemp addressed the Sunday School scholars, and Miss Thompson told of her work at night. The following Wednesday a fine entertainment was given by the scholars. Prizes were distributed on the 6th inst. by Mr. D. E. Pittman, at a social evening. Windsor has decided to make a forward movement in the near future. Meanwhile we are indebted to D. E. Pittman for evening addresses, and J. G. Shann and W. Dawson for evening exhortations.

BON HILL—Good meetings morning and evening on Sept. 20. Two married ladies received into fellowship through faith and baptism. Bro. Sneyer gave his farewell address to a large and interested congregation. On the 28th a farewell social was held to wish our brother God-speed in his new field of service. Congratulations and artistic specialties were made by the leading officers of the church and its various adjuncts, and Bro. Sneyer was asked to accept a small memento of his helpful and pleasant journey amongst us. Musical items, games, and a good supper rounded up a very pleasant evening. Bro. Clark was elected a warm welcome. Oct. 1, Bro. Clark began his ministry here, and very fair attendances were recorded.—H.H.

KYNETON CIRCUIT—The work in Kyneton is going along steadily. Last Lord's day Bro. H.

Sisters' Department.

VICTORIA.

Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park.

"Saved to Serve."

The monthly meeting of the Victorian Women's Conference Executive was held in the hall, Swanston-st., on Oct. 7. President, Mrs. Crown, presiding. Devotional exercises were led by Mrs. McCracken. Sister Mrs. Telenius, of New Zealand, and Mrs. Rankine and Beiler, were welcomed. The two former spoke a few words, and the latter engaged in prayer. Correspondence included apologies from Mrs. Burns and Miss Hill, and an interesting letter from Mrs. Mansfield. Our sister sends loving greetings to all the sisters. Letters of sympathy were sent to Mrs. Holmes and Mr. Reid. The address given by Miss Mary Thompson on her work in India, was much appreciated. Additions from Bible Schools: Middle Park, 3; Surrey Hills, 1; Malvern, 2; Carnegie, 1; Brighton, 4.

Home Mission.—The sisters at Kaniva held a rally on Sept. 24. T. Hagger gave an address. An offering was taken, amounting to £2/11/. The sisters at Boort are busy preparing for a meeting. The Committee would be pleased to hold Home Mission meetings at any of our churches. Any church desiring such a meeting should write the Superintendent, Mrs. T. Hagger, "Old ones," Walston, Geelong. The finance is the cause of some anxious thought to our Home Mission Committee. The sisters are asked to do all they possibly can to augment the funds.—L. Hagger, Supt.

The North Fitzroy Women's Mission Band are having very interesting meetings. Fine papers and addresses are given. The Temperance Society held a meeting at Brighton, the Superintendent, Mrs. Barton gave a most enthusiastic address on "Recruiting among Women." Sobist, Mrs. Thompson, 250 "Papers for Thinking People" given away.—L. Darnley, Supt.

Hospital Visitation.—Mrs. Meyer: 3 visits to private hospital and 5 to Eye and Ear; 30 books and tracts distributed; 1 home comforts given to patients. Miss Perley: Alfred Hospital, 4 visits; magazines, fruit, comforts given to patients. Miss Jerrem: 1 visit, Children's Hospital; 42 books, and a large number of cards given. Mrs. Morris: Queen Victoria, 1; Melbourne Hospital, 1; St. Vincent, 2; Bethesda, 2; 6 books, etc., distributed. Given to a brother in Austin Hospital, warm flannels, also a coat from General Dorcas.

The sick ones are grateful. Mrs. Thurgood: 4 visits, Melbourne Hospital; 20 books distributed. Members of following churches visited: Bendigo, Preston, and Lygon-st. Thanks to Sisters Church, Collins, Hurrows, Stewart, Pang, Watt, Grinrod, also General Dorcas.—F. C. Thurgood, Supt. General Dorcas met on Wednesday, Sept. 15. There was a good attendance. 14 garments cut out and finished; 4 needy cases relieved. Parcels received from Miss Hill, Miss Harlett, of Boort, and Cheltenham Dorcas Class. Will the givers accept best thanks of Committee? Next meeting will be held in the hall, Swanston-st., Wednesday, October 29, from 10.30 a.m. to 4 p.m. All sisters welcome.—L. R. Martin, Supt.

533 garments, comforts for sick and wounded soldiers at front and in hospitals have been sent per Capt. Chapman G. W. Walden through the Red Cross Society (free). Will Sisters of churches, Dorcas Classes, Friendly Societies, and all who have helped by the ready response accept thanks on behalf of brave boys at the front?—L. R. Martin.

The next meeting of Executive will be held in the hall, Swanston-st., on November 5, at 2.30 p.m. Prayers after the devotional exercises. A paper, "Living Service for a Living Christ," will be given by Mrs. Kelly. All sisters cordially welcome.—L. R.

SOUTH AUSTRALIAN.

Meeting held at Grote-st., October 7th, 1915. The devotional meeting was led by the Presi-

dent, Mrs. Dumbrell, who also presided over the business session.

Minutes of last meeting were read and confirmed, also minutes of Conference after-noon and evening sessions.

A greeting was received from the sisters of the New South Wales Conference.

Sunday School Additions—Queenstown, 1; Grote-st., 1; Total, 2.

The new delegates for the coming year were welcomed by the President.

Roll call of delegates, 26 responded. Collection, 10/6.

Treasurer's Report (Mrs. Bond).—Receipts for month, Sept. 5; For Home Mission, £4/18/1; in hand, £27/11/10; Total, £31/13/0. Expenditure, Sept. 10: Paid Home Mission Treasurer, £27/4/-; Balance, £3/19/0. For Foreign Missions, £3/6/0; in hand, £45/8/10; Total, £48/12/4. Expenditure: Paid to Foreign Mission Treasurer, £45/8/-; Balance, £3/4/4. General Fund, Collection, Sept. 5, 17/5; collection, Sept. 10, £2/18/1; in hand, £57/4/-; Total, £60/0/3.

Hospital Report (Miss Eva West).—Visits paid, Adelaide Hospital, 18; Keswick Hospital, 3; Destitute, 20; Consumptive Home, 8; Home for Incurables, 6; Sick and Aged, 35. Magazines, 328.

