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The Horrors in Armenia.

The newspapers of Saturday last devoted four lines to the following cabled news:

"Sir Edward Grey states that the British Consul at Tiflis, in Transcaucasia, reports that Turkish troops have killed the majority of the inhabitants of Armenia."

What man with imagination dare let his mind dwell on such a report as this? It is one of the terrible effects of war on the gigantic scale of the present struggle that we become so accustomed to horrible events that atrocities which in other days would fill us with horror and indignation are read at the breakfast table as mere items in the news of the day. There is a danger lest our hearts and consciences become hardened and dulled through familiarity with violence and rapine. The sacredness of human life may not be realised keenly by a people who daily hear of hundreds of brave men being slain on the battle field. Stories of "frightfulness" repeated week by week find us with imaginations jaded, with minds that fail to respond to the dreadfulness of the tragedy and the heinousness of the sin. Christians have need to endeavor to keep their moral sense from being dulled, their feelings from being blunted, their hearts from being hardened. The spirit of Christ is difficult to maintain. In our Lord we see those traits of character the possession of which in due proportion is the great need of Christian people to-day—his zeal for righteousness, and holy enthusiasm for truth; his hatred of sin; his righteous indignation; his fiery denunciation of lovers of iniquity, of oppressors of the weak, the poor and the needy; his tender love for the down-trodden, and his sympathy with the suffering.

Since our troops have been engaged at the Dardanelles, it has been a source of satisfaction to us that the Turk has been frequently mentioned in letters from the front as "a clean fighter." After reading of the fearful atrocities in Belgium, outrages committed by a nation reputedly Christian, we were prepared to think the worst of the Moslem foe. It was therefore a relief when our fears for our own men were pronounced to be groundless. On the other hand,

for weeks past the newspapers have contained accounts which let us see that Turkey is living up to its evil reputation. Armenia, with a territory half as large again as Victoria, is being subjected to unimaginable persecution. Lord Bryce, in the House of Commons recently said that possibly 800,000 murders had been committed since May. Accounts recently appeared of thousands being driven into the Black Sea and drowned. Towns were annihilated. Now comes this message from the British Consul at Tiflis, that Turkish troops have killed the majority of the inhabitants of Armenia. We can faintly conceive, but none of us can with anything like adequacy realise, the horrors of the scenes enacted. Death is the least rather than the greatest of the sufferings which the inhabitants of this unhappy country—the original seat of one of the oldest civilised peoples in the world—have had to endure. The "Westminster Gazette" speaks of the atrocities as "the most wicked, wholesale killing the world has ever seen." Lord Cromer, recollecting past history, as well as considering the more recent evils, declares that "the Turks have made government by massacre part of their political system." Mr. Balfour, First Lord of the Admiralty, says: "Amidst all the horrors of this war nothing is more horrible than the treatment of the Armenians." We have an eastern imitation of the horrors which the western Belgium endured a year ago. "The Age" compares the sufferings of the two unhappy peoples, and notes one difference: "The horrors wrought by German soldiery in Belgium last year had behind them an obvious intent and meaning. Germany was just initiating her policy of 'frightfulness.' She wanted to let Belgians see what they had to expect if they were suspected of being unfriendly to their invaders. But there are no apparent military advantages to be gained by wholesale butcheries of the hapless Armenians." Hereditary hate and natural ferocity, combined with the old cruel, persecuting spirit of Mohammedanism, account for them. In 1877 William Ewart Gladstone spoke of the Turk as "incapable of establishing a good, just, and well-proportioned

government over civilised and Christian races." Many readers of this will remember the series of atrocities from 1893 to 1896. The Christian powers of Europe then left the Armenian Christians to their fate. Gladstone then would have had Britain intervene single-handed; he wished for relations with the Sultan to be broken off. Those were the days when the great English preacher, Joseph Parker, astonished his audience with the ejaculation, "God damn the Sultan."

Now we are in the midst of horrors greater than those of twenty years ago. On this occasion, our country, with some of the other great powers, is committed to the task of freeing small nations from the oppression of larger countries. The remnant of Armenian Christians, we profoundly hope, will see a brighter day when Moslem hate and cruelty will be unable to express themselves in the present appalling way.

It is interesting to note that the two nations—Germany and Austria—which in 1880 resisted concerted action on the part of the great powers of Europe to force Turkey to grant freedom to some of the Balkan States (as arranged by the Treaty of Berlin) should now be the champions of the Turk. It is sad to contemplate this aspect of the case.

The "Westminster Gazette" says that "what the world wants, and does not find, is the smallest evidence of Germany's having done anything to prevent the Armenian atrocities." Germany, so far from using any influence to end these atrocities, seems rather to be encouraging them. "The Turk," according to the American newspapers, "is merely following the footsteps of the Teuton." "The Tribune" remarks: "America has not yet fully grasped the truth. The Allies are protecting not only themselves, but the whole world, from more Armenians and other Belgians." Christian people should remember in their prayers those who are suffering so keenly. We may pray that God will out of the horrors of war bring a peace which will be to his glory, and for the liberation of the enslaved and the uplifting of the oppressed.

Editorial Notes

Thirty Years of Progress.

Since the departure of Bro. Haley from Victoria a little over thirty years ago, the Church of Christ has made some progress in that State. Our brother will be able to appreciate it better than we can who have grown up with it. Then the number of congregations was about sixty, now they number about one hundred. Then the membership was about 3500, now it is close upon 10,000. Then the income for Home Missionary work did not exceed £500. Last year the same fund received £3354. Then the Foreign Mission Fund had not come into being. Last year £1360 was contributed for that purpose in Victoria. Perhaps the most remarkable increase is in the number of churches in and around Melbourne. In 1885 there were fifteen or sixteen churches. To-day there are thirty-seven, not including some just outside the postal radius. The same encouraging features of progress apply to Bible Schools, Endeavor Societies, etc. We have indeed cause to "thank God and take courage."

Governors and Races.

The following resolution, voicing the protest of the General Purposes Committee of the Presbyterian Church of Australia, passed at its meeting in Sydney recently, is of general interest. It speaks for itself in vigorous terms:—"This committee, representing the Presbyterian Church of Australia in the State of New South Wales, enters its emphatic protest against the action of the representatives of the King in encouraging by their attendance at horseracing meetings a national evil, which at all times a menace to the morality of the community is especially dangerous at the present time when the nation is at war. We have no terms sufficiently strong to indicate our abhorrence of the national hypocrisy, which, on the one hand, pleads for men to recruit the forces and for economy in personal expenditure in order to help the Empire at its hour of need, and on the other, encourages an institution notably conspicuous for its deleterious influence upon character, and the extraordinary waste of money through the gambling habit of the people. Copies of this resolution to be forwarded to the Governor-General and the State Governor, as also the Prime Minister of the Commonwealth, and the Premier of New South Wales."

Reading the Bible.

By many the Bible is read: that is all. They never trouble about the sense or meaning. They simply read, say a chapter a day, or at morning or evening prayers, as a sort of duty. This is, of course, better than not reading it at all; though it must be confessed that such indifferent reading does

the reader but little good. Others read the Bible to find discrepancies; and they find them, or they think they do, which is the same to them. This is playing with fire-explosives. Such reading had better far be left undone. It is a relief to think but few read the Bible in this spirit. Others, again, read the Bible for the spiritual good they can get out of it. This is as it should be read. The reader who comes to the Bible in that spirit will never be disappointed. The Bible does not "waste its sweetness on the desert air." It is light to those who have eyes to see, food for hungry souls, liberty for those that long for freedom.

An Illustration.

The above reflections on the reading of the Bible were suggested by the following incident: A visitor in a certain hospital found an old man bedridden, paralysed, with joints distorted and swollen with gout, in almost constant pain. He was unable to sit up. A book-rest had been adjusted, so that he could read without moving. He was reading the Bible. The visitor said, "I see you are reading a good book." The old man replied, "Yes, I want no other. I have no time for any other book. I want every moment I can get to read this Book. It is delightful to read it. It fills me with joy, and helps me to forget my pains. I see fresh beauty in it every day." And as he spoke a bright joy was in his face. There was no mistaking it. The reading of the Bible to that poor old sufferer was more than all the world beside. He knew by experience what the psalmist felt when he said, "Oh, how love I thy law! It is my meditation all the day." That faith can never be destroyed that has its roots so deep in the Word of God.

A Chief Justice on Liquor.

The Richmond Rechabites last week had the good fortune—and enterprise—to secure at their anniversary celebrations the presence of Sir John Madden, the Chief Justice of Victoria. Sir John is reported to have spoken to the following effect: "He was very glad to be present because the splendid audience was part of an organisation which was setting itself as one of the hinges upon which a successful result of this desperate war depended. For his own part he had never been a Rechabite, but had always taken what he wanted to take. He might say, however, that for the last three years he did not think the contents of a bottle of whisky, or of any other form of alcohol, had passed through his lips. Providence had ordained that if he took alcohol to-day he would be worse to-morrow. It was a very fine thing that there were 34,000 Rechabites in this country, and of these he was glad to learn that 1589 gallant fellows had gone to fight for their country. Unfortunately a large proportion of these would never return to Australia, as they had laid down their lives fighting for freedom. They had proved themselves true to their pledges. In his place as a judge he was constantly faced with the effect that drink had in con-

tributing to crime. A very large proportion of prisoners he had to deal with blamed drink for their troubles. They used this as a sort of plea, but were unable to gather that this plea is rather an aggravation than an extenuation, because, knowing as they did what the consequence of drink was, they continued to take it. This war had clearly shown that drink was the foe we all ought to be fighting. The King, Lord Kitchener, the Commander in Chief of the Forces, and our Ministers at home had again and again proclaimed far and wide that there was no better resolution a soldier could make than that of abstaining from alcohol. Then this enemy had also to be fought in the workshops and homes, so that the supply of munitions and equipment of the troops, without which victory could not be achieved, may be maintained. Drink, therefore, was the foe which Britain had most to fear, and that in this fight against this foe there must be no relenting. When men were asked to lay down their lives, what was it to be asked to lay down the bottle?"

Spring.

How beautiful is the spring-time! All nature "dressed in living green"! New life is everywhere. What a contrast compared with the time of drought, when not a blade of grass was seen! Nature seems to say to us in these terrible days of war and bloodshed, "Be not dismayed, the time of drought will soon pass, and all the joys of a peaceful spring will take place." The face of nature reflects the image of its Creator. God takes delight in the beautiful, for he is the divine Artist who has adorned with beauty the earth and the sky. His benevolence is impartial and universal. "The just and the unjust," men and nations, alike share in his bounteous providence. His breadth is infinitely greater than our narrowness. Our love and sympathy is confined, local, and stunted; but his is as vast as eternity. We have hardly begun to understand the God of the Bible yet. Our imagination pictures rather a god of the pagans than the God of the gospel of Jesus Christ.

The Answer.

I pressed the button at my neighbor's door; But when I heard no sound, I turned and stood irresolute. If I had moved a bell, I must have heard it. Should I rap, or go? But in a moment more my neighbor came. "The bell is far, and very small," he said. "You may not catch it, for the walls between; But rest assured, each time you push the latch We cannot choose but hear the bell inside." And what they told me of my neighbor's bell Has cheered me when I knocked at some hard heart.

And caught no hint of answer. Now and then I poured my soul out in a hot appeal And had no sign from lip, or hand, or eye. That he I would have saved had even heard, And I have sighed and turned away; and then My neighbor's words came back: "We cannot choose But hear inside." And after many days I have had answer to a word I spoke In care that seemed as deaf as dead man's ears. —British Weekly.

Modes of Baptism.

It is sometimes said that Baptists are great sticklers for a special mode of baptism. This affirmation is entirely incorrect. Baptists are not especially anxious that any one mode of baptism be observed. They are quite willing to have candidates for baptism kneel in the baptistery and be gently pressed forward until the water covers the body. The late Dr. Stephen H. Tappan, when rector of Holy Trinity Church, New York, had a baptistery in the church in which he baptised many converts, and he invariably observed this mode of baptism. Baptists make not the slightest objection to this mode. They are willing to have persons baptised by stooping in the baptistery until the water flows over their heads. This mode is frequently adopted in the Russo-Greek Church. At a great baptismal service in Moscow a few years ago the officiating bishop stood on the edge of the baptistery and, as the candidates appeared before him, he placed his hand on their heads and repeated the baptismal formula; they stooped three times until the water flowed entirely over them. The formula was repeated once for each person of the Trinity. This was true baptism, as is customary in the Russo-Greek Church. Some years ago this

writer baptised in Calvary Church, New York, the Nun of Kenmare. She was far and away the foremost nun in the entire Roman Church. She was accompanied a personal interview with Pope Pius IX, who put his imprimatur on her life of St. Patrick. For many years a heart affection prevented her from reclining in a bed; she slept sitting in a chair. While she was seated in a chair this writer and his assistant carried her into the baptistery and baptised her. This action was eminently fitting in this particular case. Baptists, as a rule, prefer to baptise persons backward; this action seems more in harmony with the idea of baptism as the symbol of a death, a burial, and a re-urrection. But, let it again be affirmed, Baptists attach but little importance to the mode of baptism. They do most strenuously insist on baptism, they do stoutly oppose the observance of any substitute of baptism, such as ransim which is sprinkling, or effusion which is pouring. Baptists, let it be repeated, attach but little importance to the mode, but they insist upon the thing; they will never consent to the observance of any human substitute for the divinely appointed ordinance of baptism.—R. S. MacArthur, in "Watchman-Examiner."

