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What is a Christian?

The question is an old one, yet its interest is perennial. One of the most important questions which can be asked concerning a man is, Is he a Christian?

This most beautiful name is often used in a wrong sense. Its meaning is not constant. For some people the word is one to be defined in geographical terms; or it is a mark of what is but an accident of birth. One born in a land fairly widely evangelized is likely to be regarded as a Christian. "Foreign devil" and "Christian" were synonymous terms in the minds of the Chinese boxers. It used to be the case that, when Mohammedans saw one of their Moslem brothers drunk, they said: "Oh, he is becoming a Christian." Amongst those professedly Christian, there is considerable variety of question. The defining attribute is variously taken as the being born in a believing household, attending church services, living a fairly good moral life, being baptised. All these, and many more, one-sided views, are held to-day.

In the latest number of "The Expository Times" the old question is revived. It comes up in an attempted answer to a query which is at present almost monotonously familiar: "Has Christianity broken down?" The editor thinks that if the nations at war are Christian nations, then Christianity is a failure. But what is a Christian nation? "Not in any of the countries engaged in the war can it be claimed that a majority of the inhabitants make even an outward profession of Christianity"; so, says Dr. Hastings, "they are not Christian." He continues: "But even if a majority in each country were to be found to profess Christianity, would the nations at war prove the failure of the religion of Christ? Are all those who profess Christianity Christian? What is a Christian?"

The editorial answer to this last question is too long to be reproduced in its entirety. Yet a part may be given, for the view of one of the world's greatest religious editors on such a theme cannot fail to be interesting—"The answer is found in three sentences of the Apostle Paul. The first sentence is: 'Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God' (1 Cor. 7: 19). The second is: 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith worketh through love' (Gal. 5: 6). And the third is: 'For neither is circumcision anything, nor uncircum-

cision, but a new creature' (Gal. 6: 15). The answer to the question, What is a Christian? is not found in one of these alone. It is found when the three texts are taken together."

After an examination of these three great Pauline texts, the writer concludes: "This, then, is the Christian, and there is no other. He keeps the commandments. Not in the Old Testament sense of striving to love God with all his heart and his neighbor as himself, and ever failing ignominiously. Still less in the pharisaic sense of taking the commandments one by one and saying: 'All these have I kept,' though there is no emotion of love to God or man in the heart. Such was the elder son of the parable, rude with his father and contemptuous towards his brother. The Christian keeps the commandments because he loves Christ, who is both God and man. And he loves Christ because he has rested upon him alone for salvation. And such a Christian is a new creature."

The first recorded use of the name Christian throws some light upon its meaning: "The disciples were called Christians." Christians were disciples—learners in the school of Jesus, those who believed in Jesus as the Christ and Son of God, pupils of the Great Teacher whose precepts were worthy of being made the rule of life, and reduced to practice. For our purpose now, it matters not what was the origination of the name. However it arose, it was speedily accepted as an appropriate and fitting name, the living up to which required much effort and care. It was "a name no sooner invented but embraced by all believers as bearing the most proper signification of their profession, and relation to the Author and Master whom they served. In which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other title but that, though hated, reviled, tormented, martyred for it." Some writers have sought to find an explanation in the word translated "were called" in Acts 11: 26. "The disciples were called Christians." Originally that word meant "to transact business, and later to bear a name, used in business transactions, a firm name, as not a few of our names originated, such as John the Smith, Peter the Cooper, James the Carpenter. The special characteristics of the disciples was that they belonged to Christ." Pressing the word, Dr. Cox suggests that it was possibly

applied to Christians because they made Christianity the daily business of their lives. This seems a little far-fetched, but at any rate it calls attention to a striking characteristic of apostolic Christianity, one which did impress the people around; and it serves to remind us of the truth that a Christian is one whose business it is to follow and serve Christ day by day.

The wearing of the name is thus seen to carry with it certain implications. Its honor is not greater than its obligation. In the early days of persecution, the martyrs often made answer to their accusers: "I am a Christian, and with us no evil is done." "The very name," as Pearson says, "was thought to speak something of commendation; and who-ever put it on became the better man."

Perhaps the best short description of a Christian is that he is a man "in Christ." The great Pauline phrase is one of the richest contained in the Scriptures. Union with Christ is the great essential. It is in him that we have our redemption, even the forgiveness of our sins. The Scriptures tell us that a man must believe "into Christ." Again, the penitent believer is said to be "baptised into Christ," and thus he "puts on Christ." The Christian, too, is admonished to "put on the Lord Jesus Christ." It is not enough that we come into association with Christ; we must "abide in him." We must keep our selves in the love of God.

The Saviour has told us how we may be manifestly true disciples, or Christians. In three great sentences which the beloved disciple preserves for us, we learn the tests of discipleship. Jesus first says that those who continue in his word are "disciples indeed." Next, he tells us that love to one another will proclaim our discipleship to others. Again, he declares that the bearing of fruit—not fruit alone, but "much fruit"—is required of us: "So shall ye be my disciples."

We close with a well-known definition of a Christian from the man of God who was the means of promoting a great revival of spiritual religion in the world. "A Christian," said John Wesley, "is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him; who loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength. . . . And this commandment is written on his heart, 'that he who loveth God love his brother also.'"

Editorial Notes

For South Australians Only.

South Australians are reminded that December 5 is Church Extension Day in that State. It is hoped that on that date every church will take up an offering for the General Building Fund. Several church buildings have already been erected, and other struggling causes are applying for aid to build, but funds are not available. There are many calls upon the liberality of the brethren, and local requirements are pressing, but let no church on that account withhold from its members the opportunity to contribute to this worthy and needy object. Every shilling given for this purpose goes on doing its work for ever, as the money is only loaned out to the churches to be returned and loaned again and again without end. Many are calling for aid, and the work is being hindered while they wait. In Dulwich, for example, the few brethren have bought a fine block of land, and have a little in hand toward a building, but can do no more. The Church Extension Fund has promised help as soon as funds are in hand. This is but one case of several deserving practical sympathy. Let every member in every church respond on December 5.

T. J. Gore.

After more than fifty years of active service, of which forty-nine have been spent in Australia, T. J. Gore, at the age of 76, has decided to retire from regular public work. The South Australian brethren celebrated the occasion by a public demonstration of esteem in Adelaide last Tuesday. This is a fitting honor to one who has been more closely identified with the work in the Central State than any other man living. Mr. Gore, like so many of our prominent preachers, was educated at Lexington University, where also he took his M.A. degree. He arrived in Adelaide early in 1867, and since then South Australia has been his home. His work has principally been done in Grote-st. and Unley, but he has labored for other churches, and as a visitor is well known by most of the congregations throughout the State. But though his home was in South Australia, Bro. Gore's writings were familiar throughout Australasia. His editorial work on the "Australian Christian Pioneer," until it was merged in the "Christian Watchman" under the editorship of J. J. Haley, extended his influence far beyond his home State, and it is not saying too much to affirm that his able articles in the formative stage of our church history did much to mould the thought and direct the movement of the brotherhood along right lines throughout the Commonwealth and Dominion. When he arrived in Adelaide there were but six small churches with

481 members in South Australia. To-day there are about 50 churches, with 6750 members. From a small and uninfluential beginning he has witnessed and participated in the growth of the cause until to-day it stands third among Protestant bodies in number of members or communicants within the State. Although retiring from pastoral work in connection with a single church, Bro. Gore hopes to be able to assist the churches generally, and we trust he may long be spared to help the work he loves so well with his ripe counsel and valuable advice.

£21,623,260.

This sum, according to "Facts for Reformers," published by the S.A. Alliance, was spent in alcoholic drink within the Commonwealth last year. This was £1,395,356 more than in 1913. In 1909 the total for the Commonwealth was £13,974,000, so our drink bill has increased about 55 per cent. in six years. Last year there was a per capita increase in every State except W.A., where the average fell from £8/10/5 to £8/4/11 per head, but even at the lower figure it is almost double that of the Commonwealth average, which is £4/8/1. New Zealand also reports a slight decrease. S.A. has the lowest average of the Australian States, with £3/10/4½ per head, but Tasmania is close up with £3/10/9. It is rather depressing to reformers to find that notwithstanding their efforts the drink evil is steadily growing. One is led to wonder what the state of the community would be were it not for their repressive influence. But the practical point at issue is what can be done to stay the ravages of drink in the future? It seems hopeless to expect any of the present parliamentary leaders of the States to face the difficulty. The enemy is too strongly entrenched for them to dare attack it. In some cases, indeed, they have openly allied themselves with the foe, while in others there would appear to be a secret understanding. The fact is that even good men find themselves powerless to face the vested interests, and are virtually coerced into inaction. "Money talks," and they are silent. Until the national conscience is aroused, there is not much hope of practical reform.

The Drink Power in New South Wales.

The Mother State presents an interesting example of the power of King Bung. Here the Labor Party has at last openly avowed itself on the side of its bitterest enemy, the drink. Although New South Wales holds the unenviable position of being, next to West Australia, the heaviest drinking State in the Commonwealth (her drink bill last year was over £8,000,000), there is a strong sentiment in favor of reform. Only a few months ago, an enormous petition with 144,600 signatures was presented by electors in favor of six o'clock closing of liquor bars. The Government did not favor the proposal, but a resolution was finally carried by 44 votes to 26 in favor of closing at nine as against ten o'clock. But this was bound

to alienate the publican vote, and in a caucus meeting of the Labor Party a resolution was carried in favor of ten o'clock. The result, of course, was that the matter had to come before Parliament again, and in obedience to the caucus ten o'clock closing was carried by 33 votes to 32. Christian men of whom we had reason to hope better things turned their coats to vote with their party, and drink has consequently scored another victory. If the advocates of national sobriety are content to let the matter rest here we shall be mistaken. This resolution ought to arouse such a wave of indignation throughout the State as to compel the retirement of the Party or the reversal of its policy in this particular. The Government may possibly hope for forgetfulness on the part of the electors before the general elections two years distant. The brewers and publicans rule in New South Wales to-day, but the electors at the next appeal to the ballot box will not forget how the interests of the country have been betrayed. Let it be distinctly understood that we are not finding fault with the avowed aims of the Labor Party as such; indeed, with many of these we are in complete sympathy. But we have no time for any party that deliberately plays into the hands of our greatest national enemy.

In Other Lands.

The redeeming feature in our study of the drink problem is, of course, the fact of reform progress in other parts of the world. In Russia the reform is so complete that for anyone to indulge in intoxication renders him liable to a fine of 3000 roubles, or three months' imprisonment. In France the reform is nearly as drastic as in Russia. In the United States almost every month extends the prohibition area, and it is now admitted, even by the brewers themselves, that in a few years at most prohibition will prevail in every State. In Canada, Nova Scotia is entirely "dry" except in the city of Halifax. Of the 15 counties and 3 cities in New Brunswick, 10 counties and 2 cities have adopted prohibition. Prince Edward Island has entire prohibition of retail sale of drink. In Quebec, out of 1168 parishes 859 are no-license, and in Ontario 539 municipalities out of 842 are free from drink. More than half of the Province of Manitoba is under prohibition. In Saskatchewan all the bars have been closed except a few Government ones to be voted on next year. Last July Alberta carried prohibition by a nearly two-thirds majority. So much for Canada. We all know what has been done in New Zealand, how Iceland has voted out the drink, and how in nearly every country the power of drink is being crippled. We cannot believe that Australia, although at present she spends proportionately nearly 25 per cent. more in drink than Great Britain, will ever remain behind the rest of the world, and when the tidal wave of reform does reach our shores, its progress will be at least as great as in other lands. God speed the day!

Gambling.

C. Frisby-Smith, Hon. Sec., Anti-Gambling League, S.A.

Gambling is one of the terrible sins and curses of our land. With its twin evil, strong drink, it saps the energy and morals of our Empire, and our own Australia is as much troubled with it as any other part of the Empire.

A menace to the home.

Said an Adelaide man to me not long ago, "I indeed ought to fight the curse of gambling, for it has robbed me of a son, and broken up the home." My friend shows in his face the effects of nervous strain, and presently will go under, as they say, but it will not be caused by the strain of business only. The light of his eyes is going out because his son became a gambler. Fathers and mothers do not often speak of the skeleton in their own cupboard. But in our fair city and country side, many a parent's heart is sore because the boy is not going straight. A few years ago the boy was the sweet baby in the home. Judge ye how much greater is the anguish of the father or the mother because of the contrast to-day. And it was gambling that did it.