Home Mission Report (Mrs. Cherry).—Amounts received: Grote-st., 15/-; Mile End, 3/3; Prospect, £2/2/6; Glenside, 5/-; Mile Box, Grote-st., J. E. Thomas, 5/12; Total, £4/10/10. Will the sisters of the country churches please write to Mrs. A. J. Cherry, 131 Henley Beach-road, West Adelaide, for any information?

Foreign Mission Report (Mrs. I. A. Paternoster).—Miss Mary Thompson, who has been home on furlough for some few months, will arrive in Adelaide next Thursday, and will spend one week visiting the churches. Owing to a lack of nurses, Miss Florence Tole has been granted permission to offer her services for that purpose. Already she is engaged in Poona in a large hospital there, where a number of wounded soldiers have been brought. The workers in the New Hebrides would be glad to receive boxes for Christmas. Any of the societies wishing to prepare a box should do so at once. The most useful items are soap, cheap colored singlets, grey calico, shaving brushes, red print with white stripe or dots, small fancy bordered handkerchiefs. Will the sisters of the country churches please write to Mrs. I. A. Paternoster, Buller-st., Prospect, for any information?

The following donations were made: "Australian Christian," £3; Hospital Committee, £3; Home Mission Committee, 10/-; Foreign Mission Committee, 10/-; Prayer Meeting, Temperance, and Dorcas Committees, 5/- each.

Resolved that in future our monthly meeting be held at 2.30 p.m. instead of 2 p.m.

Leader for next meeting, Mrs. Horn. Meeting closed with the Benediction.

CONFERENCE COMMITTEES AND SUPERINTENDENTS.

Home Mission Superintendent, Mrs. Cherry; Committee, Mrs. Riches, Mrs. Selway, Mrs. Bond, and Mrs. Hart.

Obituary Superintendent, Mrs. Caldicott.

Foreign Mission Superintendent, Mrs. I. A. Paternoster. Committee, Mrs. Harkness, Mrs. Rich, Mrs. Heine, and Mrs. Hunsman.

Temperance Superintendent, Mrs. Manger; Committee, Mrs. T. B. Fisher, Mrs. Stead, Miss Beddome, and Mrs. Gard.

Prayer Meeting Superintendent, Mrs. Harding; Committee, Mrs. Harkness, Mrs. Uncle, Mrs. Manger, Mrs. Wright.

Dorcas Superintendent, Mrs. Cant; Committee, Mrs. Ewers, Mrs. Parker, Miss West, Mrs. Spittswood, Mrs. Marshman, Mrs. Dalwood.

Hospital Committee Superintendent, Miss Eva West; Committee, Mrs. Snow, Miss Snow, Mrs. I. Brooker, Mrs. Hills, Mrs. Beddome, Mrs. Young, Mrs. Rees, Mrs. D. Wilson, Mrs. Thomas, Mrs. T. J. Brooker, Mrs. Tomsett, Mrs. Selway, Miss Polkinghorne, Mrs. J. Manger.

—Miss A. M. Evans, 11 Balol-st., College Park, Secretary.

The Bendigo Mission.

The Moore-Wilson tent mission was brought to a close with a social and thanksgiving meeting in the Temperance Hall, at which a large attendance was registered. Sixty-five came forward during the campaign of whom many have already been baptised and received into membership. The strong, forcible, and cheerful to be understood, was met with. Most were full of interest to the hearers, who gathered night after night for five weeks.

A. P. Wilson prepared carefully a fine selection of hymns and choruses, leading the audiences in his own inimitable happy style, good-naturedly reproving or cheering his singers into putting forward their best efforts. Miss Marion Morley proved a great draw, the people always being eager and desirous to hear her splendid singing of the gospel songs. It was not an uncommon sight to see converts coming to the front while she was singing. Miss Tuck and Miss Walton, of Cheltenham, both rendered much valuable assistance with their duet singing.

At the thanksgiving social, speeches were made by G. B. Mitchell, Dr. Cook, Dr. Cook, and the missionaries. Each member of the visiting party received presents and souvenirs of their sterling work, and the churches at Brighton and Cheltenham were accorded a hearty vote of thanks for their sympathetic help in making it possible for Messrs. Moore and Wilson to conduct the mission. In spite of the unpropitious weather which lasted during the time of the mission, we think the effort was well worth while.

Last night there were two confessions, C. R. Mitchell preaching. Mrs. Telenius, of N.Z., and Mrs. Moffatt, of Newmarket, were with us during the day.—C. Oct. 11.

Swan Hill District, Victoria.

An executive meeting was held in Bro. Gould's home, Ultima, on Saturday last. President G. A. W. Mott, C. McDonald, G. Walker, G. Gould, G. Curtis, B. Mott, D. Anderson, W. Wakefield, and D. A. Cockroft, were present. Sister G. Gould kindly entertained these brethren during the day. Progress was unanimously decided upon.

It was determined to strongly endeavor to rise during the current year the sun of God by new and progressive ways, to be done chiefly in the rising towns and districts to the north of where no religious body has yet penetrated. An offer is being made to the Home Mission Committee, in order to secure our third evangelist, who will relieve one of the present evangelists to go to this new work. The sum of £100 is to be expended during three months' of tent missions in the new towns, the effort to begin next March. The Home Mission Committee to cooperate with us in this effort also.

It was decided to erect a church building on the new settlement of Woorremin. We have a church of twenty members in this promising settlement. They are fruit growers, so will have no reason for three years; hence their inability to erect a building at their own expenses. However, they are willing to give the labor, if the material is found. A little over two-thirds of the necessary money is already secured. This opportunity is a golden one. The settlement comprises only one thousand acres; and there are ninety blocks, some fifty of them already taken. This means that families crowded into one thousand acres, will eventually mean a township. Our part in organising a church is the only one yet made, and a building will give us a stronghold upon this settlement. As an executive we urgently invite the brotherhood to assist us in this progressive work. We are ourselves receiving but little benefit from it. Our desire is to carry out the New Testament injunction to go everywhere preaching the gospel. We are not outting the financial responsibility on other shoulders altogether, for yet of our brethren have already given £48 for the three months' mission scheme, while very little is now needed. We mean to build a sturdy structure. We ask all of our friends to add a little to the amount, and so put our plea into these new towns.—D. A. Cockroft, Secretary.

Our Book Table.

"RECOLLECTIONS OF A RED-HEADED MAN."

