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The Australian CHRISTIAN



Thursday, November 2, 1916.

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A Brotherhood Mourns.

The boating disaster which occurred at Bunbury, West Australia, on October 24th, has caused a wave of sorrow to sweep throughout our churches. The first intimation given of the shocking tragedy in which five lives were lost, was a brief report in the morning papers of the 25th inst. This report was soon confirmed by a message from Perth, telling that Mr. and Mrs. Ekstrom, members of the Collic church, Mrs. G. O. Burchill, and Miss Ethel Varian, of North Perth, and H. J. Banks, Organising Secretary of Home Missions and evangelist of the North Perth church, had lost their lives. Others in the boat were A. W. Connor, evangelist of the Subiaco church; F. E. Buckingham, secretary of the North Perth church; F. E. Alcorn, evangelist of the Bunbury church; Mrs. Alcorn, Mrs. Allen and seven-year-old daughter, of Collic, and Miss Rosalie Sharp, of North Perth. Five of these, according to the latest report, are in the Bunbury Hospital, but out of danger. Bren. Connor and Buckingham have recovered sufficiently from their fearful experience to return to their homes.

The occasion of the gathering in Bunbury was the South-West Conference, which is held annually on Eight Hours' Day. The day after the Conference a yachting party was formed consisting of the twelve mentioned above, all of whom were visitors to Bunbury, with the exception of Mr. and Mrs. Alcorn. Bro. Ekstrom, an experienced yachtsman, was in command of the boat, which he knew well, having formerly been its owner. A sail in the harbor was the objective of the party. When a half-mile away from the jetty a sudden gust caught the boat as she was attempting to turn, and capsized her. The perilous position of the party was seen by people on the shore, and the harbor launch went to the rescue. As the result of heroic work by the men of the launch, seven out of twelve lives were saved. Bro. Banks was the only good swimmer in the party, and could easily have saved himself. In his endeavor to save others he lost his own life. Bren. Connor and Buckingham with great difficulty saved Miss Sharp. The bodies of Mr. and Mrs. Ekstrom and Mrs. Burchill were recovered shortly after the tragedy; those of H. J. Banks and Miss Varian had not been recovered up to the time of going to press. Such are the details as we at present know them

of one of the most lamentable tragedies in the annals of our Australian brotherhood.

All who lost their lives were members of the churches in the Western State. Mr. and Mrs. Ekstrom were faithful and honored members of the Collic church. Miss Ethel Varian was greatly loved as a tried and faithful worker in the North Perth church. Although only in the morning of life, she was one of the best workers in the church. As a teacher in the Sunday School and a leader among the young people, she had already made an enduring record. Her death will be a severe blow to the North Perth church.



H. J. Banks.

Mrs. Burchill, the wife of Bro. G. O. Burchill, a deacon of the Perth church, was one of the ablest and most consecrated women among our Western churches. She was, before her marriage, a teacher on the Eastern Goldfields, going there from Sydney, her native place. It was while on the Goldfields that she met and married Bro. Burchill. Subsequently, Mr. and Mrs. Burchill moved to Subiaco, where they identified themselves with the Subiaco church, of which Bro. H. J. Banks was, at that time, evangelist. It was here that Mrs. Burchill did a notable work among the young people, being a teacher in the Sunday School, and superintendent of the Junior Endeavor. Having no children of her own, she yet had the mother spirit, and was able to draw and influence young life as few women have done. There is a host whom she has trained and influenced, many of whom are now grown to manhood and womanhood, who will rise up to call her name blessed. Besides her work in the local congregation, Mrs. Burchill was a tower of strength in the sister work. She has served the Sisters' Confer-

ence in a number of ways, but notably as secretary, which position she held at the time of her tragic death. In her death the sisterhood of West Australia has lost a much loved and thoroughly consecrated leader.

And what shall we say of H. J. Banks, that strong man of God, who bravely gave his life in a vain endeavor to save the life of others? Like the first king in Israel, he stood head and shoulders above his brethren, and like David, the shepherd king, he was a man after God's own heart. He was, by nature, one of the ablest men I have ever known, and a born leader. He did not obtrude himself upon his brethren, but naturally, because of his outstanding qualities of mind and heart, took the position of leadership. I have never known a man of greater singleness of purpose, and more thorough consecration to his calling. He was a man of marked executive ability. He was quick to grasp a situation, and remarkably ordering in his judgment. Like Apollo, he was an eloquent man, and mighty in the Scriptures. He had a wonderful gift of speech. He was always a commanding figure on any platform, and as an extemporaneous speaker had few equals. Along with these outstanding gifts he possessed those qualities which lie close to the hearts of men. His life ran in deep channels. He was a man of compassion and of great tenderness. Few could surpass him as a comforter and adviser. In times of adversity and perplexity his brethren confidently turned to him. He was truly a shepherd over the flock of God. A prince in Israel has fallen!

H. J. Banks was born at Maryborough, Vic., Sept. 20th, 1874. His parents were members of the church, and instilled into his early life honesty, sobriety, and godly fear. He learned the printing trade, and was for several years foreman for W. C. Mott and Co. In 1894 he was baptized, under the preaching of A. M. Braden, and united with the North Carlton church. He at once showed seriousness of purpose and a desire for service. During his four years' connection with this church he was teacher in the Sunday School, and was eventually elected deacon and church secretary. He also addressed the church occasionally during that period. In 1897 he left for Coolgardie.

Bro. Banks had the spirit of the true

pioneer. His advent on the Eastern Gold-fields of West Australia synchronises with the beginning of our cause there. In 1898, less than a year after his arrival, he was engaged as the first missionary under the W.A. Home Mission Board. From that time till the day of his death his name has been connected with every forward movement made by our brethren in the West. Making Coolgardie his centre, he assisted in establishing churches at Kalgoorlie, Kanowna, Boulder City, and Southern Cross. After three years, he removed to Boulder City, where he did splendid work in building up the cause, and where he remained until he was called to take up the work at Subiaco. At Subiaco Bro. Banks spent ten of the best years of his life. He saw the church grow in numbers until it became the largest congregation among our churches in West Australia. He also led the church to a place of prominence and influence in the community.

A little less than three years ago, Bro. Banks was called by the W.A. Conference to the position of Organising Secretary. He was eminently fitted for the position, and his two years and a half of work have proven that the brethren made no mistake in calling him. Upon resuming the duties of Organising Secretary, he resigned the Subiaco work and took the oversight of a smaller church at North Perth. He knew the field of labor thoroughly, was acquainted with more of the brethren than any other man in the State, was true to the plea, and had a great vision of the work. In his death, the churches of West Australia have lost their strongest man, a man widely known and universally loved.

On June 30th, 1899, Bro. Banks married Miss M. Williamson, of the Lygon-st. church. She proved a true help-met, and to her influence he attributed much of his success in the ministry. To them two sons, the elder of whom is fifteen, and one daughter were born. These, with their mother, survive to mourn the loss of a devoted husband and a noble and affectionate father. May our heavenly Father comfort and strengthen them in their great sorrow.

W. B. Blakemore.
Melbourne, Oct. 29, 1916.

"Some Day."

Sometime, when all life's lessons have been learned
And sun and stars for ever more have set,
The things which our weak judgment here has
guessed.

The things for which we grieved with lashes
wept.

Will they be here as out of Life's dark night
As stars shine next in deeper tints of blue.

And we shall see how all God's plans are right,
And how, what seemed reproof, was Love most true.

And we shall shortly know that lengthened breath
Is not the sweetest gift God gives his friend,
For that sometimes the subtle pall of death

Cometh the fairest boon his hand can send.
If we could push aside the robe of Life.

And stand within, and all God's workings see,
Should we not put an end to doubt and strife,

And for each Mystery find a perfect key.

—Australian Friend.

The National Menace.

Len D. Gilmour.

Just at this juncture, to broach any subject which has no direct bearing upon the gigantic struggle upon which the nation is engaged seems *infra dig.*, to say the least; and yet it appears to me that now, while the nation is more seriously minded than usual, with perhaps a tendency towards introspection, is the time to speak. For the ultimate question of importance is not so much whether we win the war—although I fully concede the importance of that issue—but whether we as a nation shall be worthy to fulfil our place in the world, and win that position reserved for those nations which recognise the truth of a statement made a considerable time ago, that "righteousness—or rightness—exalteth a nation."

After a quarter of a century of study and observation of social problems as they affect the nations in general and Australia in particular, I have been gradually forced to the conclusion that there are four great causes of evil, which transcend in magnitude and importance any others, which are primary in their action and inter-related in their effects.

The first of these is the liquor traffic, deep seated and age-old, fortified by avarice, defended by custom, protected by ignorance.

So vast and far reaching are the ramifications of this evil traffic, for even its most zealous supporters cannot blind the senses of the nation to such an extent as to altogether hide the fact that it is evil, that it is only after years of research that one may begin to apprehend its true significance.

Its awful effect upon the individual who indulges, morally, intellectually and physically, is truly appalling; and its insidious and baleful influence upon his progeny is only just beginning to be appreciated by our medical scientists, while to the great majority these things are sealed books.

The destruction of the moral susceptibilities through the use of alcohol, opens the door to sexual immorality in both man and woman, thus paving the way to prostitution and its co-partner, the *white slave trade*, which may be termed the *second menace*.

Following closely upon this moral shipwreck and sexual prostitution, we find its consequences.

"Sow a habit and you reap a destiny," says the Hindoo, and our own reflection shows us, that if you violate any of Nature's laws, she will extort payment from you to the uttermost farthing and the last drop of bloody-sweat in just and inexorable retribution; and the truth of another ancient saying, that "the that soweth unto the flesh, shall of the flesh reap corruption," is exemplified here, for it comes in the form of the *third menace—the Red Plague*.

How very terrible is the bathos and disgusting disease is only realized by those who contract it, and the unfortunate whose duty it is to attend them; nor is its connection with the first two menaces, known by the mass of the people; only those who have

studied Kraft, Ebling, Forel, Havelock Ellis, Bloch, and others of the same school, will cease to question such an assertion.

