

The Australian Christian

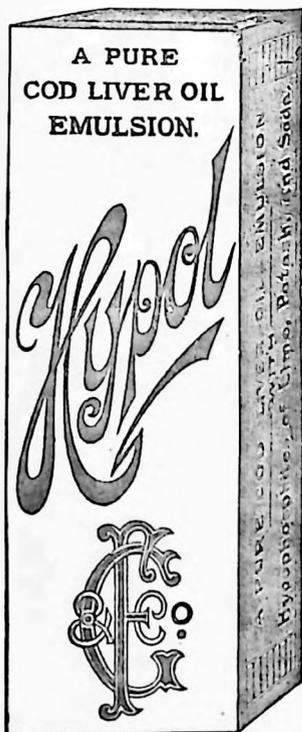
CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND

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The Australian CHRISTIAN



Thursday, October 5, 1916.

Vol. XIX., No. 40.

Questions of the Hour.

The present is a time of grave importance. Three recent things have forced on the consciousness of the Australian people the greatness of the world crisis, and its relation to the individual citizen of the Empire.

The financial burden.

The taxation proposals of the Government have been announced. As every one expected, the burden of taxation will be greatly increased. The Commonwealth expenditure has grown enormously, and therefore increased revenue must be obtained. We presume that none will object to sharing the burden, provided it will be equitably distributed. Many will have to economise to meet the new demands. It is to be hoped that Christian people will not find it necessary to reduce their gifts for the Lord's work. Hitherto they have shown a fine spirit of self-sacrifice, which we trust will continue to be manifested.

The Referendum.

At the end of this month a referendum will be taken on the question of giving to the authorities the power to call men up for service abroad. The question of conscription will be keenly debated during the next few weeks. Considerable opposition has been shown to the Prime Minister, particularly by some of his own erstwhile followers. Some of the labour leaders or unions have repudiated Mr. Hughes and other distinguished labour representatives. The expelled members do not seem to regard themselves as expelled, relying on the country's adherence to their programme. They do not think it fair that they should be expelled for submitting such a matter to the people for their decision.

It is no part of our purpose to discuss the matter of conscription. Personally, we have been greatly impressed with the utterances of the Prime Minister, who, with an intuitive knowledge such as the ordinary man cannot have, declares that there is urgent need for the whole of our available forces being placed at the service of the Empire. It is obvious that the Government could not place all their information at the disposal of all the people.

One thing may be emphasised: the referendum lays a solemn duty upon us all. We have no doubt that some of our readers will feel it a matter of conscience to vote against the proposal. It is our opinion that the majority will favor the granting of the powers asked for. The conscientious objector will not be forced to take up the duties of a combatant. Were it otherwise, we should deem it a Christian duty to oppose the pro-

posal. But, with this clearly promised us, most people will probably (and, in our view, reasonably) regard with favor the suggestion that the burden of war be more equally distributed than it has been until the present time. We would urge every person qualified to vote to make a point of exercising the privilege. Whichever side we take, let us be true to our duty. To refrain from voting may be in effect to record a vote against what we believe to be the right course. It is feared that many—women particularly—will be led to refrain from voting because they do not like to seem to be voting that their loved ones will be sent away. Some may refrain from a more selfish reason. We cannot think this wise or even right. We know that to some it will be a very difficult task to make up their minds as to what the right is; with such we sympathise. But it is the duty of all to endeavor to come to such a decision as seems to them to be right and in harmony with the will of God, and then to vote as their conscience allows or dictates. Some responsibilities must be borne; they cannot be delegated to others.

The call to the colors.

This is the out-standing event of the week. A proclamation has been issued calling upon all men who on the second day of October, 1916, are of the age of twenty-one and upwards, and under thirty-five years, who are unmarried or widowers without children; to enlist and serve as required. The exercise of this power under the Defence Act will enable the Government to have forces partly trained in anticipation of the people's decision regarding compulsory service abroad. We trust that all concerned have read the proclamation and acted on its instructions. Those who claim exemption from service, for the various reasons detailed, must make immediate application. Such persons are not required for military service pending the hearing of their cases by the local exemption court. Amongst the exempted persons are those who satisfy the prescribed authority that their conscientious beliefs do not allow them to bear arms. Conscientious objectors must perform non-combatant service. That attention to the proclamation is important may be seen from the provision that "any person who—(1) fails to enlist when required by this Act so to do; or (2) consents or aids any person called upon by proclamation to enlist in the Citizen Force; to fail to enlist or to evade enlistment; or (3) consents or aids any person who has enlisted or who is liable to enlist in

any part of the Defence Force not to perform any duty he is required by this Act to perform, shall be liable to imprisonment with hard labor for any period not exceeding six months."

A hope.

We sincerely trust that the discussion and decision of these great questions by the people of Australia may be undertaken and arrived at without bitterness. There will be great difference of views. Church members, even members of families, may be ranged on different sides. Let not the sorrow of the times be added to by undue acrimony or questioning of the motives or consciences of others. Mr. Hughes said some fine words to Parliament:

"He hoped that no man, whoever he might be, no matter what his private feelings might be, no matter how much he might oppose the proposals of the Government, would endeavor to take the law into his own hands. He appealed to every man to have respect for the law. The laws were made not by some dictator, some despot, or by some narrow clique who had snatched this power to govern the country, but by the whole body politic. There was no man whose circumstances were so mean that his vote was not equal to that of the wealthy man. He hoped that in the campaign members on both sides would remember that they were citizens of a free country, and that they would come to the consideration of the greatest question that had been presented to a democracy in a spirit of reasonableness. Whether the country assented to or dissented from this question they at all events would have done their duty. But if they endeavored to cloud the issue by a thousand and one side issues, and to distract public attention and fill the public minds with vague, unsubstantial and misleading ideas, then upon their heads be the responsibility. He was going to tell the people what he believed to be true and necessary. Any member of the House was free to put his views forward without fear or favor. There was no restriction for them more than for himself. There was no one of them who if they fought the battle fairly need reproach himself with the position as he found it, no matter what the position was."

Christian folk who may hold divergent views will surely not fall below the standard this set.

More urgently, may we say that in the foregoing matters is a striking justification for the "Call to Prayer" which appeared in our last issue? We ought to invoke the blessing and guidance of God. Our country needs Him. The suggestion has been made that Lord's day, October 22 (the Sunday before the Referendum) be observed as a day of special intercession in all the churches. May we commend this suggestion to the earnest consideration of all preachers and church officers? To do so, we think, will mean that they all will endeavor to act on it.

A. R. Main, 530 Elizabeth-st., Melbourne.

The Ideals of the Brotherhood.

A. E. Illingworth.

Concluded from last issue.

I come to my last point.

3. Love for Christ and his church.

This was a predominant feature of the thoughts and actions of the pioneers of this movement. They went forward at the Saviour's command because the love of Christ constrained them. They tearfully severed their connection with sects and parties; made a clean break with dogmas and customs that were hoary with age; renounced bravely cherished shibboleths, and took a firm stand upon Jesus Christ, the Rock Foundation. As they launched their new crusade they sang a song breathing the sentiments of loyalty, liberty, love. The war-cry of the great offensive was

"I love thy Kingdom, Lord,
The house of Thine abode,
The church our best Redeemer saved
With His own precious blood."

Yes, these fathers of the faith and our plea loved the church, laid their all at the feet of Jesus, as head of the body. The measure of their affection was seen in the sacrifices they so willingly made.

Do we love the church? Is it the chief object of our thoughts? Does it command our whole-souled attention? or, is it but a side-line? Have we allowed lodges, societies, industries, business, politics, art, science, literature, philosophy, philanthropy, pleasure, ease, comfort, money to come between us and the church? Is the church simply the place to which we go on Sunday, or is it interwoven into the very warp and woof of our everyday life and practice? Suppose our loyalty and love were to be tested by the amount of time, energy, thought, passion, prayer, money we give to its welfare, its interests, how would it come out? Christ loved his church, gave himself for it. Yes, it, in spite of all that may be said by men to day to the contrary. It was the apple of his eye. How else can love be measured? Brethren, is the measure of our love for the church "our genuine attention to its minutest details in earnest, true-hearted and holy enthusiasm and ardent affection?" Do you not know, that is the way this world is to be won?

The way to bring in the kingdom of God is to act like the Son of God. He loved the church. If we love the church, we will by-and-by come to love one another. If we truly love those who are within the fold, we shall soon get to love those who are without as Christ loved them. Is not this the final and last analysis? It verily is. If love be the test of loyalty, how can we look with complacency upon a divided church? Christ, with agonising passion, prayed for his disciples, "that they may all be one." That prayer was the expression of his desire. The price he paid for its realisation was the agony of Gethsemane and Golgotha. It is impossible for any true disciple to be aught

else than a burning enthusiast for the unity of God's people. This brings me back to the genesis of the cause we love. It was a plea for the restoration of New Testament Christianity, and the union of all believers in Jesus Christ in the terms of this Book—to the end that the world might be brought into submission to its rightful King and Lord. The hindrance of the "isms" must ever keep that prayer for union burning on our prayer altar. This is the goal of our ambition. We have travelled a long way on the road towards its consummation. Let us not look back. Neither let us by any limpsness or flabbiness of conviction yield to any suggested union movement that bids us unite apart from the Bible. A union at the sacrifice of truth may be a brilliant achievement, and give promise of success, but it will be a ghastly failure if it is divorced from the one who said, "I am the Way, the Truth and the Life." The only unity that can avail is that taught by the Holy Spirit in this warrant or charter of the faith.

The main stream of religious thought is running like a mighty Amazon in the direction of some form of Christian union. I hold in my hand a voluminous report of the proceedings of the North American Conference in preparation for the World Conference on Faith and Order, which was held in Garden City, Long Island, New York, January 4 to 6, 1916, printed for the use of the members of the commission. There was a large and influential delegation from the Anglican, Presbyterian, Methodist, Baptist, Disciples of Christ, Congregational, Lutheran, Moravian, Friends, and others. It is just brimful of good things. Great expectations are being built upon it. The war has caused the postponement of the main assembly, but plans are being matured, and dates will be fixed for this world-wide conference. The last sentences of one of the addresses upon the basic call for the world conference on church unity have deeply impressed me. They are these: "This common faith, further, should produce Christian unity. Christians were meant to constitute a brotherhood. Our Lord's great prayer was that they may all be one." I cannot believe that this was meant to be merely a spiritual unity. Moreover, if there were a true spiritual unity we would not dwell apart. But it is precisely diversity of faith that causes these denominational divisions. Schisms in the faith are causes of schisms in the church. It almost broke the mighty heart of Luther to strike the blow that severed the visible unity of the church in the Middle Ages. But it was an imperative necessity to save the true faith. That we should constitute one great, universal church there can be no doubt."

Let us have the faith to believe the prophecy of Pere Hyacinthe: "In the sixteenth century the churches saved Christianity by separation. In the twentieth century Chris-

tianity will save the churches by bringing them together."

Unity is the next desideratum of the Church of Christ. E. Griffith-Jones in his book, "The Challenge of Christianity to a World at War," shows this plainly. He says: "If before the war the international Christian Church had been able to mobilise its forces for the propaganda of peace, and has exercised its combined energies for the defeat of militarism in all the lands of Europe, this war could not have broken out."

Finally, brethren, in conclusion, all are agreed that one of the after-war problems will be this question of greater church unity. We shall be forced to give our closest attention to this far-reaching matter of the divided church. Moral power only can reduce armaments to a minimum! The final security of the world's peace shall be international Christianity. The new and chastened world will look to the church for guidance. One thing is perfectly clear—if Christianity cannot be so restated as to meet the fundamental conditions of the new time, and so presented as to appeal to the heart and will of men, the only prospect for the future of civilisation is to face the universe minus any religion at all. In these last days a new apologetica has been put forward for war. It has been elevated to a philosophy, and glorified as a means of national discipline and moral uplift.

We, brethren, I think, have a better ideal. The Christian ideal of universal peace and righteousness. Never let us lose sight of it. Priests, prophets, poets, seers, saints, and writers of all ages have dreamed of the golden age when swords would be converted into ploughshares, and the nations learn war no more.

This goal is the very heart of Christianity. It must come. It will come. Jesus of Nazareth will one day be acclaimed, the world over, King of kings, and Lord of lords. At his name every knee should bow, and will. It is the duty of his ramoured, redeemed ones to hasten that glad day. The urgent duty is to unite all the hosts of King Jesus into one united army to execute his will, to coordinate our forces and resources. The closer we can get together in true fellowship and service the sooner will that day come. If the children of God could only speak in unison it would not be long before a Christless world would acknowledge him as King. The dawn of that day is breaking. In the Eastern sky the radiance of the new era can be seen lighting up the horizon. The one great Arbitrator cometh. Charles Kingsley, years ago, breathed our common hope in these lines:—

The day of the Lord is at hand, at hand!
As storms roll up the sky;
The nations sleep starving on heaps of gold,
All dreamers toss and sigh;
The night is darkest before the morn;
When the pain is sorest the child is born;
And the day of the Lord is at hand
Gather you, gather you, angels of God—
Freedom and Mercy and Truth;
Come! for the earth is grown coward and old,
Come down and renew us, her youth,
Wisdom, Self-sacrifice, Daring and Love.