There were "sweeps" in the boyish company, in the shop, the office, the factory. The totalisator seemed an easy and legal, and respectable way of doing the business, but it was gambling all the same, and the fever of it, and the love of it, soon won the boy, in spite of the affection of the home, the love of father, and mother, and even the influence of the church of God. And now the pace is pretty fast—the boy is a gambler. Whatever else he may become in life, tending to honor and strength of nationhood, is vitiated by the fact that he is a gambler, and sometimes a drunkard as well, so manhood is dethroned, and the man himself uncrowned. He has become a gambler. He grasps after what may be legally his own, but what morally he has never earned, nor has it come to him from any healthy, elevating business enterprise. Many a father and mother could tell a sad story of this devil's weapon by which, through their sons, they have been wounded so sorely. We read the stories of the shadowy evils of gambling, but as we read them they seem so far away from us, and from the life of to-day. I want to emphasise this, that similar stories could be told concerning our own town and young men who have lived in our midst. I want to strike this note of warning. The boy who starts to gamble may not become a gambler, but he stands on an incline that may take him with ever increasing momentum down to moral ruin. He may break a mother's heart, turn a father's hair grey. Every man may be a king, but this man may lose his kingship and lie at last in a gambler's grave, unhonored and unsung; "and after this the judgment."

The dangers of to-day

lurk at every street corner. Before the Melbourne Cup is run, even the factory girls may be seen and heard making their "look" on the race. Quite recently I saw a girl at a factory door, taking the names and the half-crowns from other girls as they came out of the factory. I both saw and heard a woman of forty years of age (or thereabouts) at another street corner placing her money on a horse that was a "sure thing." Certain places in Adelaide are notorious as the meeting-places for "gamblers" on coming events. The police sometimes secure a conviction, but they find it no easy matter to get convictions.

The totalisator as a gambling machine was supposed to limit gambling, but few people believe that it does; in fact, it has made that kind of gambling legal and respectable under Government sanction. It has made it possible for women and young lads, who would not otherwise have ventured to gamble, to seize the opportunity. It is not dealing with a "bookmaker," but simply buying a ticket on their "fancy horse," a "backing" what they call their own judgment. There is that small difference in the transaction, but the gambling spirit is fostered, and most of the people must lose their money, and someone who never earned the money gets it, and someone who wins stands on the top of a great incline that has a precipice at the bottom of it. By this Totalisator Act we, who object to gambling in any form, are compelled as a State to benefit through the ill-gotten gains, for a percentage of the money insisted for by the State. The State is supposed to limit the number of totalisator machines, but does it? Are there not many machines that pay the State no fee, and multiply the gambling traps for our boys and men?

Patriotic gambling.

One cannot but commend the patriotic spirit in our State, and the need for "Red Cross" and "Wounded Soldiers" Funds is a very real one, but one must deplore the raffles and art unions galore that are used to raise funds for these worthy objects. What a pity it is that there is not enough straight-out giving, and a patriotic spirit, that will not stoop to an art union or a gamble in order to help the patriotic cause. Our excellent "Gaming Act" provides that an Art Union is illegal, except for the cultivation of art, and then only by the consent of the Chief Secretary of the Government in office. So that the present craze for art unions and raffles is nothing less than a wholesale breaking of the law. Because of the cause of patriotism, in which we are all so deeply interested, one hesitates to move in the matter. Yet what could be done has been done. Somebody says, "Our present

circumstances are beyond law." Perhaps they are. But may our boys be saved from the gambling spirit of the age, and be lifted to a higher level. Every man may be a king in this matter; may we not miss our kingship. And may no other man or boy or woman have cause to say that we helped to drag them down to infamy and shame. May no mother's heart be broken, and no father's spirit be crushed by our light folly and sin. A "gambler," a "drunkard"? No, but a man who moved breast forward, who helped that the world might be a better, cleaner place to live in.

In the Religious World.

Dr. Clifford, the veteran Baptist minister, recently preached at Saxley, England, where he was born on October 16, 1849. The "Baptist Weekly" reports that Dr. Clifford made touching reference to his early association with the village. He prefaced his sermon by saying, "Sixty-four years ago I preached my second trial sermon as a candidate for college from this pulpit. I chose then a great subject. Young men are not always as modest in their choice of texts as those of riper years and fuller experiences. My text on that occasion was 'Behold the Lamb of God that taketh away the sin of the world.' That was the subject with which I began my ministry. I come to you to-day as a tired old man after sixty-four years' service and fifty-seven as the pastor of one church, and I have the same message and the one I have tried to preach all these years."

American newspapers have announced that Dr. Newell Dwight Hillis, of Brooklyn, N.Y., pastor of Plymouth Church, has completed the payment of a debt of a hundred thousand dollars (£20,000)—a debt which he was not legally bound to pay, but for which he felt himself morally responsible. The debt was caused by the failure of a lumber company, managed by Dr. Hillis' nephew, in which he was a heavy stockholder, and in which many invested because Dr. Hillis was connected with it. In assuming the burden of paying off the indebtedness of the company (says the "Christian Intelligencer"), Dr. Hillis places himself in the company of Sir Walter Scott, General U. S. Grant, and Mark Twain, who also assumed large debts of honor. His action recalls the now famous utterance of Mark Twain when he completed the payment of the Webster Publishing Company debt: "Honor is a harder taskmaster than the law; its debts never outlaw, and it never compromises for less than one hundred cents on the dollar."

The "Record of Christian Work" informs us that the Society of St. Jerome, an Italian Roman Catholic Society for the distribution of the annotated Gospels, which was first favored and then suppressed by Pius X., has been encouraged to take up its work again by Pope Benedict XV.

Swanston St. Church of Christ.

Jubilee: 1865-1915.

J. J. Franklyn.

The Church of Christ, Swanston-st., Melbourne, is one of the oldest of our congregations in the State of Victoria. On Lord's day, October 22, 1865—just fifty years ago—meetings were commenced in the Manchester Unity Hall, Swanston-st., Melbourne, and for about sixteen years regular morning and evening services were maintained as well as a Sunday School. In the year 1881 opportunity came to secure the adjoining church building (until then occupied by the Presbyterian body), first on a tenancy, and in the following year by purchase for the sum of £4500. With the general enhancement of land values in the neighborhood, the property is now worth half as much again as the purchase price. Opposite the chapel stands the Melbourne Public Library, a noble edifice, and the new Melbourne Hospital, a magnificent modern structure of the latest design and equipment.

Of the band of pioneers who began in 1865 only a few remain, of whom are Bro. and Sister Henry Lyall, Bro. and Sister Huntsman, Sister Arland, Sister Cambridge (the latter long since an invalid), and Bro. F. A. Kemp. Our Bro. James McGregor, now of the Tabernacle, Fitzroy, belonged to the first membership, and continued until about 1888, when he assisted in planting the church at Fitzroy Tabernacle,

and continued with them. Bro. B. J. Kemp's membership dates from 1867. He was appointed deacon in 1878, and treasurer of the church in 1883, and has been regularly re-appointed to those offices until the present, while during the interval he served the Sunday School as teacher and superintendent.

Amongst the first company who have since fallen asleep, and whose names are inscribed on the pages of the history of the church, are Bro. Wm. McGregor, Alfred Shaw, J. A. Davies, James Wylie, J. G. Hurtt, A. Abercrombie, Wm. McCoughtry and F. G. Dunn. The last-named will perhaps be best remembered for conspicuous service to the Swanston-st. cause and to the whole brotherhood of Australasia. Bro. J. A. Davies became a very active member of the Victorian Home Missionary Committee, and acted as treasurer for some years, and in many ways rendered special service to the brotherhood. Sister J. A. Davies took great interest in the work of the Sisters' Conference, and served as its president for some years in succession with great acceptance and efficiency. A later member was Bro. C. G. Lawson, whose name became a household word amongst the Victorian churches, and who earlier than 1865 was associated with the first congregation in Melbourne, meeting in the Mechanics' Institute and Temperance Hall. Bro. Lawson joined the

church in Swanston-st. in 1872, with Sister Lawson and family, of whom Bro. Charles Lawson is still in membership, and is one of our officers. During most of the period that Bro. A. B. Maston was connected with the Austral Publishing Company his membership was with Swanston-st. church, and he served with great acceptance as deacon and in presiding at the Lord's table.

Some of the present membership were amongst the children present at the first meeting of the church on October 22, 1865, and were foundation members of the Sunday School. Of these are Sister Illingsworth (formerly Miss Jeannie McGregor), Sister F. G. Simpson (formerly Miss Barbara Lyall), Sister F. G. Dunn (formerly Miss Eleanor Lyall), and Robert Lyall. The membership of the last-named dates from 1878, and he was appointed assistant church secretary in 1886, secretary and leader of song in 1887, and still serves as church secretary and leader of the morning singing.

Prior to 1887 Bro. Enoch Bailey (afterwards member of Tabernacle, Fitzroy), and Bro. Robert S. Smith (afterwards member at Prahran, and now deacon of church at Windsor), were leaders of song. Bro. Edwin H. Kemp, who was a member from 1865, but passed away in 1887, also gave good service from time to time, as did also Bro. Wm. Geddes.

About four years ago Bro. Ernest Tippet took charge of the Lord's day evening singing, and has done excellent work. Miss L. Rometsch is secretary for the choir. Mr. J. Y. Buckley (just resigned on account of enlistment) did good work in this position. Bro. C. H. Mitchell has for about twelve years acted as church organist, also acting as assistant leader of morning singing, while Sister Miss C. Harris officiates as pianist.

Bro. George Mitchell, senr., became a member in 1872, and his sons Thomas and Charles in 1876, the last-named leaving in 1888 for the Tabernacle, Fitzroy.

The present board of deacons is as follows: Bro. F. A. Kemp, B. J. Kemp, Charles Lawson, P. B. McMaster, Thomas Mitchell, Robert Lyall, A. R. Lyall, W. Wettenhall, A. E. Kemp and Alex. Wilson. Bro. A. R. Lyall also acts as assistant secretary of the church. Bro. Alex. Wilson for some time acted as Bible School superintendent, and has been succeeded by Bro. Stanley Wilson, who fills that office at the present. Prior to both of these brethren, Bro. P. B. McMaster rendered service as school superintendent for many years.

Many brethren who began church life in Swanston-st., but have since been scattered throughout the suburbs and different parts of the Commonwealth, now hold honored places in the church life of the congregations to which they are attached, and serve as deacons and leaders in their various spheres. These all reflect credit on the church where their first thoughts of Christian service were kindled.

While it is true that Swanston-st., being a city church, has not perhaps accomplished much in localised effort, because of the pe-



OFFICE BEARERS, CHURCH OF CHRIST, SWANSTON STREET, MELBOURNE.

Top Row—A. R. Lyall (Assistant Secretary), F. Mitchell
Second Row—A. E. Kemp, P. B. McMaster, A. Wilson, R. Lyall (Secretary), W. Wettenhall.
Front Row—B. J. Kemp (Treasurer), C. Lawson, J. J. Franklyn (Preacher), F. A. Kemp.

cular difficulties incidental to a city congregation, still she has been a mother of churches and a good friend of neighboring suburban and country churches of like precious faith. Her ministry has touched and influenced untold lives; her financial assistance has been freely and generously given to all enterprises of the church, to Home and Foreign Missions, and in the sweet cause of charity. Since 1883 the contributions to date to Home Missions have been £2989, from 1897 to date to Foreign Missions £1363, to hospitals about £800, and to the College of the Bible, since its establishment, about £460. This is, of course, quite in addition to the money raised to carry on the local work for fifty years, which would be more than £12,000.

The church contributed last year to the Home Mission Fund £173, and to the Foreign Mission Fund £122. Bro. Henry Watson and Sister Watson, of Shrigonda, India, hold their membership at Swanston-st., and they are partially supported by the church, being allotted as their "Living Link" with the foreign field.

The church buildings have been freely placed at the disposal of the brotherhood for committee meetings and for general gatherings.

For many years in the earlier history of the church the ministry of teaching and preaching was undertaken by Bren. Wm. McGregor, F. G. Dunn, C. G. Lawson, C. Martin, J. T. Macgowan (both of the latter formerly of Ballarat). Later, Bren. M. W. Green and W. Hindle were the supported preachers. Since those days the ministry has been enriched by the faithful labors of many preachers, amongst whom were Bren.

