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The Australian CHRISTIAN



Thursday, November 23, 1916.

Vol. XIX., No. 47.

The "Baptised Heathen."

All our readers will have noted that a great national mission has been inaugurated by the Anglican Church in England. This was formally opened by the Archbishop of Canterbury on the first Sunday in October. Until the end of the year meetings will be held all over the country. It is scarcely possible that any lover of the Lord Jesus could do other than rejoice at the holding of such a mission. If the nation can be brought to realise its need of God, and to turn to him in repentance and faith, then many think the time will be brought appreciably nearer when God may grant to the Empire a righteous and enduring peace. Some of our greatest leaders have urged that the nation give itself to prayer. Beatty's words have not yet been forgotten. The Bishop of London has been rendering particularly fine service by calling prominent attention to the necessity for a cleaner and a purer London. He and his clergy have been taking an active part in the new campaign. It is undoubtedly an occasion of hope and of thanksgiving when the highest of dignitaries in the Church of England are found to be willing to go out to the people, calling them to repentance.

The Free Churches of England have expressed their sympathy with the Anglican Church in its great effort. Not unanimately some Free Churchmen have thought that it would have been better had there been a truly "National" Mission inaugurated. As we in Australia know to our sorrow, the Anglican Church not only holds itself aloof, but it has an awkward habit of calling its denominational meetings "National Services."

It is hoped that the great mission will lead to a revival of spiritual religion within the church as well as be the means of reaching others outside the pale. The Bishop of Manchester has expressed himself concerning the latter class, "The Christian" of recent date contained the following paragraph:

"As to them that are without, the difficulties are very great. Dr. Knox has been telling his clergy of Manchester, that the popular dislike for organised religion is far greater to-day than it was fifty-five years ago, when he began his career. The statement is not open to challenge, unhappily. Numerous causes have been advanced to account for this sad state of things. Meanwhile, as a writer in a contemporary pointed out a few days ago, the vast mass of the people now outside the churches have been baptised in infancy. He considers the most difficult problem of all to be that of dealing with what he calls 'baptised heathens' in Britain. Events would seem to point to the fact that parents and others have taken their

responsibilities in a very light-hearted way. There has been no thoroughness of teaching, nor the proper insistence upon the necessity of conversion. When we think of the millions upon whom the name of Christ has been called, who scarcely know what that name means, it is enough to bring the blush to our faces. The National Mission is not the occasion, as some imagine, to insist further upon sacraments. The appalling state of the nation religiously, demands the preaching of repentance and conversion. The sacraments must come later."

The Archbishop of York, at the annual meeting of the Church of England Men's Society at Manchester, made the following confession:

"A recent inquiry to the deacons at the Front had revealed the appalling extent of the ignorance of the Church's faith and sacraments on the part of a great many of the sabbars who had written themselves down as members of the Church of England."

In these statements there is much food for thought. That "the vast mass of the people now outside the churches have been baptised in infancy" is surely a tremendous indictment of these churches, which have so sadly failed to hold what they thought they had got. We may put side by side with the Bishop's statement the words of Orvis Fairlee Jordan in his article in our last issue, "Nearly every child in the United States has been in Sunday School at some time." Even our criminals come from those who in tender years were in the care of the churches. Leaving out of account at present any difference as to ordinance, this failure to keep within Christian influence those who once were under Christian training is perhaps the most serious problem now facing all the churches. There is no body which does not suffer loss to a lamentable degree. Only the church which solves the problem of retaining its members will win the nation.

Readers of the "Christian" will naturally be led to think of the futility of the church's practice of the baptism of infants, and the counting of such as members. In addition to the un-scriptural nature of the practice, we see from the Bishop's word its uselessness.

The Church Catechism represents the child, in answer to the question, "Who gave you this name?" as saying: "My God-fathers and God-mothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." We repentate as both un-scriptural and unscriptural the sacramentalism which represents the sprinkling or pouring of water upon an unconscious infant as working any such mighty change as sug-

gested. The lasting efficacy of the operation is discounted by the facts, if such they be, recorded by the Bishop of Manchester.

We would suggest that, in a truer sense than perhaps the writer in the London "Christian" believes, the following sentence contain a needed lesson for the religious world: "The appalling state of the nation, religiously, demands the preaching of repentance and conversion. The sacraments must come later." This is the divine order. Dreadful evils have resulted from a departure from it. The lack of a converted membership has at times wrought un-speakable evils. As readers of Church History know, when the Baptists or Anabaptists, as they were called, began their work, they pleaded for purity of membership. Only such should be admitted to membership as had made a personal decision for Christ. Baptism, therefore, was for the believer. Accordingly, we find that, prior to a controversy as to the action or mode of baptism, there was a stand taken on the question of the subjects thereof. It was later that the leaders saw that the Scriptures which demanded believing candidates gave warrant for immersion alone.

Churches of Christ teach that baptism is an act of personal obedience. The ordinance is of value only when in it a believer in Christ surrenders himself wholly to him. Qualification certainly does not come with age. The man of eighty years is not necessarily a more scriptural subject than a child of eight days. We do not plead for "adult" as opposed to "infant" baptism.

We do not wish to leave the impression that with the adoption of a scriptural baptism we would get rid of such evils as are enumerated in the quotation we are reviewing. Yet the evils would be lessened. They would be diminished the more if a united Christendom, practising ostensibly a scriptural baptism, were to insist constantly on a converted and consecrated membership. We are not unaware of a danger even with our own practice. In a desire for numbers we may be inclined to deal leniently with people, and urge to baptism those who ought first to be persuaded to a surer faith or a more heartfelt repentance. Should an adult who is not a believer, who does not turn from sin with a sincere desire and determination to serve the Lord, be immersed, then such a one is not scripturally baptised any more than is an unconscious infant. It is possible that in the membership of churches known simply as Churches of Christ there are some who can

be described as "baptised heathen." We may for ourselves get a lesson and a warning from the Bishop's words. We can stress more the scriptural requirements for baptism and church membership, and give more diligence in training up the young Chris-

tians in the nurture and admonition of the Lord. Never, until these two things are adequately attended to, can we hope effectually to stop the leakage which causes thoughtful Christians so much concern.

The Person of Christ.

Geo. Edgar Moore, M.A.

The church is always in danger, if not "put in continual remembrance," of falling asleep upon the great truths of the Christian faith. Familiarity often leads to the abandonment of inquiry. In the New Testament we have pictures of the life of Christ, revelations of his mind and disclosures of his heart; we have depicted for us the establishment of his church upon the acknowledgment of his deity; we have a record of the great facts embodied in the idea of reconciliation.

The person of Christ is the unique factor in the gospel. He is Christianity's contribution to the religious life of the world. There has been only one Jesus; there can never be a second. Such is the message of the New Testament. In much modern thought, however, there is an attempt to repudiate the unique factor in the gospel, and absorb the distinctive feature of Christianity into an eclectic creed hospitable enough to include in its pantheon every form of belief. As a result, at the centre of Christianity an *ideal* is substituted for a *person*, thus discrediting the history from which it sprang. It is just this change of thought which makes so many of the lives of Christ valueless. Learned theologians who have attempted to interpret for us the shorter statements of the gospels, have lamentably failed, while those who have attempted to set forth the principles of the New Testament as distant and detached entities have attempted the impossible. Thus history records the failure of the Ebionites, Gnostics, Neoplatonists, Arians, Socinians, etc., and in the failure of these may be predicted the failure of modern Unitarianism. In this divorce also may be read the root error of the doctrine of Strauss, who interpreted the memoirs of Jesus as a series of visions; the writings of Renan, who made Jesus the hero of an Eastern romance, and found the origin of Christianity in a few hysterical women; the speculations of Baur and the Wellhausen school with their separation of the "person" from the "ideal" and consequent denial of the validity of the gospel narratives altogether.

Now while we dissent from such views, we are blind to circumstances if we fail to see that they have had an influence upon the thought of the world. They stand, as all unbelief, a perpetual challenge to the Christian faith. But what has the Christian church to say in support of its earliest creed—"Thou art the Messiah, the Son of the living God?" The church replies, "What says the New Testament?" But what is the New Testament witness? To

what in Christianity do we link our hopes that assures for it universal conquest? My mind sweeps over the pages of the open Bible, and one by one things sometimes credited to Christianity are paralleled in the Old Testament. Isaiah describes the Christian God. Moses holds to a high ethical monotheism (Isa. 40: 25, 26; Ex. 34: 6). Isaiah speaks of social hope and social righteousness, but the principles are those of Jesus (Isa. 1: 12, 16, 17). In Christianity the ultimate triumph of the good is revealed. But we err, "not knowing the Scriptures," when we make the dream of social justice and universal peace revelations of Christianity (Isa. 2: 4). It is sometimes asserted that Christianity has contributed the idea of a loving Father. Yet Isaiah and the Psalmist shared that view (Isa. 49: 15; Psalm 103: 13). Again the universalism of Christianity is anticipated by the prophet (Isa. 19: 24, 25). Here are some suggestions taken at random which will illustrate the point at issue. Christianity in many particulars may be paralleled in Judaism, but Judaism fails at one point—it has *no Jesus*. He is Christianity's distinct contribution.

But who is Jesus? A distinguished theologian on being asked, "Who is the Holy Spirit?" replied, "The Holy Spirit is God in the heart of man." And in answer to the question, "Who is Jesus?" I reply, "God manifesting himself in human form." Back of this I am not able to go. I read the word of inspiration, my mind gives a content to the thought, but whether that content is that given to the record by the divine Mind, I cannot know. I love to think of Jesus as the manifestation or incarnation of God, but the "how" of this manifestation must be left to a greater Mind than mine. For myself, the incarnation and reconciliation underlie the doctrine of the person of Christ. I love to think of God manifesting himself in our world of finiteness and expressing himself under the limitations of our humanity. Under these limitations God revealed a new standard of conduct and a new point of contact with himself. Jesus as the incarnation of God becomes the incarnation of his own teaching. His person becomes the dynamic of Christianity; his character the standard for imitation.

