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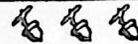
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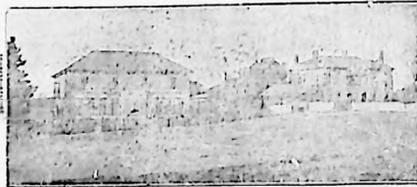
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Little Things that Hurt.

A Children's Sermon.

"Is it not a little one?"—Gen. 19: 20.

I.

It was Lot who asked this question. God had made up his mind to destroy the "cities of the plain," because they were very wicked, and he sent his angel to warn Lot to get away in time before the cities were burned. But Lot, who was really quite a good man to begin with, had been in the habit of thinking that little things did not matter very much, and so had come by little steps to forget about God, and to be very fond of the easy times that he could have in the wicked cities of the plain, where all the men and women just did as they liked, and generally liked to do wrong rather than right because they found it less trouble. Lot, then, was rather unwilling to leave the place and people he had grown so fond of (you know how willing you are to give up jolly companions, even when you know they make you do more naughty things than you would ever think of doing by yourself), and he begged that one of the wicked cities might be left for him to live in—"Is it not a little one?" he said.

II.

Now Lot's question is one that comes very easily to our lips, whenever we want something that our parents know is not good for us. We are apt to think that a bad thing, if it happens to be little, is not so bad as a bad thing that happens to be big. But that is a very great mistake. It is all one whether you are drowned near the shore or in the depths of the sea. When a thing is bad, it is bad, whether it is big or little; and the little bad things are far more dangerous than the big bad things, just because we can often do them without *feeling* bad, whereas we have a most uncomfortable feeling when we try to do a big wrong.

We now know that many, if not most, of the diseases that cause suffering or death are due to the presence in the human body of tiny living creatures called microbes or bacteria, which somehow find an entrance into the system, where they multiply so rapidly as to poison in a sense the whole body. All infectious diseases, such as scarlet fever, diphtheria, small pox, cholera, and plague, are due to these minute organisms—so small that a fair average size would be one two-hundred-thirtieth part of an inch across. If you took some of the little rod-like microbes

and could place them end to end, nearly ten billions would be required to reach a yard, while a hundred millions would be necessary to cover a shilling in a single layer, and 640,000 millions to make a solid cubic inch. Yet although these microbes are so small that they can be seen only by the most powerful microscopes, they are able to cause the death of the strongest man.

III.

The oftener we do the little sin, the easier it becomes; and then it is not the littleness or bigness of the sin that makes the difference to us; it is *in* itself that we are finding easy. Now once we find little sins easy, we shall not stop at any kind of sins, because we shall have lost the power of judging how big a sin is; and this explains how little sins grow into big sins without our noticing it.

An Arab, who was living alone in his tent, was surprised to hear foot-steps coming over the sand straight for the door of his tent. He listened, and was soon more surprised than ever to see the folds of the tent door open and the nose of a camel come through. "Get out of there," said the Arab. "The camel didn't move, but spoke back to the Arab, and said: "It's so cold here on the outside. Please let me put only my nose through the door so that I may be warned just a little." "Well, see that you come no farther," said the Arab, and having said that he went about his work. When he turned to look again, the camel's head was in at the door, and it was looking all over the tent. "Didn't I tell you to come no farther?" said the Arab. "My head was cold," and the camel, "and I thought if you would let my nose in you would not mind about my head." "Well, see that you come no farther," said the Arab, and he went about his work. When he looked again, the camel had put its front foot and shoulder through the door and was reaching farther into the tent. The man turned quickly and was angry, and told the camel to move back and go away, and was about to reach down and lift up a stick to strike it, when the camel walked lobbly into the tent and drove the man forth from his own home. "I think you know now what it means when people say, 'Revere of the camel's nose.'" There is only one way to keep the camel out, and that is not to let even its nose in; and there is only one way to keep evil out of our thoughts and minds

and hearts, and that is not to allow it to have the least entrance.

IV.

It is, as you know, much more difficult to watch against little faults than big ones, and the reason is just this: the little things are always with us, whether we are prepared for them or not, whereas big things happen only now and then, and their very unusualness gives us a shock and puts us on our guard. You are not often tempted, for instance, to rob or torture somebody, and you would find it easy enough to refuse to do such a thing. But how many times a day do you rob your friends of some pleasure that they could have if you were not selfish, and would others by stingy little words and careless actions? These little things have to be guarded against every day and all day long, and this is hard work. You must fight them again and again, and the best way to do it is to have your hearts filled with love to Jesus; for when you think of him and his goodness, you can get a better idea of the wickedness of your own sin, and to know that you are at fault is the first step towards being sorry for your sin, and giving it up altogether.

One stitch dropped as the weaver dove
His needle shuttle to and fro,
In and out, to and fro,
Till the pattern seemed to fade and grow
As if the fibre had become invisible
And the one stitch dropped pulled the next stitch
out,
And a weak place grew in the fabric stout;
And the perfect pattern was marred for aye,
By the one small stitch that was dropped that day.
One small life in God's great plan,
How futile it seems as the ages roll,
Do what it may, or strive how it can,
To alter the sweep of the infinite wheel!
A single stitch in an endless web;
A drop in the ocean's flow and ebb;
But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have
crossed.
And each life that fails of the true intent,
Mars the perfect plan that its Master meant.
—Selected.

And change is holy, oh! blame it never;
Thy soul shall live by its changing ever;
Not the halting change of a stagnant pool,
But the change of a river, flowing and full;
Where all that is noble and good will grow
Mightier still as the full tide flows;
Till it joins the hidden, the boundless sea
Rolling through depths of eternity.
—George Macdonald

Questions of Unity and Liberty.

The great war has given a prominence to the question of Christian union such as it never had before. The religious press constantly deals with the subject as related to the war, or as demanded by the new conditions. This being so, it is well that we should have had in the "Christian" lately such articles as the recent one of W. B. Blakemore, B.A., and that of T. H. Scambler, B.A., in this issue. For us the union question is fundamental.

In Mr. Scambler's article some points are emphasised which demand our constant attention. We cannot be too careful to show a spirit of unity, while we plead for a scriptural basis. We are bound to speak the truth, but are under no obligation to speak it "in love." Distrust, suspicion, lack of appreciation of the good in others and the purity of their motives, are unchristian traits. Again, our contributor does well to urge us to beware lest we exalt opinion into principle, and put incidentals into the place of essentials. Any past failure here must make us the more careful in days to come. Of course there is a difficulty; we are all ready to see that the other man makes principles out of trifles. Francis Bacon long ago, in his essay "Of Unity in Religion," warned men against rending God's church by debates "when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction." This is excellent advice, but it does not take us far. The greatest fanatic would agree that we must not magnify trifles; but it is a stupendous task to get men to see things in their true proportions. Even as we make the attempt to do so, let us remember that there is a twofold danger, the exalting of trifles to the level of essentials, and the reducing of principles to the plane of incidentals.

The closing section of Mr. Scambler's article, dealing with "the ultimate essential things that a church must do and be, in order to be a Church of Christ," is of special interest and importance. The first of these essentials has been one of the chief glories of the Restoration Movement. We have sought to make loyalty to Christ the supreme test, and have asked from candidates for church membership an *ex animo* belief in and confession of Jesus as the Christ and Son of God. No views of men, no human expediency of divine truth, can be put in the place of this primitive confession of faith in the Divine Person of our Lord. Only one word of comment seems to be necessary. Unitarians of various names and of diverse church associations confess that Jesus is the Christ and Son of God; but with them the "intellectual content of the confession" nullifies the value of it. We must have the scriptural content as well as the scriptural word. No one who looks upon Jesus as divine or son of God in the sense in which other men are sons of God or partakers of the divine nature, makes "the good confession" whatever the phrase which he utters.

Leaving our readers to peruse carefully and get all the good possible out of the study on "In Things Essential, Unity," we venture to give some supplementary, rather than critical, remarks on the perennial theme.

Marks of the church.

The question incidentally raised by Mr. Scambler, as to what is necessary in order that a church may be recognised as a church of Christ, is one both very important and apparently very difficult. The "marks of the church" have often been discussed. We have the ancient four notes of unity, apostolicity, catholicity and holiness. Luther and Calvin would say that the visible church includes the multitude of professed believers, who receive the two sacraments, the word of the Lord, and the ministry who are appointed by Christ to preach it. John Knox and the subscribers to the Scotch confession found the notes in the true preaching of the Word of God, the right administration of the sacraments, and ecclesiastical discipline rightly administered. For ourselves we should begin by emphasising the fact that the term of membership in it must be what they were in the church of apostolic days.

The problem of what is essential to a church of Christ (and therefore to the inclusion of any body in a united Christendom) contains also the inquiry, When does a church cease to be a church of Christ? Assuming that initially it were worthy of the name, what degree of apostasy in doctrine or in life is necessary before we cease to recognise its standing? How difficult a question this is is seen when we read, say, the Corinthian letters. Undoubtedly these letters reveal a church disunited, having within it warring parties, composed of members some of whom had fallen into grievous sin, and some of whom were tolerating moral offenses such as we cannot imagine being tolerated by any body of Christians in our land. Yet this church is still called by God's apostles "the church of God which is at Corinth."

It would be easy to point out that in a body of Christians so newly won from heathenism, impurity was to be expected, and was by many looked upon as venial. Yet this does not touch the crucial question, which is rather, What more was necessary for such a body to do in order to its disqualification as a church of God? This question is not raised or answered directly in the New Testament. Yet there are not wanting materials which assist us in giving an answer. The individual member who refused to obey the apostolic injunctions had to be withdrawn from (cf. 1 Cor. 5: 9; 2 Thess. 3: 6, 14). If we could imagine a church as a whole disobeying as some individuals in its membership did, then that church would forfeit its right to be regarded as a Christian community. A passage like Gal. 1: 9 has its obvious application to a community as to a person.

Unity and the will of God.

There is in many present-day discussions of the unity question a real danger of taking it for granted that because a church which practises certain things is still recognised as a church of Christ, therefore we are in duty bound to regard with equanimity all of its practices. Sometimes under the plea for union in essentials we have virtually a plea for silence when unscriptural and anti-scriptural doctrines and practices are introduced. This seems to us to be worse than confusion. There is a difference between the recognition of a man as a Christian man, and a toleration of his errors of conduct. We do well to oppose his sin, even while we love the offender. So with the church. An apostle was not silenced in his objection to evil practices merely because, forsooth, he allowed its right to be a church of God. To suggest that we must be silent under similar circumstances, or that we abandon what we believe and know to be scriptural practices, seems to us to be as wrong as it is ridiculous. Yet the suggestion is often present. The doing of the will of God is the supreme thing. It is because of this that we seek for unity, and for unity on God's own basis.

The limits of liberty.

Inevitably there is raised the further question, Within what limits is liberty allowed us? The easy answer is: There is liberty in non-essentials, while principles must be left intact. With all our hearts we agree that the cause we love has often been hindered, and in some places is still being hindered, by antiquated methods, by discussions about order of service and such like things, cherished because of an apparent incapacity to distinguish between the incidental and the principle. But even for the people who fortunately have got far beyond this stage, our question presses. Perhaps we cannot do better than take as illustrations some of the points mentioned by our writers in the suggestive contributions which have given us our present topic.

Take the question of church government. That local churches had elders and deacons in apostolic days is certain. Suppose some one says we may with improvement have a modification. We wish to know the extent to which he wishes a change, and also his right to the change. A Presbyterian legislative General Assembly is as foreign to the New Testament as is an Anglican Bishop or Archbishop. Yet, frankly, once we sanction a departure at all from that New Testament order, we do not see how with consistency we can object to either. That some men and churches have been so ultra-congregational in spirit as to be parochial is true; but the way to avoid this evil is not to abandon a system which we know to have biblical warrant for one which has not.

Mr. Scambler rightly places the primitive confession of faith as the fundamental element of doctrine, and postulates the two ordinances as "ultimate essential things." Later he says:

Continued on page 514.

Notes on Current Topics.

Jas. E. Thomas.

Federal Conference.

Preparation is being made for a worthy gathering in Adelaide in September on the occasion of our Federal Conference. It is quite a mistake to think that the affairs of the church should stand still during our great national conflict, or that conferences should be abandoned. The present is the most momentous time in the history of the church, and calls for supreme effort. The map of the world will be remodelled after the war, and new doors will be open to the church of God. It is a most commendable thing that the church has given of her noblest sons, and has in every way sought to co-operate in successfully furthering the efforts of the Empire in the day of her severest struggle. It would be difficult to measure the service the church has rightly given to the nation. We have to remould some of our plans and even modify some of our theories in these days, and we must be alert as to the challenge of the future. The committee have very wisely planned for a great public questions' night in the Town Hall. The church must face the subjects that pertain to the welfare of the community with increased earnestness in the days ahead. It is well that we meet together before God in a great conference to plan greater things for him in his kingdom. Our churches should seek to be well represented, and wherever possible release the preacher that he may get the inspiration of such a gathering. It would be a gracious act where finance may prevent the preacher attending for the church to remove even that obstacle. Our experience is that a national conference is a great education and uplift that we can ill afford to miss. May this gathering mean much for the future efficiency and progress of our churches in Australasia, and in our work for Christ in the regions beyond.