It is wrecking untold thousands of lives, destroying numberless innocent babes before they can hsp the names of those who have bestowed upon them this inheritance, making thousands of women barren, and men walking pest houses. It is the most infectious, cruel, and loathsome of diseases, distributing itself broadcast throughout our fair land, the destiny of those who "sowed unto the flesh," and like the mills of God which "grind slowly but exceedingly small, it visits the "sins of the fathers upon the children's children, unto the third and fourth generations, and when it has worked its awful will, it then leaves its victims like a ploughed field ready for the *fourth menace—the White Plague*, which fastens upon these unfortunates with unerring and diabolical intent, and flourishing like lichens on rotten wood and stone, proves once more the truth of another proverb which says the "wages of sin is death."

Thus we have the four great plagues of modern civilisation: drink, prostitution, syphilis, and consumption, interwoven and inextricable. Let us wage eternal war upon these the deadliest of our national foes, until they have been utterly destroyed.

It Never Grows Old.

Tell me a thing that never grows old,

All through the day, all through the day.

Keeps without dimness its youth and its gold

All through the length of the day!

Beauty grows pale with the flight of the years,

Glambess must fall when the heart has its fate;

Is there a life where no shadow appears?

All through the length of the day?

There is a life that remains ever young

All through the day, all through the day,

Singing at evening the song it has sung

All through the length of the day.

Love is the glory that never grows old,

Telling the story a hundred times told,

Keeping it light where the shadows have fell

All through the length of the day.

Love has no record of time on its brow

All through the day, all through the day,

Keeps the first freshness of life's morning view

All through the length of the day.

Strong in its power 'mid the snow flakes of age,

Full in its flower while the winter blasts rage,

Bearing a fire that no damp can assuage

All through the length of the day.

Give me, O Father, this best gift of Thine,

All through the day, all through the day,

That in eternity's light I may shine

All through the length of the day;

Wearing my youth like an evergreen flower,

Guarding the truth of my bright childhood's hour,

Shining my soul in an un fading power,

All through the length of the day.

And when the forests of earth shall be bare

All through the day, all through the day,

Gleamings of glory and peace shall be there.

All through the length of the day!

Down in the valley the mount shall appear,

Sunlight shall radiate the ranks of the year,

Life at the portals of death shall be near,

All through the length of the day.

—George Matheson.

Notes on Current Topics.

Jan. E. Thomas.

Dr. Mannix as a Citizen on Conscription

We have already expressed our approval in these columns of the words of Archbishop Carr when he said that conscription was not a matter for the church to decide or teach, but for the individual conscience of citizens, and that they should be left to decide this matter for themselves. We have read a speech of Dr. Mannix, the coadjutor colleague of Dr. Carr, that seems to be a little out of harmony with this reasonable position. Dr. Mannix, speaking as a citizen at Preston on Sunday, October 22, at the laying of a foundation stone, said that he was opposed to conscription, and he would be glad if his words would influence others to vote against it. He believed that Australia had done her share, and more than her share, and hoped the majority of the votes would be against conscription. Father Lockington, S.J., in the same issue of the "Advocate," which is the recognized organ of the Catholics of Victoria, speaking upon "The Church and the referendum," as a citizen, said he was opposed to conscription. The editorial was also a strongly written article against conscription. What we want to point out is not that it is right or wrong to vote for conscription, for every citizen, priest and editor has a perfect right to have his conscientious opinion on this subject, but there seems to be a contradiction between the position of Dr. Carr, who said the Church did not seek to influence any one on this matter, and Dr. Mannix who as a citizen, yet with all the force his high office would naturally command, so frankly expressed himself. It seems to indicate that the safer and wiser plan is for ministers either Protestant or Catholic to allow citizens to settle such great matters for themselves.

The Conscription Referendum.

At the time of this writing the ultimate result of the Conscription Referendum is still doubtful, though there is a majority at present for those opposed to conscription. It is quite safe to say that there will not be an overwhelming majority on either side, and that public opinion on this great issue seems fairly equally divided. Doubtless there will arise a feeling of disappointment in the minds of those who believe that conscription is the best way of supplying the essential reinforcements to our brave men at the front. They will at first conclude that the great no vote represents a desire to cease helping, and voices the opinion of Dr. Mannix that Australia has done her share. But this may not necessarily be so. We hope and believe that a great majority of those who voted no are still loyal to the Empire. There have been many expressions that show that as a nation we are fairly unanimous on the opinion that all must do their best in this great and righteous struggle to see this great task through to a successful end. The crux of the question was whether

conscription was the best method. Many who have been all their lives opposed to conscription became converts to this because of the urgency of the case, and the great necessity of protecting our national liberties in face of German barbarism. We must at least concede that all were alike sincere and conscientious. It would be fatal to allow this referendum to cause a division in our ranks. We need to be kindly and considerate of each other, and retain our unity for the common good. As to the political aspect, we express no opinion; we only urge that all, both conscriptionists and those opposed to such a measure, show their true patriotism by gladly and self-sacrificingly doing their utmost to hasten the day of victory that shall bring righteousness and lasting peace.

The Press and Public Opinion.

One of the questions that will arise in thoughtful minds as the result of the great battle in the Conscription Referendum is as to how far the press controls or influences public opinion. There were few journals in Australia that ventured to advocate the case against conscription. All seemed to be filled with articles concerning the urgency and wisdom of carrying the proposal of the Government. Many of the articles showed clear and logical thinking, and were fervent appeals to the reason and patriotism of the readers. All the messages that came from great leaders like General Joffre, Sir W. Robertson, Sir Douglas Haig, and others, were printed with clearness and sympathetic reference. Hundreds of thousands of these papers were circulated throughout the Commonwealth. On the other hand there were just a few journals almost unheard of in the general community before espousing the anti-conscriptionist cause. We strongly believe in the power and benefits of the press. It has been debatable whether its function is to reflect or create and mould public opinion. It is a most interesting matter for conjecture as to just how much it has done in influencing public sentiment in this memorable campaign.

Personal Work and Public Opinion.

Whatever may be the individual opinions of our churches, there is certainly a profitable field of study in observing the method used for the carrying or defeating of the Referendum proposal. We might say that the methods used were at least three—public meetings, press, and personal work. The public meetings assisted to create sentiment, and unfortunately sometimes that sentiment was unlettered, and conflict arose. The press, both in our papers and by literature freely distributed, assisted in the education and influencing of the public mind. The greater factor, however, was the steady, persistent, personal work. Even conscriptionists will admit that those opposed excelled in this. Every kind of worker for the

cause they believed in seemed to give their utmost. We have seen men and women out late at night, endeavoring to further that which they worked for. There is no doubt that well organized personal work is the greatest factor after all. What we would like to do is to organize our churches in such a way that men and women would be on fire for the cause of Jesus Christ, to be filled with the one desire to make his cause victorious and his church progress. If men and women would abandon themselves to his service and give their nights and days to him, what a mighty triumph would come in the church to-day. The divinely given method of personal work is as in the days of Jesus, the most influential means of bringing the world to Jesus Christ. May we do our utmost to lead men and women to say "Yes" to him.

[J. E. Thomas, at Armidale, North Coonamb.]

England "Go to Church" Sunday.

It is very pleasing to hear the good reports of the splendid attendances in the Melbourne churches in response to the appeal of the Archbishop for men and women to make a special effort to attend church on October 29th. There is no doubt that such special efforts do good. So often churches are satisfied to go along the same well beaten path. It is well to have that aggressiveness, and get the spirit of invitation that pleads with men and women to come to the house of God. It was only at the last Service that the Archbishop was reproaching the clergy for the fact that so few of those sprinkled as infants were ultimately received into the church. Evidently the doctrine of infant baptism and baptismal regeneration is not a satisfactory one in its results. The present effort to lead men to the house of God and appeal to their intelligence concerning the truths of the Christian faith is to our mind a far more fruitful and reasonable work. The Christian life does not find its inspiration in an act performed for us in the unconsciousness of infancy, but in the personal acceptance of and allegiance to a crucified and exalted Saviour. We sincerely hope that go to church Sunday and every such commendable effort by any religious body may be the means of leading men and women to surrender their lives to Christ, and consecrate them loyally to his church.

The Mustard Seed.

One planted a seed—'twas a little thing
To sow in the field of his Lord and King—
A grain of mustard. It grew and spread,
Till it sheltered the weary toiler's head;
And under its branches saved singers rare
Sang hymns of praise as they nestled there,
And he who had planted the tiny seed
Forgot his shame at the humble deed.

And one gave his life—'twas a little thing,
But 'twas all that he had to give to his King.
The Master sent him where darkness dwelt,
Where the Blind and Lame to strange idols knelt,
'Twas a lonely land; but he looked Above
As he brought to the hopeless the message of Love,
And many whose grannies had been in vain
To the life of the Spirit were born again,
And his life, poured out for a world in need,
Was multiplied like the mustard seed!

—William Merrell Vories.

The Forces that Win.

Robert E. Speer.

Christianity is facing afresh to-day the same perilous temptation to which she has succumbed more than once in her history—temptation which our Lord faced, and over which he triumphed in the wilderness. It is the temptation to achieve a nominal sovereignty over life at the price of the surrender of her absolute moral judgments, and an abatement of her supernatural claims. The world is ready to recognise Christianity, provided Christianity is willing to be something else than itself.

This temptation does not lie only on the outer fringes of Christianity, nor does it speak only to its compromised tendencies; it is temptation that is very near to us, and that we face every day as we go forward in this missionary undertaking. The temptation to think of our resources on a humanised basis, to leave out as much of the supernatural as we can. We do not fail to think of the dormant spiritual capacities, the buried and latent energies within the Church, the possibilities of fellowship, and of prayer, but it is on the level of a broad, naturalistic psychology that we deal for the most part even with these spiritual resources on which we feel we must rely if we are to compass this task.

God means to use these natural resources—so dangerous a thing as money, the lives of men, all these undeveloped possibilities that are locked up within our lives. He asks us to use them, and we have no right to ask him to replace them for us. God means to use all these, but our sufficiency can not be in any of these things; and we shall do very ill if we do not raise our minds from all these things, and let them rest on him who is our only sufficiency, even God.