Ira M. Dowell, the author, is one of our American preachers. He dedicates his book to Transylvania University, his Alma Mater. The preacher-author naturally has a text on the title-page. We hope all his texts are as appropriate to the subject matter of his sermons as these are to the book: "A glad heart maketh a cheerful countenance"; "A cheerful heart is a good medicine." The volume is refreshing; its humor is at times delightful, of the robust rather than the elusive type. All who relish a good laugh would enjoy it. "Red hair has always been the most valuable feature for civilised man." If all the great men and beautiful women of the past and present should remove their hats at the same time, there would be a blaze of glory all along the line. It would be a torchlight procession from Eden to the author of the recollections." Surely this tempts us to 144 pages, price, 75 cents. (3/-); Standard Publishing Co., U.S.A.

Unearthing the Pharaohs.

Battle Scenes Three Thousand Years Ago. Mr. T. E. Peet, who has lately been working in Egypt under the auspices of the Egyptian Exploration Fund, has given some very interesting lectures in London. His researches were on the site of ancient Abydos, close to Thebes. Abydos was a sacred city in the remotest days of early Egypt (3500 B.C.), and had already passed the zenith of its glory by the time Cleopas was raising the pyramids at Gizeh. Here Mr. Peet has been busy with his excavations, constructing a light railway to carry away the sand about a subterranean temple and opening the graves of a pre-historic Egypt, using a feather-brush and a pair of bellows to make the remains clear enough for photographic purposes. Even the earliest graves proved the Egyptians to believe in a resurrection. Articles suitable for use in the next world were found with the body, including even salt-spoons and hairpins. One of the pictures at Abydos showed a translated Pharaoh, probably he of the Exodus, playing a game which was very like draughts or chess. Many of these graves, said Mr. Peet, dated back to an Egyptian worship older than that of Osiris, and one in which homage was paid to a jackal or wolf-god, who opened up the way to the realm of the dead.

Perhaps the most extraordinary of Mr. Peet's photographs were those representing the carvings at Abydos of the battle of Kadshy between Rameses II. on the one hand and the Syrians and Hittites on the other. The battle scenes were most spirited in character; Rameses was shown to have a vanguard of mercenaries, who were probably not very particular about the rules of warfare, and the series was also remarkable for showing what must surely be the first representation of hand-to-hand war. The enemy line of Aleppo in Rameses' was shown being thrown into the water by Rameses' was shown being held upside down by two "ambulance men" in order to drain the water out of him!

"Thine truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

Obituary.

MAYO.—After a long drawn out illness, extending over many months, Sister Mrs. Mayo, formerly of North Fitzroy, entered into rest on the 23rd September. The deceased lady fellow-shipped at different times with Prahran, North Carlton, and Glenferrie, as well as here. Business considerations necessitated several changes of residence. Of late years her health has not been good. After a rather good night's rest, on the above date, she quietly turned to her husband and family, saying, "I am dying, it's all right!" and then passed away to be with her Lord. She was laid away in the Box Hill Cemetery, leaving a husband and three grown daughters to mourn her absence.—J.W.H., North Fitzroy.

LEEDHAM.—The church here has recently suffered loss through the death of Sister Mrs. Leedham, who passed away on August 22. Our late sister united with the church about three years ago, and since that time had lived a consistent Christian life. Her health had of late prevented her from doing as much as she wished to do for her Lord, but when she was able she was present at the Lord's table, and it was always her pleasure to discuss with the writer things concerning the kingdom of God. It was while she was getting ready to attend the morning meeting that she was stricken down, and without retaining consciousness passed to her reward, and "thus he loveth his beloved sleep."—R.H., North Adelaide, S.A.

MITCHELL.—On the evening of Sept. 7, our aged and beloved Sister Mrs. Mitchell passed quietly away. The church at Berwick has felt the loss of our sister, who had endeared herself to all during the years she has resided here. Her sweet Christian character was an inspiration to those who knew her. Her long life of 83 years has been spent for the Master, and those loved ones who are left rejoice in the assurance that she has gone to receive her reward. She often said to the writer, "I love my Lord, and I love his church, and I love his people." Her whole life has been a constant witness to the truth of what she so often said. The brethren and sisters of the church sympathise with the loved ones in the loss of our sister's presence, and rejoice with them in the sweetness of the memories that must ever remain.—Albert J. Ingham, Berwick, Vic.

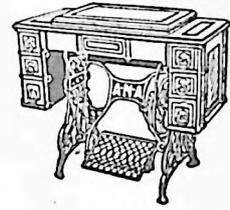
Good for Singers



EASY TERMS. LONG GUARANTEE. CHEAPEST AND BEST.

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

1. Ball Bearings and Case Hardened.
2. Sew Backwards Stitches.
3. The Thread in the case.
4. The Spool holds nearly a reel of cotton.
5. A perfect lock stitch on any material.
6. Makes four parts of stitches everywhere to quired.
7. Sewes heavy rows of stitches wherever to 16. It has Darling and Rotterdam Attachments.



SEWING MACHINES.

11. It has a short self setting needle that cannot 12. It has a lock stop and makes the work 13. Patent knee lever, on both hands, is free. AND THE 14th IS A GREAT ADVANTAGE. THEY ARE CONSIDERABLY LOWER IN PRICE.

WRITE OR CALL FOR CATALOGUES TO-DAY.

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

Head Office: 471 Street, North Melbourne, Victoria, Australia, and Branches in Sydney, Perth, Launceston, and Adelaide.