The Italian Advance.

Some have rather harshly criticised our brave Italian Allies for what seemed to be a somewhat isolated and selfish policy pursued by them at the outset of the war. They failed to do anything to help either at Gallipoli or in Serbia, which service seemed reasonable to expect from them. Baron Sonino, the Minister of War, has since made a fairly satisfactory explanation of that, and Italy was apparently not wholly to blame. Since the more consolidated alliance was entered into Italy has not failed to prove herself worthy in every way of her traditions. The men who come from the same stock as Garibaldi are not backward in their heroism and determination. They were driven back only to come again with renewed efforts. Russia doubtless helped them as she has helped all by her brilliant advance, and then Italy moved bravely forward again. Gorizia, whose fall was predicted twelve months since, has at last been taken, and the armies of King Victor Emmanuel are now making remarkable progress. It is to be hoped that

the moving in Salonika of the Allies, combined with the continued progress of the magnificent armies of Russia, will in co-operation with the movement of Italy be the means of crushing both Bulgaria and Austria, and lead eventually to a separate peace and the utter isolation of scheming, ambitious, and savage Germany.

The Drink Trade and Its Allies.

We read with regret in the "Southern Grocer" recently that in response to a question as to whether the Liquor Trades Defence Union would come to the assistance of any licensed grocers if any proposal was made for the abolition of grocers' licenses, Mr. M. Cohen, the Liquor Trade president, said that as they had been assured that the licensed grocers will not advocate any curtailment of the licensed victuallers' present privileges, the Liquor Trades Defence Union will certainly support the grocers, if any proposal is made to interfere with their existing rights. This harmonious unanimity in the preserving of common rights seems to be a resolve of two allied businesses to stand by each other till the last. The Liquor Trade is busy making many similar alliances throughout the Commonwealth. From a business standpoint this is, of course, a very essential and sound policy. We are, however, convinced that grocers' licenses are not beneficial to temperance reform, and that those who trade in liquor, whatever else they sell, are engaged in a business that is detrimental to the economic as well as moral interests of the community. We are quite sure that there are a great many honorable and worthy merchants engaged in the grocery trade who are concerned as to the effects of the drink business, and yet they are thriving on this traffic. It must be a very hard thing for them to make the sacrifice and support six o'clock closing in face of what it really means to them financially. We feel, however, that they should look at the question unselfishly, and not ally themselves for the sake of monetary gain to a trade that seeks from them their loyal assistance in opposing beneficial temperance reform. It is no wonder that conscientious people who are by no means fanatics refuse to deal off merchants who are in the drink trade, and who foster its interests. For ourselves we are opposed to grocers' licenses, and believe it would be in the best interests of true temperance reform if they were abolished.

Patriotism and Our Schools.

The cheering of several hundred lusty-voiced children has just reminded me again of the great debt we owe as a nation to our schoolmasters, who so faithfully instil into the hearts of the young the principles of loyalty and patriotism. The hundreds of casualties among our brave men remind us that there will be a wastage needing to be made up in the community. We shall be looking for the men of to-morrow. It is therefore of the highest importance that we

train rightly in every way those who will take the place of the brave departed and of the old veterans that are passing hence. Our schools have their flags, and as they are raised each week, there go out hearty cheers from sincere children who love their country and their flag. The work they have done for patriotic purposes will be difficult to tabulate. How many of them have worked hard for their little concert and sales of goods. They have learned in a very great crisis to do well a child's part. The amount of money raised by them will amount to thousands of pounds throughout our Commonwealth by the end of the war. This has been an education for the young. It has taught them the love of country, and the love for their fellow-men who are defending their homes and ours. Dean Inge has well said that this is a children's war. We are not only fighting for the sake of Belgium, Serbia, and righteousness, but for the children whose liberty we earnestly desire to preserve in face of the threatened overwhelming of an intolerant barbarous militarism. We are grateful to our teachers and to our children in the nation who are doing so well their part.

The Freedom of Armenia.

The announcement officially made by Russian authorities that they have now obtained entire control of Armenia, and driven the hateful Turk out of this oppressed land, is very gratifying. These persecuted people are probably the greatest sufferers of any nation in this terrible war. For years they have been cruelly oppressed, and they have waited long for their liberation. They are probably the oldest nation in the world, and according to their own records, the first people to accept Christianity. This has been their one great crime, that they have desired to serve God in a Christian way, and refused to bow to the Mohammedan yoke. Those who have read Arnold Toynbee's little book with the sad though illuminating introduction by Lord Bryce, will know of the awful barbarism of the heartless Turks. They drove men from their homes into a valley and slaughtered them in hundreds. They took men in boats out to sea from Trebizond and sank the boats and allowed these poor, innocent men to drown. They took fair girls to their own homes, and ravished women in their own homes. The atrocities are beyond conception, and only emphasise that in these officially planned ravages the unparelleled Turk has proved himself unworthy of sympathy or mercy. The sad thing is that these things were evidently known by German authorities, who raised no word to stay the hand of the monster. Nothing can ever blot out the shame of Turkey in this. It is estimated that most probably one million Armenians have either perished cruelly or are in Turkish harems. We rejoice that to-day Russia has come as a deliverer to the remnant of these oppressed people. There are still many suffering in Turkey and Palestine who wait their deliverance. It is most necessary to do all we can now and urgently for the relief of these innocent victims of Turkish ferocity and Mohammedan hate.

"In Things Essential, Unity."

T. H. Scambler, B.A.

The great task of the church is the conversion of the world through Christ. In the prayer of Jesus in John 17, the conversion of the world is conditioned upon the unity of believers. It was the realisation of this fact, set in relief against the sectarian bitterness of the times, which led to the origin of our Restoration movement a little over one hundred years ago.

It was seen that this unity depended upon another thing—the restoration of primitive Christianity.

At the first this was an unpopular plea. To-day it is increasingly popular. Unity is desired and talked of everywhere, and we, who have long pleaded for this happy consummation, may well rejoice, and look hopefully forward to the goal to which we seem to be drawing perceptibly nearer.

But the situation charges us with an increased responsibility. Our plea, and our historical development, enable us to make a great contribution to the cause of unity, but we are sometimes in danger of turning our light into darkness, and of losing our opportunity.

We need to-day to cultivate diligently a fraternal spirit towards all the children of God. Although our plea is for unity, our disposition is not always fraternal. We are often harsh in our judgments upon others. If others are suspicious of us, we often are of them. We find it hard to give credit for honesty when people do not see eye to eye with us. This is just one of the limitations of our human nature, but as we are partakers of the Divine nature, we need to manifest the spirit of Christ. Peter Ainslie says that the poison in the way of Christian Unity is suspicion of each other. We are not sinners above others, but we are sinners with others in this respect.

We need to review our position somewhat, and to make ourselves very sure what we mean by our plea for union. Like other people, we take a lot of things for granted. We have come into an inheritance of church forms and etiquette, and we are apt to regard it all as apostolic, to imagine that when Christians unite, they will all be like us, that all churches will have the same kind of organisation, polity, and order of worship that we have. But that, of course, can never be.

What is "primitive Christianity" which we seek to restore? There were many things connected with the disciples in the beginning that have no part in our life. On the night that Jesus instituted the Supper, he washed his disciples' feet. A common New Testament injunction is: Greet one another with a holy kiss. The Jerusalem church had all things common. Paul made a vow, and fulfilled it with ceremonial accompaniments. We do not think of these things as essential to Christianity. But some do—do we know why they are not?

It is well to note that many things largely characteristic of our Australian churches in

the past, and which many believe to be right, must be included among the things of liberty and expediency, and not among the essential things. When the writer was a boy, the church of which he was a member absolutely refused to permit money to be received from non-baptised people, and to use an organ in public worship. Some thought these things were among the essentials—we now know them to belong to the incidentals of our church life. Until quite recently most of our churches regarded the open fellowship as a distinct departure from the faith of the New Testament. Probably a large proportion of our members still think so, but it is not one of the essential things, even with them, for they do not refuse to recognise those of us who are of the opposite opinion. As we have developed, the number of things essential to church life has diminished, and there has been a corresponding increase in the things that belong to expediency. We all see that an insistence on some of the old conditions was an impossible barrier to Christian unity, and must have done much to neutralise our plea.

Are there other things which we customarily do, and which many of our brethren regard as an essential part of our plea, but which really ought to be placed among the things of expediency, and if necessary, abandoned in the interests of unity?

We all meet every Lord's day to break bread. What was the apostolic practice. Is it therefore essential to a true church? In view of the fact that the disciples at the first broke bread daily (Acts 2:42, 46), and that the universal weekly celebration of the Supper is nowhere clearly stated, most of us would probably say, as did W. B. Blake-more in his paper before the Ministerial Association in Perth, W.A., "I myself would not make the weekly communion a hard and fast requirement in any programme of union, but would rather leave the matter to be determined by each individual congregation."

Almost universally we have the system of mutual edification in our church worship. But we have some churches which have practically abandoned it, and we still recognise them.

We are congregational in our form of church government. But is this essential in our plea for unity? J. E. Thomas, in discussing the question of union between Presbyterians and Congregationalists, says that the New Testament doctrine and life will leave ample scope for freedom of action in church polity and method. It is quite possible that a combination of the two systems of church government would be an improvement on either one.

What, then, are the fundamental things—the ultimate essential thing—that a church must do and be, in order to be a church of Christ; the things therefore, which are absolutely necessary in any programme of unity?

First, Doctrine. The New Testament is a book of doctrine, but no demand was made for the acceptance of any elaborate system of doctrine. The confession of faith, simple yet comprehensive, was: "Jesus is the Christ, the Son of the living God." That is the Christian's creed. That confession, sincerely and intelligently made, comprehending everything to which any man can be asked to subscribe. It involves, of course, certain things with regard to the Word of God, yet it does not give us the privilege of formulating statements of what must be accepted concerning the inspiration, the authority, or the teaching of that Word. The Divine Confession involves certain things as to the person and work of Christ. But it does not justify us in demanding that others accept what we believe. We are not at liberty to institute an inquisitorial examination of a man who makes the confession, to see what he means by it. A. R. Moore, in a recent number of the "Evangelist," points out that we are not called upon to accept the so-called "Apostles' Creed," but immediately proceeds to insist that the confession embraces certain necessary things, and the things he insists upon are articles of that ancient creed, expressed in other words: The intellectual content of the confession will differ with every individual—its significance is in the phrase: "If thou believest with all thine heart" (Acts 8: 37; Rom. 10: 9, 10).

Second, The Name. The name of Christ unifies. Other names divide. Unity can hardly come until denominational names are surrendered.

Third, Ordinances. There are two: Baptism and the Lord's Supper.

Fourth, Life. In the individual, this is the ultimate thing, the final test. There is already a "mystical unity"—a spiritual fellowship among all Christians. The church universal embraces all those through whom the law of the Spirit of life in Christ Jesus is operative. Our plea for Christian unity is a recognition as Christians of all who sincerely love and serve the Lord Jesus, whether they coincide with us in doctrines and ordinances or not. It is really a plea for the outward expression of that which is already an inward reality, and one of our great problems is to discover the means of promoting that outward expression, which will enable us to present Christ adequately before the world, and thus bring all men everywhere to the knowledge of Christ our Saviour.

Land me thy boat, the Master kindly said
To Simon, wearied with unfruitful toil.
He bent his gladly, wishing but the smile
Of Him who had not where to lay his head.
But Jesus knows our need of daily bread,
And I will be no man's debtor. If awhile
He uses Simon's boat, in kindly style
He will repay—a hundredfold instead.
And Peter's Lord, as yesterday the same,
Walks, though now unseen, among his own.
Still confessing us to make from each a loan.
O humble vessel, when he calls thy name,
Land him thy all. The Master n'er forgets
Discouraged fisherman or empty nets.

Professional Preacher Chaser.

G. M. Anderson.

For twenty-seven years I looked for him and found him not. I began to think he must be a myth; but my brother preachers came with bated breath and told of their encounters with him in tones of awe. I was not sympathetic toward them, half blamed if not wholly blamed them, insinuated that there was no such beast, and that if there was, it would not bite unless they tantalised it.