No money, no men, no spiritual power of ours, no latent and buried capacities that come from them, will be of any avail to us unless these are held and used by the great hands of God. Our sufficiency is in him. After all, is that not just what religion is, the binding back of human life into God, the thought of God absorbing and overshadowing and controlling everything else?

Our latent spiritual resources are not anything locked up inside ourselves, but all that awaits us in the great areas of God. God alone will ever prove our sufficient motive. The love of God! It will carry us where it carried David Livingstone, where it must carry any man, beyond all the power of all lesser motives. The will of God, that is the very rule and law of our lives; and we are in danger of losing it in these softer days, and under our new educational psychology.

How differently we should have to read some of our Lord's great sayings if we interpreted them into the contemporary vernacular on which in dealing with children we rely to-day.

"Wist ye not that it is quite interesting to me to be about my Father's business."

"It is of great interest to me to work the works of him that sent me while it is day, for the night is coming."

"I am interested in preaching the kingdom of God in other cities also, for therefore was I sent."

"I am interested in going to Jerusalem to die."

Ah! the old is better:

"Wist ye not that I *must* be about my Father's business?"

"I *must* work the works of him that sent me while it is day, for the night is coming."

"I *must* preach the kingdom of God in other cities also, for therefore was I sent."

"I *must* go to Jerusalem to die."

We need to get back again into our life, and into all our thought, in this missionary undertaking—the iron conception of the will of God.

As the most of us live we find that the main motive is not the love and the will of God alone, but in the very thought of him as having set us this task, and watching us as we go about its fulfilling.

We need the resources of wisdom as we set out in this undertaking. It is no simple project that we have taken in hand. What man knows how to deal with the soul? A child of the same God whom we call Father, but of a different race, a different inheritance, a different environment, who knows how to deal with that soul?

Think over the problems that we must solve in this undertaking, and the problems of building up in these movements a living church that shall be no copy of what we at home have been enabled to reproduce, but shall be a fresh reality in the love of God. Then there is the problem of awakening at home these great, slumbering resources that are in the hands of Christians; the problem of unifying Christ's Church here and around the world; the problem of calling all these jarring and discordant races of men the fellowship of the family of God. There is no wisdom in us for these problems. "God is wisdom. God is love"; and only as he is our sufficiency will we have the spiritual resource that we need in order to cope with the problems that face us to-day.

God is also our one adequate resource, on which we can absolutely rely. We can not rely upon ourselves; we can not rely upon one another. Much as each of us wishes to be loyal to the others, there is only One on whom we can surely rely; in whose power we can completely trust; whose strength is rich and sufficient and will not fail. God is a sufficient resource for us. All the men in all the armies of Europe, and all the billions of money that we and other nations have been throwing away—all those piled together are not as much without God as one man, penniless, with him. ONE came down to earth and walked to and fro with men years ago. He never could have received a majority vote. "He came to his own, and

his own received him not." The world that he came to save raised him up on a cross and slew him. Alone he was, and yet by that sign he conquers.

God is our only and sufficient power. The trouble with us is that we are relying on other things. We are bidding one another to be wise according to the children of the world. We are singing to idols in the name of God—the energies that men use because they have no God to rely upon—instead of depending absolutely upon him!

God is not only our sufficient motive in wisdom and power, he is our company also. We may not need these millions of men, if only we have God. The Wesleys gathered many men around them, but as John Wesley lay dying, that was not the best to him. "The best of all is that God is with us." That is the secret of the power of the Lord. "I am alone, and yet not alone, for he that sent me is with me." We have that fellowship, and it is enough. Many of us feel very much alone, and find it no easy thing to share with other men the conviction and the purposes that stir our hearts.

Lastly, God is not only our motive and our wisdom and our power and our society, God, and only God, is the sure confidence of our victory. What he began he will complete. Surely he has strange methods—different from any that we would have used. His processes go beyond our understanding, but we may be sure that God is not going to be defeated in the end; that the thing he began he is going to carry through until his purpose shall have been accomplished and his Son shall receive the crown.

God is the sure hope and confidence of our victory. Let us put our trust in him—not in crowds, nor in popularity, nor in great tumultuous movements of men. Has God ever been in these? Has he not always been in the still small voice, and the little child, and the lonely prophet, and the faithful and that was not drawn by any great tide of multitude but that rested in God?

We must come back to the gospel, to the faith in God that Jesus Christ brought, and that he would have us take as we go forth. Our sufficiency is in him. Let the other things slip out of our field of vision for a time—the 188,000,000,000 dollars of our national wealth—mill-tones around our neck—and the great multitudes of men, are nothing save as each stands with God. Let them just slip out of our thoughts for the moment, while we think of and believe in God.

A little while ago, coming down on the railroad from Dolbi Ferry, with a freckle that passed suddenly from the radiant light of the sun, going down in a great sea of blue and saffron glory behind the Palisades, and plunged into the darkness of the tunnel. Then in the darkness the friend at my side began to recite the lines of Whitehead, "The Second Day of Creation":

I gaze aloof at the fissured rock
Where time and space are the warp and woof,
Which the Kings of King, like a curtain draw,
O'er the dreadfulness of eternal things.
But if I could see, as in truth they do,
The plumes that encircle us,
I should lightly hold this mortal coil.

With its unrelenting curtain of blue and gold;
 For soon the whole, like a torch, lit up,
 Shall before my unazed eyes unfold,
 And without a screen at one burst be seen
 The presence in which I have always been.

In that Presence let us live and love, so
 that God may be to every one of us the great
 reality, our sufficiency."—Missionary Review
 of the World."

The Religion of Loyalty.

Cyrus R. Mitchell, M.A.

Loyalty is the soul of the Christian religion. If a man forsake not all that he is and has for the sake of Jesus, he cannot be his disciple. Loyalty requires but little capital. Its worth is according to what a man uses, not what he might have had. Its power lies in faithfulness in little things. It peopled the solitude of duty with gods and angels. It is a jewel set in the gold of importance. It never debases life by calling anything commonplace. It feels with enthusiasm the throbs of victory when it is least noticed and its cause most triumphant. It "tastes the sweet of honey in the saltiest tear." It ever remembers that God sees and knows all. It makes the humblest duty done for Jesus vibrant with the life and death of the kingdom. With it there is no now and after, but it lives in the Eternal Presence—

"Patient through the watches long,
 Serving most with none to see";

itself seeing the face of God in the darkest hour before the dawn. It is the triumphant glory of the nation. It is the hope of our social life. It is the charm of courtship, the saviour of the home, the stay in adversity. With loyalty the humblest can never fail, without it there can be nothing but disaster. A man might as well try to see without eyes as for a church to succeed without loyalty. It is the foil of the dastard and the keeper of the weak. It is the heart of the true and a menace of the false. It defeated Napoleon, and it gives Christ the victory. Its heroes are Lincoln, Grace Darling, Florence Nightingale, David Livingstone, Judas, Benedict Arnold, Aaron Burr, and Simon Magus were defeated by its uncomparable virtue. Loyalty is the glory of the faithful servant, of whom Jesus said, "That has been loyal in a few things, I will make thee ruler over many—enter thou into the joy of thy Lord."

A Prayer.

God send us men whose aim 'twill be,
 Not to defend some ancient creed,
 But to live out the laws of Right
 In every thought and word and deed
 God send us men alert and quick

His holy precepts to translate,
 Until the laws of Right become
 The laws and habits of the State.
 God send us men of steadfast will,
 Patient, courageous, strong and true;
 With vision clear and mind equipped,
 His will to learn, his work to do.

God send us men with hearts ablaze,
 All truth to love, all wrong to hate;
 These are the patriots nations need,
 These are the bulwarks of the State.

"The Survey."

To a Man who has "Never Prospered."

In the London "Christian" is appearing a series of articles, "The Letters of Quinns," which have attracted considerable attention. In a recent number of the paper appears the following:

Dear Friend,—There was a sentence in your conversation the other day which has lingered in my memory, and I want to discuss it with you. "I'm a man who has never prospered," you said. It was a sad confession, and yet I feel that, in spite of this lack of so-called "prosperity," you have had compensations denied to many men whom perhaps you have envied. There is your mutual acquaintance, Mr. A., for instance. He is about your own age, and started his business career with the same small resources as you had. Well, he is now chairman of a company owning the business which he founded. He is, as the world says, "worth a lot of money." He has a fine house in town, and a country estate as well. But is he really "prosperous"? Since he gained wealth, he has steadily lost happiness. Few men, said Russell Lowell, are able to hold the cup of success with a steady hand.

Mr. A.'s troubles began with his family life. His children, as you know, have all gone their own way—two of them to disaster. He and his wife lead a most lonely life, in spite of the fact that their home is often filled with people. They have long ago cut their connection with the church of their early married days, and now only occasionally attend any church. Sundays are spent in entertaining "friends," who, behind their backs, scoff at the host and hostess. If you were to ask Mr. and Mrs. A. if they were happy, they could not say truthfully that they were. Their eldest son has been a terrible disappointment to them; one of their daughters has a wretched home; the rest of their family are almost strangers to their parents. And yet, "prosperity has smiled on them," and passed you by!

Compensations.

I have not overdrawn the picture, as you know all the facts. Your wife would not change places "for world" with Mrs. A., and you would not like to carry the cares and worries of Mr. A. There may not have been much worldly success in your career, but you have had the peace of God brooding over your home—which is far better. Your business is small compared with Mr. A.'s widely-known company, but it has provided you with enough to maintain your family and educate your children. You have had to work hard all your life—but is that to be regretted? The Prime Minister cited a case recently of a man who died directly he ceased to work hard, and we all know of plenty of similar cases. Your sons are becoming men that promise to be fairly successful. They are busy in Christian work, and so are your daughters.

Now, do you think you were correct in saying, "I'm a man who has never prospered." Of course, it depends on the interpretation we give to the word, "prosperity."