The Man with the Oil Can.

There is a story of an old man who carried a little can of oil with him everywhere he went, and if he passed through a door that squeaked he poured a little oil on the hinges. If a gate was hard to open, he oiled the latch. And thus he passed through life, lubricating all the hard places and making it easier for those who came after him. People called him eccentric, and queer, and cranky, and odd, and even harder names.

But the old man went steadily on, refilling his can of oil when it became empty, and oiled the hard places he found. The old gentleman did not wait until he found a creaky door or a rusty hinge and then go home to get his oil. He carried it with him.

There are many lives that creak and grate harshly as they live day by day. Nothing goes right with them. They need lubricating with the oil of kindness, gentleness or thoughtfulness.

Have you your can of oil with you? Do not forget it. Be ready with your oil of helpfulness in the early morning to the one nearest you. It may lubricate the whole day for him. The oil of good cheer to the downhearted one—O, how much it may mean! The word of courage to the despairing. Speak it. Our lives touch others but once, perhaps, on the road of life, and then, maybe, our ways diverge, never to meet again. Carry your little can of oil. The oil of kindness has worn the sharp, hard edges off of many a sin-hardened life and left it soft and pliable and ready for the redeeming grace of the Saviour. Try your sweet, soft voice and thoughtful deeds. No life is so lad but it has its spark of good. Carry your can of oil.—"Kind Words."

In the Religious World.

The "Argus," in a recent leading article, referred to the large proportion of young men from the churches who have enlisted. While one-third of the unmarried young men of the Commonwealth have gone, it reckons that two-thirds of those in the churches have done so. It gives this in illustration of the idea that the war is one of righteous ideals.

The authorities have revoked 1800 licences for the sale of alcoholic liquor, thus initiating a campaign against alcoholism in Italy. Many bars, inns, saloons, and refreshment houses have already been closed.—Reuter.

Dr. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn (Henry Ward Beecher's former charge), has completed the payment of a debt of £20,000, which he was not legally bound to pay, but for which he felt he was morally responsible. The debt was caused by the failure of a lumber company managed by Dr. Hillis's nephew, in which many persons invested because Dr. Hillis was a large stockholder. Dr. Hillis has earned much of the money by literary work.

British Bible School statistics for the past year are ably analysed in "The Sunday School Chronicle." The net result of a year's work is, unfortunately, a loss of nearly one per cent. of the total school membership, both teachers and scholars; teachers being lost at the rate of 25 in 10,000, scholars at the rate of 166 in 10,000. The latest figures are as follows:—England and Wales (all denominations), 652,438 teachers, 6,624,088 scholars; Scotland, 51,777 teachers, 512,089 scholars. The net loss for Great Britain during 1914 was 1,777 teachers and 75,791 scholars. The "Chronicle's" Special Commissioner has gathered official "reasons" for these depressing figures from the denominational Young People's secretaries. First comes the war, which has caused the commandeering of buildings, the enlistment of teachers and senior scholars, Sunday work on munitions, and a general state of excitement unfavorable to Sunday School work. Again, "the church is too indifferent to the work of the schools," "the church is not sending its own children to the schools," teachers are too poorly equipped, and personal work by the minister is needed. Home life is changing, and parental control lessening. A fourth set of reasons deals with the schools themselves. Antiquated buildings, teachers who lack enthusiasm, fail to visit absentees, or do not realise their need of training; lack of a "homelike" system (with special reference to "courting" facilities for elder scholars); the withdrawal of the prize system (a high ideal, but do the children approve of it?)—such are some of the suggestions offered in explanation. More general reasons suggested are the declining birthrate, the week-end habit, the cinema, the modern tendency to weaken attachment to old institutions and religious sanctions, and competitive agencies, such as the Scout movement, with its week-end camps.

Where are You Sleeping To-night, My Lad?

Where are you sleeping to-night, my lad?

Above ground—or below?

The last we heard you were up at the Front,

Holding a trench and hearing the brunt;

But—that was a week ago.

Ay!—that was a week ago, Dear Lad,

And a week is a long, long time,

When a second's enough, in the thick of the strife,

To seize the thread of the bravest life,

And end it in its prime.

O! a week is long when so little's enough

To send a man below.

It may be that while we named your name

The bullet sped and the quick end came—

And the rest we shall never know.

But this we know, Dear Lad, all's well

With the man who has done his best.

And whether he live, or whether he die,

He is sacred high in our memory;

And to God we can leave the rest.

So, wherever you're sleeping to-night, Dear Lad,

This one thing we do know,

When "Last Post" sounds, and He makes His rounds,

Not one of you all will be out of bounds,

Above ground or below.

—John Oxenham

Little by Little.

Little by little the time goes by—

Short, if you sing through it; long, if you sigh;

Little by little—an hour or a day,

Come with the years that have vanished away.

Little by little the race is run,

Trouble and waiting and toil are done!

Little by little the stars grow clear,

Little by little the sun comes near;

Little by little the boys smile out,

Gladder and brighter on pain and dent;

Little by little the seed we sow

Into a beautiful yield will grow.

The Mystery of the Atonement

And its Place in Christian Experience.

As with regard to the doctrine of the Trinity, so in dealing with the doctrine of the Atonement, our wisdom lies in considering it in its practical bearings upon ourselves and our own needs, rather than in speculating about the requirements of divine justice in the abstract. If God be satisfied with the provision that he himself has made for meeting these, we show at once our reverence and our humility in consenting to be satisfied ourselves with that which has satisfied him; and there we had better leave that part of the matter. God's judgments are a great deep, and in vain we essay to sound it.

The great office of the Cross.

It is when we come to consider what the Cross means to us, and to dwell upon what we may, I think without irreverence, call its utilitarian aspects, that we find ourselves more within our depths. God has no problems, but if we spoke of him after the manner of men, we should say that the practical problem that he had to face might thus be stated: "How shall God forgive and restore, without practically demoralising the sinner?" The word "prudence," in Eph. 1: 8, would seem to be the true key to the doctrine of the Atonement; and one wonders whether those who so lightly repudiate it as immoral have ever duly weighed the imprudence that would be involved in a general proclamation of divine forgiveness, without any such provision. Even as it is, with the awful lesson of the Cross before our eyes, how apt men are to think lightly of sin, as though it were a sort of venial infirmity, to which all are liable, and therefore about which none need be troubled with any great concern!

Would not this feeling have appeared to command a divine sanction, if the forgiveness of sin had been proclaimed without any provision being made to impress the mind with a proper sense of the exceeding sinfulness of sin, and to secure a distinct and complete repudiation of it? Probably the disposition to decry the Atonement is largely due to the fact that in days gone by it was more commonly represented as designed to save man from the hell that sin has made, than to deliver him from the sin that makes the hell. Undoubtedly it subserves both these purposes, but surely only the former through the latter! It is the glory of the gospel that it saves us from hell by saving us from the sin that creates the hell. Hence Paul may well speak of Christ crucified as both the power of God and the wisdom of God.

The Cross and sin.

"The wisdom of God!" Is it not wise that before the pardoning grace of God reaches the heart, bringing with it the restoration of a lost fellowship with the divine, and inward joy and peace, the awakened

sinner should have to gaze upon this dread object-lesson, and see, in him who was made sin for us, what sin must needs do for him who trifles with it? All the features of our Lord's passion seem eloquent and impressive exponents of what sin in its dire harvest must produce. Man thinks that sin is pleasure, the Cross proclaims it pain; man regards it as gain, the Cross shows it to be loss; man flies to it for gratifications of his desires, the Cross answers that it means thirst; man lets it flatter his pride, the Cross reveals it as shame; man thinks it the fulness of life, the Cross proves it to be death. Surely it is wise that God should thus put us out of love with sin before he pardons us.

Yet again, is it not wise that before we can benefit by the atoning death of Christ we should see our sinful habit of life—all, in fact, that Paul designates "our old man" crucified together with him"; and thus, as it were, consent to its death, before it is possible for us to rise to newness of life in him? It was nothing less than this that Paul saw when he looked at the Cross, and exclaimed: "I have been crucified with Christ," and it was this that he expected his converts to see in the very act of submitting to the ordinance of baptism. How complete and far-reaching is the separation thus effected between the believer and his former sinful habit of life, when he consents to leave it buried in the tomb of Christ. And only thus can we profit by Christ's death for us.

The Cross and character.

Is it not wise that God's righteous judgment against sin, arising from its utter incompatibility with, and its incongruity to, his divine holiness, should be branded on the sinner's mind, and even on his imagination, at the very moment when he is suing for pardon? Surely if we could gaze into the blackness of the outer darkness, and see a "wandering star" lose itself in the impenetrable gloom, the spectacle could hardly be so impressive as this, where we behold the "well-beloved" of the Father passing under a spiritual eclipse, that seems to shut out from him the lovelight of his Father's face, and wrings from his breaking heart the agonised cry, "My God, my God, why hast thou forsaken me?"

Is it not wise that, to use Faber's beautiful phrase, in the "kindness of his justice" God should be content to regard us, who see ourselves represented in his Son, as passing under the dread penalty that sin has earned in the Person of our great Representative, so that there shall be no longer any condemnation for us; not because we have escaped condemnation, but because in him we have been condemned, and, as it were, executed? "God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "Who his own

self bare our sins in his own body on the tree, that we being dead unto sin might live unto righteousness."

The Cross and God's love.

Is it not wise that this supreme demonstration of the divine hatred of sin should also be the crowning revelation of God's love? "So God loved the world that he gave his only begotten Son." "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." He, who permitted the Son of his love to pass through all the heart-breaking anguish of Calvary, was no unconcerned and impassive spectator of that dread scene. Every pang that the dying Saviour felt must have had its counterpart in the divine sensibilities. The measure of that word "So" is to be found in the stupendous act of self-sacrifice that the Eternal God was content to make, in order to render the salvation of man morally complete and sufficient.

Being himself Omnipotent, God could no doubt have saved man from any merely external and adventitious doom that his sin might have incurred, without making any such sacrifice; but this would not have been a complete salvation. The salvation that an infinitely pure and righteous God desires to bring about is primarily a moral salvation, and for this he was content to give what cost him most.

No wonder that the vision of the Cross should kindle a responsive love in the hearts of those who benefit by it? Love begets love, and this most wonderful love of all has generated a love that is in some respects more surprising than itself. For that God should love man is only in accord with all that we know of the divine character; but that man should love One whom he has never seen is indeed a miracle. Yet it is one that has been brought about all through the Christian ages by the doctrine of the Cross; and to-day all of heroism in missionary enterprise abroad, and all that is most self-denying and even self-sacrificing in the labors of God's servants at home, spring from the mighty influences of Calvary. Still, it is as true as it was in Paul's time, that men "thus judge that, if one died for all, then all died; and that Christ died for all, that they who live should not from henceforth live to themselves, but for him who died for them and rose again."—Canon Hay Aitken, in "The Christian."

My Enemy.

An enemy I had, whose mien
I stoutly strove, in vain, to know;
For hard he dogged my steps, unseen,
Wherever I might go.

My plans he balked; my aims he foiled;
He blocked my every onward way.
When for some lofty good I toiled,
He grimly said me nay.

"Come forth," I cried, "Lay bare thy guile,
Thy wretched features I would see."
Yet always to my straining eyes
He dwelt in mystery;

Until one night I held him fast,
The veil from off his form did draw;
I gazed upon his face at last—
And lo, myself I saw.

Joash Repairs the Temple.

Bible School Lesson for November 7, 2 Kings 11: 21—12: 16.

W. C. McCallum.

The neglected temple.

Joash found that the temple was greatly out of repair. During the reign of Athaliah it had been much neglected and abused. The withdrawal of royal patronage affected the temple in Jerusalem very much, and when it came to actual hostility it suffered severely. It had been built by Solomon in position as a royal chapel, and it was still a royal temple more than a national house of worship. The high places or local sanctuaries still existed throughout the land, and for all ordinary purposes of worship they sufficed for the great mass of the people outside Jerusalem. This made the royal patronage a very important factor in the prosperity of the temple, and when it was withdrawn the temple was little better off than the ordinary high place in the other cities of Judah. The worship of the nation was not enough centralised in the temple to afford a support when the monarch should become indifferent. Indifference was probably the attitude of Ahaziah toward the temple, but his mother, Athaliah, during her six years of power was decidedly hostile to the worship of Jehovah. It is easy then to understand how the temple had suffered.

Practical gratitude.

Joash owed a debt of gratitude to the priesthood and to the temple for protection during his infancy. He had been hidden there, and his early years spent among the priests and attendants. His attachment was then only natural, and his determination to repair the house of God a very practical way of showing the gratitude he felt. He might have, as king, conferred honors on the loyal priests who had been his guardians, and it is possible he did so, but his gratitude took the practical turn of a desire to place in repair the edifice that stood for the name and worship of God, a place of worship that fostered the best things in the life of his people. It is good to be grateful but far better to be grateful in a practical way.

A neglected commission.