But the heart craves for more than a standard of conduct, and the person of Jesus supplies the need. In him men find their point of contact with God. He, as is the manifestation of God in human form, assures us of forgiveness and blessing.

This is what a study of the New Testa-

ment reveals. Jesus appeared to his disciples as a divine as well as a human being. In him they found fellowship with the Eternal, for he was eternal. Throughout the New Testament he appears as the "Messiah," the "Son of God," the "Risen Saviour," the "pre-existent Christ," the "One who in the beginning was the Word and with God, and God." And the experience of every age is but the repeated experience of the New Testament.

Finally, Christ may not appear the same to every one. There may be differences of experiences. You may not find or demand what others find in him. But as central to all the varied experiences is the same Christ. At once we have the ideal character of all history, and the supreme revelation of God.

The Future of the Y.M.C.A.

"The Y.M.C.A. has been called upon to do a new work of extraordinary magnitude. It has done it generously. Henceforth we can no more look at the organisation as a series of isolated units and judge it by what we see in any one centre. Under the present strenuous condition the Y.M.C.A. has grown up into a national organisation, guided by a strong national committee. It has spread out and burst the bonds of former days and become imperial, so that, in the future, the whole movement throughout the British Empire will be carrying out a policy enunciated by an Imperial Council. In this matter Australia has taken the lead, and through the Convention recently held, is urging the movement in Great Britain to take steps to have the Imperial Council duly constituted. So much for the organisation. It must be frankly recognised that the end all and be all of this movement is not a perfect national organisation or Imperial Council. All that is excellent. So also is a glowing national spirit. But the Y.M.C.A. looks out beyond all these limits and temporary divisions to that sphere where all men are one in Jesus Christ. By its war work in every beleaguered country, amongst enemy prisoners as well as fighting men, the Y.M.C.A. even in the midst of war and disruption, is laying a foundation for a world-wide fellowship. In its efficient war work and generous spirit, the Y.M.C.A. has been lifted on to a new level of valuation and worth. The great Christian spirit of service has been borne in upon men. The connection between life and religion is dawning upon them. Now let us realise that not upon tens of thousands of pounds given and expended, but upon perfect organisation and sound constitution has the recent success of the Y.M.C.A. depended, but upon men—men at home who give, and secretaries who go abroad and give, not money, but service in each case. He who gives money gives personal service through a secretary at the front. In this matter the measure in which we give ourselves to our fellows in their need is the measure of our consecration to God"—P. A. Wisewould, in the "Australian Intercollegiate."

Notes on Current Topics.

Jaas. E. Thomas.

The Onward March of Prohibition.

Despite the mis-leading and untruthful statements of the manufacturers of news among liquor trade journalists, the United States is still going toward the goal of national prohibition. Five States, Michigan, South Dakota, Nebraska, Montana and Utah, have all carried prohibition during the past week. Kansas reaffirmed its prohibition law, while California, in spite of all the opposition of the liquor business, carried partial prohibition. The territory of Alaska with its mining camps and hard-working citizens has also gone for prohibition. This makes 25 States out of 48 in the United States and others may be expected to follow. These great victories will hearten workers to greater diligence both in the United States and in our own land. We are in a winning fight. The public conscience is being aroused, and the day is fast approaching when the deadly drink traffic with its unmeasured and relentless evils will be banished by the people. May that great day soon come.

America and the War.

In a most striking criticism the editor of the "Christian-Evangelist" recently pointed out the comparatively small part that the United States is playing in the great world struggle of the nations. He commenced his note by saying that the latest information declared that there are no more children under seven years of age in Poland—all had died from starvation. Similar conditions exist in Armenia and Syria. The amount subscribed in the United States for the Polish Relief Fund was two-fifths of a penny per head. To Belgium they have given fivepence per head, while little New Zealand, beside bearing her part in the war, has given five shillings per head. On the other hand, the United States has received in her bill for explosives thirteen times as much as she has given for the relief of the millions of lives of those non-combatants whose lives have been devastated by explosives. We have previously noticed this same editor's somewhat caustic criticism of England, but we are free to confess that he seems just as frank about his own land. We have been glad to know that our American brethren are doing a great work in the securing of the needy and oppressed. This has been some compensation for the fact that she has never declared herself as a nation that is for her liberty as well as our own. These statements, however, seem to suggest that there is much still for our American brethren to do before they have reached the standard of heroic self-sacrifice that would be worthy of such a great people.

The Red Plague.

It is gratifying to see that men are being aroused to the enormity of the evil that has

been for so long eating its way into the vitals of our nation. We have as a people spoken in whispers as though it were an improper thing to warn people of the deadly ravages of venereal diseases in our land. Mr. McLean, the Chief Secretary of Victoria, recently stated in Parliament that the British Royal Commission found that in 1912 13,679 of our standing army of 215,569 were affected with venereal disease, and in the navy 12,667 out of 119,540 were affected! The Australasian Medical Congress showed that there were 3,320 deaths of infants in 1914 in Australia from inherited syphilis and gonorrhoea. It was shown that 25 per cent of children treated in Melbourne had this disease, while Professor Allen said that out of 200 deaths 60 per cent showed unmistakable traces of this disease. Innocent wives and children are victims of this loathsome disease. Our coming generation will be blighted by it. Many leading English women, including Lady Birdwood, Lady Roberts in, Countess Harlowickie, Mrs. Samuel and others have issued an appeal inviting all wives and mothers throughout the Empire to join in demanding that the notification of venereal disease shall be treated in the same way as other infectious diseases. They state that the disease is now largely spread among girls of between 15 and 18 years of age. If treatment of this dread scourge were made compulsory, the curse could be largely stamped out. We would like to see not only this step, but a clause in our marriage acts requiring compulsory certificates of health before marriage. We know these things may be debatable, but it is absolutely certain that every precaution should be taken to warn our young people and to heal the older ones of this terrible and far-reaching plague. It is time we ceased to hold our peace in the face of such an enemy.

The Increase of Juvenile Crime.

We learn from the cables that there has been an important Home Conference to discuss the alarming increase of 60 per cent, in juvenile crime. Mr. Herbert Samuel stated that the King and Queen were gravely concerned over this increase. He personally believed that the increase was due to the spirit of adventure, mis-directed energy during war, dark streets, and absence of parental control. He believed cinematograph pictures were partly responsible, and proposed a vigorous censorship. While all these conditions do not prevail in Australia, it is quite correct that we have some of these tendencies in our land. In these days when fathers are away at the war, and when mothers are doing their utmost to keep the home together, there are grave difficulties in controlling the young life of the community. Boys with the love of adventure and for the heroic enter into escapades that were before not suggested to their in-

ventive brains. The Chief of Detectives in one of our States told me recently that he could trace at least twenty petty robberies to gangs of boys mostly neglected by their parents, and who got their idea of adventure from picture shows. This officer was not a religious fanatic. We certainly seem to need every influence for good and against young life in these critical days. Picture shows are in many cases quite harmless in themselves, but when children are allowed to roam the streets at all hours, amidst temptations many, in order to be at the pictures, they are in grave peril. There are penny in the slot pictures in the streets of our cities absolutely disgraceful and immoral. These should also be censored. The best contribution the churches can make is to educate the young as to the dangers and seek in every way to surround them in boys' clubs, girls' clubs, and places of health, recreation and intellectual and spiritual development with an environment that will save them from the evil influences of these days.

A Censorship of Pictures.

What is needed very badly in our Commonwealth is a strict censorship of moving pictures. There has come an increasing menace under the guise of self and sex pictures that verge on the borders of the questionable. Such pictures as "Rape Smiles," "Demagog Gods," and others even more sensational, are secretly fulfilling the purpose that may have been in the minds of those who prepared them. It only shows how careful we need to be in giving instruction concerning venereal disease and other matters that have to do with sacred institutions and the health of our community. These rather dramatic stories are helpful when rightly used, and in private reading, but they are only appealing to the morbid and sexual when exhibited in picture shows. They tend to cultivate talk that is commonly, and accomplish little lasting good. It is time the authorities prohibited pictures that are likely to be detrimental to the mind and moral life of those who look to see them.

Gambling and Our Young.

We are not only fearful because of the increase of juvenile crime in our nation, but we fear that some of the evil may be due to the well intended acts of those who at heart seek their welfare. We have noticed in our schools and even in churches the growing tendency to multiply raffles and other species of gambling among young and old. This is all done under the cloak of patriotism or sweet charity. Euchre parties, art unions, and raffles are increasingly conducted with the idea of contributing to some good cause. In our State schools there has been a splendid patriotism evidenced that has led to raising thousands of pounds among our young. We regret that with this good spirit have come too often raffles that encourage the gambling spirit and threaten the future of the young. We need to be careful unless under a misguided spirit of patriotism we train our young to become gamblers in the future.

The Name: Disciple or Christian?

Hugh McLellan.

"Do not they blaspheme the honorable name by which ye are called?"—James 2: 7.

The call to return to New Testament Christianity includes a call to return to the New Testament name. As a people, we have always felt able to tell anyone what this New Testament name is. Nothing is clearer to us than that the name of Christ is the name for the follower of Christ. The discussion of the Name has always been a pleasing thing for us. At no point of doctrinal debate have we felt more at ease. The Christian preacher revels in the exposition, and carries it through with a fine sense of security and superiority. Every preacher among us has at least one sermon on "The Name." This feeling of security is natural and well founded, for success has invariably accompanied the demonstration. He would be a poor Restorationist who could not hold his own in a discussion upon the Name. The method of presenting the name Christian as the badge for all the servants of Christ has remained about the same throughout our history. Sermons on the Name are all tarred with the same brush. It has been a proof largely by inference. The inferences are many and logical, and this massed attack has invariably carried the trenches of the enemy. The outline of such a presentation would run something like this: An introduction, showing that a name is not an important thing. It has meaning, history and instruction in it. Then there would follow an exposition of the following divisions:

1. The disciples were called Christians first at Antioch.
2. The name honors Christ.
3. The name is unifying in its effects.
4. It is the name under which the disciples suffered.
5. Paul persuaded Agrippa to become a Christian.