Jesus Christ came into the world, not to give men wealth or power, or fame, but peace. He speaks of it as "My peace," and his disciples knew what he meant, for they had seen him sleep peacefully amid a storm, and resting quietly when men sought his life. How different from the ideal of gaining Christ's peace, is the modern haste to get rich at all costs! Men win wealth, but it only makes his spirit less satisfied and his pillow more anxious. How often has the pursuit of prosperity meant the surrender of principle! Mr. Moody was once talking to a man who sold a soap that he asserted would remove all spots of grease. The man said: "The soap does all I claim for it, but the truth is that it rot-eth this. If I become a Christian, I shall have to give up my business, which, though it may not be honest, is very profitable." The surrender of conscience may win a passing wealth, though the world will soon find out the man who gains money by false pretences. I do not wish to imply for a moment that great prosperity in business is based on practices of this kind, for happily we know of many men of the strictest honor in commerce who have been highly successful. But there are frequent temptations in every business and profession, to be less scrupulous than we ought to be. If you can look back on a career of integrity, you have a priceless possession, no matter whether you have made a fortune or not.

The nature of affections.

Another point I wish to suggest for your consideration. An old French proverb says, "To make oneself beloved, this is, after all, the best way to be useful." And in your lifetime you have been rewarded with much affection. Frequently, the man who is immersed in a great business cannot help growing hard-hearted and unsocial. He is inclined to boast, "And in my prosperity I said, I shall never be moved." Your daily work has not been so engrossing, and you have been able to gain and retain the love of a wide circle of friends, young and old.

This is a most enviable state of affairs, to which many a wealthy man has never attained. Thank God for the years spent in His service and the influence you have been enabled to wield over the young. Some day they will rise up and call you blessed. Is there anything more beautiful and humbling than to receive the testimony of some man or woman that they were led to accept Christ through some words spoken to them in the days of their youth?

In your balance-sheet of life you may not be able to weigh down one side with thousands of pounds. But if you can credit your life with a happy, God-fearing home; an affectionate family, doing good work in the world; many years spent in Christian service; and the esteem and love of many friends—you may well thank God, and take courage. You have been "prosperous" in the best sense—Yours truly, Quinns.

Reports from the Field.

Queensland.

BRISBANE—Very heavy rain on Wednesday evening prevented the holding of the anniversary social in connection with Bro. Rankins' ministry. The reunion has been postponed one week. Bro. W. A. C. Wendert exhorted the church yesterday. In the evening Bro. A. C. Rankine preached the gospel to a good audience. Bro. Emms visited Brisbane, and spoke at the mid-week service.—H.C.S.

BOONAH—Good meetings last Lord's day. Mr. P. A. Hill held the Saviour in baptism, and two young ladies confessed Christ as Lord. Len. Stubbins and Hardy McKay sailed for the front last week; Jas. Green and Geo. Morrish leave this week. We are working for a pull on the "One-Fourth Reduction of Existing Licenses" issue. Let all our churches in Queensland fall into line.—W.H.N.

BUNDABERG—We celebrated our 27th anniversary on October 14, with a tea and public meeting. Bro. McKie, the veteran of the cause here, occupied the chair. Addresses were delivered by A. C. Rankine, Brisbane; Ross Graham, Albion; J. Swan, T. W. Burrows, J. Banner, and Bro. Wendert, President of the Conference. The addresses were interspersed with items by the choir. Bro. G. Green leading, and Miss J. Amason presiding at the organ. Bro. J. Swan preached on the 15th. On October 16, we had the pleasure of hearing Bro. Reg. Emms on the words of our Bible College; also Bro. A. G. Day, our State evangelist.—G. Green, Oct. 26.

Tasmania.

HOBART—Bro. Wells has paid us a brief visit. We have enjoyed his fellowship and helpful addresses. We had good, inspiring meetings last Lord's day. Bro. Spencer, originally of Emure, broke bread with us. G. W. Ingham took for his subject "May we Trust the Bible?" At the close a young girl made the good confession. She and her brother obeyed their Lord in baptism last Wednesday evening. Our membership is steadily increasing.—Chas. Hale, Oct. 24.

KILLEBIE—On October 22 we had with us Bro. Byard, who had returned from the Peninsula Districts. He exhorted in the morning, and proclaimed the gospel in the afternoon and evening. We held a meeting on Monday afternoon to arrange for a Conference which the country churches in Southern Tasmania propose holding about Christmas. Since last writing we have been called upon to part with one of our oldest members—Sister Gillie. She was one of the first to obey the Lord by baptism, through the preaching of Bro. Cheek. Through failing health, and being a distance from the chapel, she had not been able to attend the meetings for some time, but was always pleased when called by any of the members. She would never let them leave without singing a few hymns and having a few words of prayer.—A.S.C. Oct. 26.

West Australia.

PERTH—We held our annual business meeting last month, when the secretary reported a membership of 327, this number representing a gain of nine, and a loss through removals of eight. Complimentary remarks were made concerning the Young People's Society's work, and the number of young men who had answered the Empire's call. We decided to send our hearty appreciation to Bro. H. J. Horsell for his services during the illness of our late Sister Wilson. Last Saturday afternoon the Red Cross Society met in order to pack several lilies for the boys at the front. We held a lay day service on October 15, the chapel being beautifully decorated with lilies. Mr. Daniel Ross, of the West Perth Presbyterian Church, delivered an instructive address to the children in the afternoon, and at night the speaker was J. Sylvester.—W.A.

NORTHAM—The annual church business meeting was held in September. A fair number of members were present, the church accepted the subsidy offered by the Home Mission Committee. Bro. Stirling accepted the call to labor with the church under the new system for another year. During the winter months we have been holding cottage prayer meetings, which have been much appreciated. The Deacons' secretary reports that the sum of £23/6 was collected by the sisters for E.M.S. sewing lists. 193 afternoons were spent for making garments, 19 sisters were present on the first, and 14 on the second occasion. Altogether 49 garments were made and forwarded. All other departments of work are in a favorable condition.—S. Paine, Oct. 19.

SUBIACO—We celebrated our 18th anniversary on October 15. Bro. Payne, from West Guildford, presided at the morning service, and our evangelist, Bro. A. W. Connor, addressed the meeting. In the evening he conducted two anthem services. The choir ably rendered the gospel service. On Monday evening the celebrations were continued by a social. Stirring addresses were delivered by Bro. H. J. Banks, Home Mission Secretary, and Bro. Fitzgerald, evangelist at West Guildford. The choir supplied the music. The work generally has been of a hearty and helpful kind. The choir, with Bro. Fisher as conductor, and Sister Upham as organist, is doing good work. The Bible School, under Bro. E. Nelson, and a loyal band of helpers, has gone forward. Bro. Connor's work has been much blessed. Our membership is as follows: Resident, 205; isolated, 72; inactive service, 25. We regret having to record the death of our esteemed Sister Taylor, an old and faithful worker in the church. Our prayers and sympathy are for the family.—T. Hutchison, Oct. 18.

South Australia.

GLENELG—We had the pleasure yesterday of receiving into fellowship Sister Mrs. P. Ferris (daughter of Bro. Bailey, an esteemed elder of the church), who has lately removed to this town from Port Pirie South.—Chas. Ferris, Oct. 20.

COTTONVILLE—Splendid meetings today. Bro. Colley, from Dalwich, gave us a good address at the morning meeting. Largest attendance on record at Bible School. Two more scholars. At the close of a fine sermon by Bro. Manning, one young man confessed Christ. The splendid attendance at our week night meeting continues. We are delighted to see such a large number of our young people attending. Expecting holiday times at our anniversary services next Sunday, November 5, and following Thursday.—H. Oct. 20.

ROYDON—The C.E.I. held their annual social on October 24. Several societies were represented, that are lovely. The society is sorry to lose Mr. Hersell as president. He was presented with a nice pair of sleeve-links as a mark of appreciation. On Lord's day morning, Oct. 29, G. Duncan preached "G. Bateup addressed the church on "The New Birth." Bible School attendance, 189 scholars. At the gospel service H. J. Horsell gave his farewell address on "What are you?" The chapel was well filled.

NORTH ADELAIDE—On October 22nd, the writer paid a visit to the churches at Alma and Owen, and Bro. Jas. Gardin, from Owen, spoke both morning and evening. The meetings were well attended, and the addresses by our young brother were much appreciated. To-day the meetings were held, and at the gospel service a lady confessed Christ. At our last quarterly business meeting it was unanimously decided to erect a new chapel on our block in Archer st. This matter will be put in hand as soon as the necessary funds are available. Any desiring to help may forward money to R. Harkness, 42 Emmist-st., North Adelaide. Yesterday we held our Sunday School picnic at Belair.—R.H., Oct. 29.

NORWOOD—Splendid meeting of Endeavour Society at 8 a.m. L. W. Baker gave the address on the morning service, and a powerful discourse at night on "The Wonderful Christ." H. R. Taylor assisted. One man made the confession. The men, Barney Page, had been killed at our young men's particularly bright and genial youth meeting, the most popular in our Bible School, and a leading member of the football team. The sympathy and prayer of the church are for the bereaved. The superintendent and officers of the Bible School are busy making arrangements for their anniversary and picnic on Nov. 18, when they are hoping to have Colonel Weir with them, returned from the war.—G.I.J., Oct. 29.

MILANG—Good meetings today. Two of our members are home on their long leave.—Bro. Stanley Allison and Howard Hoggard. They had been given a public farewell in the Institute on Wednesday evening. Bro. Baker will preach his farewell sermon on Nov. 10. Bro. Wilfred Nankivell, from the College, will be with us for two months during the vacation.—S.H.G., Oct. 29.

QUEENSTOWN—8.15 P.M. Bro. W. Harris gave a splendid address on "The Best Time to Enter Christian Service." Worship, Bro. Brooker presided. We were pleased to have Bro. and Sister R. Organ and Sister Pryor present, after an absence of some time. Bro. J. Hawkes exhorted inspiringly. Evening, Bro. Brooker delivered an uplifting sermon on "Loneliness and its Cure," also making special reference to the sad losses sustained by the churches in West Australia through the heaving accident.—D.L.W., Oct. 29.