A. M. Ludbrook, G. B. Moysey, A. Mel-drum, C. M. Gordon, W. H. Allen, and at the present time J. J. Franklyn. The present board of officers, with the hearty assistance of the membership, are striving to maintain the best traditions of the Swanston-st. church, and the older and newer generations are working together to the same end.

The Dorcas Class is presided over by Mrs. F. G. Dunn, and Miss Ethel Mitchell is secretary. Then a word about the two clubs. "The Virginia Club" is a very live affair, with Miss Jessie Campbell as president, and Miss Huntsman as secretary. They foster the social side of church life, and take a keen interest in missionary work. They also support a little Indian girl named Nera at our mission station in India. "The Triangle Club" has done good work among the youth of the church, but owing to the lamentable war, a great inroad has been made into their ranks. Still the residue pluckily keep going, hoping for the brighter days. Mr. A. Winsor is the president, and Mr. A. Harris secretary, with Mr. J. J. Franklyn superintendent.

LORD'S DAY MORNING SERVICE, November 7.

The Lord's day morning services at Swanston-street, Melbourne, have always been a feature in connection with the church, but perhaps the most impressive within the memory of those who attended on this occasion was that held to celebrate the jubilee of the church. The present membership assembled in full strength, and many past members gathered and renewed old associations. Bro. J. J. Franklyn pre-



The Swanston Street Chapel.

sided, and the meeting opened with the hymn "O God our Help in Ages Past." Bro. B. W. Huntman, who is a grandson of the late Bro. Wm. McGregor, one of the pioneer members of the church, led the opening prayer. The Scripture readings were from the Old Testament, Psalm 145, and from the New Testament, 1 Corinthians 13, and read by F. A. Kenny and Bro. Jas. McGregor, two of the foundation members of the church. After extending a welcome to all present, Bro. Franklyn made a few impressive remarks leading up to the Lord's Supper, and then the hymn, "When I Survey the Wondrous Cross," was sung. Thanks were offered for the emblems by Bro. G. B. Moysey, a former preacher of the church, and Bro. J. W. Webb, a pioneer member of the early Melbourne church, and now a visitor from America. The after-Supper hymn, "How Sweet the Name of Jesus Sounds," was then sung, after which Bro. J. J. Hale, the former preacher of Lygon-st. church, now on a visit from America, in connection with the jubilee services of that church, delivered the address on the subject, "Christ and the Church." The speaker took his text from the statements of our Lord found in Matthew 18: 17 and 19; 18, where the words occur, "Tell it unto the church," and "Thou art Peter, and upon this rock will I build my church." The speaker pointed out the connection, but difference, between the church and the kingdom, and stated that Christ was the Author and Builder of the church, and its foundation also. He also showed that ceremonial and other things could not take the place of personal obedience and attachment to Jesus-Christ. The address was most powerful and interesting. A special hymn was sung in connection with the intercessional part of the meeting for our Empire, and prayer offered as well as the reading of Psalm 45. The closing hymn was "Light of the World, whose kind and gentle care is joy and rest," which always has been a great favorite with the congregation. A deep feeling prevailed

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Swanston Street Choir, and Vice-Presidents.
Conductor: Mr. Ernest Tippett.

The Temperance Effort.

J. W. Webb (Minister of the Gospel).

The writer is honored by a request for an article on "The Great Temperance Reform." The enemy might retort with the reply of the negro boy to the impertinent question, "Why is your nose so short?" "Dunno, boss; spec's de good Lord made it so I wouldn't poke it into other people's business!" But, though only lately returned to Victoria, after a long absence, I am not altogether disconnected with, nor indifferent to, the interests of the great Empire of which this State is so important and marvellous a part. To wit: I was born in London, England, and spent part of my boyhood and young manhood in this State. Here I married a Canadian lady, and, near here, were three of my children born. My sympathies, very naturally, are with the Empire, and I have several nephews either at or "going to the front," in the cruel war.

But the temperance reform, like Christianity, is bigger than even patriotism. It is wide as humanity. The conscienceless, remorseless, avaricious and rapacious liquor traffic regards neither race, color, sex, age, nor condition. It fears not God, and until of late years, regarded not man with his moral stasion, or legal enactments. Not content with preying upon those of civilised nations who may be strong in abnormal appetite, and weak in powers of resistance, it has greedily and ruthlessly dealt out "death and doubly distilled damnation" to the child races, the untutored and undisciplined heathen peoples. Indeed, one devoted foreign missionary seriously proposed leaving his work of preaching the gospel to pagans, and returning to his native land to vigorously help in the crusade against permitting "fire water" to be sent into and sold to the primitive peoples, where it prevents and neutralises the Christlike work of preaching and teaching the gospel.

It has been a long, hard, and often discouraging fight against the monster, intemperance, and its prolific parent, the licensed, fostered and protected liquor traffic.

Well, "Watchman, tell us of the night; what the signs of promise are." Many and encouraging, but not sufficiently so to permit of our relaxing our vigilance or militant energy, for a moment. It still disables or slays countless victims. These are counted among, otherwise, brainy, kindly, men and women; of promising youth; of innocent and hapless children. Nay, it handicaps the unborn by robbing them not only of parental care and example, but by entailing upon them poverty and the curse of an unnatural and—but for the grace of God—an irre-sistible appetite.

Yet such progress is being made as puts new heart and hope into those who unweariedly labor for "total abstinence for the individual, and prohibition for the State and nation." Said a prominent lawyer to the

writer, "It must be very gratifying to you, after nearly sixty years of temperance work, to see the Czar of Russia, the King of England, the Republic of France, and whole States in America, coming to your way of thinking." And it may be added that 200,000 square miles in Alberta, Canada, has lately become prohibition territory by a referendum vote of the people. And the State of South Carolina, U.S.A., has recently gone prohibition by 20,000 majority. Last year four other States of America came into the dry ranks, making about twenty in all. One of the most marvellous occurrences, undreamed of a few years ago, is that both branches of the American National Congress seriously discussed the proposition to amend the constitution of the United States, so as to prohibit the manufacture, sale and importation of alcoholic beverages. And it commanded a majority of the votes cast, though, as in New Zealand, not large enough to be immediately effective. But the end is not yet. It will be tried again. Most significant is the fact that great railroad companies and manufacturing corporations are making personal abstinence and prohibition compulsory among their employees. And this not because of temperance sentimentalism, but from commonsense, economic, and efficiency considerations. Liquor has been banished from the Army and Navy of U.S.A. Indeed, politicians and governments will soon be the chief, if not the only, apologists for and upholders of the ruinous drink traffic. It is fast growing to be true of the heartless old King Alcohol that there are few "so poor as do him reverence."

Here, I find, as in America, the liquorites keep re-iterating, till they almost believe, and those not informed come to suppose it true, that "prohibition does not prohibit." Nobody even supposes that it does, per se, any more than an axe will cut wood or a plow turn furrows without adequate intelligence and force in control. Two difficulties confront prohibition in some places; first the national, State, or local government is lax in administration, or secretly in sympathy with the outlaw. Under like conditions you could not enforce the law against horse stealing or even petty larceny. Secondly, the liquor traffic is, as a whole, the most unscrupulous and law-defying force. Let the legislature, the municipality, or the people by decisive vote, decree that intoxicating liquor shall not be sold for beverage purposes, and the said traffic proceeds, at once, to sneakily evade, or to smash through, or dig under, or ride over the law. Then, in some places, the "dry" town or area is surrounded by legally "wet" territory, and the government permits liquor to be taken into and sold in the "dry" places. What sort of a "fair show" does that afford the law? When there is a partial fail-

ure, the opponents cry, "No good; repeal the law." Logically, the argument is something like this: A law that is evaded or violated, should be abrogated; the prohibitory law is evaded and violated (by sly grog shops, etc.), and therefore it should be abrogated." And it is often added that any law that induces lying, hypocrisy, and cheating, such as they say the prohibition law does, should be repealed. But do not the income tax and the customs revenue laws lead to much evasion, false statements, and defrauding of the government, both here and in America? Yet who proposes a repeal of those laws?

But, with all the difficulties in the way of absolutely enforcing the prohibitory laws, at present, they are far from a failure, though the cry that they are being extensively raised here by the enemy. Take the State of Kansas, for instance. Different governors, attorney-generals, and other officers, well qualified to know, publish over their own official signatures, such statements as these: Annual expenditure for liquor per capita five shillings, per capita in saloon States, twenty shillings; forty-eight counties that did not send a single criminal to State prison; eighty-seven counties that did not send a patient to the insane asylum; fifty-three counties without a prisoner in the gaols; eighty-three without a pauper as a public charge; more than a dozen counties in which no jury has been called in ten years to try a criminal case; bank deposits have increased in ten years from a hundred million dollars to over two hundred millions; the per capita wealth, the students in Colleges and Universities, and material improvements have increased vastly beyond the average of liquor States. The death rate and illiteracy are much lower than in liquor regions.

Still, the ultimate and complete success will always depend on the extent and strength of public sentiment. Hence, here, as in America, ceaseless agitation, education and diffusion of information must go on. California will vote on State-wide prohibition next year. A tremendously energetic campaign will be waged, such as, no doubt, will be carried on here, between now and 1917. May success attend it. It will be my pleasure to aid, somewhat, by voice and pen, before returning to help in California, where the campaign is already on. With the votes of women—who suffer so fearfully, directly or indirectly, through drink—and the church which is to follow in the footsteps of the Saviour who came to "destroy the works of the devil," the good cause should win. I am glad to note, and to hear from outside testimony, that the ministers of the Church of Christ in Australia can be depended on for active work in campaigns and between times. Some one has said that the liquor traffic would overthrow the church if it could; and the church (with other good influences) could overthrow the liquor traffic if it would. May it realise its great responsibility, and its grand, glad opportunity.

Amos the Fearless Prophet.

Bible School Lesson for November 28, Amos 5: 1-15.

W. C. McCallum.

Prosperous Israel.

The first part of the eighth century, B.C., was a period of great prosperity for the kingdoms of Israel and Judah. The long and harassing wars that had been waged between Israel and Syria had come to an end after a hundred years. Under the vigorous king, Jeroboam II., Israel had regained the greater part of the lost territory (2 Kings 14: 25). These lands included the rich grain country of the Hauran.

Israel during the first half of the eighth century became a most vigorous, prosperous, and dominant power. The Assyrian power, so strong in the ninth century, B.C., had suffered a decline, and Jeroboam's armies reduced the Syrian (Damascene) kingdom to respectful submission.

This period of prosperity, however, was one of mixed blessing. The outcome was a condition described by the prophets, beginning with Amos, as one of the worst kinds of social injustice. The rich had become very rich, and the poor very poor. The country had grown in wealth, but the population had not shared equally in the added prosperity. The successful wars brought wealth to the warrior and ruling classes, and the tribute from the subdued countries came also to the rulers. The commerce which became vigorous and prosperous was open only to those that had wealth.

Prosperity a proof of God's blessing.

In spite of the suffering of the poorer class, the country was very prosperous, and the people knew it. This prosperity was for them a proof that Jehovah, their God, was well pleased with them.

The nation was grateful to God, and, in their way, they were very religious. They multiplied sacrifices and elaborated the ritual. At no time in the history of Israel was religion more splendid (Amos 5: 21-23; Is. 1: 10-15). To this people, confident in the favor of God, self-complacent and grand in their wealth and power, very zealous in what they thought was religion, the prophet Amos came with his message emphasising the moral will of God.

Amos and his message.

Amos was a native of Judah, but his message was to Israel. He was a shepherd, and "a gatherer of sycamore fruit," a fruit eaten only by the poorer classes. Tutored in the wilderness, like John the Baptist, he broke with suddenness upon the proud and self-complacent worshippers at Bethel. He pronounced doom upon Israel, "The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste;

and I will rise against the house of Jeroboam with the sword" (Amos 7: 9).

The doom of Israel.