And so on. Then there would be a conclusion showing that human names are divisive and dishonoring, etc.

This presentation is true, strong, persuasive, and has been normal for our preachers for a century. Under such presentations, many have been led to discard human names and take only that Name which is above every name.

However, it would seem strange if the Holy Spirit had left so important a matter to the uncertainties of inference and example. We should expect an absolute and authoritative statement on the matter. There should be no need for inference and the quoting of examples. We know that the follower of Christ should wear the name of Christ. It follows as the night the day. Does the New Testament state this definitely and finally? I think it does. It does so in a strangely neglected passage. Let us look at it.

The Apostle James, speaking to Christians, says, "Do not they (the heathen) blaspheme that honorable name by which ye

are called?" Or, to give the Greek more accurately, "that honorable name which was called upon you"; or "which was named upon you."

The Twentieth Century New Testament renders it well in "that honorable name which has been given unto you." The force of these translations—"by which ye are called," "named upon you," "given unto you"—is about equal to our saying, "pronounced upon you." The name was not an accident, nor a whim, nor a derision, nor an inference, nor a growth, nor a nick-name. It was a name deliberately given unto them. This is borne out by several passages from the Old Testament, where, in the Septuagint, the same Greek phrase is used: (1) Deut. 28: 10: "And all the peoples of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." Here the name of God to his people is honorable and divine, and terrible. It was given them for a shield and defence.

(2) 2 Chron. 7: 14: "If my people who are called by my name shall humble themselves," etc. In this passage the Hebrew is an exact parallel of the Greek of the passage under discussion in James 2: 7, and is rendered so in the Septuagint. (3) Isa. 4: 1: "And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name; take thou away our reproach." There can be nothing more decisive than this use of the phrase, for here the idea is a legal, official giving of a name in marriage. (4) Acts 15: 17: "That the residue of men may seek after the Lord, and all the Gentiles upon whom my name is called." This is the prophecy that when Christ's kingdom is established and the Gentiles come to him, that unto them a divine name will be given. These passages show the Old Testament uses of the very expression used by the Apostle James, and declare that throughout God's dealings with his people he has authoritatively given unto them a name—his Name.

Now it would be strange if God, having given his people a name in the preparatory stages of the kingdom, should have failed to supply one when the kingdom reached its fulness in Christ. It would be passing to the Jew, should have left the followers of his Son to be named by the heathen, named in derision, or named by the sinful schisms which divide the body of Christ. It is not so. The Apostle James tells us in this neglected passage that the followers of Christ (Gentiles) name; that this name is an honorable that it was "blasphemed." This could not be said of any human name. He says also that this name was given unto them or named upon them. Because it is honorable it to be honored. Because it is divine it is to be revered. Because it was pronounced upon them it must be worn.

The question now arises, What is the name and when was it given? A moment's thought and the answer comes to the heart. It is the name of Christ named upon us at the waters of baptism. Or, as Professor Vincent of Union concisely says, "It is the name of Christ invoked in baptism." That this naming was one of the purposes of baptism is clear from Acts 8: 16: "For as yet the Holy Spirit was fallen upon none of them; only they had been baptised into the name of the Lord Jesus." It is stated clearly also in the great commission. Again it is strongly brought out in Paul's question in 1 Cor. 1: 13-15. Denouncing the taking of such names as Paul, Cephas, Apollos, he asks, "Were ye baptised into the name of Paul?" The argument clearly is that if they had been baptised into the name of Paul they might wear Paul's name. The irresistible conclusion follows that, as it was into Christ's name they were baptised, then Christ's name they should wear. Paul in this first chapter of Corinthian's fully takes the position that Christ's name was named upon them or given to them as a name in their baptism.

This naming function of baptism has been overlooked. Of course, I do not imply by this that the giving of a name is the whole content of baptism. It is a very small part of it. Baptism has a large office in the induction of the believer into the kingdom. It links him to his Lord in the likeness of his death. It brings about the answer of a good conscience, and in baptism one puts on Christ. These things are not in dispute. The point made is that a name is given to the believer, and is given in the act of baptism. Being baptised, he is not only baptised into a death, but also into a name. The name of Christ is invoked or called upon him, and he is henceforth entitled to wear that name.

And now it would be well to notice that there may be many appellations for the believer, but there is only one name. These appellations are descriptive and contain a special point of view. Such appellations as "saint," "disciple," "friend," etc., have a special angle of view. They reveal phases and functions of the Christian. They describe him, but they do not designate him. The name given in baptism is a designation and says to the world, This is Christ's name. Christ's one—a Christian.

Just a word at this point on the practice of many of our brethren in having only the name which was named upon them and taking instead the appellation, "Disciple of Christ." I like the phrase. It is very beautiful. The trouble with it is that it is partial, functional and faulty. It is faulty because in general use the name of Christ is dropped and it becomes merely "Disciples." The subject of one of the addresses at the Des Moines National Convention was "The Immediate Duty of the Disciple." If we, in a national programme, drop Christ's name from Disciple of Christ, we must not think it strange if other do so. The disciples were called Christian first at Antioch, but the Christian were called Disciples first at Des Moines, Iowa. I do not

suppose Des Moines to be the first place at all, but it will serve. I do not know who started this substitution, but verily it was a mis-take. The motive in the change was a kindly one. There was a re-entment on the part of many to our taking the name Christian. They thought it implied that we were the only Christians. It seemed to reflect on the Christianity of others. Such was the embarrassment to be avoided. Those who resented our divine name, and those who modified it to Disciples, both missed the point. To wear the name Christian is not a reflection on the Christianity of the sectarian, but it is a reflection on the sectarian name. The contrast is not one of faith, but of names. The wearing of Christ's name is a rebuke to the wearing of a human name. It is a protest for Christ. In wearing the name "Disciple" we lose this protest for Christ. The wearer of the human name feels perfectly comfortable in the presence of "Disciple." No issue is raised. The edge is dulled. The protest is quashed. Had James lived in our day, he never could say that the heathen "blasphemous" Disciple. Our wearing the name Christian does not call in question the Christianity of a Lutheran, but it does challenge the right of any Christian to wear Martin Luther's name. Our people have been wont to say that we wear the name Christian, "not because we are the only Christians, but because we are Christians only." I hate to question this epigrammatic antithesis, which seems to be in good standing and full fellowship, but it is not true. It is a good epigram, but a poor statement of fact. We do not wear the

name because we are Christians only. The name existed when the wearers of it were the only Christians. We wear the name because it is the name named upon the believer in his baptism. As to whether the wearer is a Christian only or the only Christian is beside the mark. In either case he must wear it.

If the Apostle James condemned the heathen for blaspheming the honorable name given unto us, I wonder what he would think of the disposition to belittle it? We know that at the Name of Jesus every knee shall bow, and shall we wait until that day to enthrone that Name which is above every name? The soldier who receives at his king's hand the Victoria Cross "for valor" would spurn any modification of the inscription. Nor would he be a legalist. It would simply be correct feeling. Every letter glows with meaning and patriotism. If he consented to modification, he would be less of a soldier. Compared with the name given upon us in our baptism, the Victoria Cross is an empty bauble. No true Christian can for an instant tolerate modification of his honorable name. And this is a matter laid on the soul of the individual Christian. We were not redeemed as a brotherhood. We were not baptized as a brotherhood. We were not named as a brotherhood. To the individual the holy name of Christ was given in the most solemn moment of his religious experience. It is for him to wear. It is also for him to decide whether he shall look simply on while his honorable name is filched from him, or whether he shall guard it as his life.—"Christian-Evangelist."

Trade going. Drink is entrenched in the habits of the people; and only the people's will can move it. If they thought moderate men would give it up, the Government would act to-morrow.

We cannot afford to have this trade, with £200,000,000 capital and 120,000 forts playing the Kaiser's game by weakening our people, wasting their earnings, imperiling child-life, and slowing down the whole activities of the nation at a time like this. Let us agree about it before it is too late.

There is no need for controversy. Never before have we had such a chance; never will it come again. For the first and last time we can deal with this trade without disputes over compensation, without any loss to those depending on it. The War Losses Committee will settle all that, and moderates and extremists have agreed that it should be so.

On my desk are a thousand of the finest names in England. They are men who have been our ambassadors, who have won our battles, communicated our opinions, built our ships, made our guns, written our books, painted our pictures, carried our monuments, equipped our universities, educated our children, made our British name illustrious by their discoveries and inventions, administered justice, built up our industries, maintained our health, presided over our public bodies, shaped our laws in Parliament, and advised the King in Privy Council. One of them has saved an Army Corps in France; one of them wears the V.C.; scores of them are admirals and generals.

These men are not fanatics, but every one of them is asking the Government for Prohibition during the war.

Do these men know? They know that Prohibition would shorten the war and save thousands of lives. The Government knows it too, but Prohibition needs the courage of the trenches, because it will upset the habits of millions of moderate drinkers who do not see the harm their drink is doing.

Moderate people, will you give up your drink during the war, and throw this power of yours fat in the scale against the Kaiser? It is nothing to you, and it is everything to your country. Will you aim your blow now at this enemy entrenched against us in our land, and follow the King to victory?

He has no enemy, you say.
My friend, your heart is poor.
He who hath mingled in the fray
Of duty that the brave endure
Must have made foes. If he has none
Small is the work that he has done.
He has hit no traitor on the brow,
Has cast no cup from a profaned lip,
Has never turned the wrong to right;
Has been a coward in the fight.

Oh, may I join the close fist-fighter
Of the immortal dead who live again
In paths untried, by lives promised here
In paths untried by any other.
In deeds of daring righteous we roam
For wondrous aims that end with doom.
In thoughts sublime that crown the night like stars,
And with their wild passionate surge make's music
To water's sound.