Continued on page 509

Notes on Current Topics.

Jas. E. Thomas.

The Liberty of Opinion.

In a very sane utterance recently, the Premier of South Australia has urged upon the people the necessity of respecting the opinions of others in the forthcoming conscription campaign. He very rightly pointed out that though apparently the people of the State may be in the majority favorable to conscription, yet those opposed to it may be just as sincere in their opinions. The recognition of the principles of free speech and liberty of opinion should be conceded by all citizens, and if properly observed will obviate a great deal of unpleasant and often unprofitable dispute. There is such an urgent need to do our utmost in this great world struggle that the contention for conscription will doubtless be genuinely enthusiastic, and many will freely give their services to further the cause they believe to be right. It may be possible, however, that many will just as sincerely oppose the measure because of political or religious scruples. It is such a tremendous and far-reaching question in the midst of such a momentous crisis that men will naturally be keenly alive to the occasion. There may be unkind things said that will stir up strife. We can only hope that the timely words of Mr. Vaughan may be heeded, and that at least among Christian people there may be a true sense of the importance of the issue being rightly decided, and yet the kindest consideration of all for the views of those differing from them.

[Jas. E. Thomas, 47 Arnold-st., Princes-Hill.]

"Freedom of Speech."

What we are seeking to emphasise concerning the conscription conflict is also worthy of constant remembrance in our discussions of the great questions related to our movement as churches. There has been a great deal said recently by various sincere and worthy brethren in reference to matters essential and non-essential. This has been a fruitful field for discussion from the very inception of the Restoration movement. There has frequently been a very warm debate of various matters of opinion. The trouble has often been that matters of individual opinion have been emphasized as matters of faith. We need to be very charitable when considering the expressions of those with whom we differ. Frequently our own dogmatism may lead us to overlook the ideal of liberty of speech so splendidly emphasized by Bro. Blingworth in his presidential address. We have an instance in the case of a good brother evidently sincere and unobtrusive who signed himself "A Business Man" in the issue of last week. He was evidently desirous of giving a little wholesome castigation to Bro. Scambler, and incidentally to Bro. Blakemore, whom he ungraciously refers to as "Mr. Somebody or other." He further proceeds to chide the American trained preachers generally, evidently

forgetting how much we owe to men from T. J. Gore on, who have been educated in our American colleges. We have no desire to enter into the points in controversy further than to say that it would be difficult except from very reasonable inference, to establish as a scriptural principle our method of only seeking money from our own members. We believe with our correspondent that this custom is safe and wise, but that is as far as any loyal student of the Word can or need go. It is therefore only reasonable that men may differ without being called to account in such a way. The letter abounds with a biting sarcasm that does not commend itself to us. We want to be careful not to adopt any undesirable practices of our American churches, but we must in all our discussions remember that 1 Corinthians, 13 chap. is in the same New Testament as the book of Acts, and that while a great advocate for the principles of faith and the gospel of hope, Paul said the greatest principle of all is love. Let us avoid as far as possible the critical spirit, and in all things let us consider each other in love.

The Passage of the Six o'Clock Bill.

The Bill for the reform of six o'clock closing has been having a stormy and somewhat lengthy passage through the Victorian legislature; unexpected things have happened, and a Bill has rightly taken the place of a referendum. This has been the outcome of a wise reading of the signs of the times by a somewhat undecided and unfortunate Government. The journey through the Upper House is more tempestuous than that through the Assembly, and in spite of oft repeated public opinion asking for a complete measure, the Bill has been mutilated, as in South Australia, by an amendment allowing the sale of liquors in restaurants and hotels with meals from 6 to 8 o'clock. Evidently these thirsty legislators consider liquor essential to the health of evening diners. Some wise legal authorities have even suggested that this amendment would legalise counter luncheons in an hotel during these hours. It is to be hoped that the Ministry will remain firm, and reject the amendment, and earn the thanks and commendation of the majority of the people by giving to us a complete measure for the closing of all liquor bars and the restriction of the sale of liquor at six o'clock. If the Council persist in their amendment there should be a public outcry against such legislation.

A Call to Repentance.

There has been a very significant movement inaugurated by the Anglican Church in England, that will surely mean much for the spiritual life not only of England, but of Britain and the Empire. It is a "national mission of repentance and hope." This is a national call to penitence and prayer, as well as an encouragement of hope. One of the most remarkable incidents connected with

this mission is that of the Bishop of London going throughout the great city accompanied by his assistant, all in robes of office. Day by day they go from one great centre to another, calling men to repentance like John the Baptist did, and preaching to the crowds that gather the message of the gospel. This should not be thought any more out of place than when Jesus went from city to city, or when Wesley and Whitfield went throughout the land with the message that moved men to accept Christ. There is certainly room in our own land for a coming to repentance, and if this wonderful movement leads to a greater recognition of the power of open air preaching, it will be a far reaching and beneficial result of the war. It is surely timely that while men are being called earnestly to the service of their country we should be like this great bishop, more in earnest about inviting our fellow-men to accept Jesus Christ, and consecrate their lives to him.

Making the Ministry Attractive.

One of the speakers at the recent Federal Conference, in a very suggestive address, said that we need to make the ministry more attractive; that more might enter into the work of preaching the gospel. While we do not misserveally accept this statement, we feel that there is much gained by a reflection upon it. Unfortunately, there are many who have been in the great work of the ministry of the Word who have either gone into a business life again, or returned to America, and have thus been lost to our brotherhood in Australia. Sometimes this has been the result of misunderstanding. Possibly in some cases the preacher has expected too much, and failed to adapt himself to circumstances that prevail. At times it has been because men have gone too far ahead of the conditions that obtain, and have unwisely emphasised things that are unessential, and that do not really matter. It is unfortunate if any have been discouraged because either a minister or his somewhat exacting critics have become impatient. It is sometimes true that the church is at fault, and expects altogether too much from a human being. Unkind critics sometimes mar the prospects of an earnest minister of the gospel. Sometimes members unfairly compare one man with his predecessor or neighbor, forgetting that all men are different. Some members have a sort of unwritten law that ministers should be changed at least once every two years or oftener. These conditions all tend to discourage those who have willingly given their life to the greatest of all callings. We feel, however, that we scarcely state the case when we say we need to popularise the ministry. What is needed is for every minister of the gospel to get such a high and exalted ideal that he feels like Paul, that he must preach, and for every church to resolve that even though their preacher has faults, they will do all they can to make his work easier and his life happier. We believe there is no higher calling than that of the ministry of the Word, and our efforts should be toward leading our young men into this great life service, and making them happy in it.

The Newspaper Plan of Salvation,

and where it breaks down.

There is a newspaper plan of salvation. It is important to understand what that plan is, because it is the plan by which the vast majority of mankind are seeking salvation.

Recently a popular writer presented in clever form the central creed of this newspaper religion. Walt Mason has cheered many by his little "poems in prose," which appear simultaneously in many leading American dailies. The following from his versatile pen, entitled "After Death," is reprinted from the "Evening Bulletin" of Philadelphia:

"I do not know just what my lap, when I go tumbling out the door into the outer void; I hope to draw a pair of wings, and crown and robe, and kindred things, and harp of celluloid. But little do I walk the floor, or lose a chance to sleep and snore, by worrying my head about the things that may befall when I step out of this whirling ball, and line up with the dead. I think I've all a man should need, in this, the simple little creed, that's posted in my bed: 'With all your fellow-men be square; be kind and just to all; nor care a cent what others did.' If one is square and just and kind, I don't believe he'll be behind when they distribute rewards; he'll be a credit to his globe, and he will swap for snags and ribbons a reward himself was. Religion's tangled, twisted, and vexed, with dogma and conflicting text, by stages splitting hairs; and all that fellows really need is just that simple little creed, to climb the golden stairs."

The creed that fails.

Get an opinion on this simple little creed from the next ten Christian friends you meet, and from ten friends who are not Christians. The probable result will be that of the ten who do not profess to accept Christ as their Saviour, ten will heartily approve this plan of salvation; of the ten who are Christians, eight or nine will feel that the sentiment is "just about right."

Dr. W. J. Erdman has told of two quite different experiences he had in talking with men about their salvation. One was a stage-coach driver in Western New York, a big, rough fellow, whose most striking characteristic on a short acquaintance was his ability to use profanity. Dr. Erdman rode with him on the driver's seat, and in conversation found that the man fully expected to be saved. Asked on what ground he based his hope for salvation, he replied, "Well, I believe in doing the right thing by everybody, and if a man does the best he can, he will be all right."

"Do you always do the best you can?"

"Oh, no."

"Then, on your own creed, you are a lost man."

On the other occasion the veteran Bible teacher was riding in a train when he was accosted by a tall, handsome young man who entered the car, and he felt an impulse that the Lord had a message for the young man from him. But the stranger passed by the seat occupied by Dr. Erdman, and sat behind him. No sooner had he seated himself, however, than he rose again, hesitated, and took the seat with Dr. Erdman, who then thought that surely God had a message

for him to give. After a few moments of conversation, Dr. Erdman asked his companion whether he was a Christian, and the young man replied, "Yes." An inquiry revealed that he was connected with a Unitarian Church in New England. When asked on what he was basing his hope of salvation, the young fellow replied that his ideal was to love everyone, and that this, he felt, was what God required of him.

"Do you always love everyone?"

"No."

"Then, by your own test, you are a lost man."

There was a contrast between the rough, uneducated stage-driver with his ideal of doing the best he could, and the cultured New England gentleman with his high and noble purpose of loving everyone. Yet their plan of salvation was identical. It is the newspaper plan, the "common-sense" plan of the people.

Let a minister take Walt Mason's little creed and read it before his congregation, and then ask each one who has lived up to that creed, or is living up to it, to rise. How many in the congregation, or in the world, would rise and say that with all their fellow-men they have been and are "square and kind and just," and that they care not a cent what others do—no touch of covetousness in them? The holiest men who have lived would shrink from suggesting that they have lived up to such a standard, and all other men if they knew themselves and are honest must also remain seated. Of all the sons of Adam whose feet have touched this "whirling ball," only the Son of man and the Son of God, our Lord Jesus Christ, have met the requirements of Walt Mason's little creed. That creed, simple as it is, is enough to condemn any man to eternal separation from God—which is hell.

Dr. Erdman said to the young gentleman whose ideal was to love everyone, "You are a lost man. You have not seen the Blood." As he told him what the Cross meant, his companion faced the awful emptiness of that in which he had been trusting. In the few moments they had before separating, the older man who knew Christ crowded in the message of salvation through a crucified Saviour, who had paid the penalty for the sinner who could not keep God's holy requirements.

We need not ask whether the standard of living in the newspaper plan of salvation measures up to the infinitely holy requirements of the law of God. It is enough that *no man lives up to his own standard.* It is enough that every man before God will stand condemned out of his own mouth. These "simple little creeds," far from helping us to "climb the golden stairs," are the very things that will stand up to condemn us. For the law, even our own crude law, can never help us. Only the law-keeper can. The only One who has ever kept the

creed can take us up the stairs that can never be climbed by mortal man.

The magazine plan of salvation.

The newspaper plan of salvation is also the magazine plan. Many of the great secular magazines, as well as some that have been or still are religious magazines, diligently present this plan, often in connection with names that are distinguished in the world of scholarship, but always with the essential characteristics of mankind's popular religion. A series of articles on "Essentials and Non-Essentials in Religion," that ran in the N.Y. "Independent," is an illustration. The following are a few extracts from the "Independent's" article:

"We may not have obligation to have knowledge; we are under obligation to have character. And character is simple, within the reach of everybody. It is nothing more than to do the most good things we can, but only within the limits of one's knowledge. This knowledge may be very imperfect and his belief quite wrong, but a man may follow according to what he knows."

"As a matter of history or psychology, this question of the nature of Jesus Christ, whether fully or only mediately and partially Divine, or whether he was only an extraordinary human teacher of religion, is very interesting, but cannot be of supreme importance to us; for whichever view we take of it, our duty remains the same, and the fairest dictator, whose or his conclusion, may be equally acceptable to a good God. God must love goodness, wherever it is or whatever its intellectual mistakes, and he cannot help loving it."

Here we have worked out, and clearly stated, some of the essential dogmas of the newspaper plan of salvation.

In the final analysis there are just two doctrines regarding salvation. One is that God saves a man, the other that a man saves himself. That man works out salvation for himself by living up to his own creed is the conscious or unconscious belief of nearly all of humanity to-day. Its leading teachers see clearly that this creed cannot be maintained if the authority of the Bible is held to. An essential part of the man-made salvation, therefore, is the belief that only so much of the Bible is true as we through our own human wisdom and judgment decide to be true.