Addresses—11, 13 Street E., North Melbourne, and 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 2131, 2133, 2135, 2137, 2139, 2141, 2143, 2145, 2147, 2149, 2151, 2153, 2155, 2157, 2159, 2161, 2163, 2165, 2167, 2169, 2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213, 2215, 2217, 2219, 2221, 2223, 2225, 2227, 2229, 2231, 2233, 2235, 2237, 2239, 2241, 2243, 2245, 2247, 2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2267, 2269, 2271, 2273, 2275, 2277, 2279, 2281, 2283, 2285, 2287, 2289, 2291, 2293, 2295, 2297, 2299, 2301, 2303, 2305, 2307, 2309, 2311, 2313, 2315, 2317, 2319, 2321, 2323, 2325, 2327, 2329, 2331, 2333, 2335, 2337, 2339, 2341, 2343, 2345, 2347, 2349, 2351, 2353, 2355, 2357, 2359, 2361, 2363, 2365, 2367, 2369, 2371, 2373, 2375, 2377, 2379, 2381, 2383, 2385, 2387, 2389, 2391, 2393, 2395, 2397, 2399, 2401, 2403, 2405, 2407, 2409, 2411, 2413, 2415, 2417, 2419, 2421, 2423, 2425, 2427, 2429, 2431, 2433, 2435, 2437, 2439, 2441, 2443, 2445, 2447, 2449, 2451, 2453, 2455, 2457, 2459, 2461, 2463, 2465, 2467, 2469, 2471, 2473, 2475, 2477, 2479, 2481, 2483, 2485, 2487, 2489, 2491, 2493, 2495, 2497, 2499, 2501, 2503, 2505, 2507, 2509, 2511, 2513, 2515, 2517, 2519, 2521, 2523, 2525, 2527, 2529, 2531, 2533, 2535, 2537, 2539, 2541, 2543, 2545, 2547, 2549, 2551, 2553, 2555, 2557, 2559, 2561, 2563, 2565, 2567, 2569, 2571, 2573, 2575, 2577, 2579, 2581, 2583, 2585, 2587, 2589, 2591, 2593, 2595, 2597, 2599, 2601, 2603, 2605, 2607, 2609, 2611, 2613, 2615, 2617, 2619, 2621, 2623, 2625, 2627, 2629, 2631, 2633, 2635, 2637, 2639, 2641, 2643, 2645, 2647, 2649, 2651, 2653, 2655, 2657, 2659, 2661, 2663, 2665, 2667, 2669, 2671, 2673, 2675, 2677, 2679, 2681, 2683, 2685, 2687, 2689, 2691, 2693, 2695, 2697, 2699, 2701, 2703, 2705, 2707, 2709, 2711, 2713, 2715, 2717, 2719, 2721, 2723, 2725, 2727, 2729, 2731, 2733, 2735, 2737, 2739, 2741, 2743, 2745, 2747, 2749, 2751, 2753, 2755, 2757, 2759, 2761, 2763, 2765, 2767, 2769, 2771, 2773, 2775, 2777, 2779, 2781, 2783, 2785, 2787, 2789, 2791, 2793, 2795, 2797, 2799, 2801, 2803, 2805, 2807, 2809, 2811, 2813, 2815, 2817, 2819, 2821, 2823, 2825, 2827, 2829, 2831, 2833, 2835, 2837, 2839, 2841, 2843, 2845, 2847, 2849, 2851, 2853, 2855, 2857, 2859, 2861, 2863, 2865, 2867, 2869, 2871, 2873, 2875, 2877, 2879, 2881, 2883, 2885, 2887, 2889, 2891, 2893, 2895, 2897, 2899, 2901, 2903, 2905, 2907, 2909, 2911, 2913, 2915, 2917, 2919, 2921, 2923, 2925, 2927, 2929, 2931, 2933, 2935, 2937, 2939, 2941, 2943, 2945, 2947, 2949, 2951, 2953, 2955, 2957, 2959, 2961, 2963, 2965, 2967, 2969, 2971, 2973, 2975, 2977, 2979, 2981, 2983, 2985, 2987, 2989, 2991, 2993, 2995, 2997, 2999, 3001, 3003, 3005, 3007, 3009, 3011, 3013, 3015, 3017, 3019, 3021, 3023, 3025, 3027, 3029, 3031, 3033, 3035, 3037, 3039, 3041, 3043, 3045, 3047, 3049, 3051, 3053, 3055, 3057, 3059, 3061, 3063, 3065, 3067, 3069, 3071, 3073, 3075, 3077, 3079, 3081, 3083, 3085, 3087, 3089, 3091, 3093, 3095, 3097, 3099, 3101, 3103, 3105, 3107, 3109, 3111, 3113, 3115, 3117, 3119, 3121, 3123, 3125, 3127, 3129, 3131, 3133, 3135, 3137, 3139, 3141, 3143, 3145, 3147, 3149, 3151, 3153, 3155, 3157, 3159, 3161, 3163, 3165, 3167, 3169, 3171, 3173, 3175, 3177, 3179, 3181, 3183, 3185, 3187, 3189, 3191, 3193, 3195, 3197, 3199, 3201, 3203, 3205, 3207, 3209, 3211, 3213, 3215, 3217, 3219, 3221, 3223, 3225, 3227, 3229, 3231, 3233, 3235, 3237, 3239, 3241, 3243, 3245, 3247, 3249, 3251, 3253, 3255, 3257, 3259, 3261, 3263, 3265, 3267, 3269, 3271, 3273, 3275, 3277, 3279, 3281, 3283, 3285, 3287, 3289, 3291, 3293, 3295, 3297, 3299, 3301, 3303, 3305, 3307, 3309, 3311, 3313, 3315, 3317, 3319, 3321, 3323, 3325, 3327, 3329, 3331, 3333, 3335, 3337, 3339, 3341, 3343, 3345, 3347, 3349, 3351, 3353, 3355, 3357, 3359, 3361, 3363, 3365, 3367, 3369, 3371, 3373, 3375, 3377, 3379, 3381, 3383, 3385, 3387, 3389, 3391, 3393, 3395, 3397, 3399, 3401, 3403, 3405, 3407, 3409, 3411, 3413, 3415, 3417, 3419, 3421, 3423, 3425, 3427, 3429, 3431, 3433, 3435, 3437, 3439, 3441, 3443, 3445, 3447, 3449, 3451, 3453, 3455, 3457, 3459, 3461, 3463, 3465, 3467, 3469, 3471, 3473, 3475, 3477, 3479, 3481, 3483, 3485, 3487, 3489, 3491, 3493, 3495, 3497, 3499, 3501, 3503, 3505, 3507, 3509, 3511, 3513, 3515, 3517, 3519, 3521, 3523, 3525, 3527, 3529, 3531, 3533, 3535, 3537,

From the Field—Continued.

Gray, of Mildura, ably exhorted the church, and took part in the evening meeting. Bro. Harman exhorted this morning. There was a better meeting to-night, the subject being, "The Last Invitation." The work at Taradale has suffered from renewals. During the last three months no less than seventy-five repentants have left the district. The remaining brethren and sisters are faithful and zealous in the Master's work. The writer exhorted the church there this morning, and 97 per cent. of the members were present.—J. E. Shipway.

CHELTENHAM.—J. J. Franklin was a great success both morning and afternoon. The Bible School anniversary was in consequence a success. The meetings were good. A. P. Wilson in the evening service reported on his visit to Bendigo, and the mission there, conveying the sentiments of the church at Bendigo to the church at Cheltenham. He also conveyed the thanks from Cheltenham to our Sisters Miss Elsa Tuck and Miss Daisy Walton, for their help in the singing, a note of appreciation being given to each. Bro. Wilson gave a fine blackboard talk to the scholars and friends. The singing by the children was spirited and bright, assisted by the school orchestra, and being under the baton of Bro. J. Simpson. We anticipate a bright new year.—F.W.M., Oct. 10.