Joash naturally turned to the priests under the headship of Jehoiada as the proper body to take in charge the repairs of the temple. He issued the command that the priests were to collect all the money that was paid to the priests in various ways, and with this to repair the temple. The revenue of the temple was derived from various sources, a tax which all adult males were expected to pay; various redemptions paid for that which had been vowed to the Lord or for that which was always devoted, as the first-born; certain sums paid in trespass

offerings according to the determination of the officiating priest, and then there were the free-will offerings.

The priests were given plenty of time to carry out the commission of the king; but in his twenty-third year Joash discovered that nothing had been done. Such a neglect as this is not what might have been expected from a man like Jehoiada. What could have been the reason? The priests were probably poor. The temple had been neglected, the local sanctuaries supplied the needs of large numbers of people and drew revenues from them, thus the position of the Jerusalem priests could hardly have been a very lucrative one. Also there does not appear to have been any agitation made for an offering from the people toward the work of repair. Of course the priests could have launched an effort looking to increased offerings, but would their effort have succeeded? Possibly they would have been received often when he preaches giving. The people may have at once concluded that the priests were simply looking out for their own pockets. Whereas the appeal from the king met with a hearty response, as is likely to be the case when a business man leads the way in the appeal and in the giving himself.

However, making all allowances for the priests, their record of neglect was still something to be heartily ashamed of, but who among Christians to-day will dare to judge them harshly? We, too, have received a commission from a king, the King of kings. Can we be proud of what we have done to carry his message to the ends of the earth? And is not our commission hindered in the same way as that of Joash to the priests by our self-interest, our refusal to make sacrifices to complete our task?

The new plan.

The priests may have felt quite keenly the rebuke of Joash for their neglect, but whatever may have been their feelings in the matter they showed a commendable readiness to fall in with the new plan. They were still to receive the money assessments in connection with the trespass and sin offerings, but they were called upon to sacrifice a good deal of revenue that had heretofore been regarded as their own. Thus, while they had neglected their duty shamefully in the past, it is probable that the priests in the end sacrificed more for the repairs of the temple than anyone else.

The new plan was to place a box with a hole in its lid beside the great altar in the temple enclosure. Into this were put not only the free-will offerings of the people, but the money from the redemptions and levy of which we have already spoken. The

presence of the box was an appeal in itself for the repair fund, and a guarantee that the money placed in it would be devoted to that purpose. It was an experiment with a "box at the door" and it succeeded splendidly. It was an innovation and as such might have been opposed by the priests, but in this case they were ready to try a new method. The matter of supreme moment was the repair of the house of God, and when one method failed to achieve that object, all parties were ready to try another.

A giving people.

We are not told how long it was before "much money" accumulated in the box, but the period could not have been long. Small amounts given and collected systematically soon make an impressive sum. Of course this amount was made up in part of regular revenue, but the free-will offerings of the people came in to swell the total. The fees that the priests were accustomed to charge and the sums paid for redemption of things or persons devoted to the Lord were regarded as payments for services rendered by the priesthood, or in discharge of the just demands of God. But the free-will giving was a matter of the heart. It was not governed by legality, but was the response of a grateful spirit. The giving of the Jewish people was a structure that had its foundation laid in the recognition of a binding obligation upon the people to give to the work and worship of God, and was crowned by the giving of pure and loving gratitude. Have we improved upon this in the Churches of Christ?

Dealing faithfully.

The money taken out of the building fund box was counted by the high priest and the king's scribe, but when it came to the men placed in charge of the actual work of repair no account was kept with them. The reason given is that they dealt faithfully. We do not know the names of these men, yet it is such quiet, industrious, and faithful men that deserve the memorial tablet or the mention in history. Doubtless they received a reward in being counted faithful. The pleasure of being trusted is a reward that is worth all the efforts that a man puts into building a character of uprightness, yet we often feel that within the limits of mortality these faithful-dealing men do not receive their due, and justice demands immortality that the incompleteness and inequality of mortality may be righted.

A Suggestion.

I cannot tell why there should come to me
A thought of someone nules and miles away,
In such insistence on the memory.
Unless there be a need that I should pray.
Perhaps just then my friend has fiercer fight;
A more appalling weakness, a decay
Of a fragile fabric, some last sum of right—
And so, in case he need my prayer, I pray.
Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, an interlude,
Be very sure I need it, therefore pray.

The Restoration Movement.

Andrew Hutson.

God honors the cause which is God-glorifying. Gamaliel counselled the Sanhedrim to let the apostles alone, for if their work were of men it would soon come to nought of itself, but if it was of God, all their restrictions or persecutions would fail to overthrow it.

Might is not always right. If it were so, wrong would often be in the ascendancy. But right is might, when it is for God and the restoration of his church to its original simplicity and purity.

Simultaneously and yet independently, over a century ago both in Great Britain and America a few faithful souls, who were jealous for the church, saw that the division existing therein was a lamentable source of weakness and shame—a disgrace to the church and contrary to the divine will.

The woeful effects of the angry strife and contentions, the enmities and excommunications, the jealousies and persecutions of their ecclesiastical systems forced these large hearted, broad minded, Spirit-filled men to form an association to advance the unity of God's people, and the restoration of the church to its apostolic pattern. Their supreme desire was to throw aside preconceived notions, and to come firmly and fairly to the Word of God, to occupy primitive ground, and to take their stand on the teaching and practice of the apostles alone. Being thereby set free from the accruing ecclesiastical entanglements of the intervening ages, they resolved to stand upon the same ground as that on which the church stood at its inception. They dug through the Romish rubbish of centuries, and gained the sweet pure water of life, the unadulterated gospel of Christ. The very soul of this movement was a daring faith that was bound by no tradition however aged, that recognised no practice however plausible, that bowed to no authority however august, that feared no penalties however formidable, that recognised no person or council however authoritative, but which fearlessly went back to the Bible and the Christianity of the Bible. It was an ascension to the pure fountain head of authority and truth, dis-regarding all the decrees, decisions and traditions, the perversions and corruptions of the intervening ages of Roman apostacy, and a going back to the supreme authority of Him who said, "All authority is given to me. . . . Go ye." It involved an abandonment of all ecclesiastical and other unscriptural authorities, of all unscriptural names and practices, but a fervent allegiance to Christ and the Bible. Hence they were wont to say, "Where the Bible speaks we speak, and where the Bible is silent we are silent."

It is difficult for us to-day just to comprehend the condition of things religiously a

century ago. The church was sorely rent asunder by sects and factions, and the divisions existing between the sects were much wider and more pronounced than they are to-day.

Sectarianism was rabid and unrelenting. Human creeds were made absolutely binding, excommunication quickly followed any departure from these standards. Uncharitable and unchristian feelings existed everywhere. The doctrine of Christian unity was ridiculed as an idle dream if not a pernicious sin. Human speculations were taught instead of the Word of God, or they were interpreted according to the peculiar bias of the various and conflicting sects. (Much of this still remains, but in a more charitable form.)

The new movement was not to form a new sect or church, but to restore the church to the divine ideal. Neither was it to recast a creed, but to get back to the creed which needs no revision. It was not to reform any existing sect, but to call the whole church to fulfil Christ's prayer "that they all may be one." It could be said that what the Scottish Covenanters did for liberty of worship the Restoration movement has done for the purity of worship. After a century of faith and work this new movement has practically girdled the globe. It has at least ramifications in every land. It has gained such a hold on the world and the Christian churches, that it has entirely transformed their spirit and outlook.

Let us review briefly some things which this new movement has accomplished:—

1. God's plan of salvation has been simplified and preached apart from the theorising speculations and opinions of men. A "Thus saith the Scripture" has been advanced for every requirement in order to obtain salvation.

2. The complete gospel has been unflinchingly declared, viz., facts, commands, promises, blessings. The sinner has been taught to know facts, obey commands, believe promises, and enjoy blessings of the gospel.

3. The right emphasis has been placed on the Book of the Acts of the Apostles, inasmuch as we regard it as the divine text book on true conversions. Here we have the enquiry room of the Bible, where the divine answer to the question, "What must I do to be saved?" is given.

4. The ordinances have been restored to their rightful place in the constitution and worship of the church, baptism being initiatory, and the Lord's Supper perpetual.

5. Bible names for the church, its members, and its officials have been restored to apostolic precedent.

6. The only creed which needs no revision, Thou art the Christ, the Son of the liv-

ing God, has been given a central place, and has been made the only test of faith and fellowship.

7. We have succeeded in shaking the superstitious faith in the authority of human creeds, and every denomination to-day feels the need of a simplified creed. Dr. Denny some time ago is reported as saying that the confession of Peter was an all-sufficient confession of faith. Consequently we have established the authority and enhanced the value of the Bible as the sole guide. The Bible, the whole Bible, and nothing but the Bible, is accepted.

8. We have clarified the atmosphere of the fogs and mists of heresy and superstition which since the dark ages have surrounded the ordinances.

(i) Baptism. That it is for the remission of sins. That it is for penitent believers only. That the only element is water. That the action is immersion. That a human administrator is required. That it must be distinguished from the baptism of the Spirit at Pentecost. That there is now one baptism. That it has a place in the seven virtues of faith.

(ii) The Lord's Supper. That it should be observed by Christians every Lord's day, which at once commemorates his death and resurrection. That the Lord's day has received divine sanction, and that the Sabbath was done away in Christ.

9. We have corrected the unscriptural doctrines as to the place and design of baptism, put briefly as follows:—

(i) Ultra Calvinistic view, He that is saved shall believe and be baptised; or, He that is saved and is baptised shall believe.

(ii) Pædo-baptist view, He that is baptised shall believe and be saved; or, again, He that is baptised and is saved shall believe.

(iii) Baptist view, He that believeth and is saved should be baptised.

(iv.) Liberal view, He that believeth and is saved, can please himself as to baptism.

(v.) But the scriptural word is "He that believeth and is baptised shall be saved."

10. We have emphasised the necessity of rightly dividing the Word of Truth, and of interpreting always in relation to the context. It is necessary to hold the golden mean of truth, not giving any doctrine over emphasis to the total eclipse of others equally important.

11. We have lost, but most important of all, furthered the cause of Christian unity. A century ago it was heresy to speak of it. To-day it is the live theme in every Christian Conference. Surely this movement has had something to do in allaying the bitter sectarianism which anathematised every one but ourselves. The old Scot who held fast to election was reproved by a friend who said, "You surely seem to think nobody will be saved but your brother John and yourself." "Ah," said the doughty theologian, "I ha'e my doots about John."

Continued on page 700.

Foreign Missions.

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

"Go Forward!"

When Jesus Christ uttered these words it was with the hope that his church would not play him false. No other plans were made for the bearing of the news. To us the imperial command comes, and we must hear and heed. The church has sought to raise various excuses in the past. "If the Lord wants to convert the heathen, he will do it without your help and mine," was the reply, thought to dampen the ardor of one of the early volunteers. "We are in the midst of building a new chapel, or are so badly in need of a new pipe-organ or carpet for the floor, that we cannot do as much for missions this year."

To-day we are face to face with another bogey—the war! So many calls are made upon us, which we cannot refuse, that it is impossible for us to contribute as much for missions. There is a side to this many people overlook. It is the command to "Go forward." Are we as Christian people justified in putting our patriotism before our religion? Are we patriots first and Christians later on? We believe the various patriotic funds are very necessary; but when we consider the great many people who have no interest in Christianity, who are contributing to these funds, surely we are not unpatriotic when we urge upon the few who support the greater work of the church to make this their first consideration.

Many branches of business have suffered through the war. The business of the church is so very important that it cannot afford at such a time to stop or even slacken its efforts. The message of the heathen world is for more of the Christ spirit. Unconsciously though it may be, they show their appreciation of our institutions, and challenge us to produce in their lands and for their people conditions such as are ours because of the influence of Christianity. Every student of Christian missions recognises the present as the critical moment for a mighty forward move. Doors are open, prejudice removed, victories are within sight. But if we slacken the least our progress of the past, these same doors will be closed, hatred kindled will be engendered, and the coveted victories will be turned into inglorious defeat. This is the day of opportunity, and that one word should be written large as we consider our missionary programme for the future. We have a wonderful future before us. God has blessed the efforts of the past, but we see with the enlarged plan for future conquest and a call for deeper faith, greater blessings for the church. We as a committee are seeking to interpret the wishes of the brotherhood that the work shall prosper, and have asked Mr. Roy Coventry, of the College of the Bible, to go to Baramati, India, as early in the new year as possible. This is encouraging, as it links us up in a very definite way with "Our College," and also marks

the sending forth of another trained worker to India. We believe God will approve of our action, and confidently look forward to the increased support of the brotherhood.

Caring for the Wounded.

Fluence Cameron.

Study is still progressing slowly. My pundit was ill for a fortnight, but is better now. I started with another while he was away, but like my own best.

Miss Toke is settled at the hospital, and seems very happy. Yesterday afternoon, I went to see Miss Toke, and while she was doing her work I practised my Marathi on the native soldiers; it was quite interesting! Of course I stumbled over it a lot, but they seemed to think it very interesting. When the doctor came, or just before, I went on to the verandah, and as soon as he had gone they told me, and one came to bring the chair in again, so it evidently broke the monotony a little. I told them I would come again. They spoke about their part in the war, and the bad water on the field. One said, "Your people are glad because Christ is coming again." They are not Christians, and no one is allowed to try and convert them while there, as it is a Government arrangement, and may cause friction because the soldiers have no choice about listening. Some might question the right or wrong of this, but the Government have to exercise tact. However, actions speak louder than words, and they will surely be influenced in some way. They asked the name of my country, and when I told them, they had a talk amongst themselves. I understood enough to know what the cause of it was, so I said, "No, no, not Austria, Australia," so then they understood. I quite enjoyed that visit, and if possible will go again next Saturday.