The serious difficulty with the Bible is, not that it states that God created the world in six days, that there was a universal flood, that the multiplicity of languages originated in Babel;—although all of the Bible statements regarding these things are true—but that the Bible declares man to be a hopelessly lost sinner, that there is none good but One—God Himself. Nor can this salvation by man's creed admit that any man ever lived who was more than man—who had divinity in the sense that no other man had.

Two Bible truths cannot be understood by natural man, and will not be admitted by him; the hopelessly lost condition of man; and that the infinitely holy and supreme Creator of all the universe was nailed by man's hands to the cross of Calvary as the only way by which man might be brought out of his hopelessly lost condition. These two facts are foolishness to men, but they are the wisdom of God. Men can only deny them by denying the supernatural character of the Book that is called the Bible.

We need not be surprised if in these days man's plan of salvation is increasingly proclaimed, in newspapers, in magazines secular and religious, in universities and even in seminaries, from the lecture platform, and from the pulpits of many Christian churches. Let those who know the truth, especially those whom God has given a place of leadership in his church, be more and more instant, in season and out of season, in proclaiming God's plan of salvation and in turning those who will hear away from the lure and subtlety of this mock salvation of man's.—Sunday School Times.

The Ideals of the Brotherhood.

Continued from page 595.

Have to the battle-field, stoop from above,
To the day of the Lord it bind.
Gather you, gather you, hounds of hell—
Famine and Plague and War;
Illness, Blegary, Cant, and Mis-rule,
Gather and bring them here,
Hireling and Mammon, Bigot and Knave;
Crawl to the lattle fields, sneak to your grave,
In the day of the Lord it bind.
Who would sit down and sigh for a lost age of gold,
While the Lord of all ages is here?
True hearts will leap up at the trumpet of God,
And those who can suffer, can die;
Each old age of gold was an iron age too,
And the meekness of saints may find stern work to do
In the day of the Lord it bind.
Brethren (to quote Shake-speare)—
"Pardon what I have spoke,
For 'tis a studied, not a present thought,
By duty ruminated."

N.Z. Middle District Notes.

Bro. Duncan Campbell has had rather a bad time, but is better again, and looking anxiously for those cheques and postal notes for the driving forward of Home-Mission work in the five districts under the committee's care.
We hear that Bro. Fred Marshall is getting good meetings at Petone and Lower Hutt.
Bro. T. H. Rix, who is supplying at Wanganui, is having very good meetings, and some additions. The auxiliaries are in fine working order.
The church at Palmerston has been unfortunate recently in the isolation of some of its best members, including Bro. and Sisters Cairns, and Bro. and Sister Cecil Scaddan. Still, it has not all been parting. Bro. and Sister A. E. Wright, of Petone, and Bro. James Wright, of Ōhauwhiri, with Bro. and Sister Hodges, have all gone to live in the district.
Bro. Grinstead, owing to his removal to Palmerston North, has resigned the secretaryship of the Foreign Mission Committee in the Middle District. All communications for the above committee should be sent to the President, Bro. Robert Hall, Paritutu, Wellington.
The week-night meetings at Levin have been well attended during the last month. The membership is only very small, and much scattered; it is hoped that some may be added to the Lord.
Bro. Dawson, of Ōkato, is the treasurer, and Bro. Arthur James, the secretary.
The Pahiata church are rejoicing in the increase of those who meet on the first day of the week. On a fearful morning recently a brother drove in his usual 17 miles, and was very sorry. Bro. Grinstead, who is preaching here every other Sunday, commences a 20 days' evangelistic mission on October 8. We ask you to join your prayers with ours so that some of the success that followed our Rev. McCallum's mission in Auckland, and Bro. S. G. Griffith's mission at Gore, may be enjoyed by the Pahiata brethren.

Letter from G. T. Walden.

Frank, August 7, 1916.

Dear Bro. Maitland:
It is a long time since I wrote to my Australian brethren, my last letter being from Egypt, where he, and I, and they were our enemy. The last Sunday I held in the church parades over a front of 200 yards, and then did not reach the men through walking and holding services from 7.30 am till 7.30 pm. So next day I held four more. It was delightful to meet with the boys in their bandy outfits. Now I am "Somewhere in France." I am sorry that so many weeks' interval separates my letters. I write many individual letters. Up to date, apart from my letters home, have written 855, and have answered every letter and post card sent to me; so, if correspondents have received no answer, then either their letters have miscarried or my answers have miscarried. Letters by the soldiers' officers is a big item in the soldiers' lives. It is an uplift to the men. You can see men smiling about the camp reading their letters with smiles, as some good news is read, sometimes with sad faces as bad news is read, but smiles are common. I am sure that more spiritual uplift comes into the lives of the soldiers than fits bit of home life that comes in the letters received. There is so much in this life to harden men and tempt them from spiritual whole-ness, but when messages come from mother and father, children and sisters and brothers, and their dear sweethearts, it speaks to them of God and home and purity and love; and I can notice quite a different tone among all after "letter day." So do not forget to write to the boys in khaki: it helps them more than you know. I regard the letter bag as the claudius' chief helper.
Our journey to France was through "perils of waters," but it was good to see the warships conveying us over the dangerous places. We were all glad to reach Marseilles, and see Chateau d'If, where Monte Christo spent so many years, and which we used for a while as a camp for German prisoners working on the wharf. They looked well fed, well clothed, and contented, and certainly not overworked. I am proud to know that no complaints are ever made about Britain or the Allies' treatment of their prisoners. At Marseilles we saw representatives of French soldiers; they seemed to come from many climes.
The journey from Marseilles to our fighting front was through a lovely country, deserving the title, La Belle France. The women workers were much in evidence on railways, trains, fields, workshops, for all men of soldier age are at the front. The sad feature was the large number of women in widows' weeds, and children wearing mourning. France has given heavy toll of her husbands and fathers. In one school I visited at Estaires was a little nite in the kindergarten named Jeanne Delavoy. Her father was a youngster. Her father was killed at Verdun, and her mother killed by shell striking the house where she lived. I wonder if some little Australian girl named Jeanne would send her a card at Christmas. The address would be Jeanne Delavoy, 420, Madame Z. Dupra, B. H. Joseph's School, Estaires, Nord, France. I don't suppose Jeanne will get much Christmas.

Since coming here we have been in the trenches, and in rest camps. This is the eleventh place I have been in. I am in a "shelled" position on a field, where I eat and sleep. We are only allowed one blanket; this is put on the ground, put my overcoat on, and the dug the Mosman church gave me over me, a bundle of mats for my pillow, and I lie down. But the ground is like Scrooge's heart, very hard, but sleep comes. But soon something like an ant and an ant-heap factory explode. I get up, and an ant-heap walks me up. I jump up to find low near the shell has fallen, and find it fully 300 yards away, so I lie down to sleep. It is astonishing how used one gets even to shells. But they are not like mice; we may "endure" them, but never desire a close "embrace." I visited a town near here that has been shelled. I never thought to see such desola-

tion. There was a magnificent church called "Notre Dame." It had a lofty tower surmounted by a gilt-coloured statue of the Madonna holding the child. The shelling made a wreck of the church, and has caused the statue to fall until it is hanging right angle to the church, but still holding her child, symbolic of the church's care for her children. Every house in this town is injured. I spent two hours walking about the streets, and could find only one man. All our boys who see such sights will know what might have been the fate of Australian cities if there had been no Australian Navy.

Last night I spent a happy evening with some West Australian boys—Herbert Sligger, Hubert Raymond, Lance-Corporal Len Matthews, and Corporal C. G. Weid. All of them had on their identification discs "C of E." Somehow it is very hard to convince the military officials that there is such a church as Church of Christ. The name which these men reject will one day be the only name used to designate the organized forces of Christ's followers.

The Conference of West Australia has sent me a very kind letter and a contribution to the work of £419/12/10. It enabled me to get some things that have been a great help, and I received the balance in a "dry canteen" and with some help from others, have been able to sell so far over 8000 francs' worth of goods. I get the loan of a cart, drive to some big canteen, and spend every centime I possess, even home, open up my goods, and begin to sell. I have cigarettes, 100-cigs, sardines, tinned fruits, lobsters, salmon, chocolate, matches, chewing gum, lollies, post cards, paper, pencils, envelopes, etc. etc. Paper money is a difficulty. They have paper money for as little as 25 centimes, or 2/5d, and made of paper paper. After a day's sale at the canteen I may have like a number of scraps of dirty paper. Each district issues its own notes, and they are only negotiable in that district, but as we are a mobile force, the boys often have notes from several districts, and they think the "Papire" is an "innocent blake," so they insist on me, and I hold them till I can get to a bank. I sell the boys at cost price, but the canteen gives me 5 per cent discount on some things, and this provides against heavy loss.

The smile they give me to draw my limber is a very pleasant thing, and I wonder if it is why they give him to the chaplains, but he is very conservative, and when a motor cycle or motor car comes along, he darts for the field, and not even the restraints of a "Holy Church" can hold him. After he has dragged me over the standing crop or the ploughed field, he remains his innocent way, and we just along till the next sign of modern life appears.

"This life is by no means monotonous, but it is healthy. I never felt better in my life, but sleeping in one's clothes makes me long for clean sheets and a soft bed and pillows." After a time I would wash my face, and stay in bed till they dry, or wander about in my overcoat, as I cannot carry a change of underwear, but I have two pairs of socks, and I wear them both at night.

My saddest work is lying to rest these brave boys who have given their lives for the Empire. Last week I had to bury some of our boys before. They rest under the shade of some lovely elm trees in one of France's beauty spots; far from home and kindred they sleep, but they had the "greater love," and we hope are "asleep in Jesus."

I am very grateful to the brethren and sisters for their continued prayers and many kind letters. They are the messengers of heaven to me. We are now in the thick of the fight, and victory is drawing near.

Geo. T. Walden.

"Be not afraid to pray—to pray is right.
Pray if thou canst, with holy joy.
Though hope be weak, or sick with long delay,
Pray in the darkness, or in the night come before.
For in the time, remote from human sight,
When war and discord on the earth shall cease,
Yet every prayer for universal peace
Awaits the blessed time to expiate."

Reports from the Field.

Queensland.

BRISBANE—Yesterday meetings were small on account of the rain. Bro. Rowland preached the gospel, taking as his theme "The Living Manna." At the close of the address two young people confessed Christ. Bro. J. W. Swan has resigned as an elder. A Bible School (three girls) received tokens of appreciation for bringing new scholars.—H.C.S.

BUNDAMBA—The two young girls who confessed Christ the previous Sunday night were baptised at the mid-week service, and on the 21th were received into fellowship. Bro. R. Wain ably exhorted the church. The inclement weather prevented night meeting.—G.G., Sept. 28.

BOONAH—The church is expecting a season of blessing through the Preachers' Conference, October 9 to 12. A very hearty welcome awaits the delegates and visitors. The writer's mother, from Emerald, Victoria, is enjoying a visit here at present. Rain spoiled our services on Sunday, but a nice gospel service eventuated at Normanby on Monday night.—W.H.N.

WEST MORETON CIRCUIT—We had a night worship meeting at Rossvale on Sept. 21. Owing to inclement weather we were unable to have an evening service at Mt. Walker. On Sept. 17 four were received to the Lord's table at Marburg. Two men were immersed at the close of the evening service. The mid-week meeting is progressing splendidly. Good attendance and interest. Another fine young man confessed Christ on Wednesday, Sept. 22.—C.H.B.

ALBION—At the worship meeting this morning the church roll was called, the majority of the members being present. Some of the addresses sent responses. Bro. Graham has arrived back from the South with his wife, the church giving them a welcome at a social evening on Sept. 24. At the Lord's day school this afternoon the roll was also called, and Bro. Graham addressed the children, persuading them to decide for Christ. The church is very grateful for the help Bro. J. Burrows gave us last Lord's day. We look forward to very aggressive work in Albion.—H.W.H., Sept. 24.

TOOWOOMBA—Our work is progressing nicely. Now the warmer weather has come, the attendance at our meetings is increasing. Bro. Day is having a series of talks on four short questions. Last Sunday evening he gave the third of the series, "To Seekers: What must I do to be saved?" Our Young People's Society are holding meetings in the homes of those who are unable to attend other meetings. These efforts to brighten the aged are much appreciated. Sixteen of our Bible School scholars have entered for the examination. On Sept. 25, Sister Florence Turner was married to Bro. R. Pittman, of Roma. Bro. and Sister S. Draney have been called upon to part with another of their children—two within three months. Our sympathies are extended to them in their trouble.—H.A.C.

West Australia.

MAYLANDS—The Sunday School anniversary was held on Sunday, Sept. 17. A fine programme was enjoyed by large numbers in the afternoon, when Bro. Banks gave an interesting talk to the young people. Bro. Beag addressed the gospel meeting, which was well attended, and the children sang some selected hymns. On Friday a tea meeting was given, and afterwards a splendid demonstration by the children; the awards were also distributed. Owing to ill health, Bro. Davis is absent in Egypt, after being many months with the army in Egypt.—C.K.