Amos paints the doom coming upon Israel as the blackness of night. The destruction that is coming is to overtake the swift and the mighty. Their valor will avail them nothing (2: 14-16). The palaces of Samaria are to be spoiled, the houses of ivory are to perish. The destruction that is coming is to be so overwhelming that it can be compared to the devoured sheep of which the shepherd recues from the lion only the shin bones and a piece of an ear (3: 11-15). Israel is to fall, and not rise again, the nation will be too much weakened to again recover its strength (5: 1-3). The people are to be carried captive beyond Damascus (5: 27). The sinners of Samaria, who hold a vain trust in Jehovah, are to fall and not rise again (8: 14). Then the last terrible sentence falls—"I saw the Lord standing beside the altar, and he said, . . . I will slay the last of them with the sword; he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and it shall bite them; and I will set mine eyes upon them for evil, and not for good. . . . Behold, the eyes of Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth. . . . All the sinners of my people shall die by the sword who say, The evil shall not overtake us" (9: 1-4, 8, 10).

The reasons for this sweeping condemnation are clearly set forth by the prophet. They are first, their

Social Injustice.

The poor man is sold for a pair of shoes (2: 6). The rich fatten upon the poor man, and this by means of robbery and violence (3: 10; 5: 11). The lands of the poor man are seized by the rich. They are so land hungry that they pant after the dirt on the poor man's head (27). Their methods are so crooked that they hate the man who speaks uprightly (5: 10).

There is in Amos no suggestion of socialism. His protest is against social injustice. He demands in the name of a righteous God that the men who have the power in their hands do not use this to the injury of the weak.

The second reason for the doom of Israel is the religious perversion of the people. Some of their religious practices are morally objectionable (2: 7, 8), but the main repudiation of the religion of Israel makes reference to nothing that is morally objectionable. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. . . . But let justice roll down as waters, and righteousness as a mighty stream" (5: 21-24).

The issue here is plain; on the one hand there is the national religion, the people who think that the service of Jehovah consists in feasts and offerings, etc., and on the other hand is Amos, who declares that what God demands is righteousness. Amos condemns the idea that ritual is religion. He does not condemn it because it is corrupt, but because the people thought that by this means they could keep on good terms with God, even though they should rob their weaker brethren (9: 10; 8: 14). They believed that Jehovah cared more for the cultus than the character of the worshipper. Amos declared that Jehovah hated what they called religion, and demanded justice.

Differences of view point.

Because Israel had enjoyed special relations with Jehovah, they argued that he would be complacent with them, but Amos said, "Hear this word that Jehovah has spoken against you. . . . you only have I known of all the families of the earth; therefore will I visit upon you all your iniquities" (3: 1, 2). The greater the privilege, the more severe the punishment, if it is abused. The prediction of the destruction of Jehovah's people was not only treason in the eyes of the people, as it was to Amniah, the priest, but it was more—it was to them the rankest kind of blasphemy. To them with their national ideas of religion and of the natural connection between Jehovah and Israel, such a prediction was equivalent to saying that God was either not willing or else he was unable to save them. And further, to them it meant the overthrow of God, for did not the national God perish with the overthrow of the people that served him?

God will cast off an unworthy nation.

In insisting that the will and rule of Jehovah were wholly moral, Amos was shattering the national idea of God. He began his prophecy by showing how God had punished other nations for crimes against humanity, and not against Israel as such. God's plan includes other nations, and he will cast off and destroy the people who are not worthy. It is justice, and not ritual, righteousness and not nationality, that wins his favor.

Build as thou wilt, and as the light is given;
Build as thou wilt, unimpeded by trials or misery;
Then, if at last what thou hast built shall fall—
Destroy and vanish—the thyself no sinner.
They fall, and they also, who have not striven.

Foreign Missions.

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

No Retreat.

"Let there be no retreat at the front by our people! Our missionaries are in the heat of the battle, in the very forefront of the battle, carving their way to the heart of the heathen world. They need words of cheer. They need the loyal, loving, enthusiastic support of every church. No church must turn its back to the enemy now. The work being done is the most encouraging in the long history of our splendid campaign on heathen soil. Onward and upward is the word! Send it down the whole line. If we are to rejoice with the missionaries in their victories, we must share in the conflict. *Let there be no retreat!*"

Earthquake at Ambrim.

A. T. Waters.

Oct. 2.

It is now 9 a.m. The sun is shining like the moon; a white lurid light struggling through clouds of volcanic ash. We are not sure, but think it is coming from Ambrim. It may possibly be our own island, for last month natives reported smoke coming out of the lake on top of the mountain. It is so dark that we have had to light the lamps. The volcanic ash has covered everything black, trees, etc. It is also affecting our eyes and throat. The natives say they have never seen anything like it on Oba. The weather glass is about normal, 29 point 7. Heavy clouds and ash flows are all about, the sky looks weird, but no wind; there were some brief blows last night. Everything is gritty with ashes in doors, and out of doors it is simply thick with it. We cannot now see the sea from the mission house. The September is considerably overdue. We suspect it is involved in this fire in some way, or may have gone to the rescue, and so may not call at Oba this month. It could not find our island any way in this envelopment.

The native boats (we have many) are being kept in readiness in case of an emergency, though it is as bad on sea as on land. Still, we might be able to get out of the wind-current. We have a few things ready to hand should we have to hurry away. We fear for the Lolokoro and Lobovale people, as they are right opposite Ambrim and in the way of the ashes coming here. We are also much concerned for our Pentecost friends, although they have two launches to aid them in getting away, but it will be a trying experience for them no doubt.

October 4.—We have learned that it is Ambrim that is again burning. Report says that it is all burning this time. Our sky is again clear, and no ashes falling, for which we are thankful.

Cocoonut Growing.

F. G. Filmer.

I would like to let you know a little about our cocoonut planting, and what the prospects are. Previous to the war copra was worth £22 per ton here. Now it is bringing from £10 to £12. The reason of these low prices is not through the supply exceeding the demand, but through the lack of shipping facilities from Sydney to England. Even though the war should continue for years there is no reason other than shipping accommodation why copra should not again arise to the vicinity of £20 per ton. A margarine company manufacturing that butter substitute from copra paid a dividend to its shareholders of well over 100 per cent. last year. This shows the great possibilities and consequently the coming demand for the cocoonut. We have 117 acres at Banmatmat on which we have planted to date 1950 trees. The first of these were put in about five years ago, and the last about two weeks ago. A tree in bearing is reckoned by planters to return you very good interest on £1; in other words they are worth £1 per tree. Of course that is when they are in bearing, and only a few of ours are now commencing, so we must come down very considerably from the estimate of £1. Suppose we value them at 5/- per tree all round, big and little, then we have £487/10/- worth of trees. These have cost us in planting and keeping clean the sum of £72/18/3, plus some clothes and food, which were sent down for distribution, making not more than £120 altogether.

There is still a lot of land lying idle, and wages are on the increase, so that I have put on five Christian men to clear up the place thoroughly, and cut down some more scrub. They have been working for five weeks at a wage of 3/9 each per week, and in that time have thoroughly cleared up about 400 cocoonuts, and cut down about four acres of scrub, which is sufficient for 200 more nuts (50 trees per acre). If I am able to keep these boys on for the year the whole of their wages will amount to £45, and I reckon we will be able to plant about 1000 more nuts.

If it is felt that the times are too bad to extend on these lines, possibly we could get some good brother to loan us a few pounds for three or four years, for I feel confident that for these few pounds laid out now we shall be (D.V.) practically self-supporting in a few years' time. About this time next year we shall be getting a little return from the first trees planted. The amount should increase year by year until the last of the trees have been bearing for about twelve years, when a tree is fully matured, and a steady income might be expected.

A tree takes seven years to bear, and a nut takes about one year from the flower to

the ripe nut, which falls to the ground, is gathered, broken open, dried in the sun, and by fire, taken out of the shell and sold.

"The Answer."

Referring to the claim of some critics that the great commission was never given by our Lord to his disciples, Warneck pertinently and forcibly remarks: "In face of a criticism that seeks to deny the authenticity of Christ's parting command, God brings in a missionary century and translates that command into deed. A more powerful irony upon negative criticism there could not be. We are face to face with the fact of Christian missions, and the command to which they owe their existence is declared never to have been given at all. The words of Jesus may be declared dead, they cannot be made dead."

Lloyd George, of England, has repeatedly said that the secret of success in the great world war lies more largely in the furnishing of supplies and munitions at home than in the trenches at the front. The big problem of Foreign Missions is also the home base problem. The missionaries await sufficient support from the homeland before they can occupy positions now wonderfully open to them.—"Intelligencer."

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"Whithersoever—I say it
Humbled, and counting the cost;
Lord, let me follow—I pray it,
With never a sweet chance lost!
Whatever the choice involveth—
High risk or monopoly—
Enlightened my heart resolveth
For ever to follow Thee."

FEDERAL FOREIGN MISSION COMMITTEE

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Treasurer, J. W. Cosh, Henley Beach, S.A.
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All correspondence and money for the Federal Committee should be sent to the Organising Secretary, Ira A. Paternoster, Buller-st., Prospect, S.A.

The Family Altar.

Conducted by A. F. Illingworth.

THE PLACE OF REPAIR.

I was reading the book of Joel the other day, and I was struck with the 10th verse of chapter 1. A.V., marg., "The Lord will be the place of repair of his people." It was borne in upon me that this sentence was a fine description of the Lord's Supper.

Did not Jesus say, "I am the bread of life?" This fact arrests us. The bread we had this morning is now part of our physical self. It has repaired the waste of yesterday. "Christ's life is the soul's food." He is our repair. We live on him. "He that eateth me, even he shall live by me," said our Divine Redeemer. At the table of our Lord, it is set forth—broken bread, body given, poured-out wine, blood shed. Brethren, we urgently need this God-provided place of repair.

SUNDAY, NOVEMBER 21.

See! Thought—*Everlasting Salvation*. But Israel shall be saved by the Lord with an everlasting salvation (R.V.)—Isaiah 45: 17.

Selected Gems—

"There is no future for the human race outside Christ.—C. F. Aked.

Election is an act of love. Salvation is an act of mercy.—Pearce

Scripture Reading—Isaiah 45: 15-25.

MONDAY, NOVEMBER 22.

See! Thought—*Everlasting Light*. But the Lord shall be unto thee an everlasting light, and thy God thy glory.—Isaiah 60: 19.

Selected Gems—

He in whom "there is no darkness at all" is the only Source of light—of light for earth and for heaven.—Light for nature and for reason.—Dr. Hays

All hail, pure Light! bright, sacred, and excellent, sorrow and care, darkness and dread dispelling.—God's eldest daughter! Oh, how thou art full of grace and goodness! Oh, how beautiful! —Bartas.

Scripture Reading—Isaiah 60: 15-22.

TUESDAY, NOVEMBER 23.

See! Thought—*Everlasting Joy*. And the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.—Isa. 35: 10.

Selected Gems—

Sing to the Lord a joyful song.
Hil up your hearts, your voices raise,
To us his gracious gifts bring,
To him our songs of love and praise.
—Monell.

Scripture Reading—Isaiah 35.

WEDNESDAY, NOVEMBER 24.

See! Thought—*Everlasting Strength*. Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.—Isaiah 26: 4.

Selected Gems—

We have never more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, which waxeth in pity to our little strength, when wax and lays on a third heavier, perhaps, than either; but all is so wisely measured to our strength that the heaviest need is never broken. We do not even look at our trials in this connection. Each one is sent to tempt and subvert the eye, and altogether, they have a teach us something in the power and of us to teach alone.—H. F. Manning.

Scripture Reading—Isaiah 26: 1-4.

THURSDAY, NOVEMBER 25.

See! Thought—*Everlasting Kindness*. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.—Isaiah 54: 8.

Selected Gems—

So many are God's kindnesses to us, that as drops of water they run together; and it is not until we are borne up by the multitude of them, as by streams in deep channels, that we recognize their as coming from him.—H. W. Beecher.

Scripture Reading—Isaiah 54: 11-17.

FRIDAY, NOVEMBER 26.

See! Thought—*Everlasting Covenant*. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.—Isaiah 55: 4.

Selected Gems—

The covenant of grace is the juncture which God settles only on Christ's spouse. Rebecca had not the jewel, and costly raiment, till she promised to become Isaac's wife. "All the promises are yea and amen in Christ."—Garnall.

Scripture Reading—Isaiah 55: 1-7.

SATURDAY, NOVEMBER 27.

See! Thought—*Everlasting Judgment*. Who among us shall dwell with everlasting burnings?—Isaiah 33: 14.