We went to the Mission Conference last month, and the speaker, Dr. McKekkan, said that although many thought the war would hinder the spread of the gospel, his experience had been the opposite to that, and he had had more enquirers than before. In the course of his remarks he also said that one of India's greatest politicians had said to him, "Although I myself have not been as good as I should have been, I confess that the only solution to many of India's difficult problems lies in the Christianisation of India."

Indian Patriotism.

Rosa F. Tilley.

The anniversary of this great war will ever be a memorable day in Shrigonda. Several days before, the town criers went through the village telling all castes at what time to assemble, and for what purpose. At noon the Mohammedans met in the Muschid to ask God to prosper and give victory to the British. At two o'clock all the children of the various schools, both boys and

girls, met in the high school grounds. The Mantlatlar and all the leading men of Shrigonda were present. Having received an invitation to attend, I took one of our Indian Christian women with me. As we entered, all present stood up to pay homage to the English subject. The children in song, in the Indian way, asked the God of heaven to help. The photos of the King and Queen, and Lord and Lady Hardinge, were hung in a prominent position, and decorated with flowers. One of the schoolmasters gave a brief outline of the cause of the war, and in loyal words spoke of England's qualities. The meeting ended by singing the National Anthem, and shouting "Victory to Emperor George." The people then went to the temple to invoke the idols, while we came home to pray.

Progress at Baramati.

H. H. Strutton.

I hope to get my enlarging lantern at work in a few days, and then send you some decent photos of the orphans for distributing to those who support them. All of these kiddies are keeping well, and we find that the system of farming them out so that one is placed in each of the best families that we have here, and amongst those who have few children, or none, of their own, means that they get a real home bringing up; the dormitory system of bringing up orphans is a failure in most countries, but it is simply ruinous to the average Indian child.

Had another baptism here a week or two ago. He was a man named Yeshwant, who had travelled a good deal, and had heard the gospel in several mission stations, and wanted to take his stand as a Christian. We had him here on work for a month or two, and tested him well, and gave him fuller instruction in the Scriptures, and then publicly baptised him. He has now got work on the railway, so is independent of any further mission help.

Have been able to place quite a number of Christians on outside work of late. One was an interesting case; a man who had been brought up in a mission orphanage, but for several years had got adrift and had lately been passing himself off as a Mohammedan, and had taken a Mohammedan name. One of our preachers recognised him as one he had known as a boy, and I had several talks with him. Later he wanted me to get him work in one of the Government depots as a signwriter, but I made the condition that if I did he was to take his stand as a Christian again. He did this, and I got him employed.

Have now arranged the Bible women's work here so that two are engaged regularly morning and evening of each day. Three qualified women are thus engaged, and three helpers, going out in relays so that two are always out morning and evening. In this way the women of the town are being reached better than ever before. I shall be glad for Mrs. Strutton to take over the supervision of this work when she returns.

Lygon St. Church of Christ.

R. T. Pittman.

On October 15, 1865, the new church home in Lygon-st., Carlton, was entered. The building was the result of co-operative effort on the part of the members. Those who remember it, or have seen its quaint photograph, will find it hard to realise that the present building is the old one transformed. Nevertheless, it was a good, substantial structure, and served as the hallowed meeting place of many saints of God. In 1880, largely through the influence of G. T. Walden, a large lecture hall, Sunday School rooms and caretaker's quarters were added. The seating capacity of the chapel is now 550.

From the first, the church has been energetic in evangelism. The gospel has been proclaimed by able, earnest preachers, the first being H. S. Earl. Referring to him and some of his successors, the "Jubilee Souvenir" says: "By all accounts the standard he set was high; but who can say that it has not been sustained.... when it is remembered that among the preachers who have succeeded him are the following: J. W. Webb, G. L. Surber, O. A. Carr, J. P. Wright, H. D. Smith, H. L. Geeslin, J. J. Haley, G. B. Moyses, G. T. Walden, M. W. Green, W. C. Morro, Thos. Bagley, Horace Kingsbury, with Reg. Emiss as assistant, and S. G. Griffith?" Statistics are not complete, but, since the beginning of 1885, 1,128 persons have been admitted to membership on making the good confession. The membership, as reported at last Conference, was

662. Large numbers have branched out to help in forming other churches.

Much valuable work has been accomplished through church auxiliaries, notably the Bible School, Dorcas Class, Young People's Societies of Christian Endeavor, Adelpian Society and choir.

The chapel has been of more than local interest. For years past most of the Conference assemblies have been held in it, and from time to time meetings of general interest to the brethren take place there.

Could we record but the names of those who have rendered faithful service for the Lord in Lygon-st. church, we should have a very lengthy list. We can honor them best by continuing the good work so nobly commenced and carried on by them.

The presence of J. J. Haley and J. W. Webb, both of whom served with the Lygon-st. church in bygone years, has added greatly to the interest and profit of the jubilee celebrations. It is forty-seven years since the latter left Australia for U.S.A.; while the former returned to his home thirty-one years ago. The members of the church were glad when they learnt that Bro. Haley, the preacher to whom, by God's blessing, the church owes most, was able to accept their invitation to be present at this happy time.

J. J. HALEY.

The following facts, selected from an interesting record by M. McLellan, will serve

to indicate the traits which endeared Bro. Haley to the older members of Lygon-st. church.

Coming to Melbourne from America in 1878, Bro. Haley was at once successful in securing large audiences to hear the gospel in the chapel at Lygon-st. He was a brilliant speaker. "Every sermon bore the stamp of careful thought and preparation, and it was inevitably an intellectual feast to follow the orator from preface to peroration." During his six years of devoted service, he preached over 300 gospel sermons in the chapel, and baptised over 300 converts.

As President of the Adelpian Society, Bro. Haley rendered excellent service. Many members of this Society, taught by Bro. Haley and inspired by his personality, have proved to be useful in many capacities for church service.

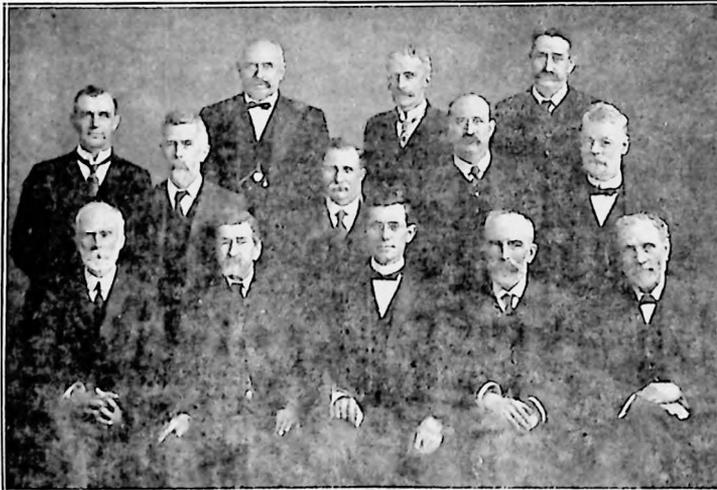
The work of the successful preacher was not confined to gospel proclamation. He was President of the Victorian Conference during 1880, 1881, and 1882, and it was largely owing to his efforts that missionary enterprise and mutual co-operation were recognised as the true sphere of usefulness for Conference deliberations. In 1880, Bro. Haley commenced the publication of a monthly journal, "The Australian Christian Watchman," and this he edited with conspicuous ability until he left for America four years later. Considerable interest was aroused by a debate, on the subject of baptism, between Mr. Butchers and J. J. Haley, and by a series of lectures subsequently delivered by the latter in the Temperance Hall. The debate was published in book form.

Among the most successful of Bro. Haley's preaching services were those held during two periods in the Academy of Music, a theatre in the heart of the city. "His sermons conveyed in a most captivating manner the nature of our plea." Vast audiences listened to the message, and many decisions were made.

After six years of valuable service to the church in Lygon-st., Bro. Haley was given a farewell. At that meeting many were the expressions of hope that some day the beloved preacher would return to these shores. And now, after many days, that hope is realised on this auspicious occasion. Altered in his personal appearance, he retains the forceful character, genial disposition and intellectual vigor which more than thirty years ago made him one of the great preachers of Lygon-st. church.

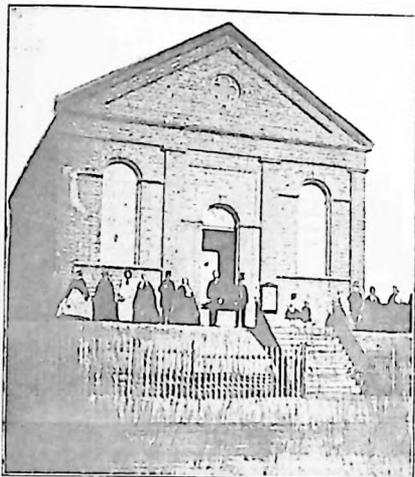
J. W. WEBB,

who has come from California, U.S.A., to join in the jubilee celebrations, is an Englishman by birth, but he has spent the greater part of his life in America. Forty-seven years ago he was the preacher for Lygon-st. church. In America he has been specially prominent as a lecturer in the temperance cause, and is interested in all movements which aim at the uplifting of society.



OFFICERS OF THE LYGON STREET CHURCH

Front Row—H. J. Chick, W. C. Thores, L. S. G. Griffith, W. C. Craigie, M. McLellan.
Second Row—W. Trivett, C. Hardie, J. McGill, C. A. Sampson, F. Payne.
Back Row—A. L. Crichton, A. Haddow, J. Haine.



Lygon Street Chapel in 1865

THE MEETING FOR THE BREAKING OF BREAD.

A stranger entering Lygon-st. chapel a few minutes before 11 o'clock on Lord's day morning would have discerned quickly that something out of the usual was taking place. The reverent attitude which marks the genuine worshipper was not lacking, but the people thronging at the doors, the exclamations of pleased surprise, with difficulty suppressed, at unexpected meetings of old friends, and the expectant scanning of faces to recognise features familiar long ago, made the fact quite evident that the meeting was a celebration of some important event of years gone by. Yes, it was the jubilee of the church's entrance into the chapel, and members from various parts far and near had assembled to render thanks to God.

The meeting was conducted by old-time members, under the presidency of J. Hinde. Thanksgiving was the dominant note. A large motto above the platform gave the opening lines of the first hymn, "O God, our Help in Ages Past," after the singing of which J. W. Webb led in prayer. Psalm 103, with its insistent plea for all God's servants to "bless the Lord" for all His mercies and loving-kindness, was read by A. Mills. Love that abides was the burden of the message from the New Testament, 1 Cor. 13 being read by Chas. Lawson. After the singing of a hymn, announced by C. Mitchell, the President, in a few, well-chosen, impressive words, directed attention to the Lord's Supper. Remembrance, obedience, communion—these significant words were emphasised as indicative of important features of the feast of love. Thanks for the loaf and cup were voiced

by G. B. Moysey and C. Morris. After the Supper, W. Wilson announced that hymn of triumph, "Jesus Shall Reign," and the singing by the large assembly was an outburst of praise to the King of kings. The brethren then enjoyed fellowship in giving of their means to assist the work of the Lord.

When Bro. Haley rose to speak, eager attention waited on his opening words. These expressed the speaker's mingled feelings, with difficulty controlled—his thankfulness to God for being permitted once again to be on the platform of Lygon-st., joy at seeing faces of many dear to him, sadness upon missing so great a number of faithful brethren. He dwelt upon reasons for the attitude of thanksgiving; the church's history, its present status, its good service in helping to make so many preachers and teachers of the Word, its progress horizontally (in numbers) and perpendicularly (in spirituality). A letter from Hugh McLellan, to whom Bro. Haley paid a high tribute, was read. As the speaker proceeded with his remarks, incidents were recalled by his catching sight of faces which he recognised, and also by a number of paintings of past preachers which hung upon the walls. Time failed him for the telling of them all, but such as were related made all feel that time had not effaced from his memory even little acts of kindness and service that at the time probably seemed unnoticed.

This memorable service closed with the singing of the Doxology. Its spiritual tone was helped by the efficient, reverent service rendered by deacons of long standing—Bren, Craigie, Payne, Chick, Thurgood, McColl, McLellan, and A. Haddow.

RE-UNION MEETING, LORD'S DAY, AFTERNOON.

H. Knott, President of the Victorian Conference, presided over this meeting. W. Charlick led in prayer. Short ad-

dresses were delivered by W. Wilson, J. C. Martin, J. J. Franklin, J. W. Webb and J. J. Haley. Bro. Webb found it hard to realise that he was back at the old church after so many years. He was glad to note that the church, though progressive, was not of the ultra-liberal type. He quoted Josh Billings, "When the frog jumps with a plank into the pond, he is apt to forget the day when he was a tadpole." Lygon-st. church had not forgotten its days of struggle, and revered the pioneers for their loyalty to the Word. Greetings were conveyed from various organisations in U.S.A. It was a touching sight when the aged sister of Bro. Webb came down the aisle, saying, "Where is he? I haven't seen him for forty years," and her brother went from the platform to meet her. During the meeting a selection was given by the Male Quartette, and Mrs. Ball and Mrs. Mitchell-Hill sang a duet.