Dare You Face a Fact?

Arthur Mee.

Dare you face a fact when you meet it?

Dare you face like a Britisher the fact that an enemy more powerful than the German Fleet is fighting for the Kaiser in this country?

Germany has seen the writing on the wall; she is making her last desperate leap. This power that no devilry in history can equal, with Herold in her Zeppelin, Cain in her armies, and Nero on her throne, has set up Davery again. A hundred miles or so from England the Kaiser's men have carried off 25,000 youths and girls and children. They are trying to break the heart of France, as they cannot break her strength.

They will not break her heart; slowly the British power will crush this enemy of mankind. But we must put forth all our strength, and an enemy at home cuts our strength in two. We know this enemy's name; for the King has told us: Lord Kitchener has told us; Mr. Lloyd George has told us; he has told us that the enemy the King denounced is worse than Germany.

You would have thought these three men stood for the nation, but not even they could break this foe. Worse than Germany it is indeed; it breaks our stamens and our lungs. It will break every power but yours. It is Drink.

It was largely through drink that we were short of shells and guns. Through drink, in the crisis of the war, troops were delayed, ships were made targets for submarines, time was lost in millions of hours, battleships were kept waiting for repairs, transports went from port to port begging for labor.

There is no contradiction of these official facts, and it has come to this—that the greatest private trade in England fights against us. Our Drink Trade is worth to the Kaiser many divisions of troops; and we cannot crush the Kaiser with his powerful agent on our backs.

Everywhere Government officials have begged for Prohibition. The Admiralty has urged it. Army and Navy and Transport officers have begged for it on their knees. Admiral Jellicoe has wired his anxiety to the Cabinet; shell makers have begged that public houses near their works might be closed.

But Parliament is pledged to avoid controversy; as it tried to beat the Kaiser with out compensation, it is trying to hit off the Drink Trade with out compensation. It is relying on the people rather than the law. It is afraid of the moderate drinker. It is moderate drinking that keeps the Drink

NARACOORTE—Bro. and Sister Wade celebrated their 61st wedding at Naracoorte on the 13th. All their children—three sons and four daughters—were present. The church presented them with a nice letter of congratulation. Our brother and sister have been faithful members of the church. Sister Wade a collector, only occasionally can attend the meeting. The writer has just returned from a very successful conference at Bordertown. It was a delightful experience, after an absence of eleven years, to come back to what was my first field, and have fellowship again with the West Wimmera and Bordertown Conference.—W. G. Drann.

Tasmania.

HOBART—On Nov. 2, at the prayer meeting, two young ladies made the good confession. On Lord's day, 5th, a brother was given the hand of fellowship, and Bro. Dowdy, Egmont, was welcomed. At the gospel service a soldier made the confession. After the service a young lady was welcomed and given the hand of fellowship. At our C.E. meeting on the 7th, a lad was baptized. On the 8th we had a very enjoyable social, the first of a series which we are to hold quarterly. On the 9th, at the prayer meeting, a man, who has been long prayed for, gladdened our hearts by making the good confession.—G.W.

LAUNCESTON—Meetings are keeping up well. On Sunday, Nov. 5, Bro. W. Gillam, from Cave-side, preached for us at both services. His messages were very helpful. On Sunday, Nov. 12, Bro. C. Hale, from Hobart, at both services. Good attendance. Several visitors from Victoria, New South Wales, and other parts of Tasmania. On Monday, 13th, the annual picnic of the Bible School was held on grounds at Mowbray. Mr. P. Keelslake again kindly provided all the poultry and cake, and numerous of the valuable donations were received from members and friends.—J.P.E.

New Zealand.

ASHBURTON—Recently the church was asked to help in general effort with other churches at a fund for the Central Fund. A tent was erected, and through the efforts of 4 members, respectively of the sisters, the sum of £33 was handed over to the above branch. Our anniversary, held last week, proved very successful. The Bible School is increasing in scholars.—B. Nov. 5.

DUNEDIN—One confession at the close of S. G. Griffith's sermon on Sunday evening. On Friday evening, Mrs. N. Roberts, a member of the Tabernacle choir for a number of years, who is leaving for Wellington, was the recipient of a wedding present from members of the choir.—L.C.S., Nov. 8.

CHRIST CHURCH—Bro. Gebbie continues to deliver interesting and helpful addresses morning and evening. Bro. P. S. Nelson and L. D. Brown are down on final leave from our camp, they will shortly with the 20th Regiment.—Nov. 7.

SOUTH WELLINGTON—An enjoyable picnic was held at Happy Valley by the Ever ready Bible Class and friends. The school commences its anniversary services next Lord's day. At the first meeting of the newly elected board of church of elects last evening, Bro. Hickery and Lane were elected secretary and treasurer respectively for the year. Bro. Hickery is doing a good evening two years.

INVERCARGILL—Last Thursday evening the usual monthly necessary prayer service under the auspices of the Invercargill Ministers' Association, was held in the chapel, B-w-m-ent. Bro. Moore presided, and the following took part: Mr. Mearns (First Presbyterian), Mr. Clements (E.L. Ryburn (First Presbyterian), and Mr. Hingles (E.L. Ryburn). Last night witnessed the largest audience ever crammed into the Bowman chapel, the occasion being a visit from the Orange Lodges of Invercargill. The service was very impressive, and apart from the special nature of the meeting, and the feeling reference was made by Bro. Moore to the passing away of the previous week of our Bro. N. J. Todd, who besides being a member of the Church of Christ, was also a member of the Orange Lodge.—P., Nov. 6.

HASTINGS—The church has suffered the loss of a member, three by removal of the Walker family to Ormiahville, and Bro. J. M. Miller by death. Bro. Bernard was killed in France a short time since; he was the eldest son of Sister Walker, and a young man of great promise. Bro. T. B. Allen has been elected secretary *pro tem* in the room of Bro. Miller deceased. Bro. G. G. G. G. and Lane applied for membership for church prayer, and Bro. Horne and Allen to enquire on what terms money can be got with a view to building, as we have a free section of land.—G.L.

LOWER HUTT—Meetings for breaking of bread and gospel service are well attended. On Nov. 8, Bro. Marshall baptized another sister who made the good confession. Nov. 22, annual social and roll call.—D.C.J.

New South Wales.

ENMORE—We were greatly cheered by the visit of Bro. Gifford Gordon, who spent the day (6th) with us. He exhorted in the morning, addressing the B.S. senior department in the afternoon, and preached to a large audience at night. Many regular attendants were unable to get to the morning service, as the trains were not running. Bro. Gordon looks well, and is full of enthusiasm. Bro. Illingworth presided in the morning, and assisted in the evening. We had a number of visitors, including Bro. Hare, from Swanston-st. church.—Nov. 20.

HORNBY—Bro. L. J. Thompson presided; the writer exhorted on "Why I Love the Church." Bro. Garrick Rootes gave the gospel address, talking as his topic, Prov. 24, 30-32, which was much appreciated. Bro. Rootes was also at the Lord's day Schools in the afternoon. At Temperance Day 31 scholars signed the combined anti-drinking, anti-smoking, and anti-gambling pledge cards.—P.H.S. E. Refe.

THEBESIA—An instructive address this morning on "A Necessary Relationship." Bro. and Sister J. Parker, from Lanevale, were given the hand of fellowship. There was a splendid attendance at the gospel meeting to-night, and Bro. Arrant gave a stirring address on "A Great Question," at the close of which six made the good confession. The church mourns the loss of our treasure, Bro. A. W. Clayton, who passed away last Monday morning. Our late brother had been a sufferer for several years, and much sympathy is extended to the bereaved wife and family. We regret to report the illness of our choir conductor, Bro. Wright, who is in the Royal Prince Alfred Hospital. We pray for his speedy recovery.—E. V. Smitly.—Nov. 19.

BRISKINVILLE—Very successful meeting last night. Commenced with Children's Day service. Three new converts, a confirmed Christian. Three new scholars to the school. Mid-week devotional meetings led by church officers and young men this month. Number present approaches 20 percent of active membership.—P. J. Pond, Nov. 20.

CHATSWOOD—Splendid meetings last Lord's day the occasion being Bible School anniversary. Bro. S. Stevens addressed the church in the morning, and also the Bible School in the afternoon. His messages were much appreciated. The choruses and other items were well rendered. We are grateful to Bro. Fox, the superintendent, for his able leadership. A presentation was made to Miss R. W. Day, one of our kindergarten teachers, who is leaving for Japan to assist in missionary work. The Sisters' Aid Society will hold a sale of work and gifts in the Town Hall, Chatswood, on Friday, December 8, to be opened by Bro. Illingworth, at 3 p.m. Friends from sister churches cordially invited.—T. Day.

MEREWETHER—The school is in a healthy condition. On Friday we had a record attendance at kindergarten—47. Pleased to see Bro. Elliot, of Taree, in the Bible Class. He is in camp at Alambury, in this district. We extend a hearty welcome to our visiting elder brethren. On the 4th the kindergarten will give a concert, conducted by Sister Bantfield and staff, in our kindergarten tent. Children's Day offering has been a success.

Last year 147 was given; this year, 427/4.—A. Fraser, Nov. 19.

MARRICVILLE—Good meeting this morning, when Bro. Rush gave us a splendid address on "Judges' Feast." We were pleased to have Bro. and Sister Beale, from Adelaide, with us during the week. Bro. George Day and Eddie Gill in left for active service at the front. A year prayer meeting on Wednesday night. Bro. Harward, from Dry Creek, gave us a splendid address on "How we Got our English Bible"—J. Taylor, Nov. 19.

AUBURN—Splendid meeting for worship. Bro. Saunders presided, and welcomed into fellowship one sister by letter. Bro. Saunders ably exhorted. To-night we held an in-memorial service to our late Bro. Archibald Smith, a splendid audience listened attentively to the address of Bro. Saunders, Sister Smith and family being present. Miss Mary Evans sang "Dies Jesus Carere"—G. Stith.

