

## The Significance of Pentecost as a Beginning and an Ending

J. J. Haley

Pentecost means fiftieth. It was applied by Greek-speaking Jews to the second of the three chief Hebrew festivals, because it fell on the fiftieth day after the offering of the barley sheaf during the feast of unleavened bread. It was fundamentally agricultural in its purpose, designed as an expression of gratitude to God for the harvest of the year, specifically the wheat harvest, the last of the cereals to ripen in Palestine. According to Jewish tradition of the post-Biblical period, Pentecost celebrated the giving of the law at Sinai, which was calculated to have taken place on the fiftieth day after the Exodus. If we are to credit the testimony of the best critical authorities, Pentecost took place on Sunday, and lasted but a single day. After the formal sacrifices and ceremonies, in the morning, the rest of the day was spent in festive gatherings, to which the poor and the stranger and the Levites were invited. The gates were thrown open at twelve the night before, and by six in the morning great multitudes thronged the temple courts to witness the beginning of the gorgeous ceremonial of the Pentecostal pageant. The greater popularity of this day above all of the rest, in a long series of festal days, doubtless determined Peter's choice of a fitting time, perhaps, the psychological moment, in which to fire the opening shot of the new age of Christ and the Holy Spirit.

The most important historical chapter in the Bible is the second chapter of the Acts of Apostles. The most fundamental day in the history of Christianity was the first Pentecost after our Lord's resurrection from the dead.

All time past had been engaged in writing the second chapter of the Acts, and preparing for the consummation of the events of Pentecost. It is the distinction of our divine religion that it has given to mankind its greatest man, Jesus Christ; its greatest book, the Bible; its greatest institution, the church. When Peter stood up in one of the temple courts in the city of Jerusalem to deliver that matchless message of his, the world's greatest man was unknown except to a few hundred people in Palestine, the greatest part of the world's greatest book was unwritten, and its greatest institution had not been established. It was a task of infinite magnitude and difficulty the intrepid apostle had before him when he sounded

forth the first trumpet blast of the new evangel. The first part of his message was an apology and the last part a proclamation of the crucified and risen Jesus of Nazareth, the sovereign Lord and Messiah. The miracle of the descending spirit brought the crowd within range of the speaker's voice. Its manifestation in the fiery tongues of in-



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spiration riveted attention, and opened the way for the entrance of the truth into the minds and hearts of the people. The result of Peter's sermon was the conviction of his hearers.

But we do not get at the real secret of the unparalleled success of this initial sermon when we attribute the conversion of three thousand souls in one appeal to the miraculous demonstrations of this wonderful day. It is hardly possible for so many people in a state of ignorance, indifference, or hostility, without previous preparation, or education, or knowledge of the man Christ, to yield so readily, and with such overwhelming conviction, no matter how great the argument and appeal of spiritual enlightenment. Had none of these multitudes, thronging the temple courts and listening to Peter, been brought into any kind of intimate relationship to Jesus previous to his crucifixion? Had not thousands of them witnessed his miracles, heard him

teach, followed him from place to place in Galilee; been fed by him when they were hungry, and cured by him when they were sick? Does not a sympathetic and loving teacher and healer like Jesus bind the hearts of people to him with cords of steel?

The proletariat of Palestine were friends of the Nazarene. The wonderful charm and fascination of this wonderful young man, the Galilean prophet, was not entirely lost on the people who knew him. In fact, the immense popularity of Jesus, with the common people, is more than hinted at by all three of the synoptic records. The enemies of the Son of Man were mostly of the priests, ecclesiastical lawyers, theological teachers, and the temple officials. The crowd, instigated by them to cry, "Away with him, crucify him, crucify him," was the brutal gang easily gathered in cities, especially in a city where ignorance and religious intolerance are the order of the day. People from the outlying villages and the country held Jesus in high esteem, and many of them loved him. When it came to their ears on that fateful morning, that their friend and brother had been spirited away and tried by night, hastily sentenced and crucified by a cowardly court, before people could find out what was being done, their wrath and indignation knew no bounds.