GOSPEL SERVICE.

At the evening meeting all available space was occupied, and many could not obtain seats. S. G. Griffith conducted the first part of the service, and musical selections were rendered by the Male Quartette Party and the choir. The latter, under the baton of Nat Haddow, and accompanied on the organ by Miss Dickens, rendered "Hark, Hark, my Soul!" and "The Gloria."

J. J. Haley delivered a fine discourse on Matt. 5: 8: "Blessed are the pure in heart: for they shall see God." This utterance from the Saviour solved the problem of human happiness. Three great ideas were sug-



Lygon Street Chapel in 1915

gested: (1) The condition—a pure heart; (2) the divine vision; (3) the blessing—exalted station. Under the first heading it was to be noted that there were three fundamental characteristics of a pure heart—sincerity, humility and love. In considering the divine vision, it was necessary to mark the limitation. The vision of God was for the pure in heart. But how could God be seen? He could be seen in his works. Men view creation differently according to their subjective condition. Contrast the king and the fool. The king, gazing at the marvels of nature, exclaimed, "The heavens declare the glory of God." The fool, looking at the same marvels, said, "There is no God." Again, God could be seen in his Word. Any man who would listen to the tones of great passages of the Bible would hear melodies created by the sweep of the finger of God. Best of all, God could be seen in his Divine Son, Jesus Christ. On a Swiss lake one could peer into the water and see reflected the overhanging mountains, the canopy of blue, the changing cloud-effects; but let a breeze ruffle the surface of the lake, and the image was blotted out. So in the soul of man in its original purity could be seen the express image of God. God would be seen by the pure in heart in heaven, when at last they should see the King in his beauty. This thought led to the last heading—blessing, exalted station. Blessed the man upon whose soul bursts the vision of the Infinite. It meant immortality, a boon beyond comparison. Let the sinner, then, desiring to see God, come to Jesus Christ, and thus receive the blessing.

Such is an outline of the sermon. Delivered in clear, forceful, impressive manner, brightened with numerous phrases of poetic genius, and combining depth of thought with simplicity of utterance, the message edified the Christian, and no doubt led others to ponder seriously over their condition in the sight of God.

RE-UNION SOCIAL.

On Monday evening a social was held, at which past and present members of the church at Lygon-st. met in happy fellowship. W. C. Craigie presided, and welcomed the visitors. Greetings were read by Chas. Hardie from H. S. Earl, P. A. Dickson, Hugh McLellan, Horace Kingsbury, D. M. Wilson, H. G. Harward, Dr. Porter, Women's Conference Executive, Swanston-st. and Brighton churches, and a large number of others. Members of very long standing were invited to the platform. S. G. Griffith paid a feeling tribute to the work of these faithful brethren and of the many who have passed away.

Short addresses were given by F. Payne, J. McColl, G. Exley, W. C. Thurgood, and J. W. Webl, pioneer members of the church; and also by J. Hindle (whose generosity largely helped to make Bro. Haley's visit possible) and J. J. Haley. Of the members when the present building in Lygon-st. was entered, there remain in the church there Mrs. Gibbons, Mrs. Burton, Mrs. McColl, W. C. Thurgood, G. Exley, and F. Payne. The meeting was brightened with selections by the Male Quartette Party and the choir, and a special feature was the singing of a hymn by the pioneers.

Reports from the Field.

Tasmania.

LAUNCESTON.—On Sunday, October 10, we had a fine morning meeting. A number of visitors met with us. Bro. Day presided. At the gospel service we had a splendid meeting, with a large number of strangers present. Bro. Day gave a very able address on "Conversion," which was listened to with the utmost attention. On Monday night a monster demonstration was held at the Albert Hall in favor of the early closing of hotel bars. In consequence, we had no C.E. meeting.—D. Dowde, Oct. 13.

Queensland.

BRISBANE.—The church was delighted to hear yesterday that A. C. Rankine had accepted the unanimous call of the members to work with the church in this city. Bro. Hudson, the Albion preacher, exhorted, and gave us a splendid uplift, appreciation being freely expressed. Sister Miss Britton, of Swanston-st., Melbourne, worshipped with us. In the evening W. Suchting proclaimed the gospel. The Bible School rally is now in full swing, and the scholars are showing keen interest.—H.C.S.

ANERLEY.—On October 6th, a welcome social was tendered to Bro. Ross Graham, as the evangelist of Hawthorne-Anerley churches. W. H. Nightingale presided over a fine gathering, including a fine number of visitors from sister churches. Messages of welcome were expressed on behalf of the Bible School scholars, teaching staff, and members of the church at Anerley. Bro. Huntley spoke on behalf of Hawthorne

church and its auxiliaries. Words of welcome were also expressed by Bro. Stitt, of Anns-st.; Bro. Bignall, on behalf of Sunnybank, and Bro. Nightingale, on behalf of the Home Mission Committee. Bro. Graham suitably replied. The messages of welcome were interspersed with recitations, vocal and musical items. Refreshments were served by the sisters at the close. Last Lord's day Bro. Graham exhorted, and Bro. S. Trotman preached at night.—A.R.

BOONAH.—Meetings have been as usual. Kindergarten is still growing. Church decided to hold a week of self-denial and prayer from 24th to 31st. Our Durcas Class last night held a most successful social in aid of the Soldiers' Billy Can Fund. There was a fine programme, with Bro. Davies in the chair. Bro. Nightingale gave another lecture on Psychology two weeks ago. We extend our deep sympathy to our Bro. Pfeiffer, whose wife has been killed by a falling tree.—W.A.C.W.

CHARTERS TOWERS.—During September we were pleased to add to our number two by immersion, and one restored; total roll, 59. We have suffered heavily by the removal of several families of late. We are now in full possession of our new church property, the finest in Queensland, and open on October 17th. A fine opening is offered for the Federal Home Mission to make a mark. We have the building and helpers. Can they provide an evangelist?—R. Coward, Oct. 8.

New Zealand.

WANGANUI.—Sunday meetings are fair. The last few weeks the P.M. attendances have gone

off somewhat. On Tuesday, Sept. 21st, the B.C. members and S.S. teachers held a social evening in the chapel. A programme of solos, duets, readings and recitations was rendered. A collection was taken up, in aid of the Foreign Mission Fund's deficit. We were very sorry to lose from our midst Bro. Horace Groves, who has left with the Ambulance Corps for the front. Bro. Richards has left us for a few months to go to Fielding.—L. A. Theford, Oct. 6.

ROSLYN.—We are having fine meetings both for worship and gospel proclamation. On Sept. 20th two more adults made the good confession, who, with a fifth who decided some weeks ago, were immersed into Christ on the 20th, and yesterday (Oct. 3) were received into fellowship. The two who decided on the 19th will (D.V.) be baptised on the 6th. Our Ladies' Guild is doing some fine work in preparation for the sale of work on a future date. Bro. Watt is preparing to give a lecture on "Scottish Poetry and Song" with musical illustrations (by some of Dunedin's best singers). He is to hand over the whole of the proceeds to help in the completion of certain things in connection with our new building, which are as yet unfinished.—W.H.M., Oct. 4.

CHRISTCHURCH.—On the morning of Sept. 27th we enjoyed an inspiring address on "The Revival at Sychar," by Mr. Busfield, of Sydenham Baptist Church. Two boys were received into fellowship. In the evening Bro. Gebbie began a series of studies of Old Testament characters, with one on Samson, emphasizing his "Drifting." He dealt very forcibly on Wednesday our responsibility toward our younger and more backward members. An attendance campaign is being run throughout this month, with a rally on October 31. Part of Mark 3 was expounded last Sunday morning by Bro. Gebbie. At night he preached on "Gilead," laying emphasis on modern idolatry, on Melbourne, Oct. 11. On Wednesday evening, in the Band of Hope contest our people won third place so far, with a fair number of prizes. Death at the front has removed A. H. Shrimpton, one of our Bible Class members.—P.S.N., Oct. 9.

NELSON.—Last week the Ladies' Guild held their annual sale of work, showing the good work done during the past months. The proceeds approximated £56. Owing to sale of work the usual weekly prayer meeting was not held. On the 14th, Bro. Dickson preached an excellent discourse on "Old Land Marks." We are pleased to have Bro. Percy Bolton back with us again. A helpful and enthusiastic meeting was given by visiting Endeavorers, Monday, 5th, topic, "Mission Work in Africa." Splendid papers were read, emphasizing more zeal into members for foreign work. Sunday School still continues on the up-grade. A few changes have taken place in the teaching staff, but God's work among the children is still carried on by devoted and consecrated service. Classes range from the tiny tots to fairly large Senior Bible Class.—Z.

SOUTH WELLINGTON.—Last Lord's day R. B. Davis, of Vivian-st. church, gave the Ever-Ready Bible Class an address, which it enjoyed very much. On Monday evening, Bro. Vickery gave an address at the Young Men's Club on "How to Conduct a Business Meeting" to the appreciation of all who heard him. Thursday night Bro. Jarvis gave a good address to the Christian Endeavor Society. The gospel meeting was this evening conducted by Bro. R. A. Wright, M.P., who gave an address on "The Second Coming of Christ," and at the conclusion of which one who had belonged to the Bible School gave his heart to Christ.—A.L., Oct. 4.

LOWER HUTT.—Our annual business meeting was held on 10th September. Reports from various branches show progress. Attendance at morning meeting is good, but in the evening improvement is needed. We are indebted to the Wellington churches for speakers while our own evangelist is at Petone. On October 3rd we held our Bible School anniversary. Special services were rendered by the children under the leadership of Bro. Hardie, then on October 6th we held our school social and prize giving, which

was well attended by parents and friends.—D. Cairns.

AUCKLAND—The ninth Union Festival was held at Ponsonby-road meeting house on Thursday night, October 17. These annual gatherings are organised by the Foreign Mission Committee as an introduction to the Dominion Foreign Mission Sunday, when the collections are taken throughout for our work overseas in Southern Rhodesia. This year's gathering was a very representative one. A. A. Cremer, of Onehunga, presided. The singing, under A. M. Bryden, was good. P. McCallum spoke on "The Missionary Movement and the Individual." H. R. Urquhart's theme was "Our Outlook in Rhodesia." Musical items and recitations added to the evening's enjoyment. The first results of October 20th's offerings to haul before mail closes are: Accomdale, £4/16/6; Devonport, 4/4/3; Richmond Church and School, £19/10/1; Ponsonby-road, £22/2/4.—Herb Smith.

South Australia.

MURRAY BRIDGE—On Sunday, Sept. 26, we held our church anniversary. Three services were held. Bro. Wilshire, of Mile End, gave much appreciated addresses. The meetings were well attended. A public meeting and supper was held on Monday evening, the speakers being Mr. H. Allen, Methodist minister, and Bro. Wilshire. On Wednesday, Sept. 29, two were baptised. On Sunday, October 4, the speaker was absent. Lameroo, and Bro. Heyer spoke at both services here. Two were received into fellowship. Bro. Heyer has since gone into camp, and the church for the time being loses a very valuable worker.—J.T., Oct. 4.

NORTH ADELAIDE—On Friday evening, October 8, members and friends sent good-bye to Helen M. Marshall, W. Dixon, and E. Grosvenor, who have joined the Expeditionary Forces. Speeches conveying good wishes were made on behalf of the church, the Y.P.S.C.E., the Mutual Improvement Society, and the K.S.P. Boys' Club. Each soldier was presented with a Testament, a pocket book, a razor, and a supply of khaki handkerchiefs. After the presentation the recipients suitably replied. Solos were rendered by Mrs. Harkness and Frank Thomas, and Miss Vera Grosvenor gave a recitation.—R.H.

QUEENSTOWN—Friday, October 13th, Miss Mary Thompson, from India, paid a visit to the church, when there was a fine attendance. A. G. Saunders, from the Semaphore, presided. Miss Thompson gave a very interesting address about her work in India. Sunday, October 17, Q.Y.P.M. good meeting. Worship, large attendance. Bro. Brooker delivered the third address on "First Principles." Evening, good attendance. Bro. Brooker gave a splendid address on "The Sin of Inconsistency."—D.W., Oct. 17.

BALAKLAVA—Since last report meetings have been good. One young lady has confessed Christ, and since put Him on by obedience. Two were received into fellowship with us yesterday morning, one by faith and obedience and another by letter. On October 10, Bro. Taylor spoke on "The Great Race Meeting." To-day we celebrated our church anniversary. A large meeting for worship. Bro. Clay presided, and Bro. H. Taylor, from Maylands, exhorted, on "God's Wonderful Grace." We were glad to have Sister Mrs. Harris and Bro. and Sister Williams back with us again. Good attendance at Bible School and Bible Class. Bro. H. Taylor's address was well appreciated at the Bible Class, and we are glad to see service the hall was filled. Bro. H. Taylor spoke from Matt. 27: 22. The choir, under the baton of Bro. O. H. Finlayson, rendered two anthems in fine style. We regret to report that Sister Mrs. L. Lawrie and Bro. A. Smith are still laid aside with sickness.—P.H.R., Oct. 17.