Selected Gems—

God often sends judgments because we will not own his hand of mercy.—Faustett.

As he is too merciful to condemn the innocent, so is he too just to acquit the guilty.—W. Secker.

Thou, rather than thy justice should be stained, didst give the cross.—Dr. E. Young.

Scripture Reading—Isaiah 33: 13-24.

FOR THE WEEK-END.

"O may I join the choir invisible,
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts that subline that pierce the night like stars
And with their mild persistence urge man's search
To vaster issues.

* * * * *
This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I teach
And trust that I may be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beard the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And life diffused more intense,
So shall I join the choir invisible,
Whose music is the gladness of the world."

—George Eliot

Swanston Street Jubilee.

Continued from page 737.

throughout the whole service, and all present were impressed. The congregational singing of the old familiar hymns was inspiring, and the sound was like that of many waters.

On the platform and in the meeting were many brethren formerly in membership at Swanston-st, but now with other churches in the suburbs of Melbourne, all holding office as deacons and secretaries. Among these were: Brien, C. W. Mitchell, J. Y. Pops, R. S. Smith, F. Martin, W. A. Kemp, C. A. Anson, W. Mackinnon, W. Alford, W. H. Lawson, J. McGregory, T. Gracie, J. McGaughey, and P. Connors.

After dinner had been served by the ladies of the congregation to about 100, a fraternal session was held, at which short addresses were given by representatives of many of the old families in con-

nection with the church. The following took part: Brien, J. McGregory, Abercrombie, F. A. Kemp, B. J. Kemp, C. G. Lawson, W. T. Lawson, J. M. Gregory, A. McGregory, H. W. Harrington, W. A. Kemp, F. W. Martin, J. McGaughey, R. S. Smith, W. Alford, and A. R. Main. Greetings were given by our brother, the Hon. W. Murray, M.L.C., who came over specially from South Australia to be present at the meetings; Bro. C. C. Craigie, J. W. Webb, J. Seely, and J. F. Elder, the members from Sydney, and Sister Hildon from Dunedin, New Zealand. This part of the meeting was especially interesting to the older members of the church. Bro. R. Lyall presided, and mentioned many reminiscences concerning past members and their families.

BIBLE SCHOOL SERVICE.

In the afternoon at 3 o'clock the Bible School held their session, and submitted a most helpful programme. Bro. Stanley Wilson, the superintendent, delivered a short address, and also conducted choruses and special music sung by the scholars. Other special musical items were rendered, and two missionary dialogues taken from the Children's Day Exercise were most effectively given and held the attention of the audience. Bro. Franklin took up his subject, "A Brief, Saug, Talking," pointing out the close relationship between the church and the school, and that from the school the church expected to receive its reinforcements in the future.

EVENING SERVICE.

Prior to the evening service over 400 were entertained at tea, and at 7 o'clock an overflowing congregation assembled. The platform was packed, and extra chairs were placed in the aisles. The meeting was one of the largest ever held in the historic building. The congregational hymns were sung with great power, and were the old favorites, "All Hail the Power of Jesus' Name"; "O for a Thousand Tongues to Sing"; and "O God of Bethel." The choir rendered the anthem, "Hail, Gladdening Light," and Sister Miss Jolly sang "Just as I Am," with great acceptance. Bro. Franklin took up his subject, "The Old Testament Meaning and Message," and delivered a splendid address.

Taken altogether, the meetings were most enjoyable, and the reunions between past and present members brought up happy memories and made all feel thankful that God had spared so many to join in the splendid meetings of the day, while all seemed impressed with a desire to spend their remaining days or years in more consecrated and whole-hearted service for Jesus their Saviour and King, and the church which Jesus loved; and for which he gave himself.

MONDAY, NOV. 8—MUSICAL FESTIVAL.

A crowded lounge on the second night of the celebrations was well pleased with the choir's performance of Genoa's Oratorio, "Redemption." Mr. Ernest Tippet was the conductor, Miss Jessie Jolly, Mrs. A. E. Parker, Mr. J. T. Mitchell, and Mr. P. Jenkins, soloists. Mr. C. H. Marshall, as Musician, under the leadership of Miss Fanny Scarcebrook, supplied an excellent finishing touch. The very timely executed solo by Miss Jolly ("From Thy Love is a Father's") and "Lovely (Appear)" were especially appreciated by the audience, and the choir was heard at its best in many of the difficult choruses. At the conclusion of the evening the president of the choir (Mr. A. R. Lyall) and Mrs. Lyall very courteously provided supper for all the performers.

There are ten things for which no one has ever been sorry. 1. For doing good to all. 2. For being patient towards everybody. 3. For hearing before judging. 4. For thinking before speaking. 5. For holding an angry tongue. 6. For being kind to the distressed. 7. For asking pardon for all wrongs. 8. For speaking a true word. 9. For stopping the ears against a talebearer. 10. For disbelieving most of evil reports.

HURSTVILLE—Good attendance at all meetings to-day. J. Clark exhorted on the evening of 1 Cor. 15: 58. Bro. Gale paid a visit to the Bible School. In the absence of Bro. Garden, who was unable to be present on account of sickness, Bro. Buckley conducted the gospel service. At this time three more boys from the Bible School took their stand for Christ.—B. Heavman.

ENMORE—The spirit of mission is manifesting itself. A committee has been formed to devise plans for a forward movement. Our Bible School reports, "There is a splendid feeling prevailing in our school work, and we are looking forward for results, which we know must come through the faithful efforts of our teachers." Notwithstanding many drawbacks, the school is holding their annual school picnic, and are looking forward to a big success. Bro. Illingworth gave a stirring address last Lord's day morning on our duty as a church, and at night preached, and at the close a man made the good confession.—C.A.R.

NORTH SYDNEY—Our meetings are well attended. Bro. Bland presided to-day, and Bro. Payne exhorted on "The Bible School." In connection with our Bible School rally we have added eight new scholars during the last two Sunlays. The gospel service was well attended, and it being Children's Day, our Bible School scholars rendered some splendid services. Bro. Payne made a most appropriate address entitled "Children and Foreign Missions." The Home Mission rally held last Thursday proved a success—Cyril T. Garrett, Nov. 7.

MOSMAN—We are glad to report large attendances. At the morning meeting we welcomed back Sister Mrs. Cole, after a very serious operation. There were many strangers at the evening meeting, when one sister put on the Lord Jesus Christ in baptism. Bro. Stevens is doing a good work among the children in the Mosman Public School, as he visits there every Wednesday morning to give religious instruction. The class grows in number weekly, and the children are taking a keen interest.—F.C., Nov. 7.

LIDCOMBE—On October 24, the young man who asked the Lord's day previous for baptism was baptised, and was received into church fellowship on October 31. We received into fellowship a brother from the Baptist Church. We had a visit on the 31st from Bro. Bond, of Geraldton, who gave an inspiring address. Our friends social to our preacher's two sons, who will shortly be leaving for the front, was a great success. We presented each with a sheepskin vest and money belt, and a pocket Testament. Speeches were given by Hren. Mitchell, Payne, Taylor, and the three Cyledetales, the writer being chairman. Attendance at both services encourage all, and the prayer meetings are helpful.

South Australia.

PROSPECT—Yesterday Bro. Dahl presided at the Lord's table. One sister who had been out of touch with the church for some years, was received into fellowship. Good interest is being manifested in Children's Day by the school, to be observed Sunday week at night.—P.

CROYDON—To-day we celebrated our Bible School anniversary in the morning. A. G. Doll, son, superintendent, presided. B. W. Manning, Cottonville, gave an excellent address to parents and children. In the afternoon the young people rendered an excellent concert in song and recitation. W. C. Brooker was chairman. In the evenings, T. H. Brooker gave a splendid talk to the children, "An Object Lesson on Character." This was much appreciated by all, the chapel being well filled. A collection was taken up in aid of Croydon Red Cross Fund.

KADINA—Last Sunday evening Bro. Wedd continued his address from the previous Sunday on "The Blind Man." One meetings are not quite so well attended as they might be, no doubt due to the fact of a good deal of sickness. Please to report that Bro. Sean Cornelius, who underwent an operation in the private hospital, is back home again, and is getting along nicely. This morning

Bro. Neill gave the exhortation, and Bro. Wedd presided. We had several visitors with us from the other churches. This evening Bro. Wedd started with "The Man of the Hour," and "The Man of the Hour," starting with "The Good Man." Our church choir is making splendid progress under the care of Bro. Lorraine—Jas. H. Thomas, Nov. 7.

NORTH ADELAIDE—On October 30, we held our Sunday School picnic in the Botanic fields, where we had a good gathering of the scholars and friends. We were favored by being lovely weather, and all seemed to enjoy themselves thoroughly. The money collected for sports prizes was given to the Red Cross Fund, but the number of each event was presented with a beautiful published shell by the superintendent. Lately the meetings on the Lord's day have been good, and yesterday morning a young man was received into fellowship—R.H., Nov. 8.

STIRLING EAST & ALDGATE VALLEY—Saturday night we farewell Bro. Hillbank and Hamby, also Mr. J. Ashurst, son of Bro. Ashurst, young men who will shortly leave for the front, where we had a "Willow Workers" arranged the chapel in drawing-room style, tastefully decorated the tables, and presented each of the guests with a pocket Testament. Our young people provided a programme of musical and other items. In the absence of the secretary, Bro. Jacobs acted as the secretary, the evangelists followed. Supper brought to a close a very pleasant evening.—J.E.

QUEENSTOWN—Q.V.P.M., good meeting Children's Day services were observed. The children were on the platform, which had been erected for the occasion. W. Shipley, chairman, Bro. Lawton presided. Bro. Brooker addressed the church, continuing the subject, "First Principles," this being the sixth address. Afternoon, crowded attendance. Special singing and items were given by the scholars. Evening, packed meeting. Items were again rendered by the school, and Sister Carmen Mattison sang "The Lord." We had Bro. H. J. Horsell, from Croydon, with us, Bro. Brooker being at Croydon. Bro. Horsell delivered an interesting address on the subject, "Youth"—D.L.W., Nov. 7.

GLENELG—A special military service was held last evening, Captain Chaplin F. W. Pittman presiding to a crowded church. There was a good sprinkling of soldiers in uniform present, and the building was appropriately decorated with bunting. Our brother, in the course of an eloquent address, testified to the noble sacrifice the men were making in offering their services to king and country, and urged them before entering the firing line to edify in the army of the King of kings. Following the usual practice, a list of those directly connected with the church, or related to its members, who have gone to the front, or preparing to go, was read. Special hymns were sung, and altogether the service was a most successful one.—Geo. Ferris, Nov. 8.

GHOSE ST.—We have had a time of rejoicing in the week. On Wednesday evening four confessed Christ, and were baptised, with another who had previously confessed Him. These included a father, mother, and their only child—a household baptism. At our sunrise service yesterday, we had one woman give her testimony, and we had one in the way she had left. We had good meetings all day, and in the evening a very fine service. Bro. Thomas presided, and at the close seven made the good confession—all adults. This was a great day for us. Bro. Rance Madden and William Fowler leave for the front this week.

COTTONVILLE—At the close of Thursday night's service two were baptised, a young man and his wife, who had made the good confession previously. They received the right hand of fellowship today. A good attendance of brethren assembled this morning, it being anniversary of our mission. Bro. G. G. was exhorter. A large flock of people came to the gospel service. This took place in the open air. Bro. Manning preached. Children's Day service took place in the Bible School—J. McNeil, Nov. 7.

KERSHROOK—On October 31, Bro. Passon

conducted two services, morning at 11, and evening at 7 p.m. At the close of the evening service two young brothers and one young sister made the good confession. On Saturday evening, Nov. 6, a farewell social was held by the members of the church to Bro. E. J. Collier, who leaves shortly for the front. Bro. Collier has always been a very willing helper in the Master's service, and we shall miss him much. Yesterday Bro. Collier took both services, and when the invitation was given one brother and three sisters made the good confession.—F. M. Fullston, Nov. 8.