MELBOURNE (Swanton-st.)—A. P. Wilson, from Cheltenham, spoke on Sunday morning, Oct. 10th, and also conducted the Bible Class in the afternoon. We had Sister Knapp, from Nelson, N.Z., with us. In the evening Bro. Franklin spoke on "A Big Banquet Broken Up," while Corporal J. Y. Buckley sang a solo. The choir rendered "O Saviour, Loving Friend," with Miss Jessie Jolly as soloist. During September, collections at the evening services amounted to over £14, and this sum has been directed to the erection of rest-houses for the soldiers.

WARRAGUL.—Bro. Hugh Gray and wife arrived at Warragul on Thursday under most favorable weather conditions. Lord's day morning brought a fairly good number of members to welcome Bro. and Sister Gray. Bro. Gray gave a splendid address on "Humility," taken from the incident of "Jesus washing the disciples' feet." There was a splendid gospel meeting at night. On Monday evening a public welcome will be tendered to Bro. and Sister Gray. We expect Bro. Emnis, Clark (his farewell), and others.—R.W.J.

BERWICK.—On Monday evening, 4th inst., the church tendered a farewell social to two of our young members, H. Flear and J. Burton, who are shortly leaving for the front. Occasion was taken to present each of the recruits with a fountain pen as a farewell gift from the church. Bro. and Sister Eaton, from the Dandenong church, were also with us. Bro. Eaton presided over the meeting in a very happy manner. Meetings are keeping up well. The Bible College offering this year amounts to over £10. The Sunday School is hard at work practicing their choral pieces for the anniversary on 24th inst.—H.H., Oct. 10.

DANDENONG.—Bro. Eaton was successfully operated upon in the Homeopathic Hospital on Thursday last, and is now improving. We hope he will be with us again in five or six weeks. Today Bro. J. Pittman spoke morning and evening. G. R. E. Barnes, our Bro. Miller and Sister Whitehead, who have been seriously ill, are now slowly recovering. Collection for College of the Bible, £4 12s.—J. Proctor, Oct. 10.

CARLTON (Lygon-st.)—Nice congregation in the morning to remember the Lord's death. Bro. Jackson met with us, also A. E. Blinworth, from Emnate Tabernacle, N.S.W. Our brother was persuaded to speak, and gave a fine exhortation. Good meeting again at night to hear S. G. Griffith, who gave a fine address, the subject being "Balaam's Mistake." Preparations and great interest in the Jubilee meetings, beginning on Sunday, 17th, when J. J. Haley will speak morning and evening, and J. W. Webb and other brethren in the afternoon.—J.M.C.

BALLARAT.—H. P. Leng completed two years' work with the church at Dawson-st. to-day. We are pleased to report during that time 91 additions—86 by faith and obedience, and five immersed believers. Sister Mrs. Russell was received into fellowship this morning. There were 45 present at the Adult Bible Class, including 9 new members. Readers will be interested to know that our leader, Bro. Wilkie, won the Champion Debate at the South-st. Competitions. We have decided to have a combined roll of honor for church and school, quite a number from each being in camp or on active service. Bro. E. E. Thomson's services have been commended by the Defence Department, and he is now located at Warrnambool. Our former secretary, Bro. A. E. Driock, has been called upon to part with his father. The prayers and sympathy of the brethren are extended to the bereaved ones.—A.B.H., Oct. 10.

SOUTH YARRA.—Since last report the work has been going along slowly. We have had a visit from Bro. A. H. Eaton, Auckland, N.Z. We were pleased to renew fellowship with him. We had also Sister Mrs. Mudge, from Kaneira (the mother of our evangelist), with us. Last Lord's day we enjoyed a visit from Bro. Frank Dawson, from Sydney. Bro. Norman McClure has enlisted, and sailed for the seat of war. The various auxiliaries are in a healthy condition. The Women's Guild is busy preparing articles for the Red Cross and other needy cases. The Junior and Senior C.F. is doing well. We have decided to introduce the individual cups. The church has offered Bro. Mudge a re-engagement for a further period of twelve months. His term expires on November 30. The finances of the church are on the upgrade. The finance committee is doing good work.—T.M., Oct. 11.

BRUNSWICK.—The church will hold a sale of work in the chapel on Wednesday, October 20, 21 and 22. All are welcome.—W.J.T., Oct. 12.

ESSENDALE.—On Wednesday, 20th Sept., a number journeyed to Newmarket, taking part in the mid-week meeting, at which a sister who made the good confession was immersed. October 3, Bro. Siver commenced his labors with the church. Splendid meetings both morning and evening. One by faith and baptism, and one by letter received the right hand of fellowship. On Thursday, October 7, a social was held in the hall to welcome Bro. Siver, about 100 present. W. A. Kemp, president, and in welcoming our evangelist, referred to the splendid work done by Bro. Reg. Emnis in paving the way for Bro. Siver. Amongst the visitors from sister churches were Broen. Emnis, Pittman, Mulford, Abercrombie, and officers from Ascot Vale and Newmarket. A number of musical items were rendered. A most enjoyable evening was brought to a close with supper provided by the sisters, being handed around. Lord's day, October 14, a fine meeting at the breaking of bread. Bro. Ferguson presided. Bro. Siver exhorted. Bible College collection—£7 7s. At the gospel service, splendid attendance, when our brother preached a stirring address. At the close one lady made the good confession.—A.B.

KANEIRA.—This morning's meeting was well attended, and interest was well maintained. Bro. Wakefield was present with us all day, and in the evening conducted a gospel meeting, the subject being "A Nation's Great Sin." Owing to the inclement weather, the attendance was lower than anticipated, though it was gratifying to note the interest taken by those who attended. From now on we hope to hold gospel meetings fortnightly.—G. Curtis, Oct. 10.