UNLEY—The 3rd anniversary services were held to-day, and we had a fine and happy meetings. At the morning service Bro. Hummerson presided, and L. W. Baker gave a splendid address. In the afternoon Bro. Baker spoke to

the Adult Bible Class and visitors; the class room being crowded. At the evening meeting, W. Lockhart Morton, Director of Angus Missionary College, came and delivered an impressive address. Miss Evelyn Robinson kindly sang a solo. Several others of our young men are leaving with the Expeditionary Forces.—P.S.M., Oct. 17.

HINDMARSH—On October 17 the diamond jubilee celebrations commenced, and the first meetings were a great success, with splendid services throughout the day. Morning, T.H. Brooker presided, and Bro. A. Paternoster, of Prospect, gave a very helpful address on "Remember the Past." One young man, who was baptised the previous Sunday evening, was received into fellowship. Afternoon, J. E. Thomas, of Geelong, delivered a good address to a large and interested audience. Evening, G. P. Cuttriss conducted the service, and preached a fine sermon to a large audience, subject, "Testing the Foundations." The church and Bible School have been nicely decorated for the celebrations, which will be continued throughout the week by a series of entertainments arranged by the various auxiliaries of the church, in a report of which will appear later.—C.R.V., Oct. 18.

GROTE ST.—At the morning service we had a helpful address from A. C. Hill, of Goswood Baptist Church, who exchanged with Bro. J. E. Thomas. In the afternoon Miss Mary Thompson gave a most interesting talk to our Bible Class and visitors who gathered. She is *en route* to the field in which she has served God for so many years, and we follow her with our prayers. There was a fine meeting at night, when J. E. Thomas preached. There were no confessions in the service, but we were pleased to hear one confession Christ at the meeting closed, who felt she could not go home until she had accepted Him. Three of our young men, John Williams, Gerald and Harold Langman, leave for Melbourne tomorrow, *en route* for the front. Harold Davidson is seriously ill in the hospital at Alexandria.—Oct. 17.

NARACOORTE—Good meetings to-day. Bro. Davies was the speaker. Our brother has started to teach school here, and we hope much good will be derived from it, as we are in need of teachers. He has taken on the position of scout master, and is doing good work with the boys.—H.H., Oct. 17.

STRATHALBYN—Our meetings keep up well. Since last report one has been received into fellowship by faith and baptism. Our offering for the Bible College was £4/0/0, and a collection taken up on behalf of the Chaplains' Fund amounted to 13/1. Fine meeting, all day to-day. This morning A. Somer, from Milang, presided, and Bro. Garratt gave a fine address from the parable of the sower. To-night he took for his subject "The Harvest is Past," and at the close of an earnest appeal one young woman confessed Christ.—H.H., Oct. 17.

GLENHILL—Interest in all meetings continues to be maintained, and attendances are good. Our Sunday School celebrated its annual picnic on the 13th inst. on the grounds of Mr. Sidney Kidman, at Fullam Park. With the exception of a much-regretted accident to Reg. Hewitt, everything passed off pleasantly. A letter by the editor of the *Word*, Bro. J. E. Menz (ex-supercintendent) was presented with a handsome hall set as a token of the good service he has rendered during a period extending over some years. E. W. Pittman made the presentation, and his eulogistic references to Bro. Menz's work were supported by Bro. G. G. Taylor, pastor, and the Rev. A. G. secretary of the school. Our brother is not severing his connection with the school. We are glad to be able to state that our esteemed Bro. Wm. Burford, who has been unwell for some time past, continues to make good improvement, and will hope to shortly see him with us again.—Clas. Forr.

CROYDON—Good meetings to-day. Morning, Geo. Duncan presided. H. J. Horsell exhorted on the New Testament lesson. Bible School attendance, 176 scholars. At the gospel

service H. J. Horsell preached on "Sons of God," after which one young woman confessed Christ. The Bible School is busy preparing for their anniversary, to be held November 7—J.S.H.F., Oct. 17.

SEMAPHORE—On October 10th our meetings were fairly well attended. In the morning Gifford Gordon, of Portbury, presided. A. G. Saunders spoke morning and evening. At night a Bible School scholar made the good confession. To-day, October 17, the meetings were large and enthusiastic, the event being our Bible School anniversary. The scholars were mounted on a new raised platform, which greatly helped in the success of the day. Great credit is due Bro. Pilkington, singing conductor, Bro. Harold Anderson, organist, and Sister Jean Walker, pianist, for their splendid services. Bro. Saunders spoke beautifully to the scholars by means of the blackboard and objects at the morning and afternoon services, and at night preached a powerful sermon from the subject, "As a little child." The building was taxed to its utmost capacity, and we were not able to seat all who came. Throughout the day the singing of the children was splendid. We are planning for a mission to commence on October 31, Bro. Saunders to be the missionary.—E.M., Oct. 17.

New South Wales.

BELMORE—The Deacons Society held their annual meeting on Tuesday, Sept. 28th, 45 being present. Sister Cheale, president, took the chair; and Sister Fox, President of the Sisters' Conference, and Sister Farr, President of the Deacons Committee, spoke. The year has been the most successful in the history of the class. 60 articles have been made for Belgium war, 18 for poor of the district, and 42 for soldiers.—G. Morton, Oct. 10.

NORTH SYDNEY—Good meetings on Lord's day week. Dr. Hardley presided at the Lord's table, and Bro. Payne continued his series of addresses, this morning's subject being "The Church—Giving." Our Bible School picnic is to be held on October 24, at Balmain Beach. The night service was well attended, and Bro. Payne gave a splendid address on "The Advantages of Being a Christian." We regret to record the loss to the church of Sister Mrs. Webb and Bro. E. Branch, who have been called to higher service. Our services this Lord's day have been well attended. At the breaking of bread Bro. Payne presided, and exhorted on "Church Propriety." The gospel service, conducted by Bro. Payne, was well attended. Our brother spoke on "The Attributes." Will our friends please note that we are holding a rally in connection with the Home Mission Committee on Thursday, October 28th, Bro. Harvard being the chief speaker.—Cyril T. Garrett, Oct. 17.

ERSKINEVILLE—A number of our members have been laid aside by sickness. However, Bro. A. Cook came out of the hospital yesterday, and Sister Kemp, who met with a bad accident, is about again. This quarter six of our young men have been put on as readers for the first time, and are acquiring themselves well. The Bible School is getting on splendidly each Lord's day, which have had a wonderful effect on the lives of the church and the community. The first Sunday school in the Kindergarten school is indebted to Mrs. Doris Stephens, of Emmore, for a splendid concert arranged by her recently.—P. J. Ford, Oct. 11.

PADDINGTON—The G. E. Burns Mission began last Sunday with a prayer meeting at 7.30 am, and was followed with a series of meetings throughout that and the next Lord's days, which have had a wonderful effect on the lives of the church and the community. The first Sunday saw the building crowded. A magnificent address was delivered on "The War of the Ages." On Tuesday evening a young artilleryman took his stand, and we were glad to see the good confession. On Friday two more came out, and last night a lady came forward, making eight for the first eight days. We are indebted to the Emmore choir for their presence and help over here, to the Lilyville church, which came over

(Continued on page 694.)

The Family Altar.

Conducted by A. E. Illingworth.

THE FIERY TRIAL.

A recent study of 1st Peter has been very refreshing and stimulating to me, and I commend it to all who are in need of comfort in these days of ever-deepening gloom.

The persecution of the saints by Nero in A.D. 64 was raging furiously. God's own people were scattered throughout the empire. The pastor heart of the Shepherd Apostle yearned over them. The expression of his interest in their spiritual welfare is this beautiful little document which has been preserved for us by the Good Father. Read it carefully.

SUNDAY, OCTOBER 31.

Seed Thought: *The Upward Flight*.—They shall mount up with wings as eagles.—Isa. 40: 31.

Selected Gems: There is strength to soar. Old men generally slow their wings, and can only manage to crawl. Enthusiasms are dead. This is a bad sign. Generally they are content to keep along the low levels, for their soaring days are done. But with Christ wishing, as certainly as fire sends its shooting tongues upwards, so certainly shall we rise above the sorrows and sins of the earth and find buoyant motion high up in communion with God.—Maclaren.

Scripture Reading.—Isa. 40: 28-31.

MONDAY, NOVEMBER 1.

Seed Thought.—*Victors, Not Victims*. In all these things we are more than conquerors.—Rom. 8: 37.

Selected Gems:

He cannot have taught us to trust in His Name. And thus far have brought us, to put us to shame; Each sweet Ebenezer we have in review, Confirms His good pleasure to help us right through.

Scripture Reading: Rom. 8: 35-39.

TUESDAY, NOVEMBER 2.

Seed Thought: *The Rising Road*. To the wise the way of life grew upward.—Prov. 15: 24.

Selected Gems:

Dear Christ, move on before! Ah, let me follow where thy feet have trod; Thus shall I find, 'mid life's perplexities, The Golden Pathway of the Will of God.

Scripture Reading: Prov. 15: 23-33.

WEDNESDAY, NOVEMBER 3.

Seed Thought: *Sinning by Syndicate*. Neither be partakers of other men's sins.—1 Tim. 5: 22.

Selected Gems: Satan must not receive the right hand of fellowship, even though he come to present himself among the sons of God.—Peter Bayne.

Scripture Reading.—1 Tim. 5: 21-25.

THURSDAY, NOVEMBER 4.

Seed Thought: *Latent Power*. Have salt in yourselves.—Mark 9: 50.

Selected Gems:

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat."

If great moments come, great crises in our individual lives, their significance for us will depend in no small degree upon the way in which we have received that divine opportunity which has come to us wearing the threadbare raiment of our ever-day affairs, scattered with broom or pen, as unimpressive as anything imaginable could be.—John White Chadwick.

Scripture Reading: Mark 9: 43-50.

FRIDAY, NOVEMBER 5.

Seed Thought: *The Sting of Criticism*. How is it that he catch with publicans and sinners?—Mark 2: 16.

Selected Gems: Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points; and forearm him against failure and trouble.—Gladstone.

Scripture Reading: Mark 2: 15-17.

SATURDAY, NOVEMBER 6.

Seed Thought: *Hope for All*. Come now, let us reason together, saith the Lord.—Isa. 1: 18.

Selected Gems: A depondent young man, wearied with repeated failure in his life, flung himself on a lawn near a fountain. As its jet of spray leaped into the air, flashed in the sunlight, and fell again into the basin, he said to himself: "That is like my life; I make good resolutions, rise for awhile from sin, and then fall back." Then he looked at a soft, fleecy, pure-white cloud, and thought: "That was once, perhaps, dirty water, but was drawn up by the sun. Oh, for a power to draw me up!" Jesus is that power. He can draw men and women out of their repeated sin and failure into the sunlight of his purity.—James D. Lawson.

Scripture Reading: Isaiah 1: 16-19.

FOR WEEK-END.

HOLY THINGS.

Let us put by some hour of every day
For holy things!—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody, some little hour
Wherein to hold rapt converse with the soul,
From worldliness and self a sanctuary,
Swept by the winnowing of unseen winds,
And touched by the White Light ineffable!

—Clinton Scollard.

Obituary.

PHILIP MESSENT.

The Church of Christ at Unley, S.A., has suffered during the past year through the loss of many of its aged members. The last to pass away to the eternal shores was our aged brother, Philip Messent, who "fell asleep" on October 2, in his 91th year. Bro. Messent was born in London,



Philip Messent.

30th April, 1824; arrived in South Australia 29th September, 1849. He worked for some time with his brother-in-law, W. H. Burford, afterwards with John Stuart Sanders, wholesale grocers, and finally started in business on his own account in Rundle-st., Adelaide. Later on he retired from active business, and for some time, owing to ad-

vancing age and weakness, had lived in quiet retirement at Millwood, attended by his two daughters. He gradually grew weaker, and passed peacefully away with his Lord and Saviour. His wife died nearly 13 years ago. There were seven children, five of whom—Misses E. M. and K. J. Messent, and Philip S., Arthur H., and Albert E. Messent, survive. Another son, Joseph, died 13 years since, and another son died in childhood. Two sons, P. S. and J. B., married granddaughters of the late Hon. Philip Sano, and these also survive. There are five grandchildren, and all the family are members of the Park-st. church. Mr. Messent first joined the Scotch Baptist Church in Adelaide, but soon after united with the Disciples of Christ meeting in Franklin-st. He was afterwards a member of the churches at Grote-st., Adelaide, and Kermandee-st., North Adelaide, of both of which he was a deacon, and also superintendent of the Sunday Schools. Subsequently in May, 1901, he joined the church at Park-st., Unley. When T. J. Gore took up the work at Grote-st. there were three other elders—P. Sano, Jas. C. Verec, and W. H. Burford—and five deacons, Thos. Lyle, P. Messent, G. Pearce, W. Pollard, and J. E. Upton. Of this company of splendid Christian men, our esteemed Bro. Gore is the able survivor. T. J. Gore and the writer conducted the services at the West Terrace Cemetery. The former, having known Bro. Messent for so many years, spoke freely of his excellent Christian qualities, his great interest in Sunday School work, and his punctuality and faithfulness in all departments of the work of Christ. His was an unusually long life, spent conscientiously in the ways of righteousness, and at last crowned with the glory that only comes from the divine presence full of peace and hope.