MOONBA—Since our last report we have been having good meetings, and great things have been done during the Fletcher mission, which was held at Moonba Mines, from which we are hoping to reap some benefit, for quite a number who came out of the mission are seeking for the truth as it is in Christ, and for which we stand. This morning at the breaking of bread over sixty were present. Bro. Neill presided, and Bro. Allan gave the address, and spoke on the truth and principles of the church of Jesus Christ. Bible School is still making good progress, the "Drop In" Bible Class still growing, and a keen interest is taken in Bro. Allan's Bible talks. School is busy practicing for the missionary service to be given on Nov. 10. Prayer meeting well attended. Gospel service at 6 p.m. Chapel well filled by keen and interested people. Bro. Allan gave a stirring address, "Modern Dangers," Nov. 1. At the close one young lad from the Bible School made the good confession.—B. Marsh.

YORK—Since last report one received by faith and confession. On October 19th the foundation stone of primary rooms was laid. Mr. W. Brooker, who was superintendent of Bible School for about 25 years, in a few well chosen words declared the stone truly laid to the honor and glory of God. H. J. Horsell, President of Bible School Union, presided over the meeting. The writer, also Bro. Manning, the superintendent, spoke. A. H. Reed, vice-president of the Union, gave dedication prayer. About 47 was placed on the stone. The primary department gave two items. Next Lord's day, the 14th, the rooms will be opened. The church has a fine list of active members. Bro. Wilson, son of Mr. H. J. Horsell, wife of the preacher of Croydon church, today, good meetings. Bro. Bennett presided. The writer spoke on "The Gospel, the Power of God." Sister Swanton, after a serious illness, was again with us. Evening night meeting. The writer spoke on "The Gospel, the Power of God unto Salvation." At the close of the address a young man in the King's uniform confessed Christ. Dorcas have made 152 sand bags for soldiers.—E. J. Paternoster.

NORWOOD—At our morning meeting last Lord's day two were baptised, and five others gave a formal address on "The Reincarnation of Christ." In the evening L. W. Baker presided to a large congregation. On Wednesday we held our annual business meeting, which took the form of a church social, and was a great success. The reports were read and discussed, and the secretary. The committee in connection with the Waterfall mission were complimentary on the improved prospects there, both in the meetings and the growth of the Bible School, of which it is thought is superintended. To-day Bro. Baker took both services, when we had large attendances. One received by letter. It is Brotherhood class this afternoon were visited by the Mayhams Guild. H. R. Taylor for them opened a very interesting theme, "When the War is Over." Several others also took up the discussion, and a very successful meeting was the result.—G.H.J., Nov. 7.

Victoria.

MARYBOROUGH—We have Bro. Larrin back with us after two weeks' absence with the church at Mernda. Good meetings all day yesterday. Since last report we have had, as a visitor, Sister Kruse, late of this town. We are looking forward to a visit from J. W. Webb, of U.S.A., who nearly fifty years ago labored with the church in this town.—A.P.A.B., Nov. 7.

Obituary.

ANDREWS.—Bro. Percy Andrews was recently killed in action at the Dardanelles. He was received into fellowship at Fremantle by faith and obedience on January 10, 1908. He was held in very high esteem by his employer and employees. We miss him in the services, the Senior Endeavor Society and the Bible Class. Bro. Percy was always willing and ready to help those who were helpless. And now he is gone from us. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." To all those who mourn the loss of our dear departed brother, we extend our loving sympathy.

"Only good-night, beloved,—not farewell;
A little while, and all his saints shall dwell
In hallowed union, indivisible—
Good-night!"

—E. G. Warren, Fremantle, W.A.

ANDERSON.—The Church of Christ meeting in Fremantle has suffered a great loss in the death of our beloved John Anderson. From a sense of duty he obeyed the call of King and Country, and was killed in action at the Dardanelles. Our brother was beloved by all who knew him. Just previous to his going to the war he was the Bible School Librarian, also a member of the Senior Bible Class. He was received into the Fremantle church by faith and obedience on January 10th, 1908, and was very faithful in his attendance around the table of his Lord. We do not sorrow as those who have no hope, but look forward to the time when we shall meet our loved one again. To the bereaved parents, sisters and brother, we extend our deepest sympathy. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

"When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast;
All our life-joy overcast?
Hush! be every murmur dumb;
It is only 'Till he come!'"

—E. G. Warren, Fremantle, W.A.

RICHARDSON.—On the 8th ultimo Mrs. Richardson, of the Newmarket church, ended her life-

pilgrimage of 74 years. For many weary months she had looked for the city which hath the foundation, whose Builder and Maker is God. About the year 1902, during Bro. Harward's mission at Newmarket, our sister united with the local church. From that time she was highly esteemed by the brethren for her quiet, godly life, and for her conspicuous faithfulness to the church of God. The church will ever hold her in affectionate memory. Her three daughters—Mrs. McNab, Mrs. Rankin, and Mrs. Sims—are in membership with us. To these and their households we offer our Christian sympathy.—J. I. Mumford.

N.S.W. Home Mission and Bible School Notes.

William Gale.

Thirty-two scholars confessed Christ on a recent Sunday afternoon at Paddington in a mission conducted by Bro. G. E. Burns.

The Home Mission Committee has now an overdraft of nearly £370. It is imperative that every member should assist in the reduction of this heavy burden.

In reply to the urgent circular sent to the churches for assistance, the following amounts have been received, for which the Committee is grateful:—Moree, £1; Gilgandra, £5; Rockdale, £3; Merewether, £2. The Home Mission Secretary is anxiously waiting for word from others.

Bro. Gale is now supplying the platform at Petersham, under arrangement with the Home Mission Committee.

Heliore school holds its anniversary on Nov. 14 and 16. Petersham anniversary is announced for November 14 and 15.

Erskineville church is holding a few days of revival. Metropolitan evangelists are assisting.

Lidcombe Bible School secretary writes: "We have more scholars on our roll now than we have had for years."

Bible Schools' Day, December 5. A record offering is required to straighten out finances.

The annual distribution of prizes in connection with the recent examination was held on Oct. 26. The City Temple was crowded. Items were rendered by nearly every metropolitan school.

Sisters' Department.

SOUTH AUSTRALIA.

Meeting held at Grote-st., November 4, 1915. The devotional meeting was led by Mrs. Pittman. Mrs. Dumbrell presided over the business session. Minutes of last meeting were read and confirmed. Sunday School additions: York, 1; Prospect, 2; total, 3.

Obituary Report (Mrs. Giddison): During the months of August and October, the following sisters received the home-aid: Sister Cross, of Strathalbyn church; Mrs. P. Cornelius, Killybegs church; Mrs. Good, Unley church; Mrs. E. Perrian, Hindmarsh church; Mrs. Leedham, North Adelaide church; Mrs. Bevan, Mile End church. Roll Call of Delegates: 28 responded. Collection, 14/5.

Treasurer's Report (Mrs. Bond): Receipts for the month, Oct. 7: Received for Home Missions, £3 2/6; in hand, £4 10/0; Total, £7 12/6. Received for Foreign Missions, £3 10/0; in hand, £3 4/4; Total, £6 14/4. General Fund, Collection, 10/0; in hand, £8 19/8; Total, £9 19/8. Expenditure: Hospital Committee, £3; Donation to "Australian Christian," £3; Home Mission Committee, 10/0; Foreign Mission Committee, 10/0; Paid Shares for Printing, 12/6; Money Order, 7/0; Total, £7 13/1. Balance, £3 3/4.

Hospital Report (Miss Eva West): The Hospital Committee thank the Sisters' Executive for their gift of £3; also the Maylands Girls' Mission Band, for two cushions, which were given to the wounded soldiers at Keswick; their Berean Society gave 3 doz. oranges for the wounded. Vices as follows: Adelaide Hospital, 11; Keswick Hospital, 6; Consumptive Home, 5; Home for Invalids, 3; Deshutte, 11; Sick and Aged, 34; incurable, 352.

Foreign Missions (Mrs. I. A. Paternoster): We are glad to be able to report that Mr. Chipnell is expected to arrive in Sydney on the 11th on his first furlough. He is accompanied by his sister, who has been spending some months down in the Islands. Miss Toke has offered her services to the Indian Government as a Red Cross nurse, and has been granted permission to volunteer. Amounts received: Queenstown, £6 5/5; Newwood, 2/7; Mothers' Meeting, Grote-st., 3/6; Total, 17/1.

Living Link: Proposed and seconded that "The Sisters' Conference support Miss Cameron, India, as our living link." Carried.

Home Mission Report (Mrs. Cherry): The gospel has been faithfully preached in our churches, and 22 have confessed Christ. Maylands, 1; Cottonville, 1; Hindmarsh, 2; Queenstown, 1; Keswick, 8; Bahalava, 1; Grote-st., 1; Strathalbyn, 1; Graydon, 1; Semaphore, 2; Norwood, 1; Prospect, 2. Amounts received: Mile End, 1/0; Unley, 6/1; Norwood, 8/1; Alton, £2; Total, £3 19/2.

Doreas Report (Mrs. Cant): This Committee visited Mile End Society last month. Pleased to report they are doing a splendid work in helping those in need, and helping our brave men at the front, and making garments for Minda Home. Striving East have been working hard, and have sent 535 garments to our wounded soldiers; also sent 500 socks, and face washers; and 14 Christ mass bilbes have been sent also; and flowers to Keswick Hospital.

During the afternoon interesting letters were read from Miss Cameron, India; and Mr. A. I. Waters, Oba, New Hebrides.

December meeting to be in the hands of the Home Mission Committee. Meeting closed with the Benediction.

Miss A. M. Evans, Secretary

11 Balliol-st., College Park.



Flashlight Photo of Jubilee Reunion, Lygon-st., October 18, 1915.

"Walk in love. Let it be the very footroad you tread; let your way to heaven be paved with love.—Jesus came from heaven on wings of love."

Letter from Chaplain Captain Walden.

The following letter from Bro. G. T. Walden has reached us through Bro. W. C. Craigie, to whom it was addressed:—

An sitting in my "dig-out" near the Gulf of Saros. Above is a British aeroplane trying to discover Turkish guns; she is herself discovered, and straggled shells sent towards her, but she is well out of range. I am seeing strange sights, most of which I do not lawfully for a man to utter." Our Battalion has made two brilliant charges. Military officers of long experience say the first was the most magnificent charge ever seen in this campaign. In the face of hundreds of bombs, and thousands of rifle and machine-gun bullets, they took two trenches. The cost was great, and Sunday, August 22, will be the darkest day of my life. Some of the men had wonderful escapes. My orderly had one that hit his knife and smashed the handle. Another hit a pocket of cartridges, and exploded them, just breaking the skin of his stomach. Another lodged in his field dressing. Another hit his belt buckle, and ripped it through his coat, and several others cut his coat in several places.

The New South Wales British and Foreign Bible Society sent me a well-bound New Testament for every soldier in the Brigade, and in many cases these saved the men's lives. I have one of them, showing the work of the bullet.

I have heard soldiers say "War is hell." I can believe it now. One officer said to me in the trenches next day, "Padre, I've heard ministers speak of hell, but now I've seen it." No words can describe the scene. But the bright spot is the heroism of the men. I am proud to be an Australian; they are worthy sons of their great mother. I must not mention names; but many did deeds worthy of a W.C. helping wounded comrades in face of a murderous fire, holding a position against fearful odds. One class I must refer to—the stretcher bearers. I have often heard the medical section, from the doctors down to the stretcher bearers, spoken of as "chocolate soldiers" and the "Red Brigade." No one says this who has seen them at work, especially the stretcher-bearers. They have to go into the most dangerous places, bringing in the wounded, and in many cases since I have been here have been killed and wounded. When the record of the war is written, the stretcher-bearers should rank among the bravest.

I could hold no service that day. Our men went into action at 4 a.m., and soon after I took some of the wounded to the dressing station, and till 7 p.m. I was busy receiving the wounded. They were very cheerful and appreciative, and endured pain like veterans. The doctors were indeed "chocolate physicians," and spent a lot of their time and effort to hear what most of the wounded are in a terrible few weeks at the base will see them back again.

I have met many of our young men from Australian Churches; they are fine fellows. Last Sunday, August 22, I held two services—one at 7.30 a.m. and the other at one behind the trenches at 1.30 p.m. This last was a very impressive service. The camera men were sending their straps over our heads; the machine guns were going; the snipers' bullets could be heard exploding, but somehow they all seemed a long way off, and God seemed very near to us all.