I take it all back, brothers. I have found him! And he hisses and spits and bites and claws just like you said. I must have tantalised him, of course; but pshaw! I didn't know I was doin' it till—well, poor me—eyes bungled, face in patches, arm dangling, and on the run, with him and his aides after me—you'd laugh, I know you would. And I would expect you to ask me why I was running so from a myth, if it was a myth that did all that to me, and what a myth it must be—a ghost, perhaps! By that time I'd be mad enough to kill you, but would have time for nothing but just to halloo back to hurry in an emergency call for a hearse and a policeman and a clean shirt and a doctor!

My dear preacher-chaser carried me around on his shoulders at first, patted me, petted me, embarrassed me with praise, ate me up, he loved me so. I was a great man. Then he chewed me up, he hated me so. I was nobody.

O, sad, sad day that I committed the unpardonable sin, and did not do what he wanted me to do! How I wish now that I had! I did not know it was going to damn me to eternal torment. I know now! And while I'm in hell, I lift up mine eyes and see him carrying my successor on his shoulder—just like he did me, like he did the man that preceded me; and I chuckle, for misery loves company, you know; yes, I chuckle. "Poor fellow—you now dangling on his arm—you'll soon be down here with me, and he'll have another on his arm!"

There's no way out of it: if you do what he wants, you'll be damned, for nobody will stand for his administration; and if you don't do what he wants you'll be damned, for he won't stand for any administration but his own.

Two years is all he can stand without a change of diet. He would starve to the thinness of a slat, poor fellow, should he go longer. Indeed, he is almost beside himself long before that.

Bluff, brag and brass, persuasive tongue, egotism soaring like a toy balloon; resourceful, indefatigable, dominated by the philosophy that believes the end justifies the means, quite religious, likable some ways, and not without virtues; now you have his silhouette.

With preachers of other churches he is friendly, and says nice things about them; for his own preacher he has no good word. In this respect he is not unlike the man who

is nice to every woman outside his home, but unappreciative and brutal to the woman inside his home; the man who during the honeymoon is sugar, and ever afterwards wormwood and gall and quinine.

When he brushes the Pearly Gates, he will try to brush Peter aside and march in. But Peter will say, "Halt, you, there! You are one of those whose hands were always against the Lord's anointed. That's the record you have here. You helped the church, but hindered and hurt it more. We have a room for you fellows—all by yourselves—where you must stay till—till you are cured. Pass in there."

I looked and saw him in the place with high walls and no exit above, below, or anywhere. And the place was full of people like himself. The angel at the door told him that he had been condemned to preach and preach and preach until the inmates thereof had plied all the tricks and cruelties of the profession upon him; until he felt in his own soul the humiliation and the agony he had filled other souls with; yes, to preach and to preach, and to be buffeted and scorned and fought and opposed and misrepresented and abused until—until he was healed of his malady.

Two things are a menace to the peace and stability of the church, in churches congregationally governed, as are ours. First, the method of bringing church and preacher together; second, the professional preacher-chaser. Between this upper and nether millstone many preachers are ground to powder. Hundreds of our preachers are driven into hardness (look at the Year Book), not from love of business, nor from want of love for the ministry; but out of disgust with the undignified struggle, the unwholy contest that must be entered into to connect themselves with their new pastorate, and the pure "censelness" of the professional preacher-chaser, who can always be counted on to bring on those regularly-recurring, spiritually-dispiriting, hate-breeding strife-storms, and the consequent emaciation of the church.

I preach the doctrine of non-resistance and—I practice it. I believe it is best for the preacher to become the "scape-goat," no matter what the provocation, and bear the sins of the people away with him, however great the cost might be to himself. But I am not surprised that some preachers, suffering such indignities, prefer to fight. Indeed, it might be quite lawful to fight. What is virtue in the chaser can not be wholly vicious in the chased. It is, perhaps too much to expect that the victim will consent to be torn to shreds without a struggle. He knows there is no reason for his resignation other than the displeasure of the preacher-chaser, and he has discovered by painful, humiliating experience that there is no struggle on for possession of his valuable services by half a dozen churches when he

resigns; not two; perhaps, not even one; and the awful truth begins to break upon him that he is a sinking man in heartless waters, nobody seeming to care; that unless he kick and splash and scream and roar in the most undignified way, nobody will pay any attention to him. Ah! some prefer to go down to rise no more. O, the tragedy of it! Poor fellows, sobbing out their grief in the depths, the big, thoughtless world with its million pleasure craft gliding heedlessly on overhead, its merry laugh a mockery, its songs a funeral dirge!

You big fellows, you tall men who can be seen a mile off and shoulders above the crowd; who, dropping out of one place, have two or three hiding out anxious hands to receive you; do you understand the tragedy going on all about you? And is this present, tragical, unattractible, hit-or-miss, sink-or-swim, irreligious, spirituality-murdering, peace-dispiriting, heart-breaking manner of bringing church and preacher together the only answer you make? Are we to be told that this is the scriptural way? I have a better opinion of God's business, methinks than that. And are we to be told that that system that has solved these problems is of the devil? All right, then, the children of darkness are wiser than the children of light. I, for one, am ready to take a leaf out of the devil's book, if it is a better leaf than mine. O, the wrecks between this Scylla and that Charybdis—the professional preacher-chaser! The big boats may pass safely, but—well—

But I suppose we shall go on following the Lord's method, and continue to raise loud lamentation over the death of preachers and decline of many churches; I suppose we shall continue to adore the dear preacher with the thought that it is all a necessary part of that tribulation that all must suffer who would reign with Christ in the world to come. So, take heart. When you establish connections with your next church, take heart, I say. Let the burden of your prayer be, "Lord, may there be no preacher-chaser here, and if there is, Lord, please take him—~~to—~~ somewhere." And if the Lord do not take him somewhere, then you'll soon have to call for another hearse and a policeman and a clean shirt and a doctor—"The Christian-Evangelist!"

Faith and Fortitude.

"I have closed the door on Doubt;
I will go by what light I can find,
And hold up my hands, and reach them out
To the glimmer of God in the dark and call:
'I am thine, though I grope and stumble and
fall,
I serve; and thy service is mine!'"

"I have closed the door on Fear,
He has lived with me far too long,
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run bravely by;
He will never follow a song."

"I have closed the door on Gloom,
His house has too narrow a view,
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through."
—British Weekly.

Reports from the Field.

Tasmania.

LAUNCESTON.—Good attendance at all services on August 6. In the morning Bro. Day gave an excellent message on the words, "More of Christ." Several strangers were noticed amongst the fine attendance at the gospel service. Bro. Day's subject, "Five Kings in a Cave," was continued a further stage, the interest in the meeting being good. Next Lord's day the anniversary services of the C.E. Society are to be held.—J.P.F.

West Australia.

PERTH.—In the absence of our evangelist, Bro. D. M. Wilson, R. W. Ewers and Albany Bell have been the speakers at our morning and evening services. R. F. Robinson of Subiaco, recently associated with an inactive address. Last Lord's day morning A. W. Connor, editor of the "Transformation," the gospel service was conducted by Bro. Bell, who spoke on "The Devil's Temptation to Germany." We deeply regret that our esteemed Sister Wilson, the wife of our worthy secretary, is dangerously ill. Our hearty sympathy goes out to the suffering family.—W.A. Aug. 14.

NORTH PERTH.—Annual business meeting showed church's successful progress, and 12 names in a healthy state. Election of officers for the year.—Bro. Ronald J. Mason, Robinson, F. E. Dickinson, August 6, S.S. anniversary. Special singing under the baton of Bro. Paul, for whose services we are grateful. In the morning several visitors were present, including Bro. Hebb, Fletcher, Chapman, Birmingham, who have called, and who will shortly leave for the East. At the regular service Bro. Paul delivered a fine gospel address, appropriate for the occasion, many strangers being present. On August 7, the children's tea was held at 7.30. There was a public meeting and distribution of papers. We anticipate that the new year will be a record for the school here. Sister Chessell is laid aside; our prayers are that she will soon be restored to health and strength.—H.H.

Queensland.

BRISBANE.—During the week A. C. Rowline was on the "Western Line" in connection with the six o'clock evening campaign. A number of visitors worshipped with us yesterday—Mrs. India, Melbourne; Mr. and Mrs. J. C. Clark, Collingwood; Mr. and Mrs. Gordon, Sydney; Mr. Chapman, Sydney. Being show week, the city is full of visitors. Bro. Coward extended the church very acceptably. Last evening Bro. Rankine gave a special address to young women. At the close a young woman and a man made the good confession. Yesterday the special quarterly Home Mission offering was taken up.—H.C.S.

ALBION.—Meetings continue about normal. At the meeting on Lord's day morning, Bro. Olsen, of Annerley, exhausted, Bro. Graham speaking at Annerley. A start is being made in the Lord's day School to regenerate the congregation. At the same time their willingness to cooperate.—H.W.H., Aug. 14.

BOONAH.—A heavy storm interfered with the attendance at the social given by the church to welcome Francis Stubbins back from the war. Words of welcome were spoken by members of the church and representative towns men. Bro. Stubbins has since returned to the Military Hospital in Brisbane, where he will receive surgical and medical treatment.—W.H.N.

KIRGABOY & DISTRICT.—Prospects are very bright, as the meetings of late, both at Woor-

oolin and Boki, were very encouraging. Record attendance at Booiie last Lord's day, when Bro. Reece spoke on "The Unpardonable Sin." We are taking an active part in the six o'clock closing movement, and held our first Band of Hope in Booiie hall, which was crowded, on Aug. 11. We also held a patriotic concert in Booiie hall, when £2 was raised for the destitute folk.—J. H. Adernoon, Aug. 17.

New Zealand.

CHRISTCHURCH.—"Natural and Spiritual Mindfulness" was the basis of a fine talk to us last Sunday morning, while at night Bro. Gebbie, arguing from law, cause and design, and from the religious experiences and greatness of man, proved that "God is a loving, heavenly Father." This was the first of a series of five evidential sermons. Bro. Grove spoke on Wednesday on "Faith and Courage." The Band of Hope had a good meeting on Thursday night.—D.S.N., Aug. 12.

WELLINGTON SOUTH.—Last Lord's day an in memoriam service to our late Bro. Turner was held. A large number of members and friends assembled to listen to the many good things said by Bro. Phillips concerning our departed brother. Appropriate hymns were sung by the choir and audience, and the organist played the Dead March in Saul. We regret to report that Bro. Campbell has not been enjoying the best of health of late, and pray for his restoration. Our next church business meeting will be held early in October, when the biennial election of deacons will take place. A roll-call may be observed on the Sunday following the business meeting, when every member is urged to make an endeavor to be in attendance.—A.L., Aug. 8.

HOME VALLEY.—Our meetings for worship have been fairly well attended. The Bible School attendance has been about normal. We were sorry to lose our superintendent, Sister Hope Peterick, who has gone to Auckland. Bro. Allan Peterick took the place for some time, but he has also left, and will be away some months. On Sunday last Bro. W. Price, who has been engaged to labor for the Victoria Union, paid us a visit. The attendance last morning and afternoon, was very good. Bro. Page created a good impression, his addresses being attentively listened to. He is planned to visit Home Valley once a month. A married lady, daughter-in-law of Bro. W. Grimmer, was baptised on the Sunday morning, and given the right hand of fellowship. Her husband is a member with us.—E. C. Oakes, Aug. 3.

RICHMOND.—The fourth mission of the series which Bro. P. D. McCullin is conducting before returning to Australia began most auspiciously on our last Lord's day evening. Our eloquent proved inadequate to suit all who came, some having to listen from the vestry. The united choir, as usual, led the singing splendidly. This series of missions is proving one of great blessing to the churches. They have been greatly encouraged, and so far 24 have been added by faith and baptism. The opinion has been generally held by each church that the missions have been too brief.—W.S.D.

AUCKLAND (Peninsula-road).—A thirteen nights' mission, concluding on July 16, conducted by Bro. P. D. McCullin, resulted in eight being added by faith and obedience. The work generally is in a healthy condition. Meetings for worship keep up to the average. Several of our elder brethren are prevented by infirmities of the flesh from meeting with us, some of our pioneers thus afflicted being Bro. Carr, senr., Fordyce, Catchpole, and Sister Dummer. Several of our young men are at the front, while a number of others are in the training camp. Gospel meetings, conducted principally by our local brethren, are fairly well attended. Bible School, under Bro. Scott and a fine band of teachers, is one of the largest in Auckland, and good work is being done. Bro. Gurnhart has charge of the Christian Union Bible Class

and is maintaining the interest of the members. To-night, August 6, Bro. Greenwood preached in an in memoriam service to our late Bro. Turner, who a large audience listened to in an inspiring address.—G.M.