The most subtle and artful suggestion made by rationalistic criticism to account for the empty tomb must be credited to a Russian author, who intimates that it was borne in upon the mind of Pilate that the great love of the populace for Jesus and their burning wrath provoked by his shameful and cruel death, portended an outbreak, maybe a dangerous insurrection. Thousands of them would gather around his grave the next morning, and there would be trouble for the Roman authorities in Jerusalem. To forestall this threatened disturbance and consequent embarrassment to the Roman Government, the governor had the body removed at night, and quietly buried in a place to be kept a profound secret from the public, on which, according to Matthew Arnold, the Syrian stars are still looking down. There is nothing in the suggestion as an explanation of the empty tomb, but the Muscovite critic is entirely right in his assumption of the popularity of Jesus with the masses then present in Jerusalem.

As Pentecost was an agricultural festival to which the peasantry of Palestine were especially welcome, multitudes of Galilean farmers and villagers, who had often joined the throngs that followed the Master during his Galilean ministry, who had hung on his words and felt the spell of his power, were present in the crowds listening to Peter's Pentecostal sermon. Not a few of them recognised Peter as the leading disciple with whom they were familiar, and doubtless believed in him because of his devotion to his Lord. I wonder how many of Peter's audience had been present in the temple on the last and great day of the feast, when Jesus, standing by a gushing fountain of water, cried, "If any man thirst let him come unto me and drink!" It is safe to assume that thousands of these Pentecostians knew Jesus, and believed him to be the friend of man and a great prophet of God. When they saw these demonstrations of the Spirit and of power, and heard Peter say that their winsome brother and friend, the prophet of Nazareth, had been raised from the dead by the power of God, giving many infallible proofs of his identity to many witnesses, that he had ascended visibly to heaven, leading captivity captive and giving gifts to men, it was enough. A tidal wave of emotion and conviction swept the hearts of those people without a parallel in human history. The ground had been prepared, and the seed sown. At the touch of the divine spirit a mighty harvest sprang to the reaper's hand. The regenerating spirit had for the background of its activity the personality and miraculous ministry of Jesus, without which the scenes of Pentecost could never have been.

When the people, many of whom had taken part in the demonstrations of the triumphal entry but a few days before, heard this inspired testimony to the risen Lord, the white heat of indignation excited against the authorities for their wicked and cruel treatment of their innocent friend rebounded in a great revulsion of feeling that filled them with delight and joy, and yet sorrow for their sins, as they listened to the witness of his resurrection and glorification at the right hand of God. They believed they could not help it, they were convicted, they could not help themselves, they were all broken up, light and love had entered their souls, and there was nothing left for them but to cry to Peter and the rest of the apostles, "Men and brethren, what shall we do?"

It was fitting that the reign of the law should end on the Sabbath, and the gospel should begin on the first day of the week. If Pentecost celebrated the beginning of the law fifty days after the exodus, it is entirely suitable that the last legal Pentecost and the first Lord's day should mark the going forth of the law from Zion and the word of the Lord from Jerusalem, fifty days after the resurrection and the beginning of the new creation.

All prophetic lines of the past converge and focalise on the Pentecost recorded in the second chapter of the book of Acts. All historic lines that mark the fulfilment of the

law and the prophets radiate from this common centre. The old theocracy of the Hebrew religion passes here into the Christocracy of the new age, a change, not in the fundamental principles, but in the form and forces of the divine administration.

The old Sinai covenant and the ceremonial law were formally abrogated, and the new and better covenant established and ratified. The Christian Church as the visible and organised manifestation of the kingdom was "set up." Jerusalem was the beginning place; the day of Pentecost the beginning time; Peter, the apostle, was the beginning person, of both the church, as the instrument of the kingdom, and the gospel, as its message of salvation through Jesus Christ our Lord. If Paul was correct in his assertion that the gospel consists of the death, burial and resurrection of Christ, to Peter belongs the prestige and the honor of preaching the first gospel sermon. If Christ died for our sins and rose again for our justification, neither remission of sins nor justification could be preached until after the cross and the open grave. Pentecost was the first opportunity and Peter the first man authorised to proclaim the new way of life. "The keys of the kingdom," promised to Peter in the conversation at Caesarea Philippi, represented the prerogative and power to proclaim the conditions of salvation, and thus to set the pace for all time, in showing men the way into the new church of the Holy Spirit, the aggressive and tangible organ of the kingdom of heaven.

As the quicker and deeper insight of the first apostle enabled him to detect before others the revelation of God in Christ; the disclosure of the Father in the person of the Son; and as he was first to embody this fundamental discovery in a verbal and personal confession, the lot fell naturally to him to be first to make it known for the salvation of men and the organisation of the kingdom. And thus it is said of the porter of the new temple about to be erected as a monument between the ages past and the ages future: "And Peter standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words." This reference dates the origin of Christian evangelism and the first Christian church. Here, for the first time, the gospel was preached and penitent believers were baptised in the name of Christ, and the Holy Spirit distributed as a gift and an unction to each individual disciple. The ministry of repentance and remission of sins in the name of Jesus Christ opens auspiciously, in the conversion of five thousand souls, in one day.