NORTH AUBURN—Meetings on Nov. 19 well attended. Bro. Averell exhorted. Bro. Breach gave the gospel address, which was very uplifting. Our school on Nov. 18 was most enjoyable.—ASH, Nov. 19.

Victoria.

WARRNAMBOOL—The attendance at all meetings of the Bible School anniversary on Nov. 5 was good. In the morning the Young Crusaders' League was inaugurated; in the afternoon Mr. Rev. McArthur gave an interesting address on "The Little Minister." In the evening Mr. Fischer's subject was "The Last Book." At each service special hymns were rendered by the children. On Tuesday evening the Children's Day exercise was very creditably given. Prizes for the kinders, and certificates for the older scholars, were distributed by the evangelist. The remainder of the prize money, with the children's consent, was given to the Y.M.C.A. for army work. This afternoon Miss Binnell, of the Zenona Bible and Medical Mission, gave a vivid description of her work. The quarterly rally of the City of Melbourne was held on the 12th and 13th of this month. The meeting was presided over by the Methodist minister, Mr. A. R. Cocks; Bro. Fischer delivered a consecration address. Miss Binnell gave an interesting lecture dealing with the Zenona, Bible and Medical Mission in India.—L.M., Nov. 12.

SOUTH MELLEBOURNE—On 5th inst. Bro. Les Vere, from South Australia, gave a very helpful exhortation. Gospel meeting well attended. Nov. 12, good meetings all day. Bro. W. L. Ewers gave a very appreciative address in the morning. We are looking forward to our Bible School anniversary celebrations on the 26th and 27th inst., when Bro. G. D. Vere will be the speaker, and on Dec. 3, when Bro. Eames will speak. On Nov. 15, the choir gave a fine rendering of the service of song, "The Harbor of Heaven." The meeting was unanimous to have it repeated at a future date. All meetings all day yesterday. Bro. Clay spoke at both services. Exhortation theme, "One Thing." Gospel address, "Confession." Each was a masterly address. Amongst our visitors has been Sister Spencer, Auburn, N.S.W., mother of Sister Clay.—F.C., Nov. 20.

SURREY HILLS—Meetings on Nov. 12 were a great success, the occasion being our Sunday School anniversary. Bro. W. Wilson spoke at the morning meeting, and unveiled the honor board in the afternoon. Our new building is near completion, and was used for the first time, and accommodated 60 friends for a dinner and tea. Bro. Hagger addressed the children in the afternoon on "Watches." Bro. Murray delivered the address in the evening to a full and interested audience. The demonstration on Nov. 14 was a great success. Crowded meeting. Children in good form, doing great credit to their instructors. So many well-kept and the children in the afternoon who instructed them in the sitting. Good meetings on Nov. 19, Bro. A. Wilson giving us a splendid address. The gospel address was listened to with great interest.—W.P.L., Nov. 19.

Continued on page 702.

Foreign Missions.

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

Foreign Missions: How Affected by Present Conditions.

W. A. Eagle, at Bismah Conference.

The missionary, wherever he may be, working up in the fields of God, in the midst of these terrible troublous times, always needs to realise that his calling is not of man, but divinely appointed; and when the hardest task is set before him and the ways and means seem to be gone, you will hear him say again and again, "We must and we can do something."

I was greatly impressed by an open letter to the laymen of the Christian Church in Great Britain, which has been issued and sent forth by a body of leading and influential laymen in England—such men as James Bryce, Lord Balfour, Sir Andrew Fraser and others. It is an appeal for the church to stand by the cause of missions during the war. The letter says: "The measure of the Empire's greatness is the service she can render the world; and no source is greater than the quickening of the faith and ideals by which a people live." It pleads that the need of missions shall not be made to go short monetarily; short through the sacrifices the war entails—but that willingness of men to sacrifice their lives for their country, shall lead those living to make heroic sacrifice for Christianity, and urges there was never a time when it was so necessary to extend the kingdom of God as the only sure means of ultimate peace. The most ringing paragraph in the appeal is the one that sets forth the privileges and opportunities before the church in the East just now. "The present position of the work in the great mission fields is startling indeed; after long years of patient labor a period has been reached, fruitful beyond all expectation, of missionary success and opportunity. The fields which are moving in the Orient will wait for no man, and not even the absorbing claims of the great war can abate the church from its responsibility for giving the gospel to the heathen in this momentous hour in their history." Nevertheless, the record of the past year is full both of sore disappointments, and of unexpected encouragements.

Amongst the former must be counted the arresting of extension work in China, the stoppage of mission work in many parts of Africa, and the closing of the German missions in some countries. At the same time the set back is not so serious as was anticipated. We understand that in China thus far missionary enterprise has been less seriously affected than might have been expected. The C.M.S. is able to report that the war has had no adverse influence.

In India, that which is most prominent from the missionary point of view is the closing of all German missionary work. This work, however, is now either under the care of other missions, or has been transferred to the missions of neutral countries.

In India, as in China, plans for extension have been stopped, and one large mission will probably have to withdraw from a portion of its field.

The work of American missions in Turkey, Roumania, Mesopotamia, and Persia, has been seriously affected by the war. Many missionaries have been imprisoned and detained, and we all know a large number of Christians have been murdered. The awful butchery of the Armenians by the Turks is one of the most terrible results of the war.

In Africa, in all the German colonies, mission work has been seriously affected, and in some cases it has been stopped, some of the Christians having returned to heathenism. It is very interesting to learn, however, that in many places the German missionaries have been allowed to remain.

The French Protestant missions have suffered considerably in all fields, because of the withdrawal of many of their missionaries for military service.

There are, however, many most encouraging features in the past year's operations.

The evangelistic campaigns in Japan, China, and India, are being pressed forward with great enthusiasm. Throughout Japan special meetings were held, and there were 5,000 enquirers. In China, 7,000 high officials, scholars, and ruling gentry who hold the destiny of that vast empire in their hands turned to Christianity, and are now enrolled and studying in Bible Classes. The most staggering success is in India. The Chandris (Patels) of 200 villages in the Punjab recently went in conference to use their influence to help make the entire population of their villages Christian. We should be grateful to God that India is at last opening up in earnest to receive the blessings of Jesus Christ.

We learn that this movement is spreading throughout the whole Empire, for which we can only say, "Praise God, from whom all blessings flow." As a result of the war, Madagascar reports much more friendliness on the part of its Government. It is remarkable that in both China and Japan the sales of Scriptures show a very large increase on all previous years.

An event of great importance is the decision of the Rockefeller Foundation to devote large sums of money to the development of medical work in China.

During 1915-16 the task of making the administrative machinery of mission work more satisfactory was proceeded with in all fields. In spite of the war, many missions opened new stations and started new work.

An event of special importance was the opening of the new Christian College for women in Madras, in which 12 missionary societies are co-operating.

The striking way in which Indian women have thrown themselves into many kinds of war relief work opens a new stage in the development of Indian womanhood, and promises new and important missionary opportunities for evangelism.

It is recognised in most countries that modern civilisation and Christianity are not synonymous, and that the teachings of Christ are thrown in bright relief against the lurid background of this most terrible cruel and awful war.

Nevertheless, the present outlook in the world looks as if things are going to be put to a tremendous test, both by supplies and finance. Everybody can see the terrible position which ultimately must take place caused through the awful conflict which is draining the nations at many millions of pounds sterling daily. This must affect very largely in the future the world-wide mission field.

FEDERAL FOREIGN MISSION COMMITTEE.

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

because nearly all Christian nations are at war with one another. Think of seventy to eighty millions of men, women and children engaged in either making munitions or spending their lives in battle! It is here one must pause and think. When we contemplate such sorrow and destruction this war must bring, the heavy taxation to meet the debt that is being incurred, the number of calls to aid the maimed, and to succor the widows and orphans, the tremendous army of unemployed, and the scarcity of money, we can all see and realise that the Church of Christ must face such a strain as it never before experienced. Still our hope is in God, who is with us, and is able to touch the springs of supply.

In some parts of the Foreign Field to-day a 20 per cent. reduction has been made on the raw material, and the missionary supplies in men and women are being curtailed, only just having sufficient to fill present fields.

They are therefore unable to extend their work further afield, yet the workers are full of faith and hope, having no time to look down, or become despondent, but looking up and catching a vision of God the Father, Son, and Spirit, all pledged for and working for the victory, which will and must come.

The time may come when the church will have to feel her way through a chaos which a few years ago never was expected, but the church that will keep near the risen Christ cannot go astray. For it is God's purposes that they have to continue, and not their own, and if the church can keep in His way and will, then victory will be achieved, whatever may have to be met.

A home paper tells us that "everybody is doing money, and everybody is spending it like water." These days of plenty should be a preparation for the "lean" years that are sure to follow this war, unless our blessed Lord takes pity on our poor, sinful world and speedily come as he pray He may.

Medical missions will greatly be harassed both by men and supplies. Many of the noblest medical missionaries have volunteered their services in fields of battle, laying down their lives, and the missions will be the poorer of men in this respect. But our heavenly Father is able to overrule, and we learn very often by the removal of much on which we are accustomed to lean, that we have been thrown back on the real and eternal foundation of our confidence; and

will our brethren and sisters in the world's great missionary labors prove. They, as well as ourselves, were in the past perhaps in danger of relying too much on the material resources of our organisation, on its outward impressiveness and prestige. The clouds have fallen from us, and just because they are gone the church must become stronger through rediscovering the true strength that makes us more sure of things that cannot be shaken and stable forever. We have faith, and our cry, "The World for Christ," and "The Cross the Attraction through Christ, who lives forevermore."

Sisters' Department

S.A. SISTERS' AUXILIARY.

Meeting held on November 22. The devotional exercises were led by Miss Whitehead. Mr. Evers presided over the business session. Minutes of last meeting were read and confirmed. A message from the New South Wales sisters (written arrangement for the Conference last month) was read by the Secretary, Sunley School address. Program: 1. Total, 21; Roll call of delegates, 25 responded. Collection, 16/0/2.