DUNEDIN.—At a largely attended meeting of evening in the Empire Picture Theatre on Sunday evening, S. G. Griffith spoke on "Wages and the Man," based upon the text, "Whatsoever he will, I will pay thee." Eight such meetings held after the church services are being arranged for by the Y.M.C.A. The church's sympathy goes out to one of our members, Mrs. Blackie, whose two sons have been killed in France. D. A. Cockroft has accepted an offer of engagement from the Home Mission Committee. At the mission conducted by S. G. Griffith at Gore, there were 14 additions. Continued interest and large attendances at the services in the Tabernacle.—L.C.J.S., Aug. 15.

South Australia.

COTTONVILLE.—Splendid address by Bro. Huntman this morning. To-night's attendance at gospel services was the largest we have ever had. Bro. Manning's sermon on "By grace are ye saved," will long be remembered. One man made the good confession. His wife was immersed a few weeks ago.—H. Aug. 20.

BALAKLAVA.—Just returned from anniversary services at Kadina. Kadina cleared off a small balance of debt on the building. Bro. Wedd is developing into a capable, popular leader and executive. Returning, stopped over at Port Wakefield for half a year, during C.E. rally. Bro. Chapman, from New Hebrides mission, charmed the people with addresses last Lord's day. Bro. W. L. Ewers, a former pastor, is to be here on Sunday, Sept. 10. Bumper congregations are predicted—all the above pointing to a successful start by Bro. W. Heller, September 17.—J.W.W.

LYRE PENINSULA.—The annual district gathering was held at Lipson on August 13. Sixty from the various churches broke bread. J. Greenwood of the Lyre Peninsula Conference, presided at the Lord's table. Representatives from Fremley Bay, Butler, Ungarra and Lipson gave greetings. G. Hammond, secretary, read a greeting from A. J. Fischer, who laid the foundation of this gathering three years ago. C. H. Hunt delivered an exhortation on "The Family of God." Lipson sisters prepared creature comforts and tea. "Grand table" talk was held. A bright song service preceded the gospel service, which was attended by 170 persons. The local Methodist Church joined us in this meeting. The writer spoke on "Christian Union—Is it Desirable and Possible?" Our aged Bro. J. Funnell and Sister Gale, of Lipson, who have been poorly of late, owing to illness, C. H. Hunt, several members at Ungarra were unable to be present owing to illness. C. H. Hunt.

SEMAPHOR.—The sixth anniversary of the church and the first anniversary of our pastor's service with us was held on August 13th. Splendid attendance in the morning. Bro. Saunders presided, and Captain Chaplain B. W. Huntman gave a fine address. The church decided to reduce the subsidy received from the Home Mission to £5 per week. The writer, on behalf of the J.C.E., presented Bro. Saunders with a gold medal as a mark of appreciation. In the afternoon the church rendered the service of song "Ralph's Favorite Story," to a large congregation. Bro. Anderson conducted, and Bro. Saunders read the connective readings. The evening service was splendid; every available seat was occupied. Bro. Saunders preached on "The Religion that Wins." The anniversary was continued on Wednesday evening with a tea meeting, and also the choir repeated the service of song, when it was illustrated by lantern slides, the chapel being crowded. The building was very tastefully decorated by the sisters.—E.C.M.

NORWOOD.—Our mission commenced on last Lord's day under most favorable auspices. Bro. Chandler and Baker are filled with earnestness, and all are delighted with the services. The attendance at the first service was large. But the night's service was even larger. The sermon was

a powerful discourse on "Watching at the Cross." T. J. Gore assisted in prayer. During the week the attendance has been good, and are on the upgrade. The meetings were inspired, and the church is having a great revival. The large choir with its leader, G. D. Wright, and organist, Miss Sandu, is doing splendid work. To-night two confessions, a husband and his wife, making the total eight to date. Moreover men's meeting next Lord's day afternoon.—G.H.J., Aug. 20.

QUEENSTOWN.—Worship, good attendance; a grand exhortation; W. C. Broadner delivered a grand exhortation on "Evening fair attendance." Bro. A. Morrison sang a solo sweetly. Bro. Broadner's sermon was helpful and interesting. Subject, "One Thing Needful." A young married woman made the good confession.—D.L.W., Aug. 20.

HENLEY BEACH.—Since last report four have been received by letter from Grotto-st. Lord's day, August 13, had been splendid services. The church roll was called in the morning, a large number being present. 22 persons who were absent sent letters. We were very glad to hear from our absent members. 88 scholars were present at the Bible School, several parents attended and visited the classes. Bro. Horvell gave a brief address to the young people. We had the largest attended meeting at our evening services for many months, the writer exhorting. The evening church service was held on August 17. J. W. Gosh was elected elder; Arthur Lawrence, deacon; and Sisters F. Charlick and T. B. Fischer deaconesses. W. Stanford and T. Lewis were re-elected as secretary and treasurer respectively. Good meetings to-day. We used the church hymn book for the first time at our evening service, the change being appreciated.—H. J. Horvell, Aug. 20.

KADINA.—The tea meeting in connection with the church anniversary was held on Aug. 14. The Girls' Guild and other lady helpers are to be congratulated for its success. The evening meeting was well attended. Bro. Webb presided. J. E. Allan, of Mesopot, and Bro. Taylor, of Wallbrook, spoke for a few minutes, the former having been given over to the temperance lecture entitled, "Nails in His Coffin," ably handled by Bro. Webb, of Halkakva. Anthems rendered by the choir were enjoyed by all. Aug. 20, this morning we had a helpful address. To-night Bro. Webb gave a very stirring address, the first of a series entitled "Man the God." Two confessions and one by man the good confession.—C. E. Lacombe, Aug. 20.

PROSPECT.—Mr. Bungay, chaplain to the labor prison, exchanged with the writer this morning. His address was deeply appreciated. At the prison Hon. W. Morrow led in prayer, and Miss Robertson sang two solos, which were a great help to the meeting. The writer's address on "A Famous Prisoner" (Joseph). The men always enjoy these services. One man who was converted while in prison here, went to the front, but during the week, was killed in France. We were able to use the illustration to advantage. More new scholars to-day at the Bible School. At the end of the night's meeting work was baptised into Christ. We have commenced work among the younger boys again, and will revive the K.S.P.—P.

WALLAROO.—On Thursday a farewell social was tendered to Sister Nanville. Words of regret were spoken on behalf of the church, the C.E., and the W.C.T.U. A presentation of a teacher's Bible was made on behalf of the church, and a church hymn led by the Endorser. This morning at J.C.E., we collected oranges for the sick. A large number were distributed, and much appreciated. Fair attendance at worship and Bible School. Bro. Taylor preached to a large congregation this evening. The topic was "Prepare to meet thy God," clearly and earnestly delivered.—A.E.H.

NORTH ADELAIDE.—Our tent mission in Archer-st. has been carried on for another week. Bro. Whitshire has faithfully proclaimed the truth. Since last report twelve have come forward in the tent to confess Christ, and the meetings have increased greatly in numbers and interest. On Saturday afternoon the writer baptised four who had

previously confessed Christ. This morning these were welcomed into the church with one other who had formerly been immersed. We intend to close the mission in the tent on Thursday.—R.H.

New South Wales.

AUBURN.—Splendid meetings to-day, when Bro. Saunders conducted his services. Our brethren took as his subject this morning, "The Good Samaritan," and this evening his subject was "Matt. Isaiah 42: 2, to-day being young men's day." We are sorry to have to record the death, on the battlefield of France, of Mr. Harris, the husband of our esteemed Sister Harris. The sympathy of the brethren goes out to our sister in her loss and bereavement.

HORNBSBY.—Bro. L. J. Thompson presided. Two more able addresses were given us by Bro. Linley Gordon, the morning exhortation being on "The Bible"; the gospel address, "Strength of Character"; Mrs. Davison's Temple made the good confession.—Thos. E. Rofe.

WAGGA.—To-day Bro. Brown spoke morning and evening. At the gospel service his subject was "The Heavenly Vision." Our special thank-offering to reduce our debt on the church building, which takes place on December 31, is progressing very well. We are aiming at £100. Of this amount £65 has been raised. The Bible School is attempting to raise £5 for this purpose. Bro. Bert Gray has enlisted, and has gone into camp, and we pray that he may be spared to return to us.—Wm. F. Week, Aug. 13.

BANGALOW.—Since last report we have had good meetings. The scholars of the Bible School have lately sat for the annual examinations. On July 30, meetings were well attended. At night the writer had the pleasure of taking the confession of two, husband and wife, who were baptised the same hour. On August 6 the assembly around the Lord's table was well attended. Bro. Stevens gave the previous Lord's day report received into fellowship. After the service, the writing on behalf of the church made a presentation to Sister A. Wells, who is leaving to join her parents in Queensland. Sister Wells has rendered valuable service as organist for a number of years. A nice service was held, as usual, at the gospel service, August 13, splendid gatherings. All praise to the church are in splendid condition.—J. J. Jones.

WINDSOR.—Nurse Callisto, of S.A., missionary dect, gave a short address at our mid-week prayer service on August 17. Yesterday morning, Aug. 20, C. R. Hall gave an address which was much appreciated. Five schools, 47 scholars present. Good attendance at the gospel meeting. Bro. Bingham preached upon "The Beatitudes." Sister Mrs. Beard sang a nice solo. A number of our members hope to attend the Federal Conference. Bro. S. Ford is reported to be amongst the missing in France. We received into fellowship from the Methodist Baptist Church, Sister Mrs. McCaugh.—Aug. 20.

MARRICKVILLE.—Regret exceedingly to report the death of two of our oldest members—Sister Mrs. Timmings and Mrs. Urquhart. Bro. and Sister P. McLaughlin by death their tributes during the week. To the relation, and friends of all these we extend our deepest sympathy. Passed to glory, Nurse Callisto, missionary dect for India, with us at both morning and afternoon services. The children greatly appreciated her address at the Bible School. Bro. Rush's address at the morning service on the "Insuperability of the Bible," was both helpful and instructive.—W. Holt, Aug. 21.

NORTH SYDNEY.—On 13th and 16th we celebrated the Bible School anniversary, with good meetings; that on Wednesday being the largest meeting and the best anniversary gathering for a long time back. To-day Bro. H. James exhorted on "Jewels," and at night the writer's subject was "The Gospel of Salvation." Bro. Garrett was present, and expect for the last time prior to his departure to the front. He expressed his loss on Thursday. Sister Mrs. Model also was with us after her long illness. Next Sunday the evangelist will preach his final sermon here, and hopes to visit Victoria, and also the Federal Congress in

South Australia, before commencing work at Hurstville on Sept. 24.—H.P., Aug. 20.

BYRON BAY.—The work of late has been very encouraging. The meetings around the Lord's table are being well attended. Since last report we have held a children's romp in the Institute. It was a great success; over a hundred children attended. The romp was organized to gain new scholars for the Bible School. Through this effort we have so far gained eight. Our hearts go out in deep sympathy to Bro. Hamblin, who recently lost his wife, and to all who are bereaved. Our beloved Sister Taylor, senr., is seriously ill. We pray that the soon may be restored.—F. J. Jones.

CITY TEMPLE.—Bright and helpful meetings to-day. Splendid address from H. G. Harward at morning service, and at night a special address, it being Young Men's Day, on "Playing the Fool." Among the visitors present during the day were Sister Collier, South Yarra; Sister Caldwell, S.A.; Bro. Weine, Lygon-st.; Bro. Oldfield, Vic. At the Bible School opportunity taken of presenting Bro. Will. Graham, prior to leaving at once for the front, with Bible and pen, and wishing him God-speed on his journey. Words of appreciation were spoken by Bro. H. Harward, the Home School superintendent, Bro. McCann; and the church secretary, Bro. Morrison, an aged member, passed away last week.—J.C., Aug. 20.

NORTH AUBURN.—Meetings all-day warfare. Bro. Wooster, of Coakley Vale, exhorting very helpfully this morning. Bro. Carson gave the gospel address, his subject being "The Unfettered Christ." Our Sister Gordon and Sister D. Hall rendered beautiful musical items. Our Sister Gayman has received word that our Bro. Gilbert Gayman has been wounded. We pray that God's richest blessing may rest upon him and his dear ones.—A.S.H., Aug. 20.

Victoria.

SHEPPARTON.—On Aug. 13 the services were led by the Junior Endeavorers, it being 12 months since Mr. Hinrichsen came here. During the day the Endeavorers presented the church with a disk. At the 10 o'clock meeting Mr. Hinrichsen spoke on "How to Study the Bible." At the 7 o'clock evening the boys led the service. A number of girls rendered a selection. The town orchestra led the singing, and the address was given by Mr. Hinrichsen.—Vern Dudley, Aug. 15.