The fact of Pentecost has supreme significance in the origin and vindication of the Christian religion. If the historic reality of these events be conceded, and they can hardly be denied, the fact of Christ is placed beyond the possibility of rational contradiction. According to Harnack, Saul of Tarsus was converted eighteen months after the ascension. Dr. Luke was a disciple and companion of Paul who accompanied the great apostle on several of his missionary journeys, and wrote the "we" sections

of the Acts as an eye-witness to things he records. The beloved physician, a man of high character and great ability, must have been on terms of familiar acquaintance with scores of eye-witnesses to the resurrection and the events of Pentecost. Luke's gospel, declared by M. Renan and Dr. John Watson to be the greatest book ever written, dedicated to "His Excellency Theophilus" in words as historically important as they are literally beautiful: "Many attempts have been already made to draw up an account of those events which have reached their conclusion among us, just as they were reported to us by those who from the beginning were eye witnesses, and afterward became bearers of the message. And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you, in order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others." The writer of this felicitous dedication of his gospel has "investigated" the events of Pentecost with "great care," and wrote them down in the interest of historical accuracy and verity in the second chapter of his second book. Pentecost was a demonstration of the fact of the resurrection. Christ made Pentecost and Pentecost proved Christ. The empty tomb was the dynamo of Christianity, and Peter turned on the power in his Pentecostal sermons. Life and immortality were brought to light, and God came into the souls of men as he had never done before. The Pentecost of a false religion would have taken place a thousand miles from the place of the original events, and a hundred years from the time of their first occurrence. The date of publication of the miracles of superstition are far removed in time and space from the original events themselves. In the case of this genuinely historical Pentecost the announcement and demonstration of the resurrection of Christ happened on the very spot where the event had taken place only fifty days before.

The marvellous happenings alleged by Peter were too fresh in the minds of his hearers, many of whom were cognizant of the facts, for anybody to be fooled, or for imagination and superstition to get in the work. As long as the reality of Pentecost stands firm in history, the fact of the resurrection will stand, and the religion built on it will continue in time, and all time, to pursue the even tenor of its way.

The practical significance of Pentecost from our modern point of view, is Peter's sermon, as the first authoritative and comprehensive proclamation of the facts, elements, and conditions of the gospel of salvation, for all time. The inquiring preacher must hark back to this standard record in the second chapter to learn what to preach, how to convert sinners, how to make Christians, how to build churches, what to do with churches after they are built, in the matter of continuing steadfastly in the apostles' teaching, following the breaking of bread and the prayers. This is the starting point of the original sermon from which this chain in all subsequent time must be run out.

## Editorial Notes

### Patriotism and the Atonement.

These two terms do not seem to be very closely related. It almost seems irrelevant to put them side by side. Yet they have been closely connected in these days of sacrifice and service. We have sought to commend in men all that reminds us of our Master, and have admired the spirit that has led men to lay down their lives for their country and their people. There is no doubt that men have gone along the path of true greatness when, like our Lord, they have willingly laid down their lives for the cause and land they love. But while we can commend and revere our fallen heroes, we do not think that they have in any thought that in giving their lives in so righteous a cause they were by their heroism meriting salvation. They have never supposed that there was no need of Christ to the soldier, nor that His cross was not essential to their eternal redemption. These men have testified that their great consolation in the hour of danger and in the face of death was Jesus Christ their Lord. They have rejoiced in him, and have many of them come back to the Christ they learned of from their mothers or in the school of their boyhood days. It has, however, been left for the advanced thinkers among our clergy to make a more sure and certain way of salvation. Memorial services which, rightly conducted, may be the means of strengthening the sorrowing and of bringing a message of comfort to the living, have been made the occasion of assuring the people as to the safety of the dead. A Baptist minister in New Zealand recently said, "Just as Christ welcomed those who did not know him, because they possessed his spirit, so I believe he will welcome those who not knowing him shed their blood for their country, and give their life for what seems right." A Church of England clergyman said in Greymouth, "I should not for one moment hesitate to say that without any doubt our soldiers who have fallen have risen with the risen Christ and are acceptable in his sight." At a great memorial service in Adelaide, Rev. Henry Howard, the leading Methodist minister of the State, said, "Do not grieve or be anxious for those who have fallen, for they have been welcomed by the hand that was pierced. He went on to say that even though they did not know they were doing right they were on God's side in this war, and He would "welcome them to the side of the Lamb." Such alarming statements have been made in England and Australia by many more who have before the war preached that "there is one Mediator between God and man," and "no other name given under heaven whereby we can be saved but the name of Jesus." These men have preached that "He that believeth on