Treasurer's Report (Mrs. Bond)—Receipts for the m. 1916, for the control for Home Missions, £65/4/2; paid back loan from General Fund, 3/10; in hand, 6/11/0/2. Received for Foreign Missions, £6/3/2; paid loan from General Fund, 1/2; in hand, 16/2/7. General Fund, £6/11/10/2; in hand, £10/12/0. Total £118/10/2. Pending, Hospital Committee, £1. 1916, £19/10/0. Austral. Publishing Company, £1. Money order, 7/1; Balance, £5/5/3/2. Hospital Report (Miss E. West)—We received

from the sisters a donation of £4 for the Committee, and gifts of many kinds will be distributed to the different institutions. We thank the sisters, also the Mile End Dorcas Society, for two dresses, neckties, and four pairs of cuffs, given to the Home for Incubables. Fruit, flowers, and other comforts have been distributed to all institutions. Visits as follows: Adelaide Hospital, 25; Private Hospital, 4; Children's Hospital, 25; Consumptive Home, 4; Home for Incubables, 6; Deaf-mute, 9; Sick and Aged, 63; Magazines, 44.

Foreign Mission (Mrs. J. Patterson).—The day we held our last meeting, Mrs. Elsie Caldwell and Miss Ethel Warndorff left for India, and are now settled in their new home. Mrs. Caldwell will proceed at once to study the language. Miss Warndorff will shortly marry Mr. Cowan. Mrs. Watson reports that there is much sickness and death from bubonic plague in the Poona District. All the town property has had to be closed for the present, and the Christians insulated and gathered on mission property. Miss Tonkin, in China, continues in health, and the work is making good progress. The Committee has decided to rent for another year the property there, and it is likely that later on some steps will be taken to purchase the property, or in some way engage in work of a permanent character. Miss Cameron, in India, will shortly be through her language study, and return to Shirangood. Miss Tole is still engaged in military nursing in the Central Province. Amounts received: Greatest Mothers' Meeting, 2/7; Norwood, 4/1; Crofton, 11/7; York, 5/6; Total, £13/3.

Home Missions (Mrs. Cherry).—Amounts as follows: Mile End, 11/4; Unley, 10/11; Hindmarsh, 17/5; Norwood, 8/7; York, 14/1. Total, £37/4.

Temperance Committee (Mrs. Manger).—This Committee visited the Mile End C.E. Society on October 8, and spent a profitable time. Two members in conjunction with the Prayer Meeting Committee visited the Hindmarsh sisters on Oct. 14.

Prayer Meeting Committee (Mrs. Harding).—This Committee held a nice meeting with the Hindmarsh sisters on October 18. Sisters Ford, Uele, and Harding took part in the meeting. A request was made by the sisters of the Walkerville church for some of the sisters to visit them at starting a sisters' meeting. Four of the sisters from the Norwood church had a very pleasant time with them.

Donations.—Mrs. Manger proposed that 10/- be sent to the Walkerville sisters to help them in starting their Dorcas work. This was carried unanimously.

Dorcas Committee (Mrs. Cant) gave an invitation to the sisters to meet the Mayland Dorcas Society on November 23.

Home Mission Rally.—Decided to hold a big public Home Mission Rally during January, 1917, to draw to the annual Home Mission exhibition Sunday, the Home Mission Committee and Executive to make arrangements.

Mrs. E. J. Paterson gave an interesting account of the work of the girls at York church for the Red Cross Society.

An invitation was received for the Cottonwool church anniversary.

Leader for next meeting: Mrs. B. W. Hantsman.

Miss A. M. Evans, Secretary,
11 Ball's-ct., C-leege Park.

VICTORIA

Secretary: Miss Romsch, 59 St. Vincent-st., Albert Park.

The Conference Executive was held in the hall, Swanston-st., on Nov. 3, President, Mrs. Hanger, presiding. Devotional exercises were led by Mrs. Sharp, who took for her Bible lesson Luke 12, giving a paper on "Anxiety for Food and Clothing for the Body." Mrs. Hanger and Mrs. P. D. McCull were welcomed. Mention was made and sympathy expressed with Mrs. J. McGill, whose son has fallen at the front, and the great calamity which so suddenly has come upon our brethren and sisters in West Australia. Correspondence included greetings from Mrs. Baker, resignation

of Miss Darnley as Superintendent of Temperance Committee, and apologies from several sisters detained through sickness. It is with regret we accept Mrs. Darnley's resignation, and appreciation was expressed of the work done by her while Superintendent of Temperance Department. Mrs. Slater has kindly consented to be Superintendent in this capacity. Resolved that Christmas greetings be sent to our missionaries. Mrs. Sharp spoke of the evil effects of gambling in our State schools, and moved a resolution: "That this meeting of the Women's Conference Executive of the Churches of Christ deplore the spirit of gambling which is so prevalent amongst the young people of our country, especially in the matter of raffling in connection with patriotic sales of gifts in our State schools." At our next Executive meeting will take the form of a gift afternoon, all goods to be divided amongst our hospitals. Superintendents and secretaries of all departments of women's work in our churches are asked to be present at a special meeting to be held on Thursday afternoon, December 7th, at 3 p.m., in the hall by Swanston-st. Speakers: Mrs. Blakemore and Hanger. "Service." The subject of an excellent paper given by Mrs. Eaton. Addition from Bible Schools: Middle Park, 1; Prahran, 1; Collingwood, 1; North Melbourne, 1.

The Oblituary Report told of ten sisters called home.

Home Mission Committee visited Middle Park on October 11. An instructive paper, "Woman's Part in War Time," was given by Mrs. Chown; several sisters took part in the meeting. The additions in the Home fields from March 1 have been 135. We were asked to take an interest in the new work at Oakleigh. During October the overdraft was reduced by £50, but there is still a balance on the wrong side. The sisters are asked to do all they can for this important fund. Bro. J. R. Cambridge has started a tent mission at Haven, and expects to conduct such at several other outlying places during the next few months. Flood has hindered the work a great deal in the country, but as finer weather comes in, we expect much more to be accomplished.—C. Thompson, Supt.

Prayer Meeting Committee visited Carnegie on October 4. The rain interfered with the attendance, nevertheless a good meeting was held. Sisters Baker, Hunter, and Walker gave interesting papers; several engaged in prayer. "Did not our hearts burn within us as we talked of him by the way?"—A. Baker, Supt.

A goodly number of sisters were present at the General Deacons, and a large amount of work was accomplished. Parcels were sent to the Richmond Kindergarten and needy cases. Thanks for parcels received from sisters at Berwick; a sister, vestment covers for soldiers; a donation of 10/- from Bro. and Sister T. Smith. Red Cross work, no sleeping suits, a pair of socks, patch-work rug made by Sister Edmond. Kindly send all requests to caretaker, Christian chapel, Swanston-st., City—A. Moser, Supt.

Hospital Visitation.—Mrs. Cameron, to Alfred, old Men's Home, Latrobe-st.; Children's Hospital, 8 visits; Mrs. Pritchey, Alfred, 4 visits; Mrs. Myers, Melbourne, 1; Home-organ, Eye and Ear, 7 visits; Mrs. Ray, Melbourne; Eye and Ear, several visits; Mrs. Tully, Eye and Ear, 3 visits; Members of Tasmania, Berwick, Lysons-st., Melbourne visited and cheered. Home comfort, fruit, sweets, books, papers, magazines, picture books, cards, etc., given to several cases. All sisters: Mrs. Tuck and Chapman were absent. All appreciated the dainties distributed, and expressed pleasure in seeing us once more.—J. Chapman, Supt.

Nine sisters with Bro. Mulder visited Chechen Lane Reformatory Asylum. This was the largest attended meeting for the year. About 200 worshippers. Our brother gave a very interesting address. All appreciated the dainties distributed, and expressed pleasure in seeing us once more.—J. Chapman, Supt.

Next meeting of Executive will be held on Friday, December 1, when an address will be given by Mrs. Blakemore. A full attendance of sisters is requested.

In the Religious World.

"Every clergyman and minister in this country ought to spend at least three months on service with the Y.M.C.A. in France, if possible."—Garry Smith.

Missionaries in India.

Necessity has been laid upon the India Office to insist that persons, other than British subjects, who are desirous of proceeding to India to undertake missionary or educational work shall obtain permission from the Indian authorities. Experience has shown that some safeguards are necessary to ensure that individuals desiring to work as missionaries in India are not in active sympathy with the enemies of the British Empire, or lacking in good will towards the Government of the country in which they propose to teach.

Hymns—Revised and Spoilt.

Reference has already been made to the hymn-book that Professor Paton, of the University of Pennsylvania, has issued as "a revision of all hymns to meet modern needs." Among his so-called improvements, "The Son of God goes forth to war" comes out thus:

The Son of God goes forth in love,

Who follows in His train;

All ye who put world power above

What war or good ye gain.

"Holy, Holy, Holy," appears

"Holy, Holy, Holy, Creative Power,

Earth and sky and heaven show forth Thy will

and honor Thy name.

"Holy, holy, holy, wonderful in beauty,

All the surpassing are humanity.

Even "Jesus, Lover of my soul," is supposed to be too antiquated for "modern needs," so we get this version:

Jesus, Lover of my soul,

Brother, friend, and comrade dear,

No tempter art thou ever,

While Thy spirit leaves me here.

All I treasure from Thy care,

Thy kind deeds, all people bless.

Love triumphs in Thy own

Peace, good will, and righteousness.

It is fortunate for a Christian Church, comments "The Herald," that Wesley got the inspiration first! We agree with the suggestion that the Professor should stick to his last—which is a political economy—"Christian World."

Baptists in an Enemy Shell Crater.

BAPTISTS—On the 25th September, on the Belgian Front, Liege, in an enemy shell hole, two members of Christ, by Senior Chaplain F. J. Miles.