WEST GULDFORD—Two men confessed Jesus on Sept. 10. The annual meeting was held on the 11th. The secretary's report showed that a spirit of devotion and enthusiasm had been maintained throughout the year. Bro. Fitzgerald's work had been much blessed. The additions were

by faith and baptism, 48; formerly immersed, 2; and transfer, 3; total, 53. Present membership, 116. Average attendance was: Morning service, 70; gospel meetings, 130. All of the agencies of the church are doing good work. Through the good offices of Bro. Rowland, the number of subscribers to the "Australian Christian" had increased from 3 to 20. To indicate the esteem and appreciation in which Bro. and Sister Fitzgerald are held, upwards of 80 brethren sat down at a social gathering arranged in the form of a banquet. Speeches were made by representatives of the various departments of church work. Gifts were made to both guests. The church is rich in spirituality, and consequently the work progresses.—C. A. G. Payne.

Tasmania.

LAUNCESTON—Good attendances on Sept. 24. Bro. Warnebrunn presided at the table, and gave the right hand of fellowship to a brother who recently confessed his Lord. Bro. Webb gave a very helpful address on "Anti-Worry." The evening service attracted a good congregation. Bro. Webb's text sermon was a very powerful and eloquent appeal. We regret that Bro. Grant is regarded as "missing" in France. The Christian Mission Church Society paid our Society a visit at their last meeting, and a profitable time was spent. At a business meeting on Sept. 18, an invitation was extended to Bro. Collins, of Paddington, N.S.W., to take up the work here.—J.P.F.

South Australia.

MAYLANDS—Bren R. Lyall and W.B. Blakeburn, B.A., rendered service to the church on Sept. 17. The former presided at the Lord's table and the latter gave a fine message at night on "The Goodness of God." We can report four confessions and six baptisms since the 21st inst. Altogether ten persons have decided within six weeks. The offering for the College of the Bible yesterday amounted to £45/5, which is a considerable advance over previous efforts. Our school anniversary and picnic take place on the 8th and 10th respectively.—H.R.T., Oct. 2.

GOTTONSVILLE—Good meetings last Sunday. This morning a lad, the son of Bro. and Sister Gerbert Rosewarne, was received into fellowship. The Bible School is preparing for "Children's Day" on November 5. We are anticipating a good time on 11th inst., when we hold our Bible School picnic on the Oval, adjoining the chapel. Bro. H. P. Manning, of W.A., preached a splendid sermon this evening to a large audience. The church has decided to adopt the envelope system of contributing to the church funds.—H., Oct. 1.

NARACORTE—Good meetings to-day; thirty at Lord's table, fifty at the gospel service. An address on "What is Women's Mission?" was given at the evening meeting. Sister Beaton was with us as a visitor from Queenstown. The work here is still of an encouraging nature, and people are talking of our good meetings.—W. G. Oram.

MURRAY BRIDGE—Sept. 24, we celebrated the anniversary of the church. We had good meetings; 42 responded. It was pleasing to hear from the isolated brethren. Bro. Edwards delivered a fine address. In the afternoon the service of song "The Millionaire Nigger" was rendered, and greatly appreciated. Bro. Edwards read the consecutive readings. In the evening to a good congregation Bro. Edwards spoke on "Our Plan." On Monday night a public meeting was held. Mr. Harris (Methodist) and Bro. Edwards addressed the meeting. To-day, Bro. Keach presided. Bro. Edwards preached morning and evening. Meetings fairly well attended. Two nice supper tables have been presented to the church.—C.A.G.

MOONTA—Splendid meetings to-day. Fine gathering around the Lord's table. Bro. Allan presided, and Mr. Lewis, a "bush missionary," ad-

ressed the church on his conversion and track. One received by letter from Balaklava. Several visitors from Adelaide, including Miss Leedham, 33-1st, for the mission, fell awfully with us. Our mission, which started this evening, was very encouraging. About 400 people assembled to hear a fine appeal by the missionary (Bro. Allan), who took as his subject, "A Man with a Scar," also two fine solos by Sister Leedham.—H.N., Oct. 1.

NORTH ADELAIDE—Since our tent mission the attendance at our gospel services has been good, and on the increase each Sunday night. On Sept. 24 the writer baptised four who recently confessed Christ, and these were welcomed into the church this morning. This evening, after an address on "God is Love," a married woman made the good confession. The contest between the red and the blues is going on well in the Sunbly School, and quite a number of new scholars have been added. At the Patriotic Club good work is being done for the soldiers. A parcel of Christmas cheer is being sent to each of our soldiers at the front who have gone from the camp.—R.H.

QUEENSTOWN—Q.Y.P.M., splendid attendance. The average for the last month has been 65. Miss Doris Watkins gave an address on "Fruit" (Gal. 5: 22). Worship, Bro. C. E. Lawton presided. We were delighted to welcome Bro. and Sister Martin, from the old country, to our fellowship with us. Bro. Brooker delivered an inspiring and helpful exhortation on the morning lesson on evening, good meeting. Bro. Brooker's sermon on "A New Creature" was splendid, and arrested attention. The choir rendered an anthem credibly under Bro. A. Morphett's able leadership. The united monthly prayer meeting was held in our building at 7 a.m., and a time of great spiritual blessing was spent.—D.L.W.

Victoria.

HAWTHORN—Sunday, Sept. 24, Bro. Waters, from the New Hebrides, gave us an insight into the great work that is being done in the Islands. The meetings to-day were very helpful. Bro. Scudlifer's subject in the morning being "And it was night." The theme of the gospel sermon was "The Messiah's Call"—P.R.

BALLARAT—Our meetings are being well attended. A good interest is evidenced. Bro. McKay of Merriell, recently joined with us by letter, and Sister L. Taylor was received into fellowship as a baptized believer. Our Bible School and Adult Class are well attended; at the latter Bro. Willie is giving a course of subjects on "Paul, His Ventures and Adventures." We regret to report the loss of Bro. Alex. Wilson, who was excommunicated in France. Bro. Wilson joined the church here about three years ago, and was one of our most promising young men. We all mourn his loss deeply. Bro. C. H. Harrop, whose name is on the church roll at Gordon, has also died for his country on active service. Our sympathy is extended to the bereaved relatives and friends of these two young men. On Wednesday last we had the pleasure of visit from Bro. Edmund Sawyer, Clarke, Eaton, and Nankivell, of the College of the Bible. While the meeting could have been larger, those present thoroughly enjoyed and much appreciated the addresses and music given by these brethren. Bro. and Sister F. H. Beag have left us for a time on a visit to Japan; we wish them God-speed and a safe return.—A.E.B., Sept. 24.

STAWELL—Fairly well attended meetings were held yesterday, and a splendid address on "A Stone Rejected in Building" was delivered by Bro. Johnston in the evening. A young married woman confessed Christ. An open air meeting was held in Main-st., at 8 p.m. A large congregation heard a short but splendid address by our evangelist. Members are determined to go wholeheartedly into such meetings.—Arnold Sheppard, Oct. 2.

MARYBOROUGH—Good meetings on Sunday last, despite the weather. 47 broke bread. Visitor since last report, Bro. Hayden, of Killy Temple, Sydney. Last Sunday week, Bro. Hayden preached at the night meeting, his subject being "Jesus in the common things of Life."—A.P.A.B.

CASTLEMAINE—Last Lord's day being so wet, interfered with our attentances. Conditions were relaxed to-day. In the morning meeting we had some boys and girls—sons of the boys. Bro. Clipstone delivering a special message on "Consider me thy Creator." Good attendance in school, and great interest in position of school in the competition. Evening message "The Assembled Lord," given by Bro. Woodhouse in a new way. Sorry to report the death of one of our members, Bro. C. Lovelock, who had been suffering for a long time. Our sympathy is with the bereaved wife and children.—D.S., Oct. 1.

CARLTON (Lygon-st.)—Good attendance at each of the meetings on Lord's day. Sister Moody, of Sydney, was a visitor. Inquiring address from Bro. Thomas. Fine interest in the Bible Class. At night we had our monthly service, when an offering was taken up for Red Cross work. J. E. Thomas gave a splendid discourse upon "Christ our Liberty." On Thursday evening the students of the College conducted the prayer meeting. Bro. Ingham presiding. Mr. Iron, Oldfield and Nandl-eck each gave a helpful message; the latter also sang a solo.—J.M.C.

GOLDEN SQUARE—The two weeks of special meetings concluded last night, when three girls from the Bible School confessed the Saviour, making a total of ten. Another lady has expressed her desire for baptism, as it has been decided to put a baptistry in the church. Previous baptisms have been attended to at Bendigo. S. H. Minde has preached for 15 nights without a break. A thanksgiving social was held to-night, when the thanks and appreciation of the church were expressed to him for his earnest and faithful service. A School Bible was presented to him as a token of appreciation. The sum of £1 was subscribed to Home Mission Funds.—W. Mitchell, Oct. 2.

ESSENDON—Splendid meetings to-day. At the breaking of bread, Bro. Siver presided. Bro. R. Emms in an address outlined the work and need of our Bible College. The collection to date was £8. Bible School and kindergarten are in a healthy condition. At the evening service, Bro. Siver sang an excellent address on Paul's estimate of himself.—A.B., Oct. 1.

NEWMARKET—Yesterday we welcomed one new member into the church. At night a handsome "honor board" was unveiled. It bears the names of 28 young men connected, formerly or at present, with the church or Sunday School. The meeting was performed by Mrs. Aspinall, who has three sons on service abroad. Miss Pinkstone helped with a beautiful solo. The board is of cedar. Flags and fittings were provided by one of the brethren. The present preacher of the church is continuing for a few weeks longer, as suitable arrangements for a successor have not yet been made.—J.M., Oct. 2.

FOOTSCRAY—At Junior Endeavor three were accepted under the leadership of Bro. Young. At church there was a fair number present, including Bro. P. Sharp, from West Australia, who has been away for ten years. Sister Patterson was received into fellowship on letter from Geelong, also two sisters were returning to the School of Ministry. It is announced that the Footscray stand stands a tie for first place in the Spring Campaign. A collection taken up for the 1917 Temperance Campaign amounted to 167. The Sewing Class held a concert in aid of funds for work last Tuesday evening. An excellent programme was presented. Bro. Whelan presided, and the choir sang confirming items.—A.J.T., Oct. 2.

BOORT—Attendances have been rather small during the last two weeks, owing to the bad state of the roads. To-day we had with us Bro. W. Campbell, of Middle Park, who gave a nice talk at the Lord's table on "Strive to enter in." Bro. Kilmer was the preacher in the evening. The kindergarten department is keeping up well, two members were added to-day.—S.G.L., Oct. 1.

CROYDON—The Bible School anniversary services were held on Sept. 10. Mr. W. A. Kemp, President of the Victorian Bible School Department, delivered three interesting and instructive addresses, which were listened to by appreciative

audiences. On Tuesday, Sept. 12, the anniversary services were continued, with a large attendance. C. Schwarz, from Preston, delighted all with his address on "Empire Building." The scholars contributed to the programme with various items. Throughout all the meetings the singing of the children was highly appreciated. The influence of the mission is marked, and we are looking forward to good times.—Sept. 26.

New Zealand.

RICHMOND (Auckland)—Good meeting on Lord's day morning, and 96 at Bible School in the afternoon. At night Bro. Greenwood preached on "The Conversion of Lydia," and a married man confessed Christ before a crowded meeting. A baptismal service followed, when a young woman, a daughter of our esteemed Bro. and Sister Welch, put on Christ in his own appointed way. On Wednesday night another baptismal service was held, when a fine lad and a young woman, both members of our Bible Class at Point Chevalier, were obedient to the faith.—A. E. Edwards, Sept. 21.

INVERCARGILL—Splendid meetings yesterday, 116 being at our morning service, when we received six converts into fellowship. Bro. Gifford Gordon, from Melbourne, was present. At the close of a masterly exposition on First Corinthians 13, Bro. Moore, the guest preacher, a mission was made by a young lad. At the evening service the building was packed, about 170 being present, when Bro. Gifford Gordon delivered an eloquent address on "The Unpardonable Sin." At the close three young people decided for Christ. Last Sunday's prayer meeting was a record, the attendance over 70 being present. Although the seating accommodation has been increased, the officers and the chapel too small, and pending the erection of our new church building will require to hire one of the theatres for our gospel service. The School is working for the autumn festival on the 27th. The different activities of the church are in a flourishing condition since Bro. and Sister Moore came. The brotherhood throughout Australia and New Zealand will rejoice with us in our success.—P., Sept. 18.