MAYLANDS—On Sunday, Oct. 22, H. R. Taylor preached farewell messages. Splendid attendance at morning service, the topic being "The Perfect Life," and the address was inspiring and appropriate. In the afternoon a chat to teachers and scholars, and in the evening Bro. Taylor spoke to a large audience in a thoughtful and impressive way. He clearly and fully rendered his famous anthem, "I will pray the Father." Wednesday, October 25, farewell social, when the building was crowded. Bro. and Sister Taylor occupied the seats of honor, and the Conference President, A. J. Gard, made a genial chairman. Other speakers were H. J. Horsell, Organising Secretary; Frank Jenner, Mayor of St. Peters; L. W. Baker, Newwood Church, and Preacher; Frankley, T. J. Toole and E. Lane. All the speakers spoke in glowing terms of the valuable work done by H. R. Taylor in the church and district. F. Lane, on behalf of this church and its auxiliaries, presented Mr. Taylor with an antique jardiniere, and Bro. Taylor with a valuable pair of books, and a framed enlarged photograph (from the album of the officers and the preacher). Last night Bro. Taylor was the recipient of a beautiful gift. H. R. Taylor suitably thanked the church. Most of the prayers were rendered, and the Girl's Mission Band opened refreshments. October 29, far more speakers: G. D. Wright and A. M. Lamb, Newwood; F. Collins, begin his ministry here on December 3.—A. L. Read.

MURRAY BRIDGE—Saturday, Oct. 28, we held the Bible School picnic, on the beach, and on Monday, 29th, the Methodists, C.E. Society, and our Subject's Christian Unity. During the service Bro. Edwards' little daughter Ruth met with a painful accident, but is now progressing favorably. Good attendance at the Bible School, and other new scholars. To-day Bro. Mitchell presided. Bro. Edwards spoke morning and evening. Attendance fair.—C.A.G., Oct. 29.

BERRI—An enjoyable evening was spent on October 28, at a welcome social to our people. We are indeed glad to welcome Sister Raymond and our quarterly business meeting, held on October 28. Sister Raymond's work for the Lord's work has been greatly appreciated here, the present building, a public hall, has been loaned for church work by Bro. Edwards. It is unsuitable. The Church Extension Society have decided to grant us £200 towards the building. The brethren here providing the site, and sand. The building will cost about £1,000. We intend to go on with the building, and with God's blessing get our building.

never met a more earnest and enthusiastic band of workers.—W.H.G.W.

GROUPE ST.—The Dramatic Jubilee celebrations which closed on October 1st with a street thanksgiving reunion service, were a big success. We were delighted with the short addresses from past old members. Mr. J. C. Vetter, Iren, Harold W. Mathew, T. J. Greer, and L. Johnson told us of incidents which happened during the early stages of Groupe. The church has been much helped by these meetings. Our thanksgiving amounted to 433. On October 22 Bro. W. M. Green presided, and Bro. J. J. Franklin continued his addresses on the Book of Revelation, which are much appreciated. Sister Metcalfe was received into fellowship. On October 23 the business meeting was held, and was the largest attended for some time. The following were elected as the board of deacons: Iren, W. T. Magrath, W. Blackley, E. Barnes, W. M. Green, W. J. Manning, T. C. Overall, E. W. Peet, W. Palmer, A. J. Corral, T. Spottiswood, E. R. Manning and F. Hartell, and W. Palmer, treasurer. Oct. 24, we were pleased to have a profitable address from Bro. B. W. Huntsman, and at the evening service Bro. J. J. Franklin gave a most interesting sermon on "Christianity and its Modern Substitutes."—E.W.P.

New South Wales.

AUBURN.—Splendid meetings, Bro. Saunders speaking at each meeting. Bro. Saunders' subject this evening was "The Shame and the Shame of Excuses," from which he delivered a powerful address.—G. Stith.

MOSMAN.—Bro. Jacob Sassy gave a good home address this morning. There was a good attendance of members and J.C.E. members. Tonight Bro. Gale preached. Bro. Stevens presiding. Whooping cough is so prevalent amongst our Bible School children that numbers of them were away to-day.—(Oct. 29)

FRSKINEVILLE.—Sunday evening P. J. Pond took his subject "The Great Reformation," and several Bible School scholars decided for Christ. Special prayer meetings have been planned for November, commencing next Lord's day at 10.30 a.m. Each Wednesday evening devotional meetings will be led by church officers, assisted by our young men; subject—"The Church."

NORTH AUBURN.—Meetings very good. Bro. Stimson exhorted in his morning, and was much enjoyed. Our Sunday School is growing very much, with 125 on the roll. Sister Millen now teaches in the Sunday School. The superintendent, Bro. Stowe, is working hard with the school, and is doing good work. Bro. Breach gave the gospel address, which was very helpful.—A.S.H., Oct. 29.

HURSTVILLE.—On Nov. 5 and 6, the church and Bible School will celebrate their anniversary. Bro. Payne has taken charge of the Bible Class, and several new members have been enrolled. The College offering amounts to £2/13/7. Bro. Carter addressed the church this morning on "The Love of God." Bro. Guy took his theme for the gospel service—"The Greatest Retribution." The meetings are well attended. Mr. King, secretary of the China Inland Mission, at our Improvement Class last Wednesday gave an interesting talk on China.—B. E. Heaman, Oct. 29.

PETERSHAM.—This morning Bro. Gale gave a splendid address from Ecclesiastes on "Vanity." Mrs. Davidge, of City Temple, was received into fellowship. The evening service was well attended, and Bro. Arnett gave a stirring address on "Would-be Followers." A young man and woman who had previously confessed Christ were baptised. On Tuesday, the Christian Worker's Class will commence. The subjects being "Class Management," and "Enoch Arden."—E.V. Sainy, Oct. 29.

HORNSHY.—Elder Crosswhite presided, and H. G. Harward gave a splendid exhortation on John 13: 7. R. Wakely gave us another fine gospel address at night on "The Friends of Jesus." Attendance was marred by rain. The writer has been appointed superintendent of the Lord's Day School.—T. E. Rife.

ENMORE.—On October 25, our choir, assisted by other friends, rendered the cantata "David, the Shepherd Boy," in fine style. There was a large audience, and the concert was a great success, congratulated upon the success achieved. On Oct. 28, our Bible School picnic was held at Roslyn Gardens, Chumari, Middle Harbor. The day was beautifully fine, and we spent a happy time. Lord's day, Oct. 29, Bro. Haidy gave the exhortation, and Bro. H. H. Hinton presided at night. Bro. Jackson sang the solo, "Bearing the Cross." Much sympathy is felt here with our churches in W.A. in the loss sustained by the death of Bro. H. J. Banks and other faithful workers.

Victoria.

BRIGHTON.—We continue to have splendid meetings, and can notice many indications of the fruitfulness of Bro. Anderson's efforts. Tonight our congregation listened intently to an address on "A World of Fire." Our Sunday School is in excellent order.—R.P.C., Oct. 29.

PRESTON.—On the 18th inst., a welcome social was given by Bro. and Sister Schwab, after their wedding trip, and a presentation made of a teaset and a gold marble clock. Darling Bro. Schwab's absence Iren, Holloway and Edwards helped the local brethren in keeping the meetings going. We appreciate their help. A fine spirit of harmony prevails, and a fair interest is maintained.—W.A.S., Oct. 29.

BOHRF.—Meetings well attended to-day. We had Bro. Hall, from the C. M. G., with us, who spoke nicely at the Lord's table, and preached a good message at the evening meeting. The Kindergarten department is well attended; one new member to-day.—S.G.L., Oct. 29.

FIZROY.—Oct. 22, good meetings. Bro. Clay gave a fine talk at the breaking of bread, and Bro. L. C. McCallum preached the gospel to a fair audience. On Oct. 29, Bro. C. Lang gave us a timely message at the morning worship to a good audience. Bro. McCallum preached the gospel to a fair attendance. Hospital collection announced to £2.6/5.—G.E.

EAST CAMBERWELL.—On Oct. 22, Bro. Wm. Hunter, of Hawthorn, presided. Bro. Edwards addressed the meeting. A collection of 42/20 was taken up for the Hospital. The Sunday School maintains its usual attendance. On Oct. 29, after the usual service, at which Bro. Holden presided, a special meeting was held, when it was agreed that the time was ripe for a more complete organization of the church, and the following brethren were unanimously appointed to the various positions: Elder, Bro. H. Benn; deacons, Bro. Allen Jones and Robert Brunning; secretary, Bro. Edwards; treasurer, Bro. Hunter; organist, Bro. Shea.

MARYBOROUGH.—The anniversary services of the Bible School were held on October 22 and 29. On the first Sunday Bro. T. Hagner took all services, to the praise and delight of all. The sermon was preached yesterday, when Bro. Larsen presided. A feature of the festival was the singing of the children, who culled the best that was expected, and reflected great credit on Bro. S. Athgate, who trained and conducted. Mr. Sutherland assisted at the organ. At the children's benediction, many very enjoyable times were spent. Several items were well rendered. Each child received a prize. We have had several visitors since last report, including Mr. Daniel, Sub-Agent of the British and Foreign Bible Society.—A.P.A.R., Oct. 30.

ESSENDON.—Splendid attendance at all services to-day, Bro. Snyder speaking. Two were received into membership by faith and the Holy Spirit, being encouraging to those teaching in the kindergarten to see the attendance over 75, whilst the Bible School had a record. Last Wednesday some 30 journeyed to Sister Mitchell's at Broadmeadows, where we held our next week morning. Our annual picnic this year will be held at Sister Hunter's, near the Vale, on November 7.—A.B., Oct. 30.

FOOTSCRAY.—Good meetings to-day. Before his address, Bro. Whelan, who has been appointed a chaplain at Broadmeadows Camp, gave a few interesting points on the work with the men in

camp. The Bible School had a great attendance—27. Sister R. V. Thompson sang to the Bible Class, and in the evening again contributed. The annual picnic of the Bible School will be held at North Essendon on the 11th of Nov.—A.J.T.