HITZROY.—We commenced our anniversary on Wednesday, 6th, when the scholars gave a most interesting demonstration to a crowded house. Opinion was it was the best ever held. Oct. 10, we had a splendid day. Bro. Beller spoke at the Lord's table. We had a dedication service for the officers and teachers of the school. Bro. M. Gregor commending them to the Lord in prayer. Among our visitors was Sister Prior, from Tasmania. At the afternoon service the kinders gave

a display which reflected great credit on their teachers. At the gospel service Bro. Beller gave an illustrated talk on flags. Among our audience was our Sister Miss Mary Thompson. We appreciated her presence, being last Sunday in Melbourne. October 3 saw the commencement of the organ at the Lord's day morning service.—G.E.

MIDDLE PARK.—We held a pleasant social evening last week on the occasion of formally opening our additions to church buildings. There are now completed, and the extra accommodations is most helpful. The new seats will take nearly 100 more persons in the chapel, whilst the school hall will comfortably seat about 80 for ordinary meetings. Broen. Robt. Lyall and J. J. Frankley were with us and encouraged us by their kindly greetings. We have had about a dozen additions to the church by faith and baptism since the work started. We are looking forward to a continuance of the blessings and progress hitherto attending us, and the building of a strong church on the foundation work already accomplished.—J.S.M.

COLAC.—The mission with Bro. Whelan closed with eight confessions. We are grateful to the church at Footscray for making it possible for Bro. Whelan to be with us. Thursday, Oct. 7, in the Victoria Hall, under the auspices of the Bible School, a concert and the cantata "The Rise of Joy" was creditably given; much of the success of same was due to Bro. A. Arrows for his inspiring assistance.—E.H.L., Oct. 10.

SOUTH MELBOURNE.—Lord's day, 3rd inst., the meetings were well attended. Bro. Northeast presided; Bro. I. McCallum, from Malvern, exhorted very acceptably. Lord's day, 10th, attendance was fair. The writer presided, and Bro. McCrackent, from North Melbourne, gave us a fine exhortation. We had the joy of receiving into membership the wife of one of our prominent workers, who followed her Lord on the previous Thursday. Our Bible School collected £2 6/6 for the Children's Hospital. We are glad to have Sister Miss Thompson back in the school. At the gospel meeting Bro. Clay gave a splendid address. The choir also rendered an anthem. Colonel-Chaplain Mackay is to preach for us next Lord's day evening.—F.C., Oct. 11.

WILLIAMSTOWN.—Last Sunday one of the Bible School scholars made the good confession. She was baptized on Wednesday at the mid-week meeting, and this morning received the right hand of fellowship. We also received into fellowship Bro. S. Ford, by letter from Ballarat. We regret to lose Bro. and Sister Burns, who are now residing at Ascot Vale. Bro. Burns was superintendent of the Bible School. He will be missed. Our loss will be gain to others. We are also glad to see Sister and Junior, who have gone to reside at North Carlton, at the close of the meeting to-night another scholar of the Bible School came out on the Lord's side.—E.M.H., Oct. 10.

GEELONG.—One young man who recently confessed Christ was baptised at the close of the mid-week prayer meeting on Thursday. He was so presented with a fountain pen and a New Testament before leaving for camp. On Lord's day, good meetings. Bro. Chandler exhorted in the morning, and also preached a fine sermon at night. One young man made the good confession. We had a record attendance at the Bible School, 104 being present. We also reached high water mark in the Adult Bible Class, 102 members present. G. Robertson sang a solo.—W.H.I., Oct. 10.

PRESTON.—To-day's meetings were the latest for months. Bro. Inglis, from Charters Towers, worshipped here this morning, when Bro. Ferguson gave a very helpful exhortation. Bro. Ferguson, who came to us a few months ago from the Baptists, is, with his wife, a valuable acquisition to the cause. Both are Bible School workers, our brother frequently leads the mid-week prayer service. To-night Bro. Lang preached from Acts 16 on "The Conversion of a Good Man." The audience was good and attentive.—W.A.S., Oct. 10.

GARDINER—The meetings for worship at the College are being fairly well attended, and we are expecting in the near future several new members to join in with us. On Sunday last we had a visit from J. Holloway, who presided, and spoke. The offering for the College of the Bible amounted to £4/0/-. At our annual meeting held on Wednesday last, Mrs. A. R. Main and Miss Jerrom were appointed Foreign and Home Mission collectors. Miss F. Sampson, and Bro. F. J. McCann were elected treasurer and Bro. F. J. Sampson secretary for the next twelve months—F.J.S.

HURNLEY—All meetings were well attended on Sunday. Bro. Hemerson spoke high morning and evening, his subject being, "The Value of Consecrated Youth." We enjoyed a solo by Miss Ives. On October 14th, our Women's Mission Band had the pleasure of a visit from Miss Baker and her Chinese Class. Bro. Pang occupied the chair, and a most interesting programme was given. The Coppin-st. Quartette rendered a musical item, which gave much pleasure. The splendid work that the Chinese Class is doing made a strong impression upon our members, and a number of visiting young people of the Coppin-st. Hyacinth Club.—J.A.C., Oct. 10

Here and There

We understand that Bro. A. C. Rankine has accepted a term of service with the church at Brisbane, Queensland.

The annual demonstration of the College of the Bible has been planned for Thursday evening, November 11. Members and friends in Melbourne and suburbs are asked to reserve this date.

Bro. H. J. Banks is now in a mission with the West Guildford church, W.A. Bro. A. W. Connor began a mission at West Subiaco, W.A., on October 3. Remember these preachers in your prayers.

The Paddington church is holding a mission with G. E. Burns, of Taree, as preacher. The presence of church members, especially singers, from Sydney churches requested. Brethren everywhere are asked to pray for success.

A private of the Ammunition Company Field Artillery from West Australia, Bro. R. M. Liddle, while in this State, found his way to Essendon church, where he remained during Sunday. The church would be pleased to welcome others.

A. J. Fischer reports that several have sent along names of men in the Military Camp at Warrnambool, and the church is doing its best to help the men. He would be glad to have the names of any others who come to the camp who are connected with the church. Write to him at Woodford road, Warrnambool.

The Victorian Bible School Organiser paid a visit to the church at Bayswater last Sunday on the occasion of the anniversary of church and school. Excellent work is being done in this field by the student preacher, Bro. A. Crisp, who is highly esteemed throughout the district. The Bible School should accomplish a greater work in coming days, three new teachers and twelve adult members having agreed to unite with the school from next Sunday.

Paddington church, N.S.W., as our "Roll of Honor" shows, is mourning the loss of some noble young men because of the war. Lance-Corporal Jones, who died in Netley Hospital, England, was a son of our late esteemed member Bro. G. P. Jones. The father and two brothers of Pte. Edgar Bindoff, who died of wounds, are now on their way to the front. Pte. A. W. R. Shearston, who is missing, is the son of A. W. Shearston, Conference Assistant Secretary. We should remember such as mourn in our daily prayers.