KAITANGATA—On Sept. 20, Bro. N. G. Noble presided over a full church welcome to Bro. and Sister J. G. Cockroft, who succeeded in the splendid work vacated by our departing evangelist. Regrets were neutralised by the sterling qualities and promise of our brother and sister. The meetings on Lord's day, 24th, were good. At 11 a.m. Bro. and Sister Cockroft were received into fellowship, and our brother gave an instructive exhortation on "The Mind of Christ." That message thoroughly began a fruitful mission by the two evangelists, assisted by the sweet singing of Sister Cockroft. In the evening Bro. Cockroft preached a splendid sermon, "The Wonderful Bible," to a full chapel, and one woman confessed Christ. The sermon continued on the 27th, when Bro. Noble's subject was, "Who is my neighbor?" and another precious soul was given to Jesus: The prospects are bright. On Sept. 21 a large meeting of the United Band of Hope Executive and friends met in the Presbyterian manse, and presented Bro. N. G. Noble with a gold mounted fountain pen, and other expressions of appreciation. Our brother had been hon. secretary and treasurer for two years. Now the honor has been voted to Bro. D. A. Cockroft, who with Sister Mrs. Cockroft, are also present, and received a welcome. Our departing evangelist, John Onehon, has held his office in many useful institutions.—John Hay, Oct. 2.

PALMERSTON NORTH—A special meeting of the Sisters' Conference was called on Aug. 25 to bid farewell to Sister Cox, who was about to return to Australia. Sister Cox proved herself a very able and willing worker during the six months she spent in Palmerston North. At the meeting on Sept. 7th, we were pleased to have Sister Dixfield, from Mangawatu, with us. We are pleased to welcome into our midst Bro. and Sister Wright, from Petone; Bro. and Sister Hodges, from the Thames. Last Sunday Bro. Henry Brown Fielding, preached here morning and evening, tak-

ing for his evening sermon "What I have studied I have written."—L.H., Sept. 28.

WELLINGTON SOUTH—Our Bible School is preparing for the forthcoming anniversary. Bro. Albert Burnett has been given charge of a good part of the programme, and Mr. W. Wood of the elementary. The "Ever ready" Bible Class are giving an entertainment early in October, to assist in its funds. This class continues to do a most useful work. We regret that Sister Mrs. Simons is at present ill in the hospital. We pray for her restoration to health. We recently paid over £100 into the M.D. Church Extension Fund, and great praise is due to the sisters for the value in which they played in the raising of the above.—A.L., Sept. 27.

INVERCARGILL—The attendance at all the meetings is most encouraging. Last Thursday at prayer service we had a record attendance of 72. This morning 60 members broke bread at Bowmont-st. and 22 at Avenal. At the former place we welcomed three young people in our fellowship who had been baptised, and one at Avenal. The church offerings for the day have also been a record. To-night at our service in Bowmont-st. Bro. Moore's subject was "After the Gifts," the close of an impressive address. Four young people made the good confession, making in all 11 additions for September, a very encouraging commencement indeed to our Bro. Moore's ministry. Bro. Gifford Gordon, of Prahran, Victoria, is also with us at present, and we regret that during the past week he has under the direction of his medical adviser been compelled to take to his bed. Under the careful nursing of our Bro. and Sister Galt, at whose house he is staying, he is recovering his strength, and hopes to be out and about again in a few days' time.—P., Sept. 24.

New South Wales.

LIDCOMBE—We were cheered on Sept. 24 by Bro. Clyde-Sale giving us an outline of Conference meetings in S.A. Also a full talk on part of the New Testament lesson. Gospel service, good meeting. Last Lord's day, in the morning, Bro. Goode exhorted. In the evening Bro. Hreshch conducted both praise and gospel services, as Bro. Clyde-Sale was at Adelaide. The Bible School did well at the recent Bible School annual examinations.—M.A.

COMING EVENTS.

OCTOBER 16—Monday, at 8 p.m., in Layton-st. Chapel. A popular lecture: "Imperial India and the Story of a Mission Tour," by Mr. J. C. Martin, Secretary, Baptist F.M. Board, who has just returned from an extensive tour of the cities and most important stations of India. About 200 superlative views will be shown. Collection for expenses.

WANTED.

Hurstville, S. Dubu. Wanted, Tenant to occupy six-roomed house at 2471 1/2 rent free, to exchange for boarding my two daughters attending school.—Alan Price, Coolmain, N.S.W.

A General, to assist in light household work, liberal wages to a suitable person. A good home. Apply either by letter or in person to "Ipswich House," 6 Murray-st., Prahran.

FOR SALE.

Croydon—Two choice residential blocks, each about one acre; nice position, quietude, close township; 10 minutes Railway Station, State School, Shore, and Church of Christ. Easy Terms. A. G. Amann, Croydon, Vic.

HEALESVILLE.

"Denholm." Superior accommodation for visitors. Splendid scenery, ferns galeries, mountain air, good table. Bath and piano.—Mrs. Chaffer. Terms: Adults, 2/6 per week, 5/- per day. Children: 1/6 per week, 5/- per day. Trains met when advised.

Foreign Missions.

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

Children's Day.

Schools not having ordered their supplies for Children's Day are urged to do so at once, from their State Secretary or from the Federal Secretary. Let each school this year join in the giving of the exercise as near the first Sunday in November as possible. If it cannot be given on that date, do not fail to give it later, as the money raised can be used during the year for benevolent purposes. Last year was one of the best. This is an indication of the growing interest in this Children's Day. Let the little ones help where they can, to bring a little cheer into the hearts of others. All information will be supplied by the Federal Secretary.

Demon Worship.

H. AWSTON.

The doctrine of devil-worship in Scripture although seen to some extent and practised by demon worshippers or spiritists in Christian lands is not so openly practised as in India.

In every town, village and hamlet in India there are demon worshippers who profess to commune with evil spirits, and who profess to know things which, however, are generally of uncertain date.

The leaders amongst these worshippers dress up in long, grey pleated robes with a waist-belt of tinkling bells. Their hair is never cut, but oiled and brushed and tied in a knot at the back of the head. Their faces are line-marked with red and white color, and they wear arched, beak-like whips made of plaited cords with which they lash themselves, in some instances, until the blood starts from the inflamed wounds.

On their wrists and ankles are also little bells which tinkle as the possessed one dances about in his wild state of excitement. Oftentimes the dancer continues until he is completely exhausted and falls in a moribund state on the ground. At this stage the on-lookers are most interested, and listen to the sayings of the one supposed to be possessed by evil spirits. A farmer will come forward and make a vow to this demon that he will sacrifice a goat if his crop grows unimpaired by evil ones.

A woman asks for a child to be likely to recover from its disease, and also which particular demon has caused this illness, and what should she do to appease this evil spirit so that her child might recover. Many times I have witnessed these cases, and it has been painful to see these poor people beguiled by unprincipled and wily men and women devotees. After preaching one day to the heathen against demon-worship, several interested listeners invited me to a demonstration of devil possession in Shrigonda. This demonstration was to be held in a large garden in which were some huge spreading jungle trees. At the foot of one of these trees was a shapless stone idol, covered with red ochre and sweet oil which had been applied from time to time by devotees and the tree was quite a thick coating over the stone. It was before this idol that the scene took place at about 11 p.m. This spot is not far from our lungalow, so I decided to witness the affair.

At 9.30 the people began to assemble, and the musician, who had three clarinettes and two drums, started to play some soft waltz music. I attended the scene by the time there were about an equal Hindu present, both men and women. They received me in a friendly spirit and showed me to a front seat, where I squatted on the ground, tailor fashion. We were not kept waiting for long. At about 10.15 three men dressed in devil worshippers' apparel from out of the darkness rose up. Their faces, just one little rush light sufficient to show up the faces and forms of the actors.

At the appearance of these men the musician began a soft waltz tune to the accompaniment of drums. As this music increased in volume and quickness, the three worshippers began to tremble

from head to foot, and in a few minutes their bodies were shaking violently. They then began a kind of serpentine dance, their bodies writhing into all shapes and forms, while the music increased vigorously sustained, then the music increased to a quality that would soon tire the performers. Presently one dancer after another showed signs of exhaustion; two of them were frothing at the mouth and lashing themselves and one another with the cord whips, which brought blood, and screaming to one another to prophesy or tell those who were supposed to be possessed by an evil spirit they were ready to answer any questions put to them.

One woman with cancer of the lip wanted to know, from the possessed, which demon was attacking her, so that she might appease him by an offering. Another whose son had run away from home wanted to know if his spirit would possess her boy and bring him back home again.

A man who had been robbed of his money and jewels asked that the demon might possess the robber and make him return the cash.

Another man who was dreadfully in earnest about an estate and money left to his two brothers wanted to know if his spirit would possess him; did not leave some of it to him too, and would a lawsuit be successful in his attempt to gain a share of this property.

To each of these questions the demon possessed ones gave unintelligible answers, so that the worshippers thought these must be deep sayings of the spirits concerning their cases.

After several other questions were answered, the music struck up again, and the dancers once more started to their feet and danced at a rapid pace. Presently one big fellow shrieked out that someone was hindering the spirits, then he turned towards me and gashed on me with his teeth, saying at the same time, "I am going to ask me questions, I will see away and you will lose your chance."

I started repeating aloud the name of Jesus Christ the Saviour from devils, and very soon the evil spell upon that man was broken and he shamefully sat down and was quiet. Although the musician attempted to get the meeting again into a state of excitement, they failed, and some of the on-lookers said, "It is the power of the name of Jesus Christ. So the meeting broke up, and we all dispersed.

Devil worship has a strong hold upon all classes

FEDERAL FOREIGN MISSION COMMITTEE.

President, Hon. W. Morrow, M.L.C.
Treasurer, J. W. Cook, Henley Beach, S.A.
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION 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, Tarrensville, Victoria—Sec., J. I. Mulford, 765 Munro-st., Ascot Vale; Phone, Ascot, 767. Treas., Robert Lyall, 39 Leveon-st., North Melbourne. Western Australia—Sec., C. S. Rush, 41 Rob. Ryall-st., Marrickville; Phone, Fed., 1633. Treas., J. O. Holt, Castlereagh-st., Sydney; Phone, City, 7110.

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

in India, and I believe the great hindrance to the gospel in this land of India is not so much the caste system, etc., as the power of the Satanic spell upon these people. One need only to come into contact with it to realise something of the great power which debases the soul of man, so that he even grows lower than the beasts.

Some unwary people in our dear Australia are tinkering and playing with this satanic power in the form of spirit rapping, etc.

I earnestly pray God that Satan may never have a similar power over Australians to bring them down to heathendom, misery, and eternal death, as he has over their poor deluded souls. At these times Paul's Epistle to the Ephesians 6: 12, 13, comes as a special comfort. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Also 1 Cor. 15: 37, "But thanks be unto God which giveth us the victory through our Lord Jesus Christ."

New Zealand Military Camps.

I received during the month of August on behalf of the Featherston Institute work the following sums—Tabernacle, Dunedin, £43; Spring to (General), Auckland, £10; W. Mitchell, £5 10/2; Hamilton, £2; Christchurch, £12; Hates North, £1/10. The following figures will interest the brethren: Cost of Institute, £250/10/6, subscribed as follows: Y.M.C.A., £500; Presbyterians, £202/10/10; Methodists, £200/8/8; Congregationalists, £200; Baptist, £200; Church of Christ, £200/10/2; Sunbury, £44/11/10. I am hoping that in addition to paying a small sum per week to the upkeep of the Institute, we shall be able to do something through the Y.M.C.A. for the men in the other camps.

Awapuni Medical Camp badly needs an extra room, and a Y.M.C.A. secretary in charge. I pay a visit to the camp a short while ago on my way to Auckland after attending a meeting of the E.M. Committee in Wellington, and had the pleasure of seeing Archie Sharp, Harr (Wanganui), H. J. Cosper (Lower Hutt), T. W. Ashby (Petone), L. H. Bull (Oamaru), A. L. Purnell, Nelson and Christchurch. Several others are in camp, but it is like looking for a needle in a haystack, looking for a man in camp without a name or address, without his proper address. Sometimes I hear the men blamed for dodging the parson, but all I can say is that most of those named came to me and spoke to me in the Institute.

We have in camp at Awapuni Claude Arthur, formerly of Wanganui; Beckett, of Christchurch, and Mr. Green, of Auckland. If there are others, our friends please send me word? We miss very much the presence in the meetings of Bro. Geo. Cotter, and Bro. Arthur Knapp, with their friend Craig, but we trust that God is blessing them in their labors of healing the wounded and sick, and pray most earnestly for peace.

Herbert, Grinstead, Captain Chaplain, Church of Christ, Palmerston North.

OBITUARY.