"E'en down to old age my people shall prove
My sov'reign, eternal, unchangeable love;
And then, when grey hairs shall their temples
adorn,
Like lambs they shall still in my bosom be borne."
—B. W. Huntsman, Unley, S.A.

REID.—The Lygon-st. church has suffered another loss in the death of Mrs. James Reid. Our sister was one of the best known figures in the church, having been for many years associated with her husband as caretaker on the premises. The arduous and many-sided in connection with that position never took from her general Christian gentleness, and she was until physical weakness made it impossible the one to whom all went on matters relating to items of church property. For some months she had been failing, so that when the end came suddenly it was not unexpected. Our sympathy goes out to her husband, son and daughter. The writer laid the body to rest in Melbourne Cemetery.—S.G.G., Carlton, Vic.

GOOD.—On October 1, our Sister Mrs. Ann Good passed away. She had reached 81 years of age. She had resided for 62 years in South Australia. Her husband, Bro. Jephthah Good, died about six years ago. Sister Good was a good woman. Her faith was simple and sincere. She suffered at times, and was looking forward to rest with the Lord. Through a long life she was characterised by a kindly disposition, and when she became a member of the church she endeavored to make it manifest that the Lord Jesus was her Saviour, and she strove to be like him, to be constantly transformed into his image. She was fond of those passages of Scripture which spoke of being with Christ, at rest with him in the land beyond. There was, to her, a power and blessing in the words, "I had rather depart and be with Christ, which is far better." She has left seven daughters and two sons, Mrs. Lawrie, Mrs. Watts, Mrs. Magrey, Mrs. Baker, Mrs. Barry, Misses Lydia and Elizabeth M. Good. Her sons are John and Josiah Good. It was the writer's pleasure to have known Sister Good for 24 years, and to have known something of her Christian life and character. In the presence of many friends her body was laid to rest in the West Terrace Cemetery in the glorious hope of the resurrection. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."—T. J. Gore, Unley, S.A.

WELL—Sister Mrs. Well had farewell to time and welcome to eternity on October 2nd. Her body was buried at Gore Hill on October 4. She was born in Queen County, Ireland, 82 years ago, her father being a Church of England minister, and came to New South Wales nearly half a century back with her husband and children. Her connection with the Church of Christ covered the last three years, the writer having baptised her at Hornsby. From thence she removed to North Sydney. She enjoyed comparatively good health in her declining years, and was at church three weeks before her death, which was caused by pneumonia and heart failure. As her firm faith supported her in life, so it sustained her in final illness and death. She left three sons, three daughters, and several grandchildren. To these she has committed a sacred legacy and an inspiring memory in her unswerving faith and consistent piety.—H. G. Payne, North Sydney.

A motion of sympathy with those who had lost relatives in the great war was passed. Resolutions involving the writing of letters to members, and thanks to preaching brethren, who had helped so much in the year's work, were passed.

The Conference Tea, provided by the sisters of Hungawallyn, Bangalow, Byron Bay, and Lismore churches, was successful.

The evening meeting in the Tabernacle was commenced with a song service. E. A. Parker presided. T. Jones spoke on "The Needs of the District." W. J. Taylor on "How to Meet the District's Needs." The Lismore quartette party rendered a solo. Sister Mrs. Taylor rendered her 2nd. An appeal for district funds was made, in which £100 in cash and promises was given. The retiring president welcomed the incoming president, J. G. Snow, who spoke of the time being opportune for a forward movement in the district.

The very successful and enjoyable Conference should stimulate the work for the coming year.—W. J. Taylor, Secretary.

Tweed and Richmond Rivers District Conference.

Held in Tabernacle, Conway-st., Lismore, New South Wales, October 10, 1915.

The Conference opened at 10 a.m. by a devotional conducted by F. W. Wells, from the College of the Bible. At 10.30 E. A. Parker, President of Conference, took the chair. Present, delegates from Hungawallyn, Bangalow, Brunswick Heads and Lismore. It was with regret that the Conference received intimation from the officers of the City Temple to the effect that Bro. Harward would not be able to be with us. The President welcomed as visitors T. Jones (district evangelist), E. W. Wells, from the College of the Bible, G. Riley, and W. J. Taylor (evangelist, Lismore), all of whom made suitable replies.

After a general discussion concerning the work in various parts of the district, Conference adjourned for lunch. The afternoon session commenced with a devotional led by Bro. Jones.

The president's address was optimistic, and emphasised the need of work. The secretary read the Conference report, which was encouraging. Byron Bay and Bangalow were in a healthy condition. Finances were also satisfactory. The report was dealt with in sections.

The following officers were elected for the ensuing year.—President, J. G. Snow, Vice-Presidents, E. A. Parker and L. Patch; Secretary, W. J. Taylor. Committee: G. Riley, M. Patch, and F. R. Burlinger. Bible School Committee: Sister E. C. Saville, Bro. L. Patch, W. J. Taylor, E. A. Parker, T. Jones (convener).

The district evangelist, Bro. T. Jones, reported his work for the three months he has labored in the district. Bangalow and Byron Bay had received most attention. He had also visited Hungawallyn and Abbotsville. A good Bible School had been established at Byron Bay. The report was enthusiastically received, and a motion of appreciation and confidence for the future unanimously carried.

Considerable discussion occurred with regard to future work attention. It was decided to recommend to the incoming committee that they endeavor to have the evangelist and preaching brethren to visit that church alternately fortnightly.

T. Jones presented a paper on "The Adolescent Boy Problem," which was well received, and the discussion of which proved profitable.

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From the Field—Continued.

in a lady one night; and to the following ladies and gentlemen who are not members of our own congregation who have helped with solos, and in the choir. Mrs. Ross Pearl, Miss-Trollope, Messrs. N. Jensen, Ross Pearl, A. E. Forbes, and F. Burns. A. R. Purton is leading the singing, with Miss Amery, Mrs. Collins and C. Davies at the organ, piano and violin respectively. Miss Lettie Davies has helped wonderfully with her beautiful solos, and a devoted and faithful choir is helping nightly. Sister Mrs. Vaughan was received in by letter from North Fitzroy last Sunday.—F.C.

ALBURN.—Splendid meetings morning and evening. Bro. Rossell ably exhorted the church this morning. Bro. Fox preached this evening, when one confessed her Lord.—George Stich, Oct. 17.

BANGALOW.—On October 10, a fine number participated at the Lord's Supper. At night we had an excellent number present, also a nice attendance at Bible School. We have lost three of our scholars. The Endeavour meetings are well attended, and much praise is due to the various committees for their good work. We are pleased to have with us Bro. C. Snow, from the College of the Bible. He intends enlisting for the war. Some of our members attended the conference held at Lismore. Our sisters, with Byron Bay church, provided an excellent table for the tea, under the leadership of our esteemed Sister J. Snow. —Sister Jones.

CHATSWOOD.—Bright meetings last Lord's day. C. Boyall presided, and R. Verco addressed the church. Among our visitors were Bro. Hare, of Swanston-st., Sister G. Verco, Bro. and Sister Verco, senior, Bro. and Sister Spencer. We regret to state that Bro. Chas. Boyall, jun., is in the camp hospital, suffering with pneumonia. Bro. Grant has been seriously ill. We enjoyed a Home Mission meeting on Thursday, Oct. 14, conducted by Bro. Howard, Gale and Payne.—T.B.

LILYVILLE.—Three young ladies and one young man confessed the Master. Bro. Saunders preaching a splendid sermon on "When the Spirit Speaks." This morning the writer exhorted a fine gathering at the breaking of bread. The two young men who were baptised during the week were received into fellowship, also Sister Mrs. Snelling, from Paddington.—A. A. Smith.

MOSMAN.—The services to-day were well attended. In the morning Bro. Stevens gave a fine exhortation from Isaiah 6. At the evening service Bro. Wakley, who has enlisted for active service, took part in the service. It was fine. Sunday the building was beautified by a fine display of roses, which at the close were sent to the Sydney Hospital. At the six o'clock open-air service at Spit-road, Bro. Wakley gave a fine gospel address.—F.C., Oct. 17.

HURSTVILLE.—At worship meeting Bro. Avenell gave a splendid address on "The Forgiveness of Sin." The Bible School was well attended. We are getting ready for the church and school anniversary. At night Bro. Garden preached. One married sister made the good confession. New building is (D.V.) to be opened on Sunday, 31st October, with special services, and singing by the children. Contributions are earnestly desired from the brotherhood. Table covers, door mat or matting are particularly required.—P. J. Winks, Oct. 17.

HORNSHY.—The anniversary services in connection with the Lord's day School were held to-day, the writer (second superintendent) presiding, and Elder Crosthwaite (first superintendent) exhorting on Heb. 12: 1. Alan Price, present superintendent, read the Old Testament lesson. The afternoon service was addressed by H. J. Pond, of Erskineville, on "Signals." At the gospel service Lindley Gordon gave a special address to the children on "The Importance of Little Things." Bro. Hare, of Swanston-st. church, was with us. Last Monday Bro. Sergeant Leo. Price was presented with a wristlet watch by the church and Sunday School.—Thos. E. Rofe.

Victoria.

DUNMUNKLE.—Owing to the bad state of the roads, and wet weather, our meetings have not been quite so large. Last Lord's day, at the conclusion of an address on "The Value of the Soul," two splendid young men stepped forward to confess their Saviour. We extend our sympathy to our Sister Smith, who has been called upon to part with her aged mother.—W.G.C., Oct. 12.

BIRAM.—It is with deep sorrow that we report the passing away of our Bro. Hovey. He had been ailing for a long while, and passed peacefully away on October 13th. We have postponed our Bible School anniversary, which was to have taken place on October 17th.—W.G.C., Oct. 14.

NORTH RICHMOND.—One young lady who was recently baptised was received into fellowship this morning. Members are all enthusiastically working for the semi-jubilee services, which commence next Sunday, October 24. We are expecting great meetings, and hope to have J. J. Haley with us on Tuesday, October 26th. We are preparing the foundations for new school hall, and the stone of which will be laid (D.V.) by Mr. Robt. Lyall, on Saturday, October 30th. Gifts of cement, stone, and iron have been donated by friends of the work. We have raised over 45 pounds for buildings, in addition to increasing all other offerings during Bro. Procter's ministry here.—A.H.T.

MALVERN.—Anniversary of the school and church to-day. Splendid meetings. Bro. Enniss addressed the school at the afternoon meeting. Address much appreciated. Scholars acquitted themselves well, reflecting great credit on their officers and teachers. Bro. McCullum gave a powerful address to-night to a large meeting. Last Lord's day Bro. Knott gave the exhortation. The church profited much. Everything is going well. More new seats have had to be provided.—J.H., Oct. 17.

MORELAND.—Lord's day, 17th, Geo. Black delivered a helpful exhortation. In connection with the Adult Bible Class a contest which has been arranged with the Footscray class was begun to-day. It is hoped that both classes will benefit. In the absence of Bro. Ewers, who was at Doncaster, W. A. Strongman, from Preston, conducted the gospel service. The Junior Endeavor had a splendid meeting, 104 being present.—V.C.K., Oct. 17.

SURREY HILLS.—Another of our Sunday School scholars has decided for Christ. We have also received three by letter.—Sister M. Seedy, from Geelong, and Bro. and Sister Tucker, from Malvern. We have recently lost four of our young men, who are all now in camp. It was our privilege to have them with us at a social, when each was presented with a pocket Testament and diary from the members. The Royal evening was spent. On October 10th Bro. R. Lyall presided, and Bro. R. T. Pittman gave us a fine address. On October 17 we had the pleasure of listening to Bro. Shain, who gave us a very thoughtful exhortation.—W.P.L.

SHEPPARTON.—Good meetings throughout the day. Bro. Hinrichsen spoke at all meetings, his topic for the morning being "The Parable of the Sower," and for the evening "The Power of the Gospel." A solo was rendered at the gospel service by Sister Miss Morgan. Holding the Bible Class previous to the Bible School is proving a help to teachers especially. A question box has been placed in the porch.—I.V.M.C.

STAWELL.—On Thursday, the 7th, Bro. Williams led the meeting. Last Lord's day morning Bro. Jellett addressed the church, and Bro. Peters preached at night, the writer being at Maryborough. Sister Mary Thompson very kindly paid us a visit on Wednesday last, and addressed our Foreign Mission meeting. To-day we commenced our mission, and look forward to a proflifer being with us on Tuesday. Two of our members are in the hospital, Bro. Dave Perry, who is progressing nicely, and Sister E. Taylor, who is very ill.—H. B. Robbins, Oct. 17.

MERBEIN.—Lars Larsen commenced a days' mission here on the 14th inst. He has made a good impression by his earnest and simple presentation of gospel truth, and has won the affection of the brethren by his brotherliness. We are praying for good results.—R.G.C., Oct. 17.

BOORT.—Good meetings here all day. We were glad to have the fellowship of many for some time have been unable to attend. The field preached the gospel to a good congregation. The interest in Bible School and kindergarten is still well maintained.—A.T.L., Oct. 17.