The Horsham (Vic.) Tent Mission has opened well. T. Harger, Home Missionary Secretary, is the preacher.

The Doncaster (Vic.) church has generously released her preacher, Geo. D. Verco, to help in the special tent effort at Horsham. This spirit of brotherhood and unity should pervade all our churches.

The Victorian General Deacons sisters will hold their usual monthly meeting on Wednesday, Oct. 20, from 10.30 a.m. to 4 p.m., in the Swanston-st. lecture hall. A good attendance is requested. All sisters welcome.—I. R. Martin, Supt.

The Sydney Bible Training Institute, under the direction of Iren. H. G. Harward and P. J. Pond, is meeting with success in the Bible School course being given. Between 30 and 40 members are enrolled. Classes meet in the City Temple, Campbell-st., each Monday night, 7.30 p.m. to 9 p.m.

The following officers were elected to serve on the South Australian State Foreign Mission Committee, at the last meeting:—President, B. W. Hintsman; Vice-President, J. Wilshire; Treasurer, T. Colclath; Secretary, Iren. A. Paternoster. Delight was expressed at the possibility of having Mr. Colclath back again as treasurer.

Hugh Gray started work as evangelist at Warragul (Vic.) last Sunday, under the auspices of the Home Missionary Committee. Hitherto the work has been carried on by a student preacher from the College of the Bible; but the brethren in Warragul have under a strenuous financial effort, and the Home Mission Committee has arranged for that district to have a full-time preacher.

Readers will recollect that Bro. Wilkie, of Ballarat (Vic.) had some notable successes with essays at the South-st. Competitions last year. Bro. Wilkie is now reported as having won the championship debate at South-st. We offer him our congratulations on this achievement. Bro. Wilkie is a power for good in Ballarat church. His magnificent Bible Class is an evidence of the confidence people have in him.

W. J. Jones is working hard at Balmain-st., South Richmond, where he is laboring for the second time. The church was delighted to have our brother back again, and his faithful labors are beginning to make themselves felt. The church is extremely desirous of securing a choir leader, so that the gospel may be more effectively presented in song. The services of any brother with time and ability would be highly appreciated. See the "Wanted" column.

At a crowded meeting Bro. Hugh Gray was welcomed to the Warragul field on Monday evening last. Addresses were given by the Presbyterian minister of the town, Bro. Reg. Emms, and Bro. Gray, who was warmly and enthusiastically received a great uplift by the coming of a permanent preacher and his wife. Bro. H. Clark, of the College of the Bible, has been the week-end preacher at this church for the past seventeen months, and tangible evidence of appreciation was given at the combined welcome and farewell meeting.

"The Milldura Cultivator" devoted more than a column of its space to an account of the farewell services of Hugh Gray, who has just removed to Warragul. Striking testimony to the worth of Bro. Gray's character and work were delivered by church members and friends. E. Griffiths, chairman, said their preacher had only one regret, that he was not a witness to the "Cultivator" states.—J. A. Burns (Presbyterian) said that he had grown fond of Mr. Gray during his four years' intercourse with him. Mr. Gray was one of those pastors who looked after the poor—seeking out the sad and the suffering and ministering to their needs, as well as their spiritual needs. Bro. G. Lindmore declared that Mr. Gray was regarded with affection by many members of the Methodist Church—and also by many who were not church-goers. He would be missed by these and also by Temperance workers, who had been relying on him for assistance in the No. 1 License fight he has waged in 1917. Mr. Gray was an uncompromising opponent of the drink traffic and of

every unrighteous thing. The poor of the district would also miss Mr. Gray. Mr. J. F. Hill said that the weekly visits of Mr. Gray to the Agricultural High School, where he gave religious instruction, would be greatly missed. The influence which he had exerted on the life of the pupils was wholly for good. On behalf of the High School staff and 100 pupils he wished Mr. and Mrs. Gray and their family the best of good health and life-long happiness. Mr. Allan Cameron, on behalf of the Bible Class and Sunday School, presented Mr. Gray with a case of silver spoons. Mr. J. Halliday, for the congregation, handed him a purse of sovereigns.

Roll of Honor.

DIED OF WOUNDS.

Lance-Corporal Horace Newby Jones, Paddington, N.S.W.
Private Edgar Bindoff, Paddington, N.S.W.

WOUNDED.

Private Ray D. Baker, Christchurch, N.Z.
Frank Stammers, Ferrisburgh, N.S.W.

MISSING.

Private A. W. R. Shearston, Paddington, N.S.W.

COMING EVENTS.

OCTOBER 17—Lygon-st. Jubilee Sunday services, 11 a.m., 3 p.m., 7 p.m. Mr. J. J. Haley will speak morning and evening. Other old-time members will speak at afternoon meeting.

OCTOBER 17 & 20—Malvern, Valetta-st., near Glenferrie-road, Bible School Anniversary, Oct. 17 and 20. Speakers: Sunday afternoon, 3. Reg. 12 and 20. Evening, 7. L. C. Callum. Special Singing by Scholars at both services. Wednesday, Entertainment by Scholars, and Distribution of Prizes.

OCTOBER 20—(Wednesday.) Lygon-st. Jubilee. C. E. Society meetings. Great Junior Programme, 7.30 p.m.; Senior Programme, at 8.15. Speaker, J. J. Haley. Special solos. Endeavorers and friends cordially invited.

OCTOBER 20—(Wednesday afternoon and evening.) The Church of Christ, Wagon, will hold a sale of work and gifts in the chapel, Tompson-st. Visiting members from neighboring towns and districts heartily welcomed.

OCTOBER 20, 21 and 22—The Church of Christ, Htravastick, will hold a sale of work and gifts in the chapel, Glenlyon-road, on Wednesday, 20th, 21st, and 22nd October, at 8 p.m. To be opened by the Mayor, Cr. M. Balfe. Musical items. Welcome to all.

OCTOBER 24, 30—North Richmond (Coppin-st.) 25th anniversary (semi-jubilee) services as follows: at Warragul, Oct. 24. Anniversary services, 11 a.m. and 7 p.m. Tuesday, Oct. 26. Re-union of church members, 7.45 p.m. Thursday, Oct. 28. Sunday School night, 7.45 p.m. Saturday, Oct. 30. Garden Fete and laying foundation stone of new school, 3 p.m. and concert, 7.45 p.m. Past members of church and school invited to be present or send greetings.—H. Anderson, Bennett-st., North Richmond.