the Son" and who accept "the gospel which is the power of God unto salvation" will be saved. Now they allow their patriotic sympathy to lead them to enlarge God's plan of salvation, and seek to show that by their own merit men may enter into life. Surely it is just as praiseworthy for a man to save a drowning child, or rescue a woman from a burning building, or for a doctor to give his life in saving his patient; yet these have never been advanced as means of salvation. It would be well for us to stand by our chaplains, by our churches, by our Lord, and go on seeking to win all our soldiers for Jesus Christ. Let us point them to the Lamb of God, the personal Saviour, who takes away the sin of the world. Whatever else we may wish were true, Jesus is still the only Saviour we have, and thousands of our brave men know how much He is to them.

### Patriotism and Christian Service.

One of the most notable and commendable features of the present national struggle has been the magnificent response from all classes to do their part in the common righteous cause of our Empire. Men and women of all ages and even the children have sought to fill some place in order to do their part. The aged, blind and invalids have been knitting, sewing or collecting funds, while noble women have filled the ranks of the workers and taken the place of the brave men who have gone to battle. The procession of women that went to Lloyd George and asked to be allowed to make munitions or help in some way took two hours to pass a given point. It had 700 banners and had 30 brass bands playing their thrilling airs. All this is over an earthly struggle, tremendous and far-reaching it is true, but with consequences that concern this world in the limits of time. The work of our Lord is unfortunately needing workers as well. Brave men have gone from church and Sunday School workers, choirs, and other auxiliaries have suffered. The young come to school, but we have not teachers, oftentimes, and they are often discouraged, and even drift from the influence of the church. Are there not hundreds of men and women in our churches who are walking the easy path, or who through lack of courage have not entered into active Christian service, who will volunteer to take the place of those consecrated men who, while fighting our battles, urge us to take their places in the church they love, and manifest our patriotism not only to our beloved King and Country, but to Jesus Christ our Lord and to his blood-bought church.

### Patriotism and Christian Giving.

It is to be regretted that the present unprecedented crisis has made financial burdens for our nation that will be a challenge to our sacrificial giving for many years to come. It has necessitated the calling for census and wealth returns, and will ultimately lead to a great increase in the taxation of the people. Yet so unitedly pledged are we to the extermination of the menacing

military despotism of Germany that we will gladly and loyally answer every needed demand made upon us financially. Yet we feel that there is a possibility of many worthy causes suffering and even being allowed to languish and die. Many institutions and organisations find it necessary to make the most urgent appeals for help, while some missionary societies have found it necessary to reduce the salary of their workers, and in some cases curtail their staff. Our American brethren have had to reduce the salary of workers, and the missionaries have bravely accepted this as an inevitable step under the circumstances; but cost of living and calls on workers are no less increasing in other lands than our own, so that we ought to manifest an unselfish and sacrificing spirit that will lead us, while doing our part willingly for our Empire and those suffering Allies who have bravely won our sympathy, to show our heroism in the cause of Jesus Christ by seeing that his cause does not suffer loss.

### Patriotism and Temperance Reform.

During the weary months of the great war there has been a wonderful realisation of the value of the men of our nation. There has been a magnificent response to the call to supply greater and overwhelming quantities of munitions, and an heroic answer to the call for men, but one of the great concerns of statesmen and the nations has been the preservation of the life and health of the brave men who are, humanly speaking, our greatest asset. Russia, France, and Great Britain have all sought to bring in better measures of temperance reform. To our shame be it said that in our own motherland selfish vested interest has so far stood in the way of the measure of reform that great and good men like Lloyd George have striven for, and the upholders of the liquor traffic still stain their hands with the blood of our nation. It is to be earnestly desired that more stringent legislation may be made in temperance reform. In Victoria the closing of liquor bars at 9.30 p.m. has been precipitated through the desire to care for our brave soldiers whose safety should be our highest duty. South Australia has had the Bill for six o'clock closing put into law, and it will commence its operation at the beginning of the next licensing year, in March next. The latest measure is a Bill now introduced by the Hon. John Lewis, who is by no means a temperance advocate, in order to make it illegal to supply soldiers with drink or to "shout" them. This measure is proposed on purely patriotic grounds, and if carried will be a very commendable effort to preserve the splendid manhood that is menaced and so often ruined by that parasite of society, the drink traffic.