PRAHRAN.—Since last report our meetings have been good. We are indebted to Bro. A. Rankine and H. Swain for taking the evening meetings in Bro. Gordon's absence. They delivered splendid addresses, and all enjoyed the visits. Bro. Clark, Patterson, McCullum, and Coward, from the Bible College, also kindly came to our assistance, they with Bro. Whately taking the Lord's day morning and mid-week meetings. We were glad to welcome Bro. Gordon back again last Lord's day. The morning meeting was well attended. Bro. Gordon's message for the gospel meeting was "Hymns and the Messages."—A.E.M., Oct. 18.

CARNEGIE.—We have been making a strenuous effort to improve our mid-week prayer, praise and Bible study services. The results have been gratifying, our last meeting being brightened by a young brother giving an address on "The Westminster in the Church," a sister contributing a verse from W. B. Hibburt is conducting a series of special services. At the conclusion of the first series, a message for parents on "Blazing the Trail," a lady was baptised. Preparing for our Sunday School anniversary on November 25.—D.G., Oct. 18.

HARCOURT.—We are sorry to have to report that Bro. Schwab, our evangelist, has resigned. He has done a good work here. Bro. Schwab has accepted an engagement with the Preston church. C. Young, from Collingwood church, will be the successor to the work here.—F.P.

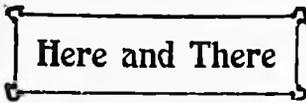
HAWTHORN.—T. H. Scambler is expected to arrive in Melbourne this week, and will preach at morning and evening services next Sunday. A public welcome meeting is being held on Wednesday evening, the 27th inst. Bro. Abercrombie, who has been at Hawthorn since about February last, and whose efforts have been much appreciated, gave his farewell messages to-day.—P.R.

GEELONG.—Three received into fellowship at the meeting on Oct. 3. One young man was baptised at the close of the mid-week meeting on Thursday. Lord's day, splendid meetings. Bro. Chandler exhorted in the morning. We have had in the Adult Bible Class, including four new members. An overflow meeting, the unveiling of our honor roll. The church was beautifully decorated with large flags. Brownhill, Mayor of the city, after a fine prayer address, unveiled the honor roll, which by names of our boys on it. Nearly all the members were present. Bro. Chandler also gave a stirring sermon. Mr. G. Robertson gave "The Passing of a Soul."—A.W.H.L., Oct. 17.

MELBOURNE (Swanston-st.).—The annual business meeting was held on October 15. In addition to the secretary's report and the treasurer's statement, reports were submitted by the Bible School, Doreas Class, Virginia Club, C. and Triangle Club. Despite many difficulties and drawbacks, the past year has been a successful one. The effective church membership was 410 at 350, and during the year 1180/1100 contributed for all purposes—a record. Special thanks were given to the work locally, special thanks were given to the Home Missions, Foreign Missions, College of the Bible, Metropolitan Hospital, Bible School Department of the C. and T. C., Temperance Committee, and various funds, etc. When it is understood that the church has contributed over 40 per week for every

in the year to work outside our own needs, it will be seen that the wants of others are not being neglected. The choir, as stated in its report made 14 visits to various churches, etc., freely helping many deserving causes.

FITZROY.—We concluded our Bible School anniversary on October 13 with a tea, distribution of prizes, and a service of song. On October 14 we lost one of our members by marriage—the daughter of our esteemed elder and deacon, Bro. McGregor, who left for Sydney. The church was prettily decorated for the occasion by Bro. Mitchell and friends. To-day Bro. Heiler exhorted on "Love and Service," a fine address, and much appreciated. At the gospel service Bro. Heiler spoke to a fair audience. Our preacher and his wife are leaving for Stawell to conduct a mission. To-day saw the re-opening of our school, as we hope to take up the graded lessons in the New Year. We are indebted to Bro. Ennis for his help and advice.



Allan Vernier, Blebley, via Strathalbyn, S.A., is now secretary of the Strathalbyn church.

Good audiences and two confessions up to last Sunday night in the Horsham (Vic.) mission.

W. P. Lawson, of 16 Margaret-st., Canterbury, is now secretary of the church at Surrey Hills, Vic.

Money received for the Bible College offering may be sent to Mrs. Craigie, College Treasurer, or to Bro. Ennis, College Organiser.

The following telegram has reached us: "Ranking yesterday great success; appreciation; splendid feeling; attendance doubled; one decision—Stit."

By the generosity of an interested brother the students of the College of the Bible are now receiving instruction in physical drill under a capable director.

We have all been gladdened to note the reports of the heroic deeds of our soldiers. Eight more Australians and one New Zealander have won the coveted Victoria Cross.

F. E. Role writes: "Chaplain Captain G. T. Walden's birthday is on the 23rd October. How nice if many of the brethren would write him, lying, as he is, at the Malta Hospital."

We are glad to learn that the diamond jubilee celebrations of the Hindmarsh church, S.A., began auspiciously last Lord's day. We are hoping that in next issue we shall be able to give an adequate illustrated report.

Bro. H. Kingsbury thus reports in the "Christian-Examiner" of September 2: "Our meeting at old 'Somerset' in Montgomery Co., Kentucky, resulted in the addition of about 50 to the church, 40 of whom were obedient to Christ in baptism."

A. T. Eaton, preacher of Dandenong church, is still in hospital, but we are glad to know he is progressing favorably. We regret that J. E. Webb, another of our College men, has also been in hospital for a few days. We trust that he, too, will soon be fully restored.

Will church secretaries and preachers in Victoria please send to the Home Mission secretary (Thos. Hanger, 15 Walsh-st., Colburg) the names and addresses of the young men members of the churches who have enlisted? It is desired to send them a New Year greeting.

The Australian and New Zealand casualties at the Dardanelles are over 20,000. Many deaths of heroism were wrought by the men who died, and by those now wounded. Many hearts are sad at their loved ones left at home.

We hear that Young People's Church Attendance Leagues are being formed in a number of our Victorian churches on lines suggested by the Bible School Department. It is hoped that many other churches will also take the matter up.

A good Victorian teacher recently offered to be one of our brethren to make a special contribution of £5 in order to reduce the overdraft, and keep all the splendid Home Mission work going. The Treasurer or Secretary will be glad to hear from those who will join him.

Lyzon-st. jubilee celebrations have been a very great success. Large and enthusiastic audiences have assembled on each occasion. J. J. Haley and J. W. Webb have greatly added to the enjoyment of the occasion. We hope to print photographs of these brethren in next issue.

Storms caused considerable trouble with the tent at Horsham, Vic., last week. One day, in a storm that did damage in other ways in the district, it was blown down. While repairs were being effected the services were held in a large furniture store, kindly loaned by the owner.

All interested in Bible School work in and around Melbourne are reminded of the monthly meeting which will be held on Monday evening next at Swanston-st. chapel. A. P. Wilson is to give an address on "The Use of the Blackboard." We think this should interest a large number of teachers and other workers.

The Bible College Demonstration, to be held at Lyzon-st. on Thursday, November 11, promises to be a great success. In addition to the usual items by the students, J. J. Haley is to give an address bearing on our educational work. This annual event is always drawn a crowded house, and this year promises to eclipse previous occasions.

October 31st has been set apart by the Victorian Council of Churches as a day of special prayer in connection with the war. The President of the Conference suggests that all our churches should fall in line. It is urged by the Council that at the close of the evening service on the date mentioned a time should be spent in special intercession.

"A public welcome is to be tendered to T. H. Scambler in the chapel, Glenferrie-road, Glenferrie, on Wednesday evening next. A hearty invitation is extended to all members. Bro. Scambler comes from W.A. to labor with the Hawthorn church. J. McGregor Abercrombie has there rendered valuable service for the past nine months.

Some few years ago the Home and Foreign Missionary Committees of Victoria sent out a large number of mite boxes. It is believed that some of these are lying idle in some of our church buildings. If so, the Home Mission Secretary will be glad to have them sent to him, as the work has run out, and some brethren are asking for them.

At last Victorian Conference a brother promised to pay one whole day's expenses of the Home Mission work of the State. Just recently his cheque for just over £10 was received. It would be good for others to take up the expenses for a given time, if only for one hour. The Secretary (Thos. Hanger, 15 Walsh-st., Colburg) will be pleased to hear from brethren desiring to do this.

In its report of the reception at Ballarat of Sergeant-Major Dunstan, V.C., the Melbourne "Age" says: "Sergeant-Major Dunstan since childhood has been a scholar at the Golden Point Methodist Sunday School, Ballarat East, and attended the Lyall-st. church of the same denomination. Like another Australian hero, Private Jaska, V.C., who is also a Methodist, he is a total abstainer."

The following is reported from Adelaide, S.A.: "The Governor was unable to be present at the farewell banquet to troops about to leave for the front, which was held in Exhibition buildings on Friday night. He sent a message to the officers, in which he condemned the evils of 'shouting.' Sir Henry Galaxay and the system of 'shouting' was a danger spot in the development of the Australian nation."

Evangelical Union, S.A.—W. J. Manning writes: "Bro. Ewers, the Secretary, has been granted a month's holiday. Until his return all communications and remittances should be sent to W. J. Manning, National Mutual Buildings, King William-street, Adelaide. Money is urgently needed to continue the Home Mission work in hand. Will those who have made promises remit the amounts without delay? We would also be pleased if those met at the conference meeting when the appeal for financial help was made would remember that money is needed."

On Monday night, 11th inst., Miss Mary Thompson was "farewelled" by Victorian brethren in Swanston-st. chapel on the eve of her departure for the sphere of her long labors in India. The gathering was both representative and sympathetic. Miss Jessie Webster kindly presided at the piano. Bro. Ludbrook occupied the chair, and in addition spoke a few kindly words of farewell. Mrs. Chown (for the sisters), J. J. Franklin (H.M. Committee), A. P. Wilson (Bible School), W. Heiler (C.E. Department), and J. J. Maddock (F.M. Committee), in a few stirring words. Bro. Lyall expressed the desire that Miss Thompson's sister (who accompanies her on a brief visit to India) might have an enjoyable holiday with her sister. Two very beautiful bouquets were presented to Miss Thompson—one from the Sisters' Conference, and one from the Brighton Girls' Mission Band. In a few well-chosen words the guest of the evening expressed her thanks for kindnesses received from the lecturers in Australia. Personal farewells were spoken at the close of the gathering, and the brethren departed glad at heart for the privilege of bearing in this small way so noble a servant of Christ as Miss Thompson has proved herself to be during her 24 years of labor in India.

COMING EVENTS.

OCTOBER 21-30.—North Richmond (Coppin-st.) 25th anniversary (semi-jubilee) services as follows:—Sunday, Oct. 24, Anniversary services, 11 a.m. and 7 p.m. Tuesday, October 26, Reunion of church members, 7-45 p.m. Speaker, J. J. Haley, from U.S.A. Thursday, October 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.

OCTOBER 24 and 27.—Hawthorn, Lord's day, October 24. T. H. Scambler, from W.A., commences to labor with the church. Wednesday, 27th, public welcome. Prominent speakers. An invitation to all interested to be present.—T.H.P.

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

BIRTH.

McCALLUM (nee Ruth Hayden)—On Sept. 25th, 1915, at their residence, Crickit Ave., Kingsland, Auckland, N.Z., Mr. and Mrs. P. D. McCallum, a daughter (Minnie Joyce). Both well.

IN MEMORIAM.

MOORE.—In loving memory of Robert Albert Moore, who entered into rest October 10, 1884, aged 44 years. "Until He Come"

—Inserted by E.M.

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1 Cor. 9: 22-27.

Resolution. Daniel 1: 8, 21.

Devotion to principle. Jeremiah 35.

A narrow path to life. Matt. 7: 12-29.

Prowled by deeds. John 10: 25-37.

Sinning against brethren. 1 Cor. 8.

All to the glory of God. 1 Cor. 10: 43-33.

The Restoration Movement.*Concluded from page 690.*

When a lad I picked up this rhyme, a skit on exclusivism:

"We're the sweet, selected few,
May all the rest be damned!
There's room enough in Hell for you,
We won't have Heaven crammed."

This almost accurately described the spirit of past sectarianism, from which, good Lord, deliver us. Let us hope that this movement has carried us beyond the prayer of the small minded bigot, "Lord bless me and my wife, our Jock and his wife, us four and no more. Amen."

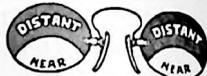
The days of such bigotry and small mindedness are past, praise God!

The Restoration movement has brought the only feasible and reasonable basis of unity before the churches. This is because it is the only divine and possible basis. We are convinced that Eph. 4 is the only permanent and universal basis of unity. So far this our plea has practically been ignored, but it has also been practically unchallenged. We must continue to emphasise it because it is undoubtedly the divine plan for the church.

Nearly two millions of believers are today pledged to carry out this great task. Christian sentiment has been moved by the

educational work thus done. The process has been slow, but it will be sure. Although much remains to be done in the complete breaking down of sectarianism, we will not flinch nor fear nor rest until our Lord's prayer for his people has been fulfilled, "That they all may be one, that the world may believe." It is truly a great and God-given task to bring all men to the unity of faith in the bonds of peace—to bring them back to the Bible and its fraternal Spirit. By this shall all men know ye are my disciples when ye have love one to another. Then and only then may we expect the knowledge and love of God to cover the earth as the waters cover the sea.

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

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