CASHMAREINE.—The volunteer mission has run a week, and considering the state of the public mind on anti and quasi-issues, we had good attendances. Bro. Hutson's message have been delivered in earnestness and power. So far one woman has confessed, and is to be baptized to-morrow evening. To-day Bro. Hinton spoke at all services; to the church on "The Church of God," to the school in the afternoon, at night to a splendid meeting a chart address on "Baptism."—D.S., Oct. 29.

BERWICK.—Since last report we have had four confessions, three (one young girl and two young men) at the close of Bro. Ingham's address on last Sunday evening. Sunday School anniversary is next Sunday. We have recently introduced the envelope system into the church, and have decided to have the individual communion cup service.—H.H., Oct. 29.

ROYDON.—Last Lord's day one young lady made the confession. At the close of the service she and three others were baptised. Three of them were this morning received into fellowship. To-night we made a collection of 13/5 for comforts for the soldiers in camp. Our Bible School is making good progress. We have gained eight new scholars since the anniversary in September. We have introduced the graded lessons.—C.H.G., Oct. 29.

SURRY HILLS.—Very meetings all day, Oct. 29. Bro. Tully gave a very fine address in the morning. We expect to be very busy for the next few weeks, our song-crooks being off to sea. Lunch will be provided for visitors. The honor board for our young men will be unveiled in the afternoon. Our new schoolroom is on the way, and members are holding a working bee on Nov. 4, and following Tuesday. The Ladies' Guild expect to hold their sale early in December.—W.P.L., Oct. 29.

WARNAMBOOL.—On October 22, the church enjoyed full worship with Dr. and Mrs. Cook, of Bendigo. In the morning the doctor delivered a helpful message, and at night preached the gospel. Oct. 29, Bro. S. Schwab, superintendent, Mr. R. M. and his wife, who has volunteered as a flying visit. This morning one of our S.S. scholars was received into full worship. On Friday evening a farewell social was tendered at Anderson's Cafe to Bro. and Sister Litchell, who left the next day for Melbourne.—I.M., Oct. 29.

GLEHONG.—Lord's day morning meeting was attended by a fair number. Bro. Chamberlain exhorting on "Be of good cheer," a splendid address for these anxious times. In the evening he delivered a stirring gospel address on "The Road which was led by a Blind Man," one young woman deciding for Christ. On Monday evening Bro. Hinton's message was given, a social evening to the juniors. Several of the members are getting a home preserve and pickle stall on wheels ready for Red Cross Gals Day, Nov. 3.—E.R., Oct. 29.

CHILTERNHAM.—The Bible School anniversary passed off very satisfactory. The addresses by Bro. G. M. Anderson and Mr. Magdo were well received. The first demonstration was a great success. We were glad to have Bro. Magdo back with us after his visit to G. M. Square. On Saturday, Oct. 28, a quiet service was held in the chapel to witness the baptism of Miss Susan, a visitor from Glenwood. Next day the band of Ed. Lowlands was invited to play by Bro. Magdo, who presided. Bro. Wm. Judd giving the exhortation. Good meetings throughout the day.—F.W.M., Oct. 30.

BENDIGO.—The meetings have been keeping up fairly well. The following have been added to our number at the meetings: Bro. B. B. Bents, G. Ellis, Fred, W. Wilson, and Barrett, whose services have been greatly appreciated. On Oct. 15 we held a church Sunday in connection with the Bible School. About 30 of the scholars attended.

Continued on page 660.

Foreign Missions.

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

Visiting the Workers.

At Federal Conference a resolution was carried requesting the Foreign Missionary Executive Committee to send representatives to visit the mission fields, and to report on the work. It is felt to be desirable that such visits should be made as early as possible, before the workers now in India leave for their furlough, which in the case of Mr. Stratton is now due, and almost due for Mr. Watson.

The Executive feel that the two who should make this visit are the President and Secretary, as they will be most in touch with the work of the future.

Mr. Morrow will endeavor to make his arrangements to go, and has agreed to pay half his own expenses, if he is able to get away. Another brother who is interested in the work of the Master has asked to be allowed to pay the other half of the expenses of the President, leaving only those of the Secretary to be met.

The Commission hopes to be able to leave by November 30th, to visit India, going on from there to inspect the work in Shanghai, where consideration is being given to the opening of suitable work. The opening in Shanghai as an Australian Staff-n would involve the purchase of considerable property, and it is felt wise that before any steps are taken in this direction the Committee should have first-hand knowledge of the situation.

The prayers of the brotherhood are asked that the visit of the commission to these places will be the means of unifying the work, and placing it on a sound footing for the future.

The essential part of the workers on the field will receive from the visit, together with the greater opportunity given the Executive to administer effectively the work after receiving the knowledge such a mission must furnish, and the greater opportunity to place before the churches at home the needs of the fields in which their representatives are at work, will more than repay any cost.

During the absence of the President and Secretary the work of the Committee will be carried on as usual, suitable arrangements having been made for this.

Sympathy.

The Federal Foreign Missionary Executive Committee desires to express its deep sympathy with all those who as a result of the sad bearing of the War in Australia, lost their loved ones. We join in the whole brotherhood in acknowledging the loss sustained through the death of our boys.

How little do we know the future! Constantly the reminder comes to us of the uncertainty of this life. We do commend to our God and Father the churches who have lost their friend and helper. The workers who are doing in W.A. are made possible largely by the heroic self-sacrifice of our late brother. His ability as an organizer, a preacher of the gospel, and his breadth of character, enabled him to accomplish a work few men are able to do. He was alive to the mission of the church to make disciples of all the nations. His visit to India several years ago did much to assist the Committee in their work, and also to widen his longing that the world might believe. The distance separating the West from the East has prevented some of us having the personal touch with our late brother we should have desired, but no distance could prevent the influence of his work reaching us, and making us rejoice with him over the success of the past.

Another warler has fallen! One more name has been added to the list of our heroic dead. What gaps have been made these past two years! Our generals are being taken. Shall we lose heart? Surely not, but accept the challenge thus given.

We are sorry for our sister State, and hope there will be many who will be willing to come forward that the work so nobly begun may be long continued.

The Eternal Gospel.

Nothing more impressively than the preaching of the Cross to every creature and its acceptance by them, demonstrates to us so conclusively that our Gospel is an eternal Gospel, that the power and need of Christ's blood to save never goes out of date. The story of the Cross wins its way among all peoples because it is the old, old story. It is older than Wesley, older than Calvin, Augustine, Paul, Moses, or Abraham. It is as old as God this story of the Lamb slain from the foundation of the world. Did you ever hear of a Unitarian Mission? You may have. Then did you ever hear of a Unitarian Mission having a revival ever in a heathen land? I never did. And the reason is they have no Cross, no Atonement to preach. When you steal the Cross, you take the crown of missions. When you despise the blood of Calvary, you will have strangled missions. Let us lift up the Eternal Gospel everywhere.—Selected.

The "Go" of Matthew 28: 19.

He commanded. Not once did he explain how he could demand what he was requiring; not once did he ask if there were any arguments to be expressed in answer to his proposals; in full knowledge of the terrible cost, without allowing any escape from the obligation imposed, he simply said, "Go." In face of such a burning passion and heavily imposed obligation, there is but one conclusion to reach; the Church of Jesus Christ has no choice as to whether she will or will not do the thing ordered. One who has purchased his people with his own blood, One who is indeed Master, Captain, and King, has positively commanded that his Gospel shall be preached throughout the world. Of course, the Church, if she chooses, may disobey, as speaking generally, she is disobeying. This on her part is high treason, and it is at her present loss and future peril. The thing which Christ commanded is the thing which ought to be fully and immediately undertaken.—Selected.

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, Torrensview.
Victoria—Sec., J. I. Mulford, 10 Toorak rd., South Yarra. Treas., Robert Lyall, 90 Leveson-st., North Melbourne.

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

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

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

Tasmania—Treas., H. C. Rodd, Murray-st., Hobart.

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

In the Religious World.

A Papal Steamer.

The Pope has bought a steamer for the use of diplomatic representatives of the Holy See. It is painted white and yellow, to secure immunity from submarine, and flies the Papal flag. It will sail the high seas for the first time since the war, and will be a temporal power.

Posthumous Honors.

Rupert Brooke, the English poet who was killed in Gallipoli, has been awarded, posthumously, the Henry Howland memorial prize of Yale University every second year to the best poem by any country for marked distinction in literature, fine arts, or the science of government.—"Christian World."

The Old Hitting Post.

Dr. Biederwolf tells of a drunkard who, after accepting Christ, afterwards fell back into the ways of sin. He was brought to the church, and after penitence. The pastor, however, declared that the fall did not come to him as a surprise; he would have had joy in the man's conversion, but he would have had fear when he observed that on occasional visits to town, the man still fought the horse at the same post, just by the drink which had previously been his ruin.

Australian Interned Missionaries.

The secretary of the Church Missionary Society has received information through the Department to the effect that three Australian missionaries, the Rev. E. W. and Mrs. H. J. and Miss Miller have just been released in German East Africa. They have been interned since the outbreak of war, and there was great sympathy as to their condition. A cable message has just been received from them with the words, "Free, well." It is expected that they will return to Australia for rest and change.—"By Churches and Returned Soldiers."

From the Victorian Prohibitionist Church movement has emanated to keep the churches touch with the soldiers as they return from service. The scheme applies more especially to those who settle on the land, and the Church takes steps to bring them under the notice of the street committees, and the Public Questions Committee and Immigration Committee of the Church to invite the co-operation of other organizations, and to secure the assistance of the Victorian Government and the State War Office in carrying the scheme to a successful issue.

Prize Essay on Prayer.

The University of St. Andrews announced a series of prizes for Essay on Prayer, offered by the Walker Trustees. It is felt that the present time of world tragedy, when the student's prayer in daily life is becoming more and more a necessity, is an opportune for gathering in the minds of those who have realized the need of prayer. The prizes are offered by the Walker Trustees, £100; there are three other prizes, £50; a Students' Prize of £20; a University Prize of £20; and an Open Prize of £20, open to all in any part of the world. The essays should be sent from 1907 to 1908 world. Particulars may be obtained from the secretary, Mr. Andrew Walker, the University, St. Andrews.