"God loveth thee, then be content;  
Whatever thou hast, His love hath sent;  
Come pain or pleasure, good or ill,  
His love is round about thee still.  
Thou manner not or anxious be,  
Rest thou in peace, God loveth thee."

## Church of Christ, Hindmarsh.

Diamond Jubilee Celebration.

Geo. Wilson.

Records of the early fifties of last century tell of the existence of a small congregation of disciples of Christ which held its meetings in an old chapel situated in Franklin-st., Adelaide. Among the membership were a number of residents of Hindmarsh. In course of time, chiefly owing to distance, these brethren began to meet in their own



G. P. Cuttriss, the Present Preacher.

suburb, in an old building, long since demolished, which occupied a portion of the site of the present Robert-st. chapel. Their activities began with Sunday School work, and their school, established in 1854, was probably the first school inaugurated amongst the brethren in Australasia. A private dwelling house was converted into a convenient meeting place by the removal of the partition walls. The building was made available through the good offices of the late Thomas Magarey. Some of the early scholars are still in the land of the living, and in this connection the names of William and Thomas H. Brooker occur to the writer. Both are still interested in Sunday School work, William being superintendent of York School, and Thomas of Hindmarsh.

Meetings for the breaking of bread were held in 1855 in the dining-room of Thomas Magarey's residence, which stood near by.

Early members of the church were Thos. Magarey and his wife, Elizabeth, Elizabeth M. Magarey, Henry and Mrs. Warren, Wm. and Mrs. Brooker. Preachers were Henry Warren, John Aird, John Laurie, Henry Hussey, Benjamin Brookman, Thomas Magarey, and others. The room was lighted with tallow candles placed on the table and in tin brackets nailed to the side walls. At the evening meetings a brother went round

at intervals and snuffed the candles. The hymn book used was one published in England by Mr. James Wallis. Immersions were performed at times in the River Torrens, but mostly in a large square bath at Mr. Magarey's residence, the water being supplied through overhead pipes from the mill near by, which now stands in ruins.

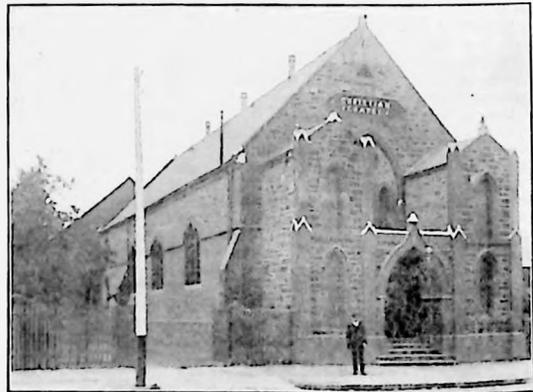
The earliest entry in the church minute book is dated June 10th, 1855. Over the names of the thirteen charter members of the church stands the following:— 'We, the undersigned disciples of Christ, now meet in accordance with previous resolutions as a church to worship God and his Son Jesus Christ, to hold forth the truth in its purity, and attend to the institution of his house as follows: 'On every Lord's day the members to assemble themselves together and partake of the loaf and cup, which commemorates the sacrifice of the body of Christ for us; to teach, exhort, and admonish each other on those subjects which pertain to our eternal welfare, the welfare of the world at large, the glory of God and of his Christ; to contribute of our worldly goods to the support of the needy, and toward the advancement of his kingdom on earth; and to receive into our communion by immersion all who believe in Jesus the Christ as the Son of God, the only Saviour of mankind.' Throughout its history the church has remained true to these foundation principles. We realise that our pioneers chose good ground, from which there is no need to move—nay, from which it were both foolish and wrong to move.