CARR—On August 8 the remains of Bro. Ed-win Carr were laid away in the cemetery at Wai-kunete, to await the return of the Master he so dearly loved, and who had served during a long life of God. Of him it can be truly said that he feared not the return of his Lord. Talking with the doctor some time before his death, he said, "Doctor, I am not afraid to die; I believe the precious promises, and all is well." Immersed in the year 1864 at Shelley Beach (now a popular resort for the people of Auckland), our late brother got right into harness, telling others of the Saviour who had done so much for him. An earnest student of the Word, he became a powerful preacher, and many were the immersions which took place at his boat-building shed at the foot of Hobson-st., now a busy business street. A three nights' debate with the Rev. Dr. Walkes on the subject of baptism led our late brother in entire possession of the field, and many seeing the way more clearly were buried with their Lord in baptism. After twenty-five years with the church

in Cook-st, he became a believer in conditional immortality, and for a number of years labored with the church meeting in West-st. In fourteen years he returned to Pleasant-brook, and continued in active work almost to the day of his death. A staunch supporter of the "Australian Christian," to which he had from time to time contributed articles, our late brother urged the claims of the paper on the brotherhood. A great believer in utilizing his talent, he gave much of his time in fostering the work of the church in that direction, and there are many who can bear testimony to the fact that Bro. Carr started them on a career of usefulness in preaching the glad tidings. Our late brother took a great interest in athletic sports, and was often to be seen on the cricket field, giving a word of cheer to those who, through lack of confidence were somewhat discouraged at an apparent failure; and the same spirit was carried into the work of the church. Young men were urged in the face of apparent failure to try again, and trying again, they have become valuable instruments in God's hands of turning many into the way which leads to life eternal. His work of over fifty years in the Master's vineyard was abundantly blessed of God, and his works do follow him.—M.

MCCRACKETT.—Duncan McLaren McCrackett was born at Greenock, Scotland, on May 2, 1856.

His father was head master of the Fairlie John-street school, Greenock, and was known as a poet. In early boyhood Duncan became bent on the roving life of a sailor, and his father apprenticed him in a line of East India clipper ships. While following this occupation he visited many countries of the world, and met with many adventures.

He succeeded well in his profession, and passed off his examinations with the highest certificate for the merchant deep sea service. He was led to accept Christ under the influence of a Christian captain, while on a voyage to Singapore. Owing to a serious accident in the West Indies, which cost him the loss of one eye, he decided to give up the life of a sailor, and come to the warm and dry climate of Australia. He landed in Adelaide in 1882, and united with St. Andrew's Presbyterian Church, where he was appointed superintendent of the Sunday School. Soon gospel temperance work claimed his attention, and while on his way to conduct such a mission he met the late Bro. J. Colbourne, who spoke words which made Mr. McCrackett study afresh the Word of God. Correspondence was then opened up with the late Bro. M. Wood Green, the result being that Bro. McCrackett and his good wife were baptised by Bro. Green in Grote-street. This was in May, 1885. Through the influence of Bro. T. J. Gore he was induced to take the work of evangelist with the church at Strirling East. During the past 20 years, our brother labored as evangelist in all the States of the Commonwealth, except Queensland and T. I. Queensland, and he also spent years in Australia, and he also spent years in New Zealand. Many times he came into contact with D. M. McCrackett, for he led them to Christ or into the more perfect way of following him. About 15 months ago he returned to North Melbourne church, with which he had labored most successfully in all his life, but his second mission of service there was to be short by death, and he desired to enter the great unknown. Bro. McCrackett suffered much, and all his work was done while suffering physical weakness. Acting under the advice of his physicians, he entered the Melbourne Hospital to undergo an operation, and there passed away on Sept. 11. Sister McCrackett is left to tread the pathway for a while longer, and we commend her, and the family, to the care of the One who has granted to the loved one "Rest for the toiling hand, Rest for the anxious brow, Rest for the weary, way worn feet, Rest from all labor now." —I.H.

Prophecy and the End of War.

A Rejoinder by T. J. Ball.

I thank Bro. O'Brien for openly denouncing in the "Christian" of August 17 what he believes to be serious error in my article of July 27. I am also grateful for the Editorial footnote to Bro. O'Brien's letter. Bro. O'Brien "could tear such flimsy and superficial reasoning (as is found in my article) to pieces with only a modest amount of the Bible at command service." Why, then, did he not do so instead of seeking to arouse prejudice against me by classing me with "Seventh Day Adventists," "Millennial Dawrites," "Christadelphians," etc.? This almost inevitably suggests that he does not think that my reasoning is really so "flimsy and superficial" after all. Supposing all that I wrote could be paralleled in the writings of these sects, which I very much doubt, would that prove that I am wrong? Does a divine truth cease to be divine because it happens to be incorporated in some system of error? For instance, Did our Lord cease to be the Son of God because demons so confessed him? Does the Deity of our Lord cease to be a divine truth because it is incorporated in many of the erroneous systems of Christendom? If so, are all the systems in which Bro. O'Brien differs from the Bible equally outlined in my article? Is not the peculiarly of any one of these sects, each of which, if I remember rightly, denies the fundamental truth of Christianity, the true and proper Deity of our Lord Jesus Christ? I have not read "Elijah Israel" nor "Christendom Astray," so can hardly be charged with being a plagiarist from that source. Had the ideas conveyed in my article possessed the demerit of being erroneous, I claim no ability to originate truth, nor did I pose as a possessor of any such power, in my attempt to improve myself.

While I quoted only the second verse of Psalm 110, I did not ignore the first verse, for I wrote of "Messiah's exaltation to a seat at Jehovah's right hand" as "the present position of our divine Lord." To show that I am in good company, in my understanding of this verse, I refer you to my article "Studies in the Psalms," by our late reverend Bro. J. B. Rotherham, page 413. "We are, in this Psalm, on Old Testament ground, and must therefore keep to the Old Testament use of words, hence the legitimate inference is, that, in the meantime, of the Messianic activity has been transferred from heaven to earth. The Messiah is again in the midst of his enemies; which agrees with the commission here given to him: *Rule thou in the midst of thy foes*. It would be more like a parody than a fair excess of these words to make them equivalent to, 'From thy safe retreat behind the right hand of Jehovah, where thine enemies cannot reach thee, rule thou in the midst of thy foes.' The power might be in the midst of the foes, but the presence would not be—the manifested presence,—without which—how are the unbelieving enemies—*as such*, do not believe that there is a Messiah engaged in the sky,—to connect the power on earth with the presence in heaven? No! plainly, the Messiah's special *reigning-and-waiting session* at the right hand of Jehovah, in heaven, *it at an end*, and he is once more in the midst of his foes" on earth; in Zion, the historic Zion, the only Zion of which the Old Testament knows anything, the very Zion in which long ago the Father declared he would enthrone him (Psalm 2). Being in Zion, in the midst of his foes, he there wields his iron sceptre; and Jehovah will see to it that its enforcing activity shall be extended, at least over a wide land, and undiminished, ere its triumph cease, be stretched forth (from the river unto the ends of the earth) (Zech. 9: 10). Again, he says, "Messiah, then, is to wield a strong sceptre"; that is, to exercise a strong rule, to enforce obedience, to compel submission. We are entitled to say, Messiah's strong sceptre" is the iron sceptre" of Psalm the second, otherwise the practice of comparing Scripture with Scripture might as well cease. Now, an iron sceptre" is the fit emblem of physical force. This therefore the Messiah will have at his command, and will employ.

Bro. O'Brien is subject to war being ended by the exercise of such power by the Messiah, because it

would not be to the credit of man to end it that way. But that fact would be sign in the opposite direction. "For there shall be a day of the Lord of hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low." And the loftiness of man shall be bowed down, and the haughtiness of man shall be brought low; and the Lord alone shall be exalted in that day" (Isa. 2: 12, 17).

"The trend of thought to-day is that war must be made impossible." Are we then to believe that it would be to the credit of man under the influence of this "trend of thought" to make war impossible, but that it would be to the discredit of God if he made it impossible by direct intervention? Will the ending of war be a good thing if it glorifies man, but a bad thing if it only glorifies God? Such self-introduction is surely as easy as refutation. "The trend of thought to-day" had no power to prevent our being precipitated into the greatest war the world has ever seen. Scripture has quite a good deal to say about the latter day "trend of thought," but gives quite a different account of it from that of the "trend of thought."

An apostle of our Lord Jesus Christ says we "do well to take heed in our hearts" unto the word of prophecy, "as unto a lamp shining in a dark place, until the day dawn and the day stars appear." Bro. O'Brien does not seem to believe this, for what he really objects to is our having anything to do with it. In effect, Bro. O'Brien says, "No, no! never leave that to 'Adventists,' 'Dawrites,' 'Christadelphians,' etc." Had he lived before our Lord's first advent, he would have had his public entry into Jerusalem "sitting on an ass," and he would doubtless have scorned the literal and exact fulfilment of Isaiah's prophecy of the virgin birth, and Zechariah's prophecy of the "triumphal entry." How God has fulfilled his prophetic word in the past may surely be taken into account in our endeavors to understand the prophecies not yet fulfilled. It is hardly justifiable to dismiss a prophecy with a wave of the hand because God has chosen to give it to us in figurative language. On the very title page of a most figurative book we read, "Blessed be the Father who has made us hear the words of the prophecy, and keep the thing which are written therein" (Rev. 1: 3). These words give encouragement to go on giving attention to the prophetic word even although we breathe of disapproval. When our Lord at the end of his explanation of the parable of the tares, said "Then shall the righteous shine forth as the sun in the kingdom of their Father" he surely meant that when that time arrives a condition of things will exist on earth totally different from one which we are now so painfully familiar. Residents about a "temporal kingdom," and "thousand years' reign" does not touch this truth so plain in Holy Scripture. The glory of our divine Lord is yet to be manifested in the same place in which his sufferings were endured. He is now "sitting on the right hand of the Father," and he will be manifested, then, "as he also was manifested with him in glory." Bro. O'Brien says little or no value on such a "blessed hope," but it is the comfort and strength of very many of the Lord's people in these dreary old days. Surely it is only to "re" in "the trend of thought to-day" which we might regard our confidence in the truth and abiding Word of God. This is the basis of hope, that is a delusion and a snare.

[This correspondence is now closed.]

The Comrades.

Said Life to Love, "My joys are long,
My weary feet have far to go;
I crave the solace of thy song,
The comfort that thy smiles bestow."
Said Love to Life, "I would not hide
Where only thou art quiet be,
Where'er thou goest, far or wide,
My willing feet shall follow thee."
And so, across the years they fare,
Never for day or night apart,
And every pilgrim's bread they share
And home in every pilgrim's heart.

—C. Decker, in "Youth's Heart."

South Australian Sisters' Conference.
FINANCIAL STATEMENT, 1915/1916.

HOME MISSION.
Receipts.

Aug, 1915, Balance	£7 4 11/2
Aug. 1915, to Aug. 10, 1916, Collected by Committee	83 10 0
Half Bank Interest	0 15 4/2
	£112 0 2

Expenditure.

Sept. 10, Paid H.M. Treasurer	27 4 0
Balance	84 16 2
	£112 0 2

FOREIGN MISSION.

Receipts.

Aug, 1915, Balance	£15 8 10/2
Aug. 1915, to Aug. 10, 1916, Collected by Committee	54 2 9
Half Bank Interest	0 15 4/2
	£100 7 0

Expenditure.

Sept. 10, Paid F.M. Treasurer	45 8 0
Balance	54 19 0
	£100 7 0

GENERAL FUND.

Receipts.

Aug, 1915, Balance	£5 4 2
Sept. 2, 1915, to Aug. 3, 1916, Contributions	10 15 8
April 6, Donation, Miss Jones, Port Elliot	0 5 0
	£16 4 10

Expenditure, 1915-1916.

Oct. 7, Donation Hospital Committee	£3 0 0
Donation, "Australian Christian"	0 0 0
Home Mission Committee, Postage	0 10 0
Foreign Mission Committee, Postage	0 10 0
Oct. 16, Paid Sharples Bros. Printing	0 12 6
Prayer Committee, Postage	0 5 0
Temperance Committee, Postage	0 5 0
Dorcas Committee, Postage	0 5 0
Dec. 1, Part Payment Cont. Expenses (Alms) Order	1 19 6
Balance	0 7 2
	£16 4 10

GENERAL CONFERENCE LUNCHEON FUND.

Receipts.

Aug, 1915, Balance	£5 14 5/2
Surplus from Lunch Committee	3 10 0/2
	£9 4 6

Expenditure.

Dec. 2, Donation to Hospital Com.	£3 0 0
Balance	0 4 6
	£9 4 6

SUMMARY OF BALANCES.

Home Mission Balance	£81 16 2
Foreign Mission Balance	54 19 0
General Fund Balance	5 17 3
G.C. Luncheon Fund Balance	0 4 2
	£151 16 11

Balance in Bank, £151 16 11.
Audited and certified correct,
T. E. YELLAND, Auditors.
W. L. JOHNSTON
1st September, 1916.

HOME MISSION REPORT.