MORELAND.—On August 13 a concert inaugurated by our Girls' Mission Band was presented. The items rendered were much appreciated. A collection was taken in aid of patriotic funds, etc. To-day Bro. J. Pittman was the speaker at the meeting for worship; also the Adult Bible Class. His addresses were much appreciated. Fair attendance at gospel service, when Bro. Ewers was the speaker.—C.C.K., Aug. 20.

WINDSOR.—Active practices for the Bible School anniversary in progress. Tuesday, Sept. 5, will be the children's demonstration. Thursday, 7th, tea meeting and distribution of prizes. Sunday, 11th, anniversary Sunday. Mr. R. T. Morris will give a special address in the afternoon, and at night Mr. Deiter will preach his farewell address. Last Sunday evening the church was well exhorted from Bro. McCabbin. This morning Bro. Lang, of Carnegie, spoke, and in the afternoon Bro. Emms was at Bible School.

FOOTSCRAY.—Fairly good meetings to-day. At the close of the evening service one young girl was baptised. During the week the annual business meeting of the church was held, and new officers elected. Bro. Gladman, secretary of church, resigned after years of service. Junior Endeavor met this morning; 38 present. Two new members at Bible School.—A.J.T.

EAST CAMBERWELL.—August 13, Bro. A. Wilson presided in a most acceptable manner, and induced a fine spirit of devotion in the meeting. Bro. W. L. Jones, from Bayswater, gave us a spring and well thought out discourse. Members left and expressed that they had "a great night." Attendance, 18 adults, 6 children; Sunday School, 33 children, 7 teachers.—C.E.

Continued on page 515.

Foreign Missions.

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

Annual Offering.

We hope to publish during the next fortnight a statement of the annual offering receipts for this year. Possibly there are some churches not yet having sent in their offerings. The committees in the various States will be glad if you will do this at once. South Australian churches are asked to send their money to the Treasurer, Mr. Colebatch, whose address will be found on this page.

Shanghai.

R. L. Tonkin.

The Shanghai problem as far as Yangtze is settled practically, for in April the Baptists told me they would probably take the schools and the church over in September, and in consequence would want the buildings about July or August. They are trying to get the college to move out, except, and so the only expense to the Home Board will be the buildings. Under such circumstances of course I had to begin to look around, and they also gave me to understand they would rather I worked some distance away.

The buildings I have decided to rent are a block to themselves; this has many advantages. It will give room for a good boys' day school, a chapel and a girls' school. The latter has been conducted by Mrs. Ware for several years. They have now 42 pupils, and there is accommodation for all the workers and myself, and a comfortable home. Mrs. Ware's sister, Mrs. Day, will share the living rooms with me for some time; her two sons are at the front, and if spared when the war is over, will return to Shanghai. Then she will have to make a home for herself, a widow, and has two daughters here with her. The rent she pays, and Mrs. Ware for school, will help to make expenses a little less, and there are quite a few alterations to make, to fit the buildings for work, which this extra money will help pay. It also gives me company, and is less lonely. I expect many will wonder where I expect to do my regular work. Well, I will among the mill people. Since opening school this year, we have had 48 boys and 25 girls, with about 416 fees, which have paid the teachers' salaries.

The church membership since its independence is 50, with contributions 40/10/0, which has been sufficient to meet the expenses, and they have a small sum in hand.

There have been three by profession and baptism added to the church this February. I am planning in the autumn here, which is September, to try and put several Bible women out to take the gospel into the homes of these people. While Mrs. Ware undertakes the charge of the girls' school, it leaves me more time to give to this work. I would normally add that very special prayer be made for all the noble women who may be led to do this work and that many souls may be won.

Pentecost.

F. G. Filmer.

Much has happened during the month. I have been to Maewo and Oba, spending several days. Found the work going along much as Mr. Chappell had left it on Maewo. I brought home five teachers who have been there for a year, leaving others in their places. Found that the hurricane of January had washed out the whole side to a depth of about two feet, where Chappell's launch beam, which the school and native houses had been on, that everything but the wind had been carried right away. Even the wind was badly twisted, strained and broken. I have brought it home and put it to work again. I took a run on to Ndeland, and found the house and property in fine order.

Last Thursday, the Melbourne Mission steamer, "Sudham Cross" called here, when the Bishop and several missionaries came off for an hour. Next day the "Infant" called, which was a week

ahead of her time, so that we were caught unprepared, and now to post our mail will have to go over to Anbrim. On the following day to the "Infant" call, the "Euphrosyne" came along. Three steamers in three days is a sight we have never before beheld. Mr. King, H.I.M., resident commissioner, was aboard. As Mr. King was going in the east next morning, and I also wanted to go as far as Ranwadi, and benzine is now over 41 per case, I was glad to be offered breakfast, and to be towed up.

The work here is going along as usual. A couple of weeks ago I got an urgent message from Jim Wara, our teacher at Lomurum, to go around and see him; although the weather was not too good, we went around to his place in the weather east, and found him very ill. He is now around this side at his own place, but I fear will not live.

School work is still going ahead. When at Maewo we secured another teacher student. A second boy wished to come, but his mother raised serious objections. With the least bit of encouragement the boy would have run away, but I remembering "Honor thy father and mother" refrained from giving it, even though he was a very promising boy, and was from the Pietaria district, where Mr. Chappell has been anxious to secure one.

To pay the teachers of Maewo, I gave Mr. Purdy my cheque, and received from him the cash. I hope you will be able to credit me with the amount immediately, for I fear I am again overdrawn at the bank. There were five teachers who got 40 each; of this we Pentecostians contributed 412. All are well here, and join in Christian love.

FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Lygon-st., Carlton, Vic.
Treasurer, J. W. Gosh, Henley Beach, S.A.
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSIONS:

WORK IN EACH STATE MAY BE SENT TO
South Australia.—Org. Sec., I. A. Paternoster, Prospect; Phone, 4382. Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensvic.
Victoria.—Sec., J. I. Mudford, 76 Munro-st., Ascot Vale; Phone, Ascot, 767. Treas., Robert Lyall, 30 Leveson-st., North Melbourne.

New South Wales.—Sec., C. C. S. Rush, 43 Robert-st., Marrickville; Phone, Pet., 1833. Treas., J. O. Hill, Castlereagh-st., Sydney; Phone, City, 7110.

Queensland.—Sec., I. Gole, c/o MacRobertson's, Brisbane. Treas., H. W. Herrman, Railway Parade, Nundah.

West Australia.—Sec., H. E. Cole, Higham-st., Fremantle. Treas., C. A. G. Payne, Guildford.
Tasmania.—Treas., H. C. Redd, Murray-st. Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, South Australia.

OBITUARY.

SAINTY—On July 20, 1916, Bro. E. L. Saintry died of wounds incurred while on his way to the Suez Canal. Bro. Fred was only a young man of some eighteen summers, but had early given his heart to the Master. He was in the Bible School at the Peterham Tabernacle, and a favorite among his companions. Our late brother enlisted under a deep sense of his duty to his country. Bro. and Sister Saintry, ever, were once again united in membership with the church at Peterham, and are now in membership with us. Ten of the members of the family have been brought into the church. Bro. E. Saintry, his brother, is at present ably fulfilling the duties of secretary at the Peterham Tabernacle and his sister, Mrs. Thelma

Saintry, is earnestly engaged in the Bible School. We have also a married brother, H. Saintry, and three sisters, Misses Allen, Mrs. Gunter, and Mrs. Wells, in fellowship at the Peterham church. The blow was hard for the loved ones to bear, since he was the youngest of a family of twelve, and the first to be called home. We commend those who mourn to the care and blessing of our heavenly Father, who careth for them. "I am the resurrection and the life; he that believeth in me, though he were dead, shall he live; and whosoever liveth and believeth in me shall never die."
—R. P. Arnold, Peterham, N.S.W.

WILLIAMSON—The church at Kadra has suffered loss by the death of our esteemed Sister Mrs. Williamson. This sister joined the church at Broken Hill during the time J. E. Thomas held a mission there. In 1911, she and her family returned to Kadra, and since then she consistently witnessed for Christ. By service in the church she showed a true practical faith. About twelve months ago her only son, Harold, was killed in action on Gallipoli, and grief, combined with failing health, hastened her end. Now her wearied soul rests sweetly with the saints, while a husband and three daughters mourn her loss.—Allan J. Weid, Kadra, S.A.

Questions of Unity and Liberty.

Continued from page 508.

"Our plea for Christian unity is a recognition as Christians of all who sincerely love and serve the Lord Jesus, whether they coincide with us in doctrines, and ordinances or not."

To this we can all agree, if it means that such folk accept from the heart the fundamental faith and also as a fact accept the ordinances as the Lord has given them. We presume Bro. Scamler means this; yet we fear some will read his word in another way. There is regarding doctrines and ordinances much liberty of opinion; but that liberty does not extend so far as to permit of altering the action or subjects of the Lord's ordinances. Nor does the liberty of opinion mean that when some people, under the name of the fundamental confession of faith, preach or teach erroneous doctrine, others are perforce to be silent and let the unscriptural teaching pass unchallenged.

The Lord's Supper may particularly be noted. We presume that no one of us would dream of saying that a church which does not celebrate the Supper on every Lord's day is therefore, because of that one defect, not a church of Christ. We could just as well make a condition in the case of a church, while we recognise the Christian standing of brethren who are not in regular attendance on the Lord's day. This is true, but it is not all the truth.

To meet every Lord's day to break bread, as Bro. Scamler says, "was the apostolic practice." We cannot, with him, regard Acts 2:42 as prescribing a daily celebration. If we so believed, we would say that weekly celebration was *an, not the*, apostolic practice. But if we leave this now an open question, all it would mean would be that either a daily or a weekly celebration had apostolic warrant; there would be no authority for a more frequent observance. And when churches have an infrequent celebration, no talk of unity or non-essentially will justify our ceasing to plead for the apostolic practice. For ourselves, we frankly confess that if there were two churches, otherwise harmonious in faith and practice, one of which had a weekly celebration of the Supper and the other a less frequent observance, we should gladly pass the latter to have fellowship with the former in worship and work. Unity is good; but the person who stands for that which has New Testament authority is not responsible for any resultant separation from people who will not so stand. Considerations of unity or compromise cannot make us either abandon scriptural practices which have the Lord's warrant even without his word including them "essentially," or consent to remain silent while others neglect them or preach contrary to the Word of God. As we said before, this article is not a criticism of what brethren have written; it is rather a supplementary statement of important matters from a somewhat different point of view.

In the Religious World.

Praise is the voice of love lifted up in thanks, blessing, and worship.

Colleges and the Bible.

In a bulletin recently issued by the Association of American Colleges, reasons are given for due emphasis being laid upon religious education; and the assertion is made that "there is more increasing reason for excluding the Bible and the literature of the Old and New Testaments from the subjects of study in colleges and universities than there is for throwing out the works of Tennyson, Browning, and Shakespeare," and that "the Christian Church has more profoundly influenced American civilization, and the Christian ideals have had more to do with the evolution of American life, than any of the secular civilisations of the old world." In spite of this, religious subjects are excluded from the curriculum of the State-supported institutions of learning in America—which means "an irreparable loss to culture, a calamity to human progress, and the degradation of human life."

The Influence of the Blessed Hope.

A bright little paper which reaches us from Kansas City makes an effective reply to those critics who allege that the holding of the "Blessed Hope" is associated with unpractical pessimism and spiritual idleness. It instances D. L. Moody, George Muller, Martin Luther, C. H. Spurgeon, P. P. Bliss, J. Hudson Taylor, and John Wesley, as examples of men who have "done things" on an amazing scale, yet who were actuated not by the motor of the "Blessed Hope." The words of Wesley are worth quoting because they are not generally known. He said—

"Perhaps He will appear as the day-spring from on high, before the morning light. Oh, do not sit in a time—expect Him every hour. Now He is nigh, even at this hour."

It is greatly desired that critics should distinguish between the vagaries of certain theorists and the sober truth set forth by men whose knowledge of Scripture and service for Christ are beyond all dispute. But this is rarely done—"The Christian."

A Great Vice Trust.