There is very little sickness among the men—

less than 20 of our Battalion, and mostly dysentery. The food supply is good. Bully-bee biscuits (very much like the biscuits), bacon, jam, rice, flour, run once a week, tobacco and matches once a week. I bought 5000 cigarettes for use in the trenches, but they were stolen; bought another 5000 in Alexandria, and 2500 of them were lost in transit. The day after our second fight I took up sufficient cigarettes to give every man one, and they were pleased. "Padre, you've saved my life," some of them said. One man offered me 10/- for a tin of them. This is the only place in the world where I cannot spend money. When the paymaster came to know if we wanted an advance, we had to decline.

The weather here is delightful. In a few days we expect the rainy season to set in.

Will my many friends in Australia kindly accept this as written to them individually? I haven't time to write to all I would. I am "sent for" for our Battalion in addition to my other work. I have had no letter since leaving home, June 25, except from my own family. The "Australian Christian" made a welcome visit to me while in Egypt. Daily newspapers are very welcome—even the ads. are read.

In conclusion, as the preacher says, there is no doubt we are progressing, and the work the pioneer Australian troops did here is wonderful. It is only a question of a little time when the coast line will be pushed back, now we have all the coast line absolutely ours, and almost every day we are winning trenches. Fighting with the New Zealanders—magnificent fighters and good comrades—Maoris, Gurkhas, Sikhs, and many British regiments. The Australian is recognized here as a great fighter. I had a chat with a Hindu Gurkha N.C.O. officer, and he said, "Australian good soldier, and our boys like the Gurkhas. This man and I talked of Christ and Buddha; he agreed to read a New Testament if I gave him one, which I did with the prayer that it might lead him and others to the Saviour. Still address my letters: Camp Gas T. Walden, 18th Battalion, 5th Inf. Brigade, Egypt.

ACKNOWLEDGMENTS.

AGED AND INFIRM EVANGELISTS' TRUST.

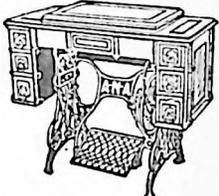
Churches of Christ Evangelistic Union of South Australia, amount at credit of the Aged Ministers' Fund in S.A. handed over to the Aged and Infirm Evangelists' Trust (Federal Committee), 437-7, Moore Church, N.S.W. Dr. Broken Hill Church, N.S.W. Dr. Narrogin Church, W.A. 10/-; Contribution to Endowment Fund by an evangelist, 10/-.

I am glad to state that there is now only one fund in the Commonwealth of this character. All other funds of a similar nature have been merged into the Aged and Infirm Evangelists' Trust (Federal Committee). I am glad also to state that the endowment fund controlled by this committee is growing in favor with the evangelists, with the result that many new contributors are being enrolled. The fund is controlled in the interest and for the benefit of the evangelists, and it is advisable for those who have not yet considered the matter to do so at once. The fund is in a strong financial position, and is becoming stronger each month.

W. H. Hall, Hon. Sec. and Treasurer.
Messrs. A. Canterbury, N.S.W.

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From the Field—Continued.

SWAN HILL DISTRICT.—Progress continues throughout the circuit. Bro. Wakefield is labouring faithfully on the Ullma-Kanara side. We are hoping and praying for our third evangelist, so that we can open up the untouched fields in the north. The brethren here are responding splendidly to our appeal for £100 to an evangelistic campaign in these new centres. At Woorinin the work is being pushed on. We expect to open our chapel there during this month. Several new scholars who are brethren have arrived, and we are beginning to feel more firmly established. The Lake Boga brethren are looking forward to better days. Our meeting yesterday was very encouraging. Miss M. Gillespie, our pianist, is leaving for Swan Hill, where she is to become a trainee in the local hospital. We are indebted to Miss Gillespie for twelve months of faithful service. The Swan Hill Bible School, which has made splendid progress under the leadership of Bro. C. McDonald, held its anniversary services yesterday. Three good uplifting meetings were held. Addresses by Bro. B. Mott and the writer; special singing by the children.—D.A.C.

WARRAGUL.—Good meetings all day, especially in the Bible School—all classes increasing and good interest prevailing. A Junior Evangeist has been started, and the juvenile attendance at morning service given some good hourly talks by Bro. Gray. Systematic organising, with punctuality, is doing good, and infusing new life and energy into all, so that we trust that all departments of Christian work will meet with further success and increase.—R.W.J.

MALVERN.—All meetings well attended. Four recalled by faith and obedience since last report, and one by letter. Bro. C. McCallum is doing a fine work, and his addresses are much appreciated by all who hear him. Our sympathy goes out to him in the loss of his loved father. Bro. Webb, from America, preached the gospel this evening to a good audience, in a manner which could scarcely fail to reach the hardest heart. We have every confidence in inviting members who live in the district to pay the church here a visit.—J.H. Nov. 7.

NORTH MELBOURNE.—During our evangelist's visit to Croynlon we had visits from Brethren Auriel, Stain and Gibbons, whose talks were much enjoyed. Our thanks are due to these brethren for kindly assisting us. Our Bible School denie to Elwood on Cup Day was a great success. To-day Bro. Heiler exhorted, and Chaplain Macay proclaimed the gospel in the evening, at the close of which three young men took their stand at Christ.—W.H. Nov. 7.

SOUTH RICHMOND.—We had a good meeting this evening. At the close of a splendid gospel address by Bro. Jones, two fine young men made the good confession.—O.A.C.G. Nov. 7.

ST. KILDA.—On October 21 we gave a farewell social to three of our young men who are about to leave for the seat of action. This will be the ven gone from this church. On the 21st the Bible School held their anniversary, which was a great success. Last night Bro. Davis spoke on "Faith in God." One young sister made the good confession.—E.A.C. Nov. 8.

HORSHAM.—The Sisters' Sewing Class of this church desire to express sincere thanks to all who kindly sent along donations in gifts and money, to help them in their sale of work. It has been a great success, about £40 being raised in that way, which has more than covered the cost of our tent mission. Our prayer is that God will abundantly bless all who assisted us, and made it possible for us to put forth this special effort, where souls are being won for the Master's kingdom.—A.M.G.

KYNETON CIRCUIT.—There was a splendid evening in Faradale this morning; practically every member who could get was present. We planned to report an improvement in the health of Bro. Charlie Miller. The meeting for some time past in Kyneton-to-night. Some of the scholars of the school rendered the "Children's Day" service in fine style. The collection amounts to

£100, the best yet received for any Children's Day here. Our scholars in the recent Sunday School examinations did well. We got three certificates of merit, and one certificate. We are waiting still for some of that £15 of last week's report, toward our chapel land. Please send on to J. L. Shipway, Simpson-st.—J.E.S.

STAWELL.—Owing to the fact of her suffering from an attack of influenza, our organist (Sister Chapman) was unable to be with us yesterday. Sister Wilson kindly officiated at the organ for all services. We wish Sister Chapman a speedy recovery. A very large number attended the breaking of bread at the morning service, when Bro. A. D. Perry, on behalf of the church, welcomed to the table Sister Sheehan, from Murton, and Corp. Bro. W. Payne, Military Camp, Seymour, who were paying us a visit. Bro. H. B. Robbins exhorted at this service, taking for his subject "Lacking Up" (Acts 7: 25). In the evening Bro. Robbins addressed another fair gathering, and discoursed on "A Wonderful Cure" (Mark 5: 24), which was most attentively listened to. We were favoured with a solo, nicely rendered by Bro. Payne, at the evening service.—Arnold D. G. Sheppard, Nov. 8.

CROYDON.—Our ten days' mission conducted by D. M. McCrackent closed on Oct. 28. Four responded, and made the good confession in answer to the earnest appeals of the missioner. Brethren from Bro. Hill, Montrose, Blackburn, Bayswater, and Wonga Park, rendered valuable assistance. The church has been greatly helped, and its influence in the community extended. We take this opportunity of thanking the North Melbourne church for sparing us Bro. McCrackent, and all others who contributed towards the success of this special effort.—P. Auriel.

BENDIGO.—Yesterday our meetings were well attended, the evening congregation being the largest for the past two weeks. Bro. Crowden preached at both services. One lady was received into membership. Regret was expressed at the impending departure of some of our sterling workers in the persons of Mr. and Mrs. F. Dines, F. W. Cook, Horace Perkins, and Mrs. Crouch. A farewell social is being tendered to the latter to-night. The local church paper, "The Christian Union Light," is now a month old, and is being well supported. An effort is being made up till Christmas to raise £100 as an expenditure budget; about £50 is now in hand. Bro. L. Anderson, who is in the local military camp, is preaching at Golden Square at night services. One of our members—Bro. Keevil—died last week of a sudden attack of brain haemorrhage.—C.

EMERALD (Township).—We held our rally social last Saturday evening. A splendid meeting. Bro. Patterson, chairman, a number of school children rendered items which were well received. Bro. Crowden and members from Emerald (East) also helped with the programme. Bro. Patterson goes home to his people for a month's holiday. During his absence Bro. Hagger is sending supplies.—William Bolduan, Nov. 8.

WEDDERBURN.—A ten days' mission was conducted by A. G. Bennett, of Williamstown. The meetings were well attended, and considerable interest aroused. Bro. Bennett preached the gospel faithfully and well. A special feature was the splendid open-air meeting held on the Saturday night. Bro. Bennett spoke on the "Position of the Churches of Christ." A very large crowd gathered around and listened attentively to this message. At the conclusion of the last gospel service the writer took charge of an after meeting, at which we publicly said good-bye to Bro. Bennett, Bro. Peters, secretary, and Bro. Burke, treasurer. Several brethren who for the good work he had done, and gave testimony as to the good they had personally received. Bro. Burge, on behalf of the officers, presented Bro. Bennett with a pocket wallet, as a small token of our appreciation of his services. Bro. Bennett suitably responded. We then adjourned to the schoolroom, where a fine supper was served in readiness. Just before we departed Mr. Jones, Presbytery minister, spoke and testified to the great pleasure he had in listening to several of Bro. Bennett's addresses,

and of the profit and help he had received. Bro. Duckett also testified to help and blessing received. A pleasing feature of the mission was the singing of Mrs. Smith, of the Baptist Church, Barparoot.—A. Hutson, Nov. 6.

SOUTH YARRA.—On November 2 the church and Bible School held their annual picnic at Ricketts Point, and a very happy time was spent. The school lost the services of a very able and consistent teacher in Sister Miss McFaray, although not in membership with us, she rendered very valuable services both in school and choir. Prior to her marriage with Bro. F. Dawson, from Sydney, the leader of the choir, Bro. F. C. Lewis, on behalf of the choir, made a presentation to Miss McFaray, thanking her for her valuable and able services. Bro. Mudge, on behalf of the Bible School and teachers, performed a similar function. We wish the young couple every happiness. The Bible School is hardly as large as usual. Bro. D. A. Lewis, the Sunday School superintendent, and Bro. Mudge, assisted by the teachers and members, intend to make a house-to-house canvass of the immediate neighbourhood, and try to increase the attendance of the school. Bro. W. Langford, from Larston, presided. Bro. Mudge exhorted. Improved attendance at the gospel meeting. Bro. Mudge's topic, "Lead Kindly Light," was listened to with great attention. We regret to report that some of our members are laid aside for a time. Sisters Mrs. O'yer and Mrs. Craig are rather seriously ill, and we hope and pray for their speedy recovery.—T.M. Nov. 8.

HAWTHORN.—Splendid meetings to-day. Sister Sheehan, from Sidney, broke bread with us this morning. To-night Bro. Scambler delivered a powerful message on "The Disappointments of Jesus." We are holding a special patriotic service on the last Sunday evening this month. An honor roll is being prepared, and a great meeting is expected. There was an increased attendance at the prayer meeting on Wednesday night. A very successful picnic (church combined with the Bible School) was held on Friday. Sister Gene Barbes and Bro. Harold Rees were married on Saturday evening.—P.R. Nov. 7.

CARLTON (Lygon-st.).—Helpful services on Sunday. In the morning J. C. F. Pittman exhorted, and at night J. J. Halsey preached to a good congregation, when one made the good confession. During the day many of our members visited Swanston-st. to join with the brethren in jubilee rejoicings.