Writing under date, October 3, en route from France to "Brighton," on a special commission, Chaplain Captain Miles says—

"You will be interested to know how I baptised Andrew Messer, of England, and Newton, N.S.W., and John Francis Street, of West Melbourne, Vic. I cannot stay to describe what led up to it, but I got an hour's leave from the front trench for the former, and gave the latter leave myself. We met in my dug-out for reading, preparation and prayer. Then we walked across to the only possible place available for a decade of water in our line on this front. It was a ram-fortified crater of fair size that had been made by a large Boche shell. It was rather awkward to "go down into" and come "up out of," but otherwise it was all right. I wore trench boots and carried a couple of pieces of wood which I planted under my feet to prevent my sinking too deep, the bottom being very soft. We read a couple of passages and prayed, then the candidates were immersed. And after dressing we again prayed together. Surely the experience of these brave boys is a truly noble one. Never before have Christian officers of the British Empire so "put off" their uniforms and "put on Christ" in a baptistry provided by an enemy in a shell-crater salient in time of war—Australian Baptists!"

REPORTS FROM THE FIELD.

(Continued from page 699)

HAYSWATER.—On Nov. 5 we celebrated the 18th anniversary of the church and Sunday School. In the afternoon Bro. Hagger gave an interesting illustrated talk to the children. In the evening he again spoke to the children, and preached the gospel to a full house. Anniversary celebrations were continued on Nov. 10, by a tea meeting in the local hall, and a good programme of musical items, vocal solos, etc., was presented by the scholars and friends. Bro. A. C. Crisp occupied the chair. Bro. Hagger gave another interesting talk. Bro. A. Anderson, of the Bible College, is preaching here at present.—C. J. Martin, Nov. 13.

SOUTH YARRA.—Since our last report Bro. R. K. Whately has given up the work here. He proposes joining the Y.M.C.A. as Field Service Secretary. Bro. D. Pittman preached on Oct. 22, and Bro. F. M. Ludbrook has carried on the preaching. His addresses are greatly appreciated. At the mid-week meetings he is giving a series of addresses on prophecy, which are particularly interesting and instructive. The attendances are a record, as far as mid week meetings are concerned. On Tuesday, 7th, we held the annual picnic of the church and Sunday School at Rickett's Point. Bro. Mefford addressed the church on Nov. 5. Last Lord's day Bro. Whately was with us and exhorted the church. In the evening Bro. Ludbrook addressed a fine gathering on "The Great Invitation."—T.M., Oct. 13.

GEE LONG.—Bro. Chandler at the morning service spoke on "What makes a church great?" Bro. Combridge, senr., was unanimously elected president of the Bible School, and Mr. P. Melnich secretary. In the evening Bro. Chandler dealt with the subject, "When the Jordan is Flooded." A resolution was unanimously passed that this meeting of members and adherents protest against the action of the Premier in postponing the Referendum on Local Option in 1917. Bro. Chandler stated he would be going into Broadmeadows Camp on Dec. 1, and Bro. Garnett, from the College, would be with us to carry on the visiting, and all work connected with the church, and that Bro. Hagger and Bro. Mefford will probably take the two Sundays following his departure. We hope to have Bro. Chandler with us every third Sunday in the month. At Red Cross gala day, Nov. 3, the church was represented by two moving stalls on wheels, a flower and produce stalls. £12 was made. The Ladies' Aid Society are busy preparing for a sale of gifts on Nov. 29 and 30. They are hoping to pay off some of the building fund debt.—E.H., Nov. 12.

HARCOURT.—We held our anniversary on Nov. 5. Bro. Scambler gave us three splendid addresses. We had very good attendances at the afternoon and evening services. On Monday night we held our usual concert and tea meeting, and had a good attendance. About 20 sat down to tea. Bro. Patterson acted as chairman. Bro. Scambler gave a short and humorous address. We express our grateful thanks to Bro. D. Stewart for coming as conductor, also Bro. Scambler and all others, especially our superintendent, Bro. J. Bauer, who assisted to make our anniversary a success.—A. E. Gardie, Nov. 11.

BURNLEY.—Last Sunday in morning Bro. Hylbert exhorted, and was much appreciated. The Bible School is in a flourishing condition, there being 100 names on the roll, with an average attendance of 85. At the evening service Bro. Young gave an uplifting address, and a married lady made the good confession.—J.A.C., Nov. 14.

BRIGHTON.—Good meetings all day. At the close of Bro. Anderson's address on "Wholes and their Joints," one young lady confessed Christ.—R.P.C., Nov. 12.

CARLTON (Hendon-st.)—Splendid meeting in the morning. Mr. and Mrs. J. H. Scambler were welcomed into membership. Amongst our visitors from a distance were the Misses McDermott and Mrs. Private Dillington, from Auckland. N.Z. Bro. Jay E. Thomas gave an uplifting address upon "Spiritual Worship." Another fine

meeting at night, when Bro. Thomas spoke to an attentive audience on "The Conversion of a Publican." There was rather a sudden and pathetic death during the service. Sister Holmes, after taking her seat, was seized with sudden illness. She was carried into the lecture hall, and passed peacefully away during the service. At the close of the meeting Bro. Thomas feelingly referred to the sudden call, and the audience sang, "Asleep in Jesus," instead of the usual closing hymn.—J.M.C.

MELBOURNE (Swanston-st.)—We had very nice meetings last Lord's day, and several visitors were present, amongst whom were Sisters Miss Hall and Miss Foster, of Sydney, also Bro. Elliott, of Warrnambool, who has come to reside in the city for a time. Bro. Blakemore gave a very fine address. In the evening there was a splendid attendance, and the sermon on the topic, "The Church, a Divine Institution," was most interesting and attentively listened to. Bro. Blakemore is giving a series of addresses in the morning specially for the young members of the church, and in the evening on "The Church of Christ," showing the position and plea of the New Testament church.

DANDENONG.—The Junior C.E. recently gave a very successful demonstration. Last Lord's day afternoon an interesting public exhibition of kindergarten methods was given by the children under direction of Mrs. Eaton, superintendent, and assistants. Our sister is an enthusiastic and successful worker in this department, while Bro. Eaton is also a great worker in the Bible School and a faithful preacher. Bro. Foyne was elected to-day as deacon in place of Bro. Jones, who has removed to Murrumbidgee.—J. Procter.

EMERALD.—We are grateful to Bren Hall, Killmer, Chipperfield, and Everett, for their kindly help during Bro. Warren's illness. Bro. Warren is leaving shortly for S.A. Bro. Verco is to conduct the mission here in place of Bro. Schwab, who is unable to be with us. We celebrate Children's Day on Dec. 3.—R.S., Nov. 20.

HORSBAM CIRCUIT.—Our tent mission at Haven closes to-night (Monday, 20th). So far we have confessed Christ. We start a brief mission at Pimpingo on the 29th. Meetings are good. Our great need of a larger chapel still exists, and we would be glad of donations either large or small. Our donations so far range from £10 to a three inch wire nail. We are thankful for them all. Since last report we have received £4 from the Harman family, Kynton.—J.R.C.

NEWMARKET.—After being with us for four years, Bro. Mulford finished his ministry on Nov. 12. A farewell social was largely attended. Appreciation of our brother's work was expressed by the chairman, Bro. Hatty, and by Bro. Hancock, and a very handsome silver tea service was presented to our departing brother and sister by the chairman on behalf of the church. Sister Mulford's class in the Sunday School also gave her a nice little present. Bro. Mulford suitably responded. Our brother goes from us with the best wishes of the church. Bro. W. L. Jones commences with us on Dec. 3.—1.

NORTH RICHMOND.—Splendid meetings on one Lord's day, Bro. Procter preaching morning and evening. On Thursday afternoon the Ladies' Aid Class gave a surprise party to Bro. and Sister Procter on the occasion of their birthdays. Bro. Procter was presented with a box of handkerchiefs, and Sister Procter with a fancy fruit and flower stand. Bro. Procter suitably responded, and Sister Procter responded by giving a recitation. Miss M. Jones gave a splendid address to the class on this special occasion. Mr. Procter expects to leave early in December for England as Military Transport Chaplain.—A.H.T., Nov. 20.

COLAC.—Since last report one has been baptised and received into the church. Our Bible School is running second in the Spring Award appropriate sales. This morning Bro. Peters gave a splendid address. Evening service, Bro. Robbins gave an uplifting address on "The Touch of a Hand." An impressive trio was rendered by Bro. and Sister Robbins and Sister Peters.—E.H.L., Nov. 19.

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A. G. Saunders.

FOR CONSCIENCE SAKE.

It seems scarcely possible that in our land and our day anybody should be galled for conscience sake. Yet it is so. Some young men have been sentenced to work in Adelaide for refusing to do what their conscience forbade. Their attitude, usually, has been based upon a literal interpretation of the words of our Lord. Whether they be right or wrong it should shame us that their imprisonment can be possible. Whether they be right or wrong, their fidelity to conviction testifies to their sincere faith. We should respect their sincerity. Their sufferings show that the refusal to bear arms is not necessarily cowardly, and that the martyr spirit that has frayed and emboldened our race has not entirely passed away. Let no one doubt that we have in our midst those who would even dare to die rather than be untrue to Christ and his Word. Faith is given most for testing times. The faith that breaks in the hour of a test is no faith at all—it may be sentiment; it is not faith. Faith does not break. Strong faith means strong character. The supreme need of our day is for homes that create faith; homes where faith springs up mightily, naturally and inevitably. Ample bulwark should we then possess against all the future, and for any crisis, individual or otherwise.

"Some will love thee, some will hate thee,
Some will flatter, some will slight.
Cease from man, and look above thee;
Trust in God and do the right."

SUNDAY, NOVEMBER 26.

Gems of Thought.—"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love" (John 15: 10).

"Joy is duty"—a with golden lore,
The Hebrew rabbin taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.
But one bright peak shall rise for above,
And there the Master stands whose name is Love,
Saying to those whom heavy tasks employ,
"Life is divine when duty is a joy."—Anon.