"Anglican" Soldiers.

"The Record" now repeats the mischievous statement—we might use a blunter and more unagreeable phrase—that "the number of Anglican soldiers is infinitely greater than that of all the other religious bodies put together." It is estimated at about 70 per cent. of the total. It should be what for want of a better word we should call the jealousy which is so often shown by non-conformist bodies towards the Church of England the preponderance of which is a fact. There is no such thing as a "Church of England" army. Non-conformist Churches have a right to their members should not be attacked by the "Church of England" by the record goes, and that such the misstatement of it should have the misstatement of it should have the misstatement of it should have their own faith and order.—"Christian World."

Conference at Boonah, Queensland.

The fifth annual conference of preachers, officers and Bible School workers of the Churches of Christ, Queensland, was held at Boonah on October 10, 11 and 12.

Delegates were present from Albion, Boonah, Brisbane, Hawthorn, Macgregor, Rosevale, Rosewood, Toowoomba, and Zillmere; also four interstate visitors.

The Conference opened on Monday evening, when Bro. W. Nightingale (Albion) occupied the chair, and welcomed the visiting delegates. Bro. A. G. Day, in a happy speech, responded on behalf of the visitors. Addresses were given by Bro. Eagle on "The Authority of Jesus," and Bro. Reeve, Graham on "That I May Know Him."

Conference assembled at 9:30 Tuesday morning, when Bro. Chas. Pratt, Conference President, occupied the chair. After devotional exercises, the secretary read greetings from Bro. Rothery, Roma; Reeve, Gympie; Rosenberg, Brisbane; Creech, who were unable to be present. The morning session was devoted to a discussion of the "Problems of Youth." Bro. Eagle spoke of "Youth in the Home," and Bro. Rankine spoke of "Youth in the City." The subject of the morning session was Sister Mrs. Graham.

The afternoon session was presided over by Bro. Green, when the work of the College of the Bible was discussed. Bro. Graham introduced the subject by a talk on "The College as a Spiritual Training Ground." Bro. Davis read a paper on "The College and Our Place." This was followed by an interesting address by Bro. Reg. Emms. A discussion then followed.

In the evening a public meeting was held in the chapel, over which Bro. Graham presided. The preachers sang a selection, and were joined. The first speaker of the evening was Bro. Emms, who gave a most interesting address on the work of the Bible. After the singing of a solo by Sister Mrs. Graham, Bro. Rankine gave a stirring address on "Our Needs," in which he said that as our aim is to restore the church of apostolic days, we need to be loyal to Christ, loyal to the church, loyal to the restoration of the church, we need more confidence in prayer and a greater passion for souls.

Wednesday morning session, presided over by Bro. Eagle, was devoted to a discussion of "The King's Business in Queensland." Bro. Graham stated what he believed to be the preacher's part in the King's business.

Bro. E. Subbin gave a fine address on "The Church Members' Part in the King's Business." After the singing of a solo by Sister Miss Stube, Bro. Day, who had recently arrived from Tasmania to undertake special evangelistic work in the State, outlined a plan of campaign, in which he said that concentration on weak centres would receive his attention.

The afternoon session, presided over by Bro. Davis, was set apart for the consideration of Foreign Missions. Bro. Eagle read a paper on "Foreign Missions: how affected by present conditions." Bro. Pratt read a paper on "The Relation of the Home Church to Foreign Missions."

A public meeting, held in the chapel at night, was presided over by Bro. Subbin. The programme consisted of a duet by Bro. and Sister Pratt, action songs by some of the Boonah Church of Christ kindlers, entitled "The Little Cocks," a selection by the Young People's Mission Band, and an address by Bro. Emms.

Thursday morning, Conference assembled with Bro. Graham as chairman. The topic discussed was "The Church." Bro. Reeve submitted a paper, read by Bro. Nightingale, on "The Church of the Apostolic Day."

In a well written paper on "The Church Restored, but Not Reformed," Bro. Pratt spoke of the work of the early restorers, and the place the Churches of Christ now occupy. Bro. Pratt, of Boonah, sang a solo, after which Bro. Davis read a paper on "The Church's Work and Message in the Present Crisis." He pointed out that her work should be more practical, but she must never cease to be the church.

Thursday afternoon being the annual business session, Bro. Pratt, Conference President, occu-

pled the chair. After singing of hymn and prayer, the chairman welcomed the preachers who were present for the first time. Bro. Day, Eagle, Emms and Rankine responded to the words of welcome. The election of officers resulted in the following being appointed: President, Bro. Graham; vice-president, Bro. Eagle; secretary and treasurer, Bro. Nightingale.

Marburg was fixed upon as the next place of meeting.

While the business meeting was in progress the visitors and their wives were entertained at an "At Home," at the residence of Bro. and Sister Hardeastle.

The final meeting of the Conference, held in the chapel at 7:45, was attended by a large and enthusiastic audience. Bro. Rankine presided. The musical items consisted of a quartette, and solos by Sisters Mrs. Graham, Mrs. Davis, and Miss Stube.

Bro. Davis addressed the meeting on "The Plea for Christian Unity," and Bro. Day spoke on "The Basis of Unity."

Bro. Rankine made a vote of thanks to the members of the Boonah church for hospitality to Bro. and Sister Aetern for providing lunch and tea for delegates, and to all who had contributed to the success of the Conference.

Among other resolutions passed was the following: "We members of the Churches of Christ in Conference assembled at Boonah, desire to express our loyalty to the British Empire and throne and pray that God will bless those in authority with the needed wisdom that the affairs of the world may be guided aright in these troublous times, and that a speedy and righteous peace may soon be declared."

The submission of the above resolution, unanimously carried, and the singing of the National Anthem, brought the Conference to a close.

Queensland Notes.

A. C. Rankine.

A. G. Day, who has come to this State under engagement to the Home Missionary Committee as special evangelist, has entered upon his work. He received a hearty welcome at a united meeting held in Amos's church building. Bro. Day is now visiting the churches in a number of centres to get into touch with them before entering upon a special effort with the Hawthorn church. Bro. Day has created a favorable impression, and we believe he will do a good work in Queensland. The Marburg church, where we held a ten days' meeting in last month with Bro. Pratt, is much revived, and good audiences are now the order there. Others have united with the church since the mission closed.

The Preachers' Conference, held in Boonah from October 10 to 12, was a great success. All the meetings were well open to the public, and were well attended. The afternoon sessions were held out in the fields, under the shade of beautiful trees. Some fine papers were read, and splendid addresses given. The Queensland preachers present were: Bro. Day, Eagle, Nightingale, Graham, Day, and Rankine. Bro. Pratt, Emms and Reeve were unable to come. The presence of Bro. Reg. Emms, of Melbourne, helped much.

The Boonah church, where Bro. Nightingale presided, provided accommodation for a number of delegates. The church has been much blessed by the inaugural meetings held.

Bro. Reg. Emms is visiting the Queensland churches in the interests of the Bible College.

Bro. Eagle, in conjunction with the Zillmere church, is conducting a Bible School at Nullice College, a district near Samford. They have no building yet, but meet in a primitive bush house. There are about 30 children attending. Here is an opportunity for some Christians to invest their money for the Lord's work. As soon as a building can be procured, gospel meetings will commence. We are unable at present to provide the means for the good work.

Queensland very much needs two or three more good preachers at present to assist the weakening ailing churches in this State.

Here is an opportunity for the Federal Evangelistic Committee to do something good. Our

fear is that unless we help it soon forthcoming some of the churches will find it difficult to maintain their position. They seem too weak to get on alone.

Bro. Ross Graham introduced his new wife at the Albion church on his return from Adelaide, and the church gave them both a welcome social and presentation.

Bro. Davis, of Toowoomba, is working hard in the church there. The church has suffered much through removals, and several of the young men have gone to the war.

The Home Missionary Committee will do their best to secure a preacher for the Marjoribough church. Bro. W. Wendford, Conference President, with Bro. Day, is to visit the district shortly and confer with the brethren, hoping to arrange a plan whereby Marjoribough may be made a centre of operations for the surrounding districts of Dalby and Elliott as well.

At the last meeting of the Home Mission Committee, brethren were elected as a committee to act with the Federal Executive in the production of a new church member.

A very old member of the Church of Christ in this State in the person of Bro. John Carey, of Killybegs district, passed away on Oct. 12. He was connected with the church at Tammyvale. For many years he was engaged in the home business, and was known as the "Honey King" of Queensland. He was very widely known.

School of Methods.

Following are the names of successful candidates at the recent examination conducted under the auspices of the College of the Bible. A grade of 60 per cent. was necessary to a pass; those receiving 85 per cent. or over are entitled to honorable mention. The Diploma will be incomplete until the subjects of the second year of the course have been taken.

HONORABLE MENTION

Emily C. Gill, Box Hill, Vic. 99; S. C. Curtis, Bald Hills, S.A. 93; Dorothy Bule, Rosewood, Q. 92; I. B. Bowers, Norrath, S.A. and Jessie M. Gibson, Carleton, Vic. (equal), 94; W. J. Nightingale, Boonah, Q. and Alice Alamy, Carleton, Vic. (equal), 99; May Pearl Barnard, Hawthorn, Vic. 88; Isabel Mitchell, Melbourne, Vic. 87.

PASSED.