We know that vice, in the individual, destroys both the soul and the body in which it dwells, and is a menace to society. But what would happen to the world if vice, on a large scale became organised, had command of vast capital, employed an army of well-paid agents, and used all the forces of science, and money, and expert organisation to reach its ends? Society, in self-defence, would have to take arms against organised vice on this scale, and destroy it, if necessary, by high explosives and 13 inch guns. The cables report that the police in New York have obtained proofs of the existence of a great Vice Trust. The organising genius which directed it has confessed that he "is the head of a gang which has caused the downfall of more than 3000 schoolgirls. He stated that the gang had employed well-groomed youths to entrap the victims." It is possible that the story is not true, and it is difficult to understand why a scoundrel of this type should, with such naïvete, tell the story of his performances. But the brothel, in some great cities at least, is a centre of corrupting influences that run far. They penetrate to the very heart of society, corrupt the police, baffle the law, and are too strong for all the ordinary agencies by which society seeks the restraints of Christian forces, and Excesses multiply, society is in peril. But if the story of this particular scoundrel is true, and he has caused the downfall of "more than 3000 schoolgirls," human law has no penalty adequate to his crime. "If God did not exist," says the French wit, "it would be necessary to invent him." French wit, "is not adequate punishment in this world for the wretch who has destroyed 3000 schoolgirls, there ought to be a hell of some sort in the next world to serve as the home of such a scoundrel."—"Southern Cross."

Sisters' Department

SOUTH AUSTRALIA.

Meeting held on August 3, 1916.

The Temperance Committee, with Mrs. Manger as leader, Mrs. Gard read the Scripture portion and Miss Beilstone read a paper on "The Fruits of Intemperance." Mrs. Manger also spoke.

Mrs. Dumbrell presided at the business session. Roll-call of delegates, 27 responded. Collection, 14/-.

Conference Matters—Scrutinizers: The following were appointed to act as scrutineers at Conference: Mesdames Free-stun, Gard, and Parker, and Miss Whitehead. Conveyance Committee: Mesdames Ford, Hunsinger, Manger, Johnson, Morphet, and Butler. Time limit for the election of delegates, 15 minutes was carried. Budgets: Decided that delegates wear badges as last year.

Notice of Motion to Conference: Proposed by Mrs. E. W. Pittman, "That at the last meeting of the Executive before Conference, a nomination of the Vice-President for the ensuing year be agreed upon." The motion was seconded and carried.

Treasurer's Report (Mrs. Bond): Receipts for month July 6, Received for Home Mission, £8 9/11/16; in hand, £70 4/3/16; total, £84 14/5; Received for Foreign Missions, £0/13/4; in hand, £3 3/4/16; total, £3 17/2/16. General Fund, Collection, £2 10/2/16; in hand, £4 12/6/16; total, £6 12/8/16.

Foreign Mission Report (Mrs. L. A. Paternoster). Amounts received: Murray Bridge, £14/2/3; Maylands Mite Boxes, £10/0/2 1/2; Lang Plains, £1 14/5; Owen, £1; Bahakiva, mite box, 10/-; Berri, £1; Prospect, 16/6; Unley, mite box, 20/-; York, mite boxes, 4/2; York, penny per week, 8/6; North Adelaide, £1 11/6; Hindmarsh, mite box, £1; Glenelg, mite box, £1; Glenelg, £3 5/4; Norwood, mite box, £1; Norwood, penny per week, £10/6; Queenstown, £1/13/4; Grote-st., mite box, 2/8/16; Mile End, 7/6; total, £20/10/5.

Hospital Report (Miss J. West): We were present at the meeting of the Midland District Society three warm dresses (two) and three pairs of mittens, which were given to the inmates of the Home for Incurables. A letter has been received from an inmate of this Home, telling how the visits of Sisters Mrs. Selway and Mrs. Moody were appreciated by the sufferers. The Committee, at the suggestion of Mrs. Pittman, a gift afternoon for the Hospital Committee, and a lovely collection of groceries, fruit, eggs, biscuits, etc., has been received for distribution to the various institutions, also from the Glenelg Dorcas Society, £10 from the Misses Menz, Glenelg, and £2 from Mrs. Evans. We thank all the sisters for their kindness, also Mrs. Pittman for the suggestion. Visits as follows: Adelaide Hospital, 14; Children's Hospital, 2; Keswick Hospital, 1; Private Hospital, 2; Home for Incurables, 6; District, 8; Consumptive Home, 1; Sick and Aged, 25; total, 67.

Temperance Report (Mrs. Manger): This Committee reported having visited Croydon sisters.

Dorcas Report (Mrs. Cant): This Committee visited Grote-st. Society; they have combined the Dorcas work with the Red Cross work. They have cut out over one thousand yards of material for Red Cross work, and at the same time are doing a splendid work in helping all cases of distress which come under their notice. A visit was paid to the North Adelaide Society. These sisters send garments to the Destitute and Hospital, and have a quantity of nice garments for those in need.

Prayer Meeting Report (Mrs. Harding): This Committee held a meeting with the Croydon sisters; papers were read by Mrs. Paternoster and Miss Harding. A profitable time was spent.

Home Mission Report (Mrs. Cherry): Amounts received for August meeting as follows—Lang Plains, £1 0/3; Alton, £1/10/6; Lang Plains, £1/10/6; Hindmarsh, £0/10/6; York, £1; Norwood, £1/10/6; Mile End, £1/0/8 1/2; Glenelg, £1; Prospect, 16/6/-; donation from Mrs. Evers, 10/-; donation, Mrs. Manning, 10/-; total, £23 0/2/6. Mite boxes, Murray Bridge, 18/2; Milang, 10/-; St. Paul, 2/-; Maylands, £1 0/6; Grote-st., 8/7 1/2; Norwood, 10/-; York, 10/-; Hindmarsh, £1; Queenstown, 6/3; Mile End, 12/0/1; Unley, 18/6;

Glenelg, £2/6/8 1/2; Henley Beach, 7/-; Total, £6 16/- (Last year's total, £12/12/- and half bank interest, 15/4/2). Grand total, £30/2/8 1/2.

A very hearty vote of thanks was accorded to our present Mrs. Dumbrell, for the able and faithful way in which she has filled the position as President during the year just ending.

Mrs. A. M. Evans, 11 Balliol-st., College Park, Secretary.

VICTORIA.

Secretary, Miss Rosemetz, 50 St. Vincent-st., Albert Park.

The usual monthly meeting of the Women's Conference Executive was held in the hall, Swanston-st., on August 4. Mrs. Hagger presiding. The departmental exercises were led by Mrs. Clowdson, who gave a thoughtful paper on "The Wonderful Power of Communion Service." Bible reading, Eph. 4. Miss Blake, candidate for the mission field, was welcomed. Applications were received from Sisters Fordham, McCracken, Boller, Embus, Ludbrook, Darnley, absent through bereavement, and others. Prayers were offered in Greek, Latin, and Hebrew. Mrs. Alsop was appointed to act as Hospital Committee. Additions from Bible Schools: Lygon-st., 27; Assent Vale, 15; Collingwood, 3; Hawthorn, 2.

The Home Mission Committee paid a visit to Moreland on July 26. Mr. J. E. Evans gave a most appropriate address. Mr. E. Evans and Mr. T. Hagger also took part. S. East, Miss F. Johnson. The committee will be pleased to visit any of the churches in the interests of Home Mission. Kindly notify the superintendent, Mrs. R. Thompson, 57 St. George road, North Fitzroy.

The Prayer Meeting Committee have visited Preston and Hawthorn, also the home of a blind sister. The meetings held have been much appreciated. Addresses and papers were given by Mrs. Selway, Sisters Trimmick, Baker, Kelly, Walker, Hunter, Sharp, Solist, Miss Barnacle, several engaging in prayer. These meetings, which are held monthly at the various churches, are a great uplift.—A. A. Baker, Supt.

Hospital Visitation—Miss Petchey, to Alfred Hospital, 3 visits; Mrs. Ray, to Melbourne and Women's Hospital, 7 visits; Mrs. Embus, Homeopathic, 4 visits; Mrs. Gardner, Alfred Hospital, 10 visits; Old Men's Home, 13 visits for 2 months; Mrs. Tully, Eye and Ear, 3 visits; Mrs. Meyers, Kew Asylum, Eye and Ear, Melbourne Hospitals, 13 visits in all. Books, tracts, papers, magazines, copies of the Gospels, fruit, flowers, sweets, etc., distributed to the above institutions. Members of Winton, Brahan, Assent Vale, Mulgrave, Preston, French Island, visited and cheered. Thanks to Sisters Chown, Pang, Robertson—Mrs. Tully, Supt.

General Dorcas held their monthly meeting in the hall, Swanston-st., on July 16. A fair amount of work was done. A Green Book, 20 garments distributed, and several nice cases attended to. We thank Mrs. Cowley for parcel of boy's clothing. Kindly address all parcels to the Caretaker, Christian chapel, Swanston-st.; money orders to Mrs. B. J. Kemp, Holmes-road, Moonee Ponds.—A. Mossop, Supt.

The Temperance Committee held their first conference in the chapel, Swanston-st., on July 11. Attendance good. The speakers gave excellent addresses. During the month each State member has been written to asking him to give his attitude on the referendum question. Mr. Hayward will be asked to speak at a six o'clock meeting on his way through Melbourne to the South Australian Conference.—Lary Darnley, Supt.

The Postersay sisters spent a happy time with the inmates of the Benevolent Asylum on July 20. Bro. Whelan gave a fine address. The singing was most appreciated. At 8 o'clock, 20 Postersay sisters will visit on August 28.—Mrs. Chapman, Supt.

Next meeting of Executive will be held on Friday, September 1, in the hall, Swanston-st. Mrs. Baker leads devotional exercises. "Our College" will be the subject of an address to be given by Mrs. Main. A full attendance is requested. All sisters most cordially invited.—L.R.

REPORTS FROM THE FIELD.

Continued from page 513.

SOUTH RICHMOND—Nice meetings last Lord's day. Bro. Jones exhorted at the breaking of bread. One young man received into fellowship. A fair number present at the gospel meeting, when Bro. Jones' subject was "God's Way." We intend holding special services during September and October.—A.S.B.

MELBOURNE (Swanston-st.)—Excellent services on August 23. Bro. Blakemore spoke both morning and evening, his subjects being "A Vision of God," and "The Principle of the Atonement." Both addresses were listened to with much interest. In the morning, Mrs. Oakley, of Christchurch, N.Z., was with us, and Bro. H. A. Procter took part in the service. At the Bible Class Bro. A. T. Waters gave a most entertaining talk on mission work in the Islands. The Bible School is growing both in numbers and interest.

HAWTHORN—We had the pleasure of a visit from Bro. Sharp, of Brighton, on Sunday, and his exhortation was enjoyed by all. There was a good gospel service at night, when Bro. Scambler preached a splendid sermon. Several of our men at the front had been reported wounded, and our sympathies are with the anxious ones.

CARLTON (Lygon-st.)—The church is receiving a spiritual uplift by the morning exhortations of Bro. Thomas. One received by letter (Sister Redman, of Grote-st., Adelaide). Sister Hurley, from Gympie, Qld.; Bro. Willmshurst, Warragul; and Bro. Andrew, of Mile End, S.A., who is in camp at Manlymore, met with us at the breaking of bread. On Sunday afternoon we had a visit from Mr. Aston, of the Victorian Sunday School Union, who addressed the Bible School. Bro. Thomas also spoke upon "Samson, the Strong Man," and at night delivered a splendid discourse on "The Heart of the Gospel." We are now using in our services special supplemental hymns to be sung during war time. On Monday evening a social was given at Wally Critchton and Charles Adams. The former is to leave shortly for the front.—McC.

MIDDLE PARK—All church services keeping bright, pleasant and helpful. Bro. Knott is doing a great work. The choir is doing splendidly under the leadership of Bro. Carter, of Swanston-st. We all appreciate his efforts. Interest is keeping up in the Bible Class, where the study of the life of Paul is proving interesting and helpful. Our J.C.E., under Mrs. E. Bowyer, is flourishing. These little people have sold over 250 six o'clock closing buttons, and are keeping busy in sunshine work.—W.J.C.

NORTH RICHMOND—Good meetings last Lord's day. Bro. Waters, of New Hebrides, addressed the church on the work in the islands. A "Men's Own" Bible Class has now been formed, with Bro. Procter as teacher. At the gospel service Bro. H. A. Procter preached on "The Dying Thief." At the close of the congregation adjourned to the Richmond Picture Theatre, where a united six o'clock closing of liquor bars meeting was held under the auspices of the Richmond churches, and six o'clock closing league, the speaker being Mrs. Helen Barton, of Glasgow.—A.H.T.