Bible Reading.—John 15: Joy made full.

MONDAY, NOVEMBER 27.

Gems of Thought.—"With good will doing service" (Eph 6: 7).

Thank God every morning when you get up that you are forced to do something, and to do your best, for that will blend in your self-control, diligence, contentment, strength of will, and a hundred virtues.—Kingsley.

Bible Reading.—Col. 3: 17-18: The Christian conception of our everyday tasks.

TUESDAY, NOVEMBER 28.

Gems of Thought.—"I glorified thee on the earth, having accomplished the work which thou hast given me to do" (John 17: 4).

Little did it matter, therefore (the church bell said), whether the pot-station who came to his last resting place had been a busy or a quiet one; a high or a low one; one of labor or of endurance. If that which was appointed to be done, had been well done, all was well.—Mrs. Gatty.

Bible Reading.—Tim. 4: 1-8: The soul's coronation.

WEDNESDAY, NOVEMBER 29.

Gems of Thought.—"Was not our heart burning within us, while he spake to us" (Luke 24: 32).

I understand death in Thee.... Never art Thou so little eclipsed as then. Thou shufftest all the doors that I may speak to Thee alone. Thou drawest the curtain of the eye, Thou hushest the songs of the ear, Thou closest the gates of the post, that I may be alone with Thee.—Matheson.

Bible Reading.—Matt. 6: 1-21: "The secret place of the Most High."

THURSDAY, NOVEMBER 30.

Gems of Thought.—"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15).

When will modern Christians be able to recapture their Lord's point of view with regard to money? The most Christlike Christians in every age have learned this secret. The saints have shivered at the idea of great possessions—except as the prelude to great renunciations.—"The Bible in the World."

Bible Reading.—Luke 21: 1-4: "A great soul in a small house."

FRIDAY, DECEMBER 1.

Gems of Thought.—"Heaven and earth shall pass away: but my words shall not pass away" (Luke 21: 33).

I have been much blessed in my career, for I feel I possess none of the talents which make great men; but in comparison with the pleasures of this life, nothing can compare with the wonderful things God shows us in the Scriptures.—General Gordon.

Bible Reading.—Psaln 119: 161-168: The law of grace.

SATURDAY, DECEMBER 2.

Gems of Thought.—"The tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21: 3).

When earth's last picture is painted,
And the tubes are twisted and dried;
When the oldest color has faded
And the youngest critic has died;
We shall rest—and faith! we shall need it;
Lie down for an aeon or two,
Till the Master of all good workmen
Shall set us to work anew.
And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame—
But each for the joy of working,
And each to his separate star,
Shall draw the thing as he sees it,
For the God of things as they are.

—Kipling.

PRAYER.

We thank Thee, O Lord, for the grace laden and mercy-crowned realities and the visions beautilful Thy love has sent unto us through the passing days. We thank Thee that every shadow is lost in light. We pray Thee to lead us ever closer to Thyself. Teach us to "think Thy thoughts after Thee." Make the streams of spirituality to run deep within us. Prepare our souls for the scenes and the service of the life beyond the reach of time and the measure of the weeks.

South Australian Bible Schools.

Notes of Sunday School Executive Meeting, held on November 10, 1916.

Reports by delegates showed that good work had been done during the month. Successful anniversary services had been held at Norwood, Semaphore and Hindmarsh.

Recently 15 scholars of the North Adelaide Sunday School have been added to the church.

It is noteworthy that while our Sunday School workers are represented on the battlefields by a large number of the best of our teachers, until recently we have occupied any sad feelings of their whereabouts. However, word has now come which tells of the death of three of our boys of the Norwood school, and one of Maylands. The Union expresses its deepest sympathy for those who mourn, and for the schools that sustain these losses.

The Scripture examination showed satisfactory results. The entries were not all that might have been desired, especially in the teachers' divisions, but the marks gained were praiseworthy.

Bren A. L. Read and the secretary were appointed a committee to arrange meetings of the Executive with the various Sunday Schools in

hope of the Executive being more fully informed respecting the local requirements of the various schools. We hope that the schools in and around the city avail themselves of this opportunity to meet representatives of the Executive and discuss with them ways and means of making our Sunday School work generally more effective.

A committee of three was appointed to enquire what more can be done to assist the workers in the Junior, Primary, and Kindergarten departments. It is hoped that some class or assembly may be formed whereby the expert knowledge of a few may become the property of all who are engaged in these departments.—J. Wilschke, Hon. Sec.

OBITUARY.

CAREY.—Our esteemed Bro. John Carey was called home on October 13, at the ripe age of 80 years; he was one of the pioneer members of the Darling Downs. He was baptised early in 1831 by the late S. Cheek, and became one of the foundation members of the Killarney church. He remained faithful to his Lord till the end. We feel confident he was ready for the call, which came suddenly. The worker has been personally acquainted with our brother for over 30 years, and can speak of him as a sincere Christian. He loved the church of God. He was laid to rest in the Killarney Cemetery with a sure and certain hope of a glorious resurrection.—F.G.H. Taunmyrd, Qld.

CAMPBELL.—Our hearts have been saddened by the death of one of our members in the person of our Bro. W. Campbell, of Lillimur. Bro. Campbell, with his wife, was brought into the church some years ago in a mission conducted by our Bro. Leng. Since that time Bro. Campbell has striven to live as becometh a disciple of Christ. We shall miss him at the meetings, and our sympathy goes out to his wife and children who mourn to-day the loss of a kind husband and father. We hope to meet in that land where sin and sorrow and human weakness are no more, but only brightness and grace-given happiness.—A.R.H.

EKSTROM.—Our hearts are sad at the sudden call of our esteemed Bro. and Sister Ekstrom, which occurred on Tuesday, Oct. 25, while sailing on the bay at Burnbury, by which accident Bro. Banks and Sisters Burehill and Varion, of North Perth, were also drowned. Bro. Ekstrom had stood for Christ at a tent mission in Burnbury, 1870, and has lived a consistent Christian life, striving to follow in the footsteps of his Master. He was married to Sister Taylor, of Solihull, formerly of Scotland, in September last year, and they were both splendid, earnest members of the local church at Collic. They had both attended the S.W. Conference held at Burnbury. Our prayers and sympathy are with those who have been bereaved. Bro. and Sister Ekstrom were laid to rest in the new cemetery at Burnbury. Dr. Wilschke officiated. "In death they were not divided."—L. J. Moignard.

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Victorian Home Mission Fund.

Thankfully received during October.—

Churches, per Collectors: Wonga Park, 4/11/-; South Richmond, 12/6/-; Northcote, 14/1/-; South Yarra, 12/4/6/-; Burnley, 16/-; Dandenong, 11/-; Moreland, 12/6/6/-; Croydon, 9/4/-; Lonsdale, 7/6/-; Duncaster, 12/5/8/-; Surrey Hills, 11/10/2/-; Gardiner, 18/-; Carnegie, 11/11/1/-; Collingwood, 12/3/6/-; Harecourt, 13/4/-; Blackburn, 16/-; Dumbally, 10/5/-; North Carlton, 15/7/-; Moorabie, 11/10/2/-; Essendon, 12/7/-; Cheltenham, 12/2/-; North Carlton (L.W.H.), 3/-; Ascot Vale (L.W.H.), 4/-.

Churches, per Duplex Envelopes.—Brunswick, 11/10/1/-.

Individual Gifts: Mrs. Engelke, Belgrave (Hep-
wick), 5/-; A. Downes (North Fitzroy), 4/-; P. B. McMaster (Swanston-st.), 4/-; R. C. Edwards, 4/3/-; Bro. Bolduan (Swanston-st.), 4/-; J. Whelan (Footscray), 4/-; Two Members (Cheltenham) 4/-; J. E. Webb (Blackburn), 4/-; P. McClean (Lygon-st.), 4/-; Miss M. Foreman (Cheltenham), 5/-; Miss Fuchs (Cheltenham), 5/-; Bro. Gillespie (Es-
sendon), 4/-; W. P. Lawson (Surrey Hill), 10/-; W. G. Cambridge (Irlwin), 11/1/-; J. E. Thomas (Lygon-st.), 10/-; A. C. Cameron, Tunga (Mid-
dura), 10/-; Miss Ritchie (Jumbuk), 2/6/-; Mr. and Miss McCullough (Warrnambool), 2/-; P. Aurisch (Swan Hill), 1/-; H. Gray (Warragul), 11/10/1/-; T. W. Smith (Lygon-st.), 11/10/1/-.

N.B.—The words in parentheses indicate the church of which the donor is a member.

Assisted Churches, towards Preachers' Support: Danully, 12/14/2/-; Meredith, 12/8/8/-; Rochester, 4/-; Lake Boga, 11/12/6/-; Bostit, 12/12/6/-; Mary-
borough, 12/2/6/-; Stawell, 12/10/6/-; Falkenmei-
er, Swan Hill, 12/6/6/-; Burnley, 12/14/8/-; Shep-
tonton, 12/12/7/-; Dunnington, 12/6/6/-; Bala, 12/10/10/-; Ullinba, 12/10/10/-; Kameira, 11/11/8/-; Woom-
erloo, 11/12/6/-; Taradale, 11/14/8/-; South Mel-
bourne, 11/16/8/-; Croydon, 11/12/6/-; Warragul, 11/16/8/-; Wonga Park, 15/-; Echuca, 12/18/1/-; Warrnambool, 12/11/4/-.

Miscellaneous: Preachers' Provident Fund, 4/10/8/-; C.F. Department, 4/-; Year Book Advts., 4/16/-; C.E. Department, part Conference expenses, 10/6/6/-; Refund Travelling Expenses, 4/3/8/-; Banquet Tickets, 11/13/-; Estate late Margaret Williams, 28/5/8/-; "Herald" Advts., 4/2/-; Camp Work: Frazeran, 12; Burnley, 8/3; Castle-
maine, 11/3; Swanston-st., 12/11/10/-; Dandenong, 11/11/7/-.

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