The members of this Committee have worked well during the year. We deeply regret the calling home of our Brethren D. A. Ewers and James Manning. These two brethren worked hard for Home Missions, and their advice and help, always readily given, are greatly missed. We are able to hand over to the Home Mission Committee a cheque for £88. Amounts received for the year are as follows: Prospect, 19/8/16; Queenstown,

£7/10/3; Norwood, £2/2/1; Glenelg, 16/19/8/4; Mile End, 16/18/7; Grote-st., 16/16/10/5; Hindmarsh, 16/8/16; Unley, 16/7/4; York, £2/2/10; Maylands, £1/17/0/2; Alms, £5/11/6; Long Plain, 1/15/6; Sirring East, £3/2/0; Lischel, £1/18/7; Mullala, 1/11/2/8; Milangmittle boxes, 19/-; Murray Bridge, mite boxes, 16/-; Seabrook, mite boxes, 8/10/2; Melbourne, 11/-; H.M. Telephone Box, 3/-; Pt. Surt, mite boxes, 5/-; Henley Beach, 7/-; North Adelaide, 4/9; mite box, 1/1; Donation, Mrs. Ewers, 10/-; Donation, Mrs. Manning, 10/-; Mrs. Corbett, mite box, 4/-; Dec. 2, Collection, 17/2/3; Last Year's Balance, 11/10/1; Interest, 15/4/2; Donation, 11/10; Grand Total, £85--A. Clerry, H.M. Supt.

FOREIGN MISSION REPORT.

Nothing very startling in connection with the work of this Committee has occurred during the past year. No lady missionaries have been home on furlough, so we were unable to have any address from them at our monthly meetings. Nevertheless, we frequently receive letters from our various missionaries, and are thus kept in touch with them and their work. To-day we hand to the Home Mission Committee a cheque for £55. The following are the amounts received during the year: Balance in hand, 10/5/1. Half Year's Bank Interest, 15/4/2; Collection, Foreign Mission meeting, held July 6, 1916, 17/0/5; Prospect, 19/8/10; Norwood, 16/12/1; Glenelg, £4/15/-; Unley, £4/0/3; Queenstown, £3/6/-; Sirring East, £3 1/2; Croydon, £2/14/6; Hindmarsh, £2/10/-; York, £2/10/-; Maylands, £1/16/5/2; North Adelaide, £1/15/-; Long Plain, £1/14/-; Mile End, £1/11/7; Balaklava, £1/7/-; Moolta, £1/5/-; Murray Bridge, £1/2/3; Owen, £1/2/-; Berri, £1/-; Grote-st., 16/0/5/2; Mite Boxes, £2/3/6; Total, £51/19/1.

HOSPITAL REPORT.

(Miss Eva West.)
In presenting our annual report of the Hospital Committee, we have much to be thankful for. The year has been one in which good work has been accomplished, and all sick convalescents are grateful to him for the strength and help he has given us, which otherwise we could not have done. Each member on the Committee has done her appointed work so faithfully that as superintendent I feel grateful to them for the love and devotion in which they have carried out their work. I know it has meant sacrifice and money, but I feel sure that the One who said, "Inasmuch as ye have done it unto one of the least, ye have done it unto me," will reward them.
We are sorry our Sister Mrs. Snook and her daughter have to give up the work. Sister Snook has been a faithful visitor to the Destitute for seven years. We will miss her, and hope she will be able to take up the work later, also Mrs. Hills, and Mrs. Rees, who has been a visitor to the Adelaide Hospital, who has to give up on account of ill-health. We thank them for the splendid work they have accomplished.
Time will not allow me to tell you the work of each sister. Gifts of sweets, cakes, fruit, flowers, groceries, and all sick convalescents are distributed to the inmates of the various institutions every week. We also thank the Sisters' Executive and all who have helped us. During the year £6 was given by the sisters, of which £3 was for Christmas cheer, and we were able to give the inmates a little extra, and it helped to brighten their lives at that time. I have received from the inmates of some of the institutions letters of appreciation, thanking the sisters for their kindness and thoughtfulness in their affliction, and that speaks for itself of the work that is being done.
Our Sister Mrs. Wilson, of Norwood, who for three years has been visitor of the Consumptive Home, collected for that Home for Christmas cheer, £1/10/6, and so was able to purchase two dozen assorted jams, 15/- pickles, one Christmas cake, shortbread, and fruit. She has come in contact with many sad cases, and I hope God will give her the strength to continue that work.
Bro. and Sister Brooker have taken 150 lovely bundles of flowers to the Adelaide Hospital. The Maylands Girls' Mission Band have given 2 cushions for wounded soldiers; the Berean Society 3 doz. oranges and flowers for wounded and Ade-

elaide Hospital. A sister of Maylands church gives Sister Mrs. Tomsett about 30 buttonholes of flowers for the patients of the Adelaide Hospital. The York J.C.E. sent eggs to such a destitute. The Semaphore Endeavour club in giving fruit to the Consumptive Home. Mile End Dorcas gave seven warm dressing jackets, and six pairs of mits and cuffs for the Destitute and Home for Incurables; they were gratefully received by them. Two cases of oranges were given by Mr. T. Johnson, of Norwood, for the Destitute. I can tell you they were glad to receive them.

If the brethren and sisters who have helped us could only see how grateful the poor and afflicted are when they receive their gifts, they would be rewarded for it.

The beginning of August a gift afternoon was held with great success. It was a splendid suggestion from our Sister Pittman, and helped the Hospital Committee considerably. The gifts the sisters brought were beyond my expectation, and it was also received that afternoon. 10/- was given by the Glenelg Dorcas Society, and 10/- by the sisters, who gave money instead. We thank Sister Pittman for the suggestion, and also all the sisters who helped to make it such a success. We were able to give to the Consumptive Home corn, fish, eggs, cakes, biscuits, jam, etc.; Home for Incurables, sweets, biscuits, jam, etc.; Destitute, tea, sugar, biscuits, cocoa, fish; Adelaide Hospital, oranges, and the Children's Hospital, sweets, biscuits, etc. I thank all the sisters who have helped us during the year.

Visits as follows:—Adelaide Hospital, 230; Private Hospital, 44; Children's Hospital, 27; Keewick Hospital, 14; Consumptive Hospital, 50; Convalescent, 6; Home for Incurables, 55; Cottage Homes, 1; Destitute, 151; Sick and Aged, 54; Magazines and Testaments, 406. Total visits, 1119.

"Another year is dawning,
Dear Master, let it be
In working or in waiting,
Another year with thee."

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Here and There

A. C. Crisp, of the College of the Bible, will shortly take up work at Williamstown, Vic.

J. I. Mumford, of Newmanark, has accepted an engagement to labor with the church at Berwick, Victoria.

C. Woff, of "Leavington," Simonsland, South Coast Line, Q., is now secretary of the church in that place.

At the time of closing our forms for the press, the usual church reports from New South Wales had not come to hand.

We regret to hear of Bro. Gifford Gordon's misadventure at Invercargill, N.Z., but hope to hear of his speedy recovery.

Church secretaries are requested to forward College offerings as soon as complete. Money should be sent to Bro. Craigie or Bro. Ennis.

The monthly council meeting of the Victorian Christian Endeavor Union will be held in the Swanston-st. lecture hall, on Monday, October 9, at 8 p.m.

An error unfortunately crept into the Glebe church report in last issue. It should have been stated that Mesdames (two) Bro. Leo and Dave Inverarity were elected into fellowship.

The annual offering for the College of the Bible was taken in our Australian churches last Sunday. It is too soon to form an opinion as to the success of the offering. Brethren who have not yet contributed should take the opportunity next Lord's day.

Mr. and Mrs. H. Gould, of the Carnegie church, Vic., have been advised that their sons, Hubert and Charles, have been promoted to the rank of Captain and Lieutenant respectively. The latter has also been mentioned in despatches from France.

On page 600 appears the first of the contributions to "The Family Altar" from the pen of Bro. A. G. Saunders, B.A. We are glad that many value highly this department and use it. We are sure they will be greatly benefited by our brother's work.

Some Victorian Bible School Secretaries are in the habit of ending Spring Attendance Campaign returns late, and for this reason it was not possible to send a complete progress report to the schools for the month of September. Returns should be sent immediately after each Sunday.

On another page appears a very interesting letter from Bro. G. T. Walden. He asks for the prayers of the brethren, and greatly appreciates letters sent. He asks that correspondents address as follows: Capt. G. T. Walden, 50th Battalion, 13th Brigade, 4th Australian Division, A.I.F., France.

The Spring Attendance Campaign amongst Victorian schools is creating a good deal of interest, and will accomplish permanent good. So far the schools at Kew, Warrnambool, Collingwood, and Footscray are leading in the different divisions, the two last mentioned being equal for Division 3. These schools will have to work hard to resist efforts which are being made to dislodge them.

W. J. Manning writes: "As there have been many enquiries as to the nature of the gift to the brotherhood at the Conference of 1900, the donors will be as trustee to point out that their desire in having the same mentioned at the Conference gathering was that others may be led to make similar gifts of a like nature, and therefore give the brotherhood the opportunity of using the income therefrom at once, or present invested, carrying 5 per cent interest, so that the various organizations of the brotherhood are benefiting to the extent of £250 per annum at once, instead of waiting until the death of the testator."

Bro. J. C. Martin, Secretary to the Australian Baptist Foreign Mission Board, has kindly consented to give an illustrated Foreign Mission lecture at Lygon-st. chapel on Monday evening, Oct. 10th, at 8 o'clock. Subject: "Imperial India and the Story of a Mission Tour." Mr. Martin has just returned from a visit to India. Friends should reserve their date now.

The following letter came too late for presentation to the Federation of our clerical conference:

Dullih, Mirzapur District, India, Aug. 11, 1916.
To the brethren assembled in Conference,
Adelaide, South Australia.

Dear Brethren,
The Church of Christ at Dullih and Daltonganj sends greeting to the brethren assembled in Conference. We trust you will have the Divine guidance and blessing in all your gatherings, and that as a result of your deliberations the cause of our Redeemer may be advanced in both the Home and Foreign Fields. We shall be with you in spirit, "joying and beholding your order." "Though suffered far, by faith we meet." The Lord be with you.

Your brother and sister in Christ,
(Mr. and Mrs.) G. P. Pittman.

Mr. Arthur Mee has written some strong and trenchant articles in the "Daily Chronicle," making a ringing plea in favor of prohibition in the British Isles during the continuance of the war. In these he tells us that it is an open secret that the King himself expected prohibition when he led the nation by lambing liquor from his palace; that Lord Kitchener believed in prohibition as the shortest way to peace, and would have nothing to do with liquor; that Lloyd George knew full well how liquor was hindering the prosecution of the war, himself expected prohibition, and was ready to exercise his power to make it a law; that the view of such attitude on the part of these three, it seems almost incomprehensible that so little has yet been done to check the drink menace in the Homeland.

Bro. Garfield Reeves writes from Lexington, Ky., U.S.A.:—"The Fairview Church of Christ, Garrard County, Kentucky, U.S.A., on August 25th, observed one of the most joyous times of the church has ever enjoyed. Bro. W. C. McCullum, well known to our Australian brotherhood, served this church for about three years during his student days in the College of the Bible at Lexington. At the present time, the writer to former member of the Petersham Church of Christ, N.S.W., preaches for this church twice a month. When asked to suggest the name of a man to conduct a mission this summer, he could think of no better man than Horace Kinsbury, who was just about to receive the degree of Divinity from the College of the Bible. Right from the start the crowds began to assemble, and before the first week of the mission had passed, the building, with a seating capacity of three hundred and fifty, was well filled. During the second week it was supposed to accommodate the people. As a result of the strong sermon delivered in a convincing manner, there were fifteen additions to the church by primary obedience. In addition to these, four Baptists, and one Presbyterian, whom the writer ministered, took membership with the church. A special feature of this mission was the song service which preceded the regular services each evening. These services were conducted by D. H. Griffin, of Geelong, Victoria, now a student in the College of the Bible, Lexington. Bro. Griffin, by his happy disposition and beautiful solos, won his way into the hearts of the good people of Fairview. The writer, who plans very soon to take a sabbatical leave, will return to minister to the members of this church, but he will always recall with delight the joyful mission of 1916 in the old Fairview church."