NOVEMBER 7, 8, 9—Jubilee of Swanston-st. Church. Sunday: Special Services and Bible School Demonstration at 3 p.m. Monday: Musical Festival. "Gounod's "Redemption" by the choir and large orchestra. Tuesday, 8 p.m., Public Meeting. Representatives. Speakers. Book these dates. Fuller announcement later.

WANTED.

The Church at Balmain-st., South Richmond, are in need of a leader for the Choir, and would be glad to hear from a brother willing to help in this direction. Address communication to: W. L. Jones, 17 Swan-st., Richmond.

Healacville.

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

The Society of Christian Endeavor.

October 17 to 23.

CHRISTIAN FUNDAMENTALS.

Personal Bible Study. 2 Timothy 2: 1-15.

Love for the Bible. Psalm 119: 97-101.
The Sword of the Spirit. Eph. 6: 17; Matt. 4: 4, 7, 10.

The Book found and read. 2 Chron. 34: 14-21.
Jesus the theme. Acts 8: 20-35.
Wise unto salvation. 2 Timothy 3: 14-17.

An Unsundered Sword.

"Your sword first!" It was the speech of Nelson to an officer of the enemy who had been taken prisoner, and who wanted to shake hands with the great admiral. "Your sword first!" Surrender before communion! Honour before familiarity; the relinquishing of the last symbol of hostility before there can be the free courtesies of friendship. And that, too, is the law of the spirit of life in Christ Jesus. The condition of a full communion with the Lord is absolute surrender. So long as we retain a sword, the fellowship is broken. We may seek the gifts of grace, and the consolation of the promises, and the encompassing care of Providence, but if we hold to our sword the search is in vain. "Your sword first."

Our Lord demands the weapon with which we have fought him. That instrument must be yielded as an instrument of righteousness. But too often we claim His friendship and yet deny him our sword. We keep back part of the price. Perhaps the sword is our money, which is still uncommenced, and which is still used on the fields of rebellion. Or perhaps it is a flashing wit which remains unadvised, a fine Damascus blade which is exercised in questionable mini-stries. Or perhaps it is a sharp tongue which has never been yielded to the command and mission of the Lord. The sword is the unsundered anything which is still employed under the authority and control of the kingdom of the world.

That unsundered sword is the all-sufficient explanation of much inglorious discipleship. How can there be the joy of battle in a divided heart? How can we have the thrilling passion of rightness when we are supplying arms to the foe? How can we fight the good fight of faith when a grim unfaithfulness licks in the soul? How can we minister in a noble crusade when some member of the soul is dallying with rebellion? "Your sword first!" And with the surrender of the last weapon the warfare begins. In the full reconciliation with the Lord we are baptised with fire, even the fire of the Holy Ghost.—J.H.J. wet.

Phone, City 7890. Box 613, G.P.O.
30 HUNTER STREET, SYDNEY,
over Wm. Farmer and Co., Jewellers.

Fred W. Landau

Merchant Tailor, Shirtmaker,
Gentlemen's Outfitter,

and

W. R. Avenell

(late of Darlinghurst)

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

Write for Self-Measurement Forms.

Patent Glasses
are invaluable to
Public Speakers
and Preachers



W. J. Aird, Optician,

Equitable Building, 4th Floor,
Corner Collins and Elizabeth Sts.,
Melbourne.

Phone 6937.

A Smile of Satisfaction!

BROOKE'S Coffee Essence

It's better—Try it

A WEST-Pointer IN THE LAND OF THE MIKADO.

By Laura Delany Garst.

C. S. Medbury says: "Mrs. Garst's work deserves praise for being both informational and inspirational. . . . There is masterful blending of incident and narrative, of play-life and appeal, of the things that lie on the surface, and the things that sound the depths."

Posted, 5/6.

AUSTRAL PUBLISHING CO.,
523, 530, Elizabeth Street, Melbourne.

DENTO TOOTH-ACHE STOP

STOPS THE PAIN AND STOPS THE TOOTH

From 1/3 post free

TOOTH-ACHE STOP

Apply to the

Enough to Stop 30 Tooth-Aches

Squeeze a little of this Paste into the hollow of the tooth and the ACHE STOPS INSTANTLY, then the Paste hardens and forms an airtight STOPPING FOR THE TOOTH, excluding the air and preventing a recurrence of the agony. Guaranteed absolutely harmless. It will not spread and burn the mouth. Have it ready for the next bad attack; it is worth a guinea at two or three in the morning.

The Union Coy., 222 Elizabeth St., Melbourne

Gas Fires

reduces Housework to a minimum.
Strike a match and you have a cosy
fire immediately. Sold on Terms.
1/2 Deposit; Balance in 6 months.

Metropolitan Gas Coy.

Teaching Staff:

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

Federal Conference Officers:

President—A. E. Hingworth.
Vice-Pres.—D. A. Ewers.
Secretary—H. G. Harvard.
Asst. Secretary—W. H. Hall.
Treasurer—T. E. Roie.
Acting Executive—A. E. Hingworth, H. G. Harvard, W. H. Hall, T. E. Roie, Dr. Bardsley, A. Price, I. Russell, F. T. Saunders, J. Stimson.

Board of Management of the College:

R. Lyall (Chairman),
W. C. Craigie,
C. Hardie, A. Mills,
P. M. Ludbrook,
R. C. Edwards, C. Lawson.

College of the Bible

GLEN IRIS

MELBOURNE



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

Treasurer—W. C. CRAIGIE, 26 Little Collins Street, Melbourne.
Secretary—HAS HARDIE, Henrietta Street, Hawthorn, Victoria.
Organising Secretary—REG. FENNIS, 45 Dandenong-road, Malvern, Victoria.

State Executive Committees

Victoria.

J. Pittman, A. Mills, R. Lyall,
W. C. Craigie, C. Hardie,
R. C. Edwards.

South Australia.

J. E. Thomas, I. A. Paternoster,
W. C. Brooker, R. W. Hunt-
man, G. D. Wright, D. A. Ewers.

West Australia.

H. J. Banks, W. D. Blakemore.

Queensland.

W. Suchting, L. Cole.

Tasmania.

W. R. C. Jarvis.

New Zealand Advisory Board.

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