Doris L. Watkins, Queensland, S.A. 84; Cyril J. Parker, Nowra, S.A. 83; E. E. Pratt, Rosewood, Q. 82; Lily A. Rankine, Box Hill, Vic. 81; Gladys MacKinnon, Peterham, N.S.W. and Nellie Toogood, Box Hill, Vic. (equal), 80; Amelia Stevenson, Melbourne, Vic. 78; S. W. Cornelius, Kallaroo, S.A. 76; Una E. Austin, Boonah, Q. 75; William G. Jarvis, S.A. and Josie C. Gair, Peterborough, Vic. (equal), 74; Ruby G. McCullough, Warrumbungle, Vic. 72; Annie Dall, St. Kilda, Vic. 71; S. E. A. Richards, Mile End, S.A. 69; Corrie Eastman, Preston, Vic. 68; Martin Kirk, Camberley, Box Hill, Vic. 67; Ethel Corbett, South Yarra, Vic. 66; Ruby A. Jones, S.A. and Margaret Walters, Melbourne, Vic. (equal), 65; Kathleen D. Nolan, Semaphore, S.A. 64; Sarah J. Campbell, Maryland, S.A. and Vera M. Rogers, Fairfield Park, Vic. (equal), 63; Ha L. Gilbert, Hilmersley, S.A.; Louise Oliver, Preston, Vic. and Wilton J. Lee, Collingwood, Vic. (equal), 61; Ada Matthews, Croydon, S.A. 60.

God's Gifts.

I asked of God that He should give success
To the high task I sought for Him to do;
I asked that every hindrance might grow less
And that my hours of weakness might be few;
I asked that fair and lofty heights be reached,
And now I humbly thank Him that I faced.

For with the pain and sorrow came to me
A dower of tenderness in art and thought;
And with the failure came a sympathy,
As much which sorrow had never brought.
I gather, I have seen the world's best things,
In Thine hand granted me my mind's request.

Here and There

One conference at North Melbourne, Vic. J. G. Shain speaking.

The address of C. Schwab is now "Thurana," Murray road, Preston.

A. G. Bennett has accepted an engagement with the church at North Melbourne, Vic.

The address of J. I. Munford, Victorian E.M. Secretary, is now 104 Forakford, South Yarra.

Churches who received Federal Conference Saviour Programmes for sale are asked to send the proceeds from such sales at once to H. J. Horsell.

Bro. Abercrombie, who has labored with the Northcote, Vic. church since January, finished last Sunday with church records morning and night.

The third terminal examinations of the College of the Bible will be held shortly. As previously announced, the annual demonstration will be held on Thursday, November 23.

A public farewell is being tendered to Bro. E. Collins, President of the Conference in N.S.W., on Thursday, November 23, at the City Temple, Bro. Collins goes to Magdlands, S.A.

A number of South Australian churches have not yet sent in their returns for the sale of 1916 Diaries. The money is badly needed. Send at once to H. J. Horsell, Blanford-st., West Croydon, S.A.

Churches who have monies in hand for the T. J. Gore and H. D. Smith Funds are reminded that the Committee would like to have same with an delay. Send to W. J. Manning, Nat. Mem. Bldg., King William-st., Adelaide, S.A.

The annual offering for Bible Schools in New South Wales will be taken on December 3. An effort is being made to raise £200. This is a most important work, and it is hoped the Committee's appeal will meet with a liberal response.

The Clingwood, Vic. church is looking forward to Bro. J. E. Webb's advent. He will do the work there under the Home Missionary Committee on December 1st. There is a fine band of young men there just waiting for leadership.

W. G. Combridge has been on tour among the isolated members living around Boulton, Roschery, Hopetoun, and other places in the Melbourne country of Victoria. He reports that division of Christ at Roschery—among people in the family of one or two isolated members.

In posing for the "Christian," a good brother writes: "You frighten people with those notices you put in the paper, or their overdue subscriptions, and if your subscribers are all like me, they deserve it." We do not wish to alarm our valued readers; but if they happen to be behind with their subscriptions, prompt payment will help them to read future reminders with complacence.

Many months ago we published the sad news that the son of Bro. J. McColl, an esteemed deacon of Lyon-st. church, was reported missing. "The Argus" of Saturday last contained the following paragraph: "Amongst those reported missing at the landing in Gallipoli on April 25 last year was Private Alfred McColl, of the 7th Bn. The father of the missing man is Mr. John McColl, of 'The Argus' office. Until within the last day or two his parents could ascertain no definite tidings of his fate. Through the Defence Department now, however, they learn that he was killed. Private McColl won a public school scholarship in April 25 last year, and spent four years at Scotch College, Perth. Upon leaving he joined the service of the State Rivers and Water Supply Commission, and was transferred to Shepparton, where he joined the Expeditionary Forces." The relatives with whose period of doubtful anxiety has ended with this sad news, and to all now suffering in similar fashion, we extend our heartfelt sympathy.

Details of annual College offering will be published shortly. A number of churches have not yet forwarded the offering, and it is particularly requested that the money be sent in at once. Send to Bro. Orange, 205 Little Collins-st., or to Bro. Emery, Scott Grove, East Malvern.

South Australian churches are reminded that funds are needed to enable the church to assist the military department in this very important work. We urge upon the churches to take up a quarterly collection to assist the funds—Walter J. Manning, Treasurer, H.M.C.

Considerable interest is being taken in the Schools of Methods at Auburn and Canby Vale, N.S.W., several teachers having to walk several miles to and from the class. Bro. W. Gale, Bible Schools Organizer, is the instructor at Canby Vale, and is assisting Bro. E. T. Saunders at the Auburn centre.

Very many expressions of deepest regret have been made in all parts of the Commonwealth at the coming of the sad news of the tragic death of five of our brethren and sisters at Bantury, W.A. On our first page appears an article by Bro. W. B. Blakemore, B.A. which fittingly expresses the thought of our hearts and our sense of loss. No one was in a better position than Bro. Blakemore to do this. The article contains all the news now at our disposal. Later we expect to have additional information from W.A., and an expression of the feelings of the brotherhood of that State. But the loss is that of us all. To sorrowing relatives and churches we extend our deepest sympathy. May the God of all comfort be their help and stay. Especially do we pray that he may raise up someone to continue the work of H. J. Banks as preacher and leader.

Broodmoor's Camp—Chaplain Captain Jos. Whelan writes: "I marched into Broodmoor on October 21. The reception accorded was most cordial. The Lounge, which has been provided by the Baptist, Congregational, and Churches of Christ for the use of the soldiers, is by far the best thing of its kind on the ground. In spite of the location of the troops, however, it is a little isolated. The fact that it has been closed so much since the departure of Colonel Mackay has also told against its use. However, a new interest has been created, and we are hopeful that it will again be a centre of help and blessing to the men. During last week we participated in two route marches which afforded an opportunity of getting into close contact with officers and men. We have faced quite a number of men from our suburban churches, and would be glad to know of any others who may be coming into camp."

The following letter appeared in the "Argus" of Saturday last: "Nearly a week has elapsed since I published a summary of 'A Remarkable Sermon' by an Anglican clergyman, in which the Divine Father was represented as being what Matthew Arnold would have called 'a non-human man, and a magnified conception,' and His Son as 'a Divine concept,' who had been compelled by His Father to be crucified as a sacrifice to save man from destruction. (By implication, the 'Holy Spirit' would be the Holy Spirit of condescension.) Yet to protest, so far as I know, has been entered by the representatives of many of the churches against this travesty of Christian religion. Does silence mean consent? Sunday first has been named 'Go to Church Sunday.' Is it to listen to such expositions of the Gospel of Divine Love that it is desired to 'fill the churches,' and is 'A Remarkable Sermon' the latest authorized interpretation of the church creeds, and the latest answer the churches have to give to all the questions and perplexities, the indifference, agnosticism, and materialism of to-day? How is religion wounded in the house of its friends, and made a laughing stock to its enemies—Yours, etc., Charles Strong." It is not often we agree with Dr. Strong on views on the divinity and adoration of Christ are far from ours; but we are glad to see his protest against the sermon on a "concept" Christ. But of course the silence of others did not mean their approval.

IN MEMORIAM.

BOWMAN.—In loving memory of my dearly beloved son and brother, John Bowman, and loving husband of Rose, who passed away Nov. 1st, 1914; also my dear son Alfred, who died Jan. 2nd, 1907.

We who loved you sadly miss you; Though we know that God knows best; When He called you from all suffering, And took our loved ones home to rest. —Inserted by his loving mother and sister, Mrs. Peters and Mr. Marsh.

BIRTH.

MITCHELL.—On 24th October, at Victor 4, Chatwood, N.S.W., to Mr. and Mrs. G. W. Mitchell, a daughter.

COMING EVENTS.

NOVEMBER 5—(Land) day. Church, Swanston-st., celebrates 50th Anniversary—Home Coming Day. Special services, morning, afternoon, and evening. Invited members and friends cordially invited to spend day with us. Bro. A. R. Moore, President, Victorian Conference, will preside at the morning meeting. Bro. W. B. Blakemore will be the preacher.

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death. She was very desirous that her last days should be with her two daughters, Mrs. Facer and Sister Rich (wife of Mrs. Rich), who for many years was treasurer of the Mounton church, and in this her desire was gratified, and they ministered to her needs until like a tired child she was gathered into the Father's arms. She was buried beside her husband in Waverley Cemetery, Bro. Backs officiating.

LUPION.—After an illness of nine months, Sister Mrs. Jane Luppion has entered into a rest at the ripe age of 82. She was a child of 72 years, living for many years in the Goulburn Valley District. She was baptised at Shepparton 33 years ago by the late Geo. Exley, and for a number of years she church met alternately in her home at Teetamba, and in the home of Bro. and Sister Andersen. Twenty years ago she moved to Melbourne with her husband and some of the family, and was associated with the churches at Prahran, Swanston-st. and for the last few years with Melbourne, where she faithfully attended to the duties of the Lord's house. Her illness was marked with much suffering, but the Saviour was her Friend throughout. She has left a large family to mourn her loss.—W.L.E., Melbourne, Vic.

The Society of Christian Endeavor.

November 12 to 18.
THE APOSTLE OF THE GENTILES.
Paul.

1. His opposition. Acts 7: 54; 8: 3.
2. His conversion. Acts 9: 1-19.
3. His first missionary journey. Acts 13: 1-14: 28.
4. His second missionary journey. Acts 15: 30-18: 22.
5. His third missionary journey. Acts 18: 23-21: 17.
6. His many sufferings. 2 Cor. 11: 22-33.
7. At Rome. Acts 28: 15-31.

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