Dr. W. B. Sellie, Principal of Mansfield College, Oxford, never doubts the consequences of candour, and in a speech before the Millard Baptist Association he was very outspoken in his views on the Christian Church. They had constantly heard it said that after the war everything was going to be changed, and he was much afraid that, though

Churches believed that, they would go on in the same old lines. If that was true they might as well retire from business. The Churches were going to meet a changed world, and they would require a changed Church. Our leaders had been brought face to face with realities, and they wanted to be met on that ground. He was quite sure the note which the religion of the future would need to strike most insistently was the note of sacrifice. He did not mean to say that religion had up to now been unreal; but there had been a great deal too much unreality about it. He should like to see more stress laid upon church membership. The standard of admission ought to be cleared. The present standard was one of intellectual attitude towards Christianity rather than of conduct. Church membership would never be a great initial and spiritual reality until they saw that no one was admitted to the Church unless he was living a true Christian life. Then they would be able to impress on the outside world the glory and the beauty of Christianity. They wanted also to restore some reality to their worship. It was a tribute to the inelasticity of the religiousness of some people that they continued to sit down in the ideal Church, the Church of the future, everybody would be five minutes before time; everybody would get up early on a Sunday morning and partake of an early breakfast, and would spend at least an hour before service in prayer, reading and devotion. A Christian's worship could not be obtained by devices or trappings, and it could not be engineered or manufactured. It could only grow by the Spirit of God. Did they not need to cultivate in the future more reality with regard to preaching? There was a great deal of discussion to hammer they would have to get rid of. He ventured to make the horrible suggestion that ministers should burn every manuscript and speak right out. The congregation did not want essays or theological disquisitions, but straight talk. The test of a church was the way in which it ran the Sunday School. Among with the note of reality he had spoken of there must go the question of unity among the Churches. He hoped they would recognize that the urgency of the times was such that no denominationalism or doctrine must go between them and the plain duty of the moment.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches, per Collectors: Marrickville, £12/7; Chatswood, 13/5; Mosman, 8/4.

From Churches on account Salary of Evangelist: Erskineville, £2.

From Individuals: Anon., £10; Bro. L. Russell, £10.

Total Receipts since last list, £22/3/9; Expenditure, £128/7/4. Overdraft at date, £104/17/1.

W. H. Hall, Hon. Treasurer,
Sept. 27, 1916. Mission-st., Canterbury, N.S.W.

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IN MEMORIAM.

WINSOR.—In loving memory of my loved husband and loving father of Nettie, Andrew, Myrtle and Clara, who fell asleep on Sept. 26, 1916. Soul deeply mourned.

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The Family Altar.

Conducted by A. G. Saunders, B.A.

SALUTATORY.

It is not possible to undertake this work in a careless manner. It is a great privilege to have the right of entry to the family circle at the hour of prayer. It is a holy ground, and one is made reverent in beholding a family's love lifted upon devotion's stoffest flame toward heaven. To all who desire to read these words I would venture to come, not as an intruder, but as a brother in the Father's household. At the threshold of this ministry of the fireside let me say, "Peace be to this house!" We shall not speak of war here, nor of politics, nor of controversial matters, nor of anger that is disturbing. Here let the world be shut out. Here let us listen to the Father's voice, and with his benediction to calm our hearts, trust ourselves in his keeping, and thus find rest. In the hope and with the prayer that these words of mine may help to this end, I enter on this task.

"How many words since speech began
Have issued from the lips of man?
How few with an undying chant—
The gallery of our spirits' haunt—
And with immortal meaning twined,
More precious welcome ever find,
From the deep heart of human-kind!"

"Words that ring on world without end,
Words that all woe and triumph blend,
Broken, yet fragments where we scan
Mirrored the perfect God and man—
Words wherewith we deem that given,
All power because all truth is even."
—Arch-bishop Alexander.

SUNDAY, OCTOBER 15.

Gems of Thought—"I determined not to know anything among men, save Jesus Christ, and him crucified" (1 Cor. 2: 2).

The life of Christ in history cannot cease. His influence waxes more and more; the dead nations are waiting till it reaches them, and it is the hope of the earnest spirits that are bringing in the new earth. All the discoveries of the modern world, every development of juster ideas, of higher powers, of more exquisite feelings, in mankind, are only new helps to interpret him; and the lifting up of life to the level of his ideas and character as the programme of the human race.—Stalker.

Bible Reading—John 3: 5-6: Jesus' destiny declared, and our glorious hope in him revealed.

MONDAY, OCTOBER 16.

Gems of Thought—"Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15: 58).

We must not think so much that "Heaven is a very glorious play, and exceedingly to be desired, so that without holiness, no man can enter into it. To think of God more than heaven, and of Godliness more than heavenly blessedness, is in this life the paramount duty."

Bible Reading—Luke 17: 20-21: The proximity of the kingdom.

TUESDAY, OCTOBER 17.

Gems of Thought—"The Lord is my strength and my shield, my heart hath trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him" (Ps. 28: 7).

God is a personal Being. The Psalmist has culminated in inimitable phrases of exquisite beauty and grandeur this profound truth; so necessary to the ages, and one that can never be superseded but only enriched with the progress of the years. There can be no personal religion without a personal God.—Rinfild.

Bible Reading—Psa. 19: 7: "The works and words of God."

WEDNESDAY, OCTOBER 18.

Gems of Thought—"Be ye free from the love of money; content with such things as ye have;

for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee" (1 Tim. 13: 8).

"A mind content both crown and kingdom is" Born within a lowly stable, where the cattle roam
me stand,
Trained a carpenter in Nazareth, he have tilled and
found it good.

They who tread this path of labor, follow where
my feet have trod;
They who walk without complaining do the holy
will of God.

Bible Reading—Luke 21: 29-32: The Soul's Sufficiency.

THURSDAY, OCTOBER 19.

Gems of Thought—"The Lord shall guide thee continually, and satisfy thy soul in drought..." (Isa. 58: 11).

Not for one single day
Can I discern my way,

But this I know—

Who gives the day,

Will show the way,

So we securely go.

—John Oxenham.

Bible Reading—James 4: 13-17: God's programme for us is revealed in terms each of a day's duration. He gives no more at a time. We can attend to no more.

FRIDAY, OCTOBER 20.

Gems of Thought—"As the mountains are round about Jerusalem, so Jehovah is round about his people from this time forth and for evermore" (Psa. 125: 2).

Try to realize what this world would be like without God and Christianity in it. "Amid all the boasted civilisation of antiquity, there existed no hospitals... no asylums... Unfortunates... too dangerous and desperate for human interference would only be driven forth from among their fellow-men."

—Arise and fly,

The reeling fawn, the sensual feast;

Move upward, working out the best;

And let the ape and tiger die.

Bible Reading—1 Thes. 3: 1-11: A Christian's brotherly solitude.

SATURDAY, OCTOBER 21.

Gems of Thought—"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28).

The longer I live, and the more experience I have of the world, the more I am convinced that, after all, the one thing that is most worth living for—and dying for, if need be—is the opportunity of making some one else more happy and more useful.—Robert T. Washington.

Bible Reading—Heb. 13: 8-20: Christ's sacrifice being completed, and our service being finished, eternal peace awaits us.

Prayer: Father God, we draw nigh to close the week with Thee, For Thy presence in its joys and sorrows we thank Thee. Now, its labors ended, we turn to Thee for needed rest, as, at last, when our little stretch of time is done and our eyes shall close in their last sleep, we shall trust our spirits to Thy keeping. May we waken in the morning to thoughts of Thee, and through the coming week continue as in Thy presence, as in heaven our ransomed souls shall behold and worship Thee.

The Society of Christian Endeavor.

October 18 to 21.

HIS RETURN TO GLORY.

Christ's Ascension.

1. The Lord working with them. Mark 16: 14-20.
2. The last command. Matt. 28: 16-20.
3. His last promise. Luke 24: 45-53.
4. His departure. Acts 1: 1-12.
5. His exaltation. Phil. 2: 5-12.
6. The evidence of his exaltation. Acts 2: 22-36.
7. The apostles' witness to it. Acts 5: 27-32.

Sisters' Department.

WEST AUSTRALIA.

"Be not weary in well-doing."

The quarterly meeting of the Women's Conference Executive was held in the Lake St. Hotel, Perth, on Sept. 5th. Mrs. Connor presided over a very large gathering. We also had a visitor from Victoria with us—Mrs. Hayes.

Correspondence included the resignation of our esteemed treasurer, Mrs. D. M. Wilson. Owing to serious illness, our sister has been compelled to relinquish the position she has so faithfully filled for the past nine years. We have placed on record our high appreciation of her long faithful service. Mrs. G. R. Preston was appointed to the position. [Sister Wilson passed away on Sept. 18.]

Foreign Mission Report.—On August 24, the combined annual P.M. sewing rally was held in Lakeside, Perth. There were 60 sisters present, and with the help of 13 machines, 112 garments were made. The material was purchased with contributions from the churches as follows: Perth, £1/4/4; North Perth, 13/-; Subiaco, £1/0/-; West Subiaco, 2/6; Cottesloe Beach, 4/-; Claremont, 8/-; W. Guildford, 17/-; Kalgoorlie, £1; Maylands, 12/6; Narraginn, 8/-; Bunbury, 6/-; Total, £7/2/- Expenditure, £5/0/8. Balance of £2/1/4 was handed to E.M. Treasurer. Garments were also sent from Northampton, 24; Brookton, 35; Fremantle, 38; and Collie. Altogether 250 garments have been made. During the afternoon Miss Brown, Baptist missionary on furlough, gave a very interesting address on orphanage work in India, which was much appreciated. Collection from the nine boxes for quarter as follows: Perth, 8/6; North Perth, 10/-; Subiaco, £1/3/-; Fremantle, 9/10; West Guildford, 8/-; Kalgoorlie, 12/6; Brookton, 12/-; Mrs. Winch, Superintendent.

Home Missions.—Collections from nine boxes: Perth, £2/8/6; Subiaco, £1/13/-; Fremantle, 10/-; North Perth, £1/1/-; Maylands, 7/-; West Guildford, 7/-; Kalgoorlie, £1/1/3; Narraginn, 4/4; Brookton, 12/-; Harvey, 10/-; Mrs. H. J. Banks, Superintendent.

Hospital Report.—Home of Peace.—Visitors, Sisters Paterson and Crawwell, 14 visits; literature, 4 music, 4 comfort, 3 large bed jackets distributed. Perth Public Hospital.—Visitors, Sisters Clark and Daniels, 15 visits; Sister Paterson, 5 visits; Fremantle Hospital.—Visitors, Sisters Davy and E. T. Banks, 22 visits. Northern Hospital.—Sister Martin, with 2 other sisters, paid 17 visits. Claremont Hospital for Insane is visited weekly by Sister Stephenson. Woodroop Sanatorium is visited occasionally. Owing to the distance from Perth no visitor appointed. Many warm garments, boots and other comforts have been distributed. Children's Hospital.—Visitors Sisters Little and Preston, 12 visits; 1 visit Convalescent Home. Books, cards, fruit, etc., flowers, and many other comforts, including scrap books and story cards, from Lake St. school, have been distributed.—Mrs. Upham, Superintendent.

Prayer Meeting Committee.—Prayer meetings are held weekly at Lakeside, Northern, Claremont, and Fremantle. At Perth, Maylands, West Guildford, and Collie, these meetings are conducted with the Deacons. The Committee conducted the quarterly prayer and praise meeting after the business of executive.—Mrs. Robinson, Sup.

At the conclusion of business session after luncheon was served by the Home Mission Committee, during which the President, Mrs. Connor, on behalf of the Executive, presented to Mrs. Blakemore a token of the love and esteem in which she is held. Mrs. Blakemore has held the position of President for two years, and also Vice President for one year. Our sister is leaving W.A. to join her husband in Victoria. We shall miss her much, and can ill afford to lose her. She will be a sorely missed acquisition to the sisters' work in Victoria. M. Birchill, Sec., Sept. 10.

HYGIENIC HOME.

Nantawarra, S.A., is situated 113 miles from Ft. Wakefield a perfect home for restoration of health and for all delicate persons.

"In Things Essential, Unity."

The Editor.

Dear Brother,—I regret exceedingly the nature of "A Business Man's" contribution to the discussion. An anonymous doctrine is little calculated to advance the cause of Christian unity. I hesitate to notice it, lest I seem to be a partaker in the spirit it displays.

As to the matter under discussion, I do not question that close fellowship in regard to the Lord's table and finances is essential to your correspondence and to many others. There are others who regard the organ and the individual communion cups as departures from the New Testament order of things. What I affirm is that none of these things is essential to unity. They are not mentioned in the platform of unity in Eph. 4. They are not indicated in any passage of Scripture as essential in the divine basis of unity. I presume "A Business Man" recognises this, since he does not attempt to quote Scripture. The proof of my position—that these things are not essential to unity—is that though "A Business Man" is an advocate of close fellowship, and I of open fellowship, we are brothers in the common Lord, and members together in his church. Our divergence of opinion does not divide us. This being so, this question need not divide us from others. It is not essential to unity.

What things, then, are essential to unity? What is the irreducible minimum which must be accepted by all, in order to unity? Let "A Business Man" turn to what he calls "Bro. Scambler's little essay," and he will see.

Henry Drummond said: "To see some small sin protruding throughout life as a single text; and judging all the world because it cannot find a partner is not a Christian sight. Christianity does not grudge such son's their comfort. What it grudges is that they make Christ's kingdom uninhabitable to thoughtful minds."

Fraternally,

[As announced in last issue, this discussion closes with this reply from Bro. Scambler.—Ed.]

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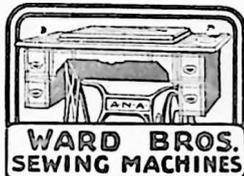
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