SOUTH YARRA—The anniversary of the church and school on August 6, 7, and 8, passed off very satisfactorily. On Sunday morning one was received into fellowship by obedience. Bro. Ennis exhorted. At 3 p.m. T. R. Morris addressed the scholars and friends. At 7 p.m. Bro. Whately preached to a crowded meeting, and one young woman made the good confession. At the public meeting on Monday, A. R. Main, Conference President, presided. On the platform with him were Bro. T. Hagger, J. I. Mulford, and R. K. Whately. Greetings were read from Sister Mrs. Craig, Bro. H. G. Harward, Spence, J. E. J. Waters, Inverell, N.S.W. We are indebted to the Lygon-st. Ladies' Quartette and Beryl Griffith for their very able help in the programme. Advantage was taken of the occasion to say good-bye to Sister Vera Blake, who has gone to one of the Adelaide Hospitals prior to her departure for the Foreign mission field. J. I. Mulford, on behalf of the church,

made a presentation to Miss Blake. Bro. Whately, on behalf of Bro. E. J. Waters, made a presentation of a memento kindly sent by him, as Miss Blake was immersed by him during his ministry with us. Miss Blake suitably responded. The visitors were provided refreshments for the visitors. On Wednesday the Bible School demonstration was held, Bro. Whately presiding. The programme was well rendered. The prizes were presented by Bro. Whately, who is now the S.S. superintendent, and Bro. G. Lewis, "Stranger." Service-st., Caulfield, is secretary. Meetings very fair to-day. Bro. Whately spoke morning and evening. At the close of his evening discourse one scholar made the good confession.—T.M., Aug. 20.

COMING EVENTS.

SEPTEMBER 4—Men's Banquet at 6.30 p.m., in Lygon-st. lecture hall. Tickets, 1/6. Addresses by W. B. Blakemore, B.A.; G. M. Anderson, and Jas. E. Thomas. Musical programme. Don't miss it! It is something special.

SEPTEMBER 5 (Tuesday)—At Swanston-st. chapel, Melbourne, at 8 p.m. Victoria's farewell to Miss Calhoun, new missionary proceeding to India. Chairman, A. R. Main, M.A., Conference President. Representative speakers.

SEPTEMBER 5, 7, 10—Windsor Bible School Anniversary and farewell services. Sept. 5, 8 p.m., Scholars' Demonstration, Free Collection. Sept. 7, 6.30 p.m., Tea. Adults, 1/-; Children, 6d. 8 p.m., Distribution of prizes, etc. Speaker, W. A. Kemp, President B.S. Dep. Sept. 10th, 11 and 7, Will Reiter, Farewell Messages. 3 p.m., T. R. Morris, Special singing by scholars. All friends heartily invited.

SEPTEMBER 17—Preston Chapel, 11 a.m., Members' Re-union. 3 p.m., Unveiling of Binney Memorial. 7 p.m., Great Evangelistic Service. H. G. Harward speaks at each service. Special soloists. Augmented choir sings "Crossing the Bar," and Bro. Binney's favorite hymns. Rail to Bell Station.

IN MEMORIAM.

BELL—In loving memory of my dearest friend, Ellie, who fell asleep in Jesus on August 24, 1913.

No sorrow there in yonder clime,
Beyond the troubled waves of time,
No dreary nights nor weeping eyes,
No aching hearts nor broken ties.

—Inserted by her loving friend, Jessie Jenkins, Post Office, Kerang, Vic.

BELL—In loving memory of our dear sister, Ellie, who fell asleep in Jesus on August 28, 1913, at Kerang.

"Peace, perfect peace! with loved ones far away;
In Jesus' keeping we are safe, and they."

—Inserted by W. G. and M. Oram.

CORNELIUS—In loving memory of Sarah Cornelius, who fell asleep in Jesus on August 19, 1915.

"Earth saddens, never shall remove
Affections purely given;
And e'en that mortal grief shall prove
The immortality of love,
And hallowed it with heaven."

—Inserted by her affectionate husband and children.

PILE—In loving memory of our dear Winnie, who passed from this life August 30, 1915.

"They are blessed, and blessed for ever,
Who in childhood's early day
Serk the care of Him who never
Turns the seeking soul away."

—Inserted by Father and Mother, and family.

DEATH.

INGRAM—On July 13, at Bairn-odd, Vic., Edward Ingram, at the advanced age of 95 years, father of Sister Mrs. Herburn, and Sister Mrs. Hebeche, of Erskineville, N.S.W. "Until the day dawn, and the shadows flee away."



Corporal Thomas Percy Swinburne

WHITING to the Principal of Bradshaw's Business College, Corporal Swinburne's father says—

"Enclosed is a portrait of Percy in his uniform, which I know you would like to have.

"I would like to thank you for the kindly interest you and your staff took in him and his welfare.

"When you first suggested that he should learn your 'Paragon' shorthand, we expected that it would take him at least a year as he could only attend the evening classes. We were simply astounded to learn that he could write and freely translate his notes when he had received only 15 hours' tuition. He did practically no home study as he was too busy.

"The progress he made in the other two subjects he took up with you—Mechanical Drawing and Bookkeeping—was equally satisfactory."

There are at present in the College several students who have enrolled this year, who can be distinctly traced to the influence of Mr. Swinburne's recommendation by him totalling over £150 in fees.

Many concrete examples can be given showing how rapidly earning power is increased by a knowledge of

Bradshaw's "Paragon" Shorthand

The simplicity of the system can be gathered from the first lesson, which will be sent to anyone sending the advertisement attached, and 3 penny stamps to cover postage. You will also be interested in Pamphlet P8, ask for it. Address your letter FULLY.

BRADSHAW'S BUSINESS COLLEGE

248 FLINDERS STREET
MELBOURNE, VICTORIA

Here and There

Sunday, October 1, will be Education Day this year.

The secretary of Footscray Church is Mr. A. V. Booth, 134 Buckley-st., Footscray.

A. Hutson, evangelist at Wedderburn, Vic., is doing good work, and is thought much of in that town.

A. L. Williams preached at Collingwood, Vic., last Lord's day evening, when there were two confessions.

Let every church begin to prepare for the Annual Bible College offering to be taken on Sunday, October 1.

A lady confessed Christ last Lord's day at Hornsby, under Bro. Lintley Gordon's able deliverance of the word.

We hear that D. A. Cockroft has accepted an engagement under the South Island Home Missionary Committee, N.Z.

The address of Jas. E. Thomas, of Lygon-st., is now 47 Arnold-st., Princes' Hill, North Carlton, and his phone number, Brunswick, 298.

Bible Schools requiring Graded Lessons for October-December quarter, should place their orders with the Austral Co. at once in order to save disappointment.

An obituary notice regarding the late Bro. A. E. Turner, for many years an esteemed evangelist in New Zealand, came to hand too late for insertion in this issue.

There were two confessions at Swan Hill, Vic., during the recent District Conference meetings; the other at Kanera church, and the other at Swan Hill.

H. M. Clipstone has just completed two years' earnest work with the church at Castlemaine, Vic. He and his sister wife are justly popular with the brethren where they labor.

Victorian delegates attending the Federal Conference in Adelaide desiring concession fares, will need to apply at once to T. Hagger, Walsh-st., Coburg, for the necessary certificate.

J. J. Franklin and E. G. Warren were given a hearty welcome to South Australia by the Adelaide preachers, and entertained at dinner at the W.C.T.U. rooms on Monday, August 6th.

During the next two weeks Miss Caldwell, outgoing missionary, will address meetings in Melbourne and suburbs. Public farewell, Tuesday night, September 5, at Swanston-st. See Coming Events.

At the Swan Hill, Vic., District Conference on August 19th, an appeal for funds for district work was made. There were only about fifty present when the appeal was made, but the offering in cash and promises amounted to £70/10/6.

J. W. Webb has accepted an invitation to labor for a few weeks with the Luncheon church, beginning Sept. 17th, before leaving for his home in California. He has relatives in Tasmania. He expects to enjoy the men's banquet in Melbourne on September 4.

Many letters have reached the Victorian Bible School Department expressing pleasure at the forthcoming Spring Attendance Campaign. Every school should have a part in this scheme to secure regular attendance. Do not fail to have your school entered.

A fine spirit of co-operation exists among the churches in the Swan Hill circuit, Vic. The churches at Kerang and Kanera do not receive much of the services of the evangelists, but their delegates at the recent District Conference declared that the churches were quite satisfied to continue contributing to the work to the best of their ability, so long as the work was being done somewhere.

Last Lord's day morning four members of the Brighton church, Vic., were absent from the local gathering owing to speaking appointments. C. R. Brough, R. P. Clark, E. M. Lydbrook and J. Sharp spoke at Hampton, Burilly, East Camberwell and Glenferrie respectively. This is a striking example of willingness and ability to minister.

Visitors to Federal Conference, Adelaide, are again reminded that the brethren in South Australia are desirous of accommodating all Interstate visitors. To make satisfactory arrangements it is essential that all applications shall be in by September 1st to the secretary of the Victorian District Committee, John Fischer, Gilbert Place, Adelaide.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, September 1st, at 2.30 p.m. Mrs. Main will give an address on "Our College." Miss Caldwell, missionary elect, is expected to be present and will give a short talk, and Mrs. Heiler will say a few words of farewell. Afternoon tea will be served in the usual way. All sisters cordially invited.

Bro. Robt. Carter, who has been in the service of the Melbourne Young Men's Christian Association for the past six months, for three months as Y.M.C.A. Field Officer at the Danman Camp, and for three months as Field Officer at Healdsburg, Membership Secretary, has been appointed by the Committee of the Army and Navy Department as Y.M.C.A. secretary to accompany troops sailing on the 6th September.

Warrant-Officer Donald Ross Cameron, of the Second Field Artillery, has been awarded the Military Cross. The details of the act for which award was made are set forth thus: "Lieutenant Kerr and Warrant-Officer D. R. Cameron extinguished a fire and removed ammunition from a wagon that had been set on fire by hostile shell-fire. It was a most gallant act, carried out at great risk." Warrant-Officer Cameron has received letters of congratulation from General Birdwood and others. We may add that Warrant-Officer Cameron is a brother of the three Sisters Cameron, members of Lygon-st. church.

"Chips"—being selections from the writings of D. A. Edwards—has just received a reading, and I am delighted to have read one that came from the pen of our late brother, during the past 35 years, and have been edified, but never until now have I had the pleasure of reading his "Chips," "Sparks," and "Chips," and I find but one word to say about them—splendid! This little book should be in the home of every disciple, as it will remind such of the great truths for which we stand, and help in living nearer to Christ; and it will be a splendid thing to put into the hands of the young folk as they grow up.—T. H. Hagger. Only about two copies are left of the 2nd edition, and orders should be sent in early to the "Austral" at W. L. Evans, 13 Corner-st., Coburg. The price is 1/3 per copy, post free.

The following paragraph is from the Methodist "Spectator"—"We hope that friends of tolerance and of democracy will see that one glaring defect in the Bill now before Parliament is removed. One virtue of the New South Wales Act was that the will of the people was made effectual directly it was known. Six weeks of time at once came into operation. But the Victorian Bill contains no such provision. Instead, the clauses provide that the "Governor-in-Council may make regulations for the execution of all matters and things necessary or convenient for carrying out the objects and purposes of the Act," and that "such regulations shall be laid before both Houses of Parliament within fourteen days if Parliament is then sitting, and if Parliament is not then sitting, then within fourteen days after the next meeting of Parliament." So that (1), the will of the people clearly expressed by a deliberate vote does not suffice. Parliament must again talk over it; (2) if Parliament is not in session, we may have to wait months while law members are resting and gaining strength to talk over the matter at any length they please. All this is unnecessary to render to the referendum to a farce. It is the great art of a policy of delay in dealing with a great and pressing question.

The church at Woornien, Vic., recently organized, has now 22 members, an attendance of 40 at the gospel services, and a Bible School of 43 scholars. It is the only religious work on the settlement.

Please do not forget the Men's Banquet in Lygon-st. lecture hall, on Monday, Sept. 24th, at 6.30. Will all who have tickets for sale, kindly report result to the Conference Secretary at once? This is important, in order to enable those arranging the matter to make proper provision.

Visitors from New South Wales to State and Federal Conference, Adelaide, September 10-15, who have not already sent their names to H. G. Harward, City Temple, Campbell-st., Sydney, are requested to do so not later than August 20, in order to receive forms for concession rates on railway.

A meeting of delegates representing the churches in Victoria has been called for Ballarat for Sept. 24th, with regard to the Peck-st. chapel. This meeting had to be called according to the terms of the Trust Deed; but it is not at all necessary for churches to be represented, as the business is of a purely formal nature.

The South Australian brethren are looking forward to most successful Conferences in September. State Conference, Melbourne, followed by Federal Conference, and 10th. Adelaide is always a good place to enjoy a holiday, but Adelaide is ideal in the month of September. Interstate brethren and sisters should take a holiday and attend the S.A. Conference. Accommodation will be found if required.

W. Wakefield and J. E. Webb (at present students at the College of the Bible) have accepted engagements with the Victorian Home Missionary Committee. The former will labor in the Brae circuit, relieving Bro. W. G. Conbridge, who goes to Kyneton. The latter will labor at Collingwood. It has been made possible to give Collingwood a full-time evangelist through the liberality of several brethren who are making special contributions to the Home Mission Fund for that purpose. Both brethren will start work in their field of labor on December 1st.