NORTH FITZROY.—We are pleased to report steady progress and sustained interest. The meetings are well attended. Bro. Baker has delivered some telling addresses, and decisions have been recorded each Sunday night. Several also have come to us by letter, and two names have been restored to the roll. The Bible School is growing rapidly; a line choir of about fifty has been organised, and is a great help. Our annual picnic was held at Heidelberg on Cup Day, when about 700 were present. Several business men who attend our services sent along a parcel of 100 toys for the infant class. During the afternoon the choir visited the Austin Hospital, and gave a varied programme of songs and other items, which was greatly appreciated by the inmates.—A.E.S. Nov. 8.

HORSHAM.—Since last report we have had on three more confessions at our tent mission. On last Thursday night we had a great crowd in the tent to say farewell to Bro. Verpo, who has been with us as singing evangelist for the last four weeks. A few brief speeches were made, referring to the good work done by our brethren, and a small token of esteem was presented to him by Bro. Cambridge, on behalf of the church. We have with us now Bro. Clay, who will take charge of the singing until the mission concludes on Thursday. To-night (Sunday) we have had our largest meeting.—A. E. Gallop.

MARYBOROUGH.—The Bible School attended every service last night yesterday. In the afternoon Bro. Larsen spoke on the effects of bad food, good example, and at night delivered a farewell message, illustrated with fruit-limbs, diseased and

sound, and flowers, fresh and faded. We had some nice singing by the children. To the invitation we responded—a mother, her son and her daughter, her son's wife and the latter's sister. This family have been bereaved in the loss of a son killed in the famous landing at Gallipoli. The children's demonstration was held to-night, when a nice programme was rendered. No class, excepting a very junior, received prizes, but the prize money and money taken for admission to the demonstration, is being given to the Red Cross—A.P.A.B. Nov. 8.

GEELONG—Good meetings on Lord's day. We have started a Senior and Junior Endeavor, and both are well attended. Our Bible School is also healthy; 188 scholars present. The appearance of the church outside is much improved by the working bee of the brethren, headed by our evangelist. We regret to report the death of Sister Stewart, who passed peacefully away on Nov. 5. Much sympathy is felt for Bro. Stewart and family—W.H.L. Nov. 7.

Here and There

E. G. Warren, Conference President, W.A., began a three weeks' mission in Collie on October 27.

Fifteen confessions and one restoration up to last Sunday night in the Horsham (Vic.) tent mission.

Bro. John Sing, Chinese evangelist, Sydney, reported recently the baptism of an aged Chinese, 76 years old.

F. T. Saunders, evangelist at Lilyville, N.S.W., who recently resigned, will remain with that fellowship until the end of the year.

Bro. James Anderson, of the Fremantle church, received word last week that his eldest son John had been killed in action at the Dardanelles.

J. Pittman will preach at Mildura for the next two or three weeks, when Bro. J. W. Webb will enter on a short term of labor with the church there.

W. H. Clay is helping for the few closing days of the Horsham tent mission. G. D. Verec spent some four weeks there, and has now returned to his work at Doncaster.

The sisters of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday, Nov. 17, in the Swan-st. lecture hall, from 10.30 till 4 o'clock. All sisters welcome.

Bro. T. E. Rose writes: "Captain Chaplain G. T. Walden is in the Blue Sisters' Hospital, Malta, and at time of writing expected to undergo an operation. He says he has not had a fine sleep for three months ago; but blames the pain on the operation."

R. P. Arnott, who has been rendering effective service at Canby Vale, N.S.W., as a week-end evangelist, is giving up the work there at the end of November. Bro. Arnott will then be available for full time service with some church in Sydney.

Bro. J. J. Haley's visit to Melbourne is rapidly drawing to an end. The closing meetings are announced in Coming Events column. In addition to these meetings Bro. Haley will speak in Lygon-st. on Sunday next, the 14th inst., morning and evening.

Victorian Bible School teachers are reminded that the next monthly meeting will take the form of a question night. Any question upon Sunday School work and management forwarded to the Organiser within the next two weeks will be answered at the coming meeting. Send your questions now.

Last Sunday a campaign was started in the church at Horsham, Vic., to raise sufficient money there for the new church site. The land cost £25. The deposit has been paid, and the balance, £125, has to be paid on March 1 next. A new church building is an absolute necessity for the growing work in Horsham.

On Wednesday next, 17th inst., Bro. J. J. Haley will deliver his final lecture at Lygon-st. The subject is a very attractive one, "Australia as I saw it thirty and forty years ago, and as I see it very much should be taken up. Very many should avail themselves of hearing the closing speeches of our brother."

Some £40 has been received in cash and promises in response to the appeals for special gifts of 2s to reduce the overdraft in the Victorian Home Missionary Fund. Will others, willing to help, please send to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne, or to the Secretary, Thos. Hagger, 15 Walsh-st., Coburg?

E. G. Chappell, who has been at work on Maewo, New Hebrides, for the past three years, returned to Australia last Monday on furlough. The first part of the furlough will be spent with his relatives in the Yarrawonga district. Later on he expects to visit some of the churches. Miss E. G. Chappell also returned with her brother.

W. C. McCallum has closed his labors at Hobart, and is at present in Melbourne. Last Lord's day morning Mr. and Mrs. McCallum worshipped with the church at Gardiner. Our brother gave a very much appreciated address. We are not sure if McCallum's future movement, but trust that some church will speedily secure his services.

Bible School teachers throughout Australia can look for schools of methods to be formed at the beginning of May next year. It will be necessary to enrol for this study some months ahead, in order to secure the necessary text books. Speak to your preacher or Sunday School secretary about the matter, or send for particulars to Reg. Emms, Organiser, 45 Dandenong-road, Malvern, Victoria.

The Sydney Chinese church is moving into new premises on Sunday next, 14th November. They have taken the upper portion of new premises at 100 George-st., near Collins-st. It is expected that a more aggressive work will be commenced with this move. A Bible School for Chinese children will be commenced at once. As it will be possible to obtain many new scholars in the mission part of the work, many new teachers are urgently wanted. Young men wishing to be trained. Classes are held on Tuesdays and Thursdays.

On Friday last Bro. John McCallum fell asleep at Scott Grove, Vic. Our brother had been in ill health for a long time. Many in S.A. and in the Kaniva district, Vic., will remember him as a faithful Christian, and a great lover and helper of the Church of Christ. Bro. McCallum was one of the foundation members of the church at Gardiner, Vic., but was never able to be present at any of its meetings. Mr. and Mrs. McCallum's names will be held in honor in years to come. Probably no other family in the Australian brotherhood has made a greater contribution to the ranks of Christian workers. All are splendid helpers in the church. Their lives adorn the doctrine. Five sons are giving their lives to the gospel—D. C. McCallum, Philippine Islands; W. C. McCallum, late of Hobart; P. D. McCallum, of Auckland; Carey McCallum, U.S.A.; and L. C. McCallum of the College of the Bible, preacher at Malvern. To these and all the others mourning the loss of their loved one, we tender our sincere sympathy.

SWANSTON STREET JUBILEE

Tuesday Evening, November 9.

The closing meeting of the Jubilee services was a most enjoyable function. Bro. Franklyn presided, and after a hymn G. Gordon offered an opening prayer. Greenies were received from A. E. Hingston, of Sydney, Federal Vice-President; J. E. Thorpe, of Adelaide, Federal Vice-President; H. G. Harward, of City Temple, Sydney; President of N.S.W. Conference; I. A. Paterson, of Adelaide, on behalf of the Federal Foreign Missionary Committee; Bro. and Sister Jim in Hills, of Sydney; D. M. Wilson, and Sister J. Dickson, of Perth; J. M. North, of Peak Hill, N.S.W.; T. G. Perley, of Hobart; A. M. Ludbrook, of Adelaide; Thos. Hagger, Secretary of Victorian Home Mis-

sionary Committee; Church, Lygon-st., Carlton; Secretary of Women's Conference, Executive of Victoria; Leonard Martin, of Apollo Bay, and A. L. and Sister Gibson of Dayleford, Vic. Very nice addresses were delivered by H. E. Knott, President of Victorian Conference; G. B. Moxey, a former preacher of Swanston-st.; A. R. Main, Principal of the College of the Bible; J. J. Haley, of U.S. America; S. G. Griffin, of Lygon-st., Carlton; J. W. Webb, of U.S. America, and R. Emms, Secretary of the Bible School Department. The choir rendered two anthems very sweetly, and Miss Jolly sang a beautiful solo, "The Lord is My Light." A presentation of a Cutler desk was made to C. H. Mitchell, the church organist for the past twelve years, for faithful and splendid service untingly given. Bro. Mitchell expressed his thanks. A fine series of meetings were brought to a close with the Doxology very heartily sung. The time will be long remembered by all who were privileged to take part, and many expressions of satisfaction were heard at the delightful reunion of the past and present membership of the church.

COMING EVENTS.

NOVEMBER 15 (Monday)—Swanston-st. lecture hall. Address by J. J. Haley on "Church Efficiency." All who desire to take part in the services of the churches are asked to attend.

NOVEMBER 17 (Wednesday)—8 p.m. Mr. J. J. Haley's Final Lecture at Lygon-st. Subject: "Australia as I saw it Thirty and Forty Years Ago, and as I see it To-day" Collection.

NOVEMBER 17 & 18—Church of Christ, St. George's-road, North Fitzroy. Annual Sale of Works, Wednesday and Thursday, Nov. 17 and 18, commencing at 3 o'clock. All heartily welcome.—M.W.K., Sec.

NOVEMBER 21 (Sunday)—Lygon-st. Mr. Haley will address the church in the morning, and preach in the evening for the last time prior to returning to America.

NOVEMBER 22 (Monday)—Lygon-st., 8 p.m. Public meeting to say goodbye to Mr. Haley. Prominent speakers.

NOVEMBER 27—Sunday afternoon, at 3 o'clock, and evening, the sisters at Windsor will hold a Sale of Work. Visitors cordially welcome.

IN MEMORIAM.

HILLBRIGHT—In loving memory of Ernest, who died October 28, 1914, at Mount Vale, late of Berwick.

We shall meet again—Inserted by his loving wife and children.

BEREAVEMENT NOTICE.

Mrs. Hovey and family wish to tender their sincere thanks to all the brothers and sisters in Christ for their expressions of sympathy in their recent sad bereavement.

WANTED.

A preacher is wanted for the church at Wallaroo, S.A. Applications to be addressed to W. J. Manning, National Mutual Buildings, Adelaide, S.A.

Wanted, an Evangelist, for Mataura Church of Christ. For particulars apply to George Beaumont, Secretary, Mataura, N.Z.

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CHURCH MEMBERSHIP.
 The Relation of the Christian to the Church.
 Romans 14: 7-19.
 Loyal. James 3: 13-18; 4: 11, 12.
 Willing to serve. Rom. 12: 1-8.
 Brotherly. Heb. 13: 1-6.
 Liberal. 2 Cor. 9: 1-7.
 Spiritually minded. Rom. 8: 1-6.
 A passion for souls. Matt. 9: 35-38.

How Christ Reverses Human Judgments

Jesus found a world that did not believe in human equality. He has been destroying its disbelief. He found a world that did not believe in human unity. He has been welding the race into one. He found a world that despised toil. "A mechanic's occupation is degrading," said Cicero. "A workshop is incompatible with anything noble." He took up a trade and worked at a bench. Artistic characterised women as beings of a lower kind, while Plato made it a mark of civil disorganisation that women should be on an equality with their husbands. Jesus drew no distinction between man and woman, and has deliberately reversed human judgment as to the subservience of woman. He entered a world that had lost faith in goodness. "All things," wrote Seneca, "are full of iniquity and vice." Jesus refused to abandon faith in man, even when man was doing his utmost to discredit such faith. He reversed man's judgment of his own failure. He found a world that had lost joy in the present life, and abandoned hope for the life to come. "The aim of all philosophy," said Seneca, "is to despise life." "What folly it is to renew life after death!" exclaimed Plato. "You rob me of man's greatest good—death." Jesus smote such pessimism and despair with the jubilant radiance of his own glorious life and love.

Christ is still full of reversing power. He is not dead. He ever liveth, and in each human life and in the life of humanity he is working his overturnings. All righteousness is the product of his influence. He is the source of all scorn of the sins the world loves, and of all love of the virtues the world hates. And that profound change which the New Testament calls repentance, or change of mind, is merely the acceptance of the reversals of Jesus. We alter our judgments to correspond with his. The "despised and rejected of men" becomes our adored Sovereign and Lord, and, like Paul, we preach the faith that once we destroyed.
 —R. E. Speer.

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