As a result of a visit of H. S. Earl to

South Australia a large number were added to the membership of the churches at Adelaide and Hindmarsh. The little building became inconveniently small for the congregation, and steps were taken to erect a larger house of worship. Mr. Thos. Magarey gave the land, and the new chapel was opened on October 2nd, 1866. In 1886 the lecture hall and class-rooms were built on land also given by Bro. Magarey. When the chapel was completed, an invitation was sent to and accepted by J. W. Webb to labor with the church as evangelist. A brief but fruitful ministry followed, so much so that the influence of the church at Hindmarsh began to be felt in a wider sphere. A few of the brethren removed to Stirling East, and formed a church. Similar circumstances led to the founding of the churches at Two Wells (in 1867), and at Mallala (in 1872). Dr. Samuel Kidner, of cherished memory, was at this time and for many years after associated with the church as an elder, and was of great help to these daughter congregations, as also was the late Henry Warren. The writer retains childhood memories of these brethren, whom he remembers as having regarded with respect and reverence.

H. S. Earl records that in 1865 the membership at Hindmarsh numbered about 25, and that in 1868 it had increased to over 200.

Dr. Thos. Porter commenced his ministry in 1897, and remained for nearly four years, this also being a period of blessing and increase. J. Colbourne followed, and labored successfully at Hindmarsh for four years. He was fawelled, and H. D. Smith was welcomed at large meetings held in Sept., 1875. Bro. Smith labored with the church for 25 years in all, and during four periods of wise and appreciated ministry exerted an influence which lives after him, and which will continue powerful for many years. His



Robert-st. Chapel, Hindmarsh, S.A.

recent decease, in the midst of busy labors for the success of the diamond jubilee, is the one feature of gloom which clouds the happiness of the celebration. Only last month he was called to higher service, and the membership, as one, thanks God for his ministry. During Bro. Smith's first term the lecture hall was built at a cost of £1000. A branch of the church was started at York, and another at Fulham, which afterward became the Henley Beach church. Prominent helpers in these movements were T. H.



J. W. Webb, of U.S.A., who labored with Hindmarsh Church in its early days.

and J. Brooker, A. Glastonbury, J. Sheriff, Dr. Kidner, W. Norman, and Jas. Weeks.

After ten and a half years' labors, Bro. Smith resigned, and T. H. Bates became evangelist, continuing for three years. Then Bro. Smith returned. Soon the chapel had to be enlarged to its present dimensions. The missionary zeal of Bro. Smith induced H. H. Stratton to go as a missionary to India. In 1889 Bro. Smith transferred to Grotesst., and J. C. F. Pittman became minister at Robert-st. shortly afterward. He continued an effective ministry for over ten years, and during his term, in 1905, the jubilee of the church was held. A "Jubilee Souvenir" was published, and a number of highly successful meetings held. Bro. Pittman left in 1909, having endeared himself to the congregation and led many to righteousness.

I. A. Paternoster then took up the work, and during his ministry of over three years the church property was increased by the purchase of additional land, and a commodious kindergarten building was erected. At the conclusion of Bro. Paternoster's ministry Bro. Smith returned, and with an interval of only a few months continued with us till his death, in June last, returning to work as co-pastor with Geo. P. Cuttriss, our present minister.

Bro. Cuttriss has been with us only fourteen months, but numerous additions, in-

creased attendances at meetings, and progressive work, particularly among the young folk, and in the form of institutes, including in their scope both spiritual and physical departments, bespeak the success of his short ministry. Bro. Cuttriss is a good preacher, an able organizer, a good athlete, and a military chaplain, and hopes to proceed soon to the front to take his part in the nation's battles. The church has consented to release him from local duties for this purpose, and we pray he may be spared to return and remain long with us.

Many names have been mentioned of past and present members. One would like to extend the list, and dwell on the work of many who have faithfully served the church and some who are still serving, but space and time forbid. The church has been blessed in its ministers and officers, and has a faithful an interested membership of about four hundred.

The preparation for the Diamond Jubilee celebration began early in the present year with the complete renovation of the building, and at the same time a spacious gymnasium was erected, the whole work being carried out at a cost of about £600. Meanwhile the preacher, Bro. Cuttriss, the secretary, Bro. Snook, and G. Wilson were appointed an executive to arrange the celebration. For some months these brethren, together with H. D. Smith, and assisted by numerous other members and friends, have had the matter in hand, and the Diamond Jubilee meetings are now in progress. A threefold aim is sought to be attained, namely, the gaining of 60 new members of the church during Jubilee year, the deepening of the spiritual life of the church, and the raising of £60 for church purposes. The church heartily endorsed this scheme, and co-operated in the effort to achieve its success. The meetings commenced on Lord's day, the 17th. T. H. Brooker presided in the morning, and