Delegates (or wife of delegate) who require concession fares to Adelaide from country districts to attend Conference gatherings, Sept. 8 to 14, must send in full names and railway station from which they wish to travel, as soon as possible, to H. J. Hornell, Kilkenny P.O. Will our preachers and church secretaries also forward complete list of names of men who have labored from their churches? Some church secretaries, after being requested two and three times for statistical returns of church and school, have failed to reply. This has caused much inconvenience and delay, and extra postage expenditure. Please send in now, otherwise no figures will have to be used. All matter must now go into the hands of the printer.

Healesville.

"Dehoulme" re-open for visitors 1st September. Splendid scenery, fern gullies, mountain air, good table, bath and piano.—Mrs. C. H. Heales.
 Tariff: Adults, 2/7/6 per week, 5/6/6 per day.
 Children: 1/5/- per week, 3/6/- per day.
 Trains met when advised.

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WRIGHT'S RHEUMATIC REMEDY.

The Family Altar.

AROUND THE FAMILY ALTAR.

The morning meal is over, and the family is ready to disperse each to the duties of the day. But before going there must be a short, sweet season of worship. Father sits at the "Altar" pace the text of the day. Daughter reads the psalm, and son reads the text for prayer. Then, all, with Bibles before them, mother leading, read the Bible lesson, each reading a single verse; then father, all heads bowed and all eyes closed, pours out his heart, as a true priest, in prayer for his precious little flock. After this he goes to the stove, the children to school, and mother to the duties of the home—all happier, stronger and better because of this season of worship.

SUNDAY, SEPTEMBER 3.

Genus of Thought—"Men ought always to pray, and not to faint" (Luke 18: 1).

Be not afraid to pray—to pray is right. Pray, if thou canst, with hope; but ever pray—Pray in the darkness if there be no light—Pray to be perfect.... But if for any wish thou darrest not pray, Then pray to God to cast that wish away. —Hartley Coleridge.

Bible Reading.—Luke 18: 1-8: Encouraged to pray.

MONDAY, SEPTEMBER 4.

Genus of Thought—"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever" (Psalm 23: 6).

There are two worlds: the world that we can measure with line and rule, and the world that we feel with our hearts and imaginations.—Leigh Hunt.

Bible Reading.—Psalm 23: 1-6: The journey and the home.

TUESDAY, SEPTEMBER 5.

Genus of Thought—"Strive to enter in at the strait gate: for many will seek to enter in, and shall not be able" (Luke 13: 24).

Press onward, heirs of glory!
What thrill the way be steep!
Your Father's everlasting arm,
Will surely save and keep;
Angelic guards surround you,
Sweet voices urge you on;
In never-failing armor clad,
The victory will be won.

—E. E. Hewitt.

WEDNESDAY, SEPTEMBER 6.

Genus of Thought—"Heaviness in the heart of man maketh it stoop; but a good word maketh it glad" (Prov. 12: 25).

Be cheerful. Give this lonesome world a smile. We beg at Heaven, but a bid the while, chance. Hasten as music, or we shall lose the chance. To give the gentle word, the kindly glance; Be sweet and tender—that is doing good; 'Tis doing what no other kind deed could.

—Anon.

The upward-slab in a mother's gloom. If you would influence your children for good, let your presence radiate smiles. Let your children see you laugh often; but laugh *with* them, never at them.—Albany Harvey Knight.

Bible Reading.—Prov. 12: 25-28: Nuggets of wisdom.

THURSDAY, SEPTEMBER 7.

Genus of Thought—"The show of their countenance doth witness against them" (Isa. 3: 29).

Heart qualities work indeed behind the screen, yet at last they stroke through the canvas and become manifest on the face. No good thought in the mind, but none looks good in the face. Contrivance, men long injured to vice and crime with in, have so disposed of the facial tissue that the

countenance has in it something of the wolf, the dog and the serpent.—*Ibid.*

Bible Reading.—Isa. 3: 9-11: Evil its own witness.

FRIDAY, SEPTEMBER 8.

Genus of Thought—"And God said, Let us make man in our image, and after our likeness" (Gen. 1: 26).

Oh, awful and inspiring thought!
That 'tis not God, but we
Who, in this life, make for ourselves
Our own eternity.

—Frank Strickland.

The first Creator furnishes man the raw material of his life, and the laws in conformity with which he can make that life what he will. The second Creator—himself—has marvellous powers he rarely realises. It is what a man makes of himself that counts.—W. M. Jordan.

Bible Reading.—Gen. 1: 26-31: The first creation.

SATURDAY, SEPTEMBER 9.

Genus of Thought—"As he thinketh in his heart, so is he" (Prov. 23: 7).

"Only a thought; but the work it wrought
Can never by pen or tongue be taught;
For it ran through a life like a thread of gold,
And the life bore fruit a hundred-fold."

Thought is the first faculty of man; to express it is one of his first desires; to spread it, his dearest privilege.—Abbe Raynal.

Bible Reading.—Prov. 23: 1-9: Words of wisdom.

—From the American "Christian Standard."

The War Question.

It is perhaps somewhat late to enter into a discussion on the question of the attitude of the Christian to *this* war. So far as the majority of our Australian brotherhood is concerned, it is evident that they have decided that participation is a necessary duty. There is no doubt this war has put conscientious scruples into the melting pot, and a re-estimating of our attitude to this great question is being effected. The religious equilibrium of many has been upset, and there is need for fundamental solidity of teaching to restore the balance.

As a war hater, I claim to stand second to few who still conscientiously object, and yet when my eldest son asked my consent to his enlistment, I agreed to the sacrifice. It may be of interest if I explain my views so as to demonstrate how one who has been a constant preacher of the gospel of peace can willingly co-operate in the prosecution of war.

The time was when Calvary seemed to me almost a second Sinai, but it is not so; it has set us free, and through it we have been called to sit in heavenly places and see things as God sees them. It is the subject of physical death—it is not the *annuum natum*—the greatest evil. The life of to-day has sprung from the death of yesterday. God's finger but touches the earth, and the spot is stained with blood. Earthquakes, storms, fires, old age kill off myriads. God allows it, even bringing about, that out of the *debita* of the old world may arise a better. The nations are held in the hollow of His hand. Among those nations, at this time, has arisen one that moves at justice, mercy, holiness, and truth. Shall we, the professed followers of the Lord, hide behind the barrier of arms raised by those nations who respect the truth, and shall we reap the benefits secured at the sacrifice of lives that have perhaps never come under the saving power of the gospel of Christ? Will the cry of the widow, the ravished, and the starving, fall on the deaf ears of the saint, while God listens and takes action through those who as yet know him only in part? Is our conscience greater and holier than God's?

Calvary is the greatest incident in history, but still it is an incident. It was not intended to destroy history or nations, or governments until Christ shall come to reign. Government is imper-

missible without force, and righteous must oppose unrighteous force, or the sword is borne in vain. In this war we do not fight for country and glory, or self, or even life. The burglar of all the rights in the community of nations would rob the world of its liberty, violate the home sanctity by brutal licentiousness, and sacrifice women and old men to the God of War. Are we to say, "Here and here, help yourself to our liberty, and our children," or will the natural and divinely acknowledged instinct of home preservation lead us to sacrifice the burglar for the good of the community? Self-defence against the ordinary burglar of infidelity is justified by Christ in His reference to the conduct of the householder who would have watched had he known what time the thief would come. Much more so this is defence against moral and political burglary justified.

In interpreting the statements of Jesus with regard to non-resistance of evil, we must do it in harmony with His statements elsewhere, and the practical application of His teaching by His apostles, always remembering that he, as a reformer, must strike hard to be heard, and fight by counter-assertion the emphatic error of his time.

Christ's teaching was in the first instance addressed to the social life of the Jew, and mostly to a humble body of men within it. On the mount the people heard, but the disciples were the inner circle. In time, but not in Christ's earthly time, the circle expanded. The apostles did the stretching, but the inner circle continued, a distinction being made between the teaching for those within and those without. Had Christ made non-resistance a universal law, Paul would not have practically asked for and accepted the protection of two hundred and seventy swords, and two hundred spears to take him from Jerusalem to Caesarea. These swords would have pierced the seven cut-throats, had they dared to interfere. When he further appealed to Caesar, thousands of swords rose up in his defence.

Cornelius was an admirable character in every respect, but he carried a sword. Had the sword been a detriment to his Christianity, we should have heard something more about it—so with the jailer at Philippa, and "they of Caesar's household."

If Paul could say of the rulers of his day that they were not a terror to good works, but to evil—that the powers that be are ordained of God, would he not also say it of the more civilised and moral rulers of to-day?

In studying this or any other great question of scriptural practice or teaching, it is always safer to generalise than to particularise—have your beliefs on many rather than upon isolated texts. In fact, our whole plea as churches is a generalisation and one of its great opponents is the scrap doctrine, who would use Scripture to defeat Scripture and us at the same time. No generalisation can be based upon New Testament teaching, to the effect that Christ and His apostles include the use of other than, everything else. The fact is that they recognised government by force as appointed by God for the maintenance of order.

Moreover, we must remember that the conditions are entirely changed. The Christian is no longer a subordinated minority—he rule in common with the rest of the people. We are the ruler. If a police force is justified in order to suppress the robber, all who have votes are as much the policeman as he who uses the baton and fires the revolver. In this war we are the policeman, and our many is the robber.

When Armageddon comes to be fought, if this is not Armageddon, will the saints of God battle their own guns and leave Him to fight His battles alone? In that case Revelation must be spiritualised out of existence, and the prophecies fulfilled by Moses, Gideon, Samson and David must condemn him off. Notwithstanding the gospel of peace, with its call to social peace and gentleness, the world in the aggregate is ruled by the sword, and will be so, until Jesus is crowned as King of kings. Until then God and we must use the means at disposal for the enforcement of public righteousness among the nations of the earth.

Coolman, N.S.W. Alan Price

An Appeal from Mount Compass.

When our chapel was opened on 26th June, there was a debt of about £75. Since then that has been reduced to £90. We feel that if this liability was wiped off entirely, the church would face its future work in a freer atmosphere. I have made myself busy to this matter, and have put the matter before a number of interested brethren, who are confident this little difficulty shall be overcome, and have accordingly promised valuable assistance. Our old friend, Mr. H. Woodcock, who has rendered good service in the past, is again to the fore, and has offered to find pound for pound till this £90 is wiped off. Another brother has promised £5, so that means we must raise £20 to avail ourselves of the proffered £25. Are there four brethren who could find a five pound note each for the Master's work, or, say, twenty who could find one pound each? This would solve our present financial problem, and give us a free hand in the evangelistic work. Trusting the Lord will put it into the hearts of brethren to find this cash for us. Thanks to all who have helped in the past.—U. N. Jagers, Sec., Mt. Compass, S.A.

The Society of Christian Endeavor.

September 3 to 9.

CONSECRATION.

Christy's Demand for Consecration.

The Words He Uttered.

1. A single Master. Matt. 6: 24-34.
2. A call to forsake all. Luke 14: 26-36.
3. The rich young ruler. Matt. 19: 16-30.
4. Consecration demanded in the face of difficulty. Matt. 19: 16-30.
5. Self-denial. Mark 8: 34-38.
6. Service leads to the highest rest (rest). Matt. 23: 29-38.
7. Fishers of men. Mark 1: 16-29.

A Doctor Returns His Fee

The late Dr. S. T. WRIGHT, of St. Thomas, Ontario, was so successful in the cure of acute and chronic rheumatism, sciatica, and lumbago, that it was his invariable rule to return his fees in full if six bottles of WRIGHT'S RHEUMATIC REMEDY failed to cure even the worst cases. After receiving the refund, many were subsequently cured by continuing the remedy.

The proprietors of W.R.R. in Australia (who have been Dr. Wright's agents for nearly 20 years) continue to guarantee a cure with six bottles, no matter how severe the case appears. In ordinary cases 2 or 3 bottles generally effect a cure. The price of a bottle sufficient for one month's treatment is 3s. Your chemist or stockkeeper will set it for you, and, if 6 bottles are bought and used, they will give you a refund of your money in full if not cured. A refund will not be made if the cost of bottles-except one penny, as you seldomly buy in full.

If you have difficulty in getting this remedy, mention this magazine, and remit us 3s for one bottle or if your case is very severe, remit us 3s, and we will post you six bottles with our signed guarantee. We are well known to the proprietors of this magazine, and they know our guarantee is as good as a bank guarantee. If any trouble in obtaining, send name of your chemist or storekeeper, and also your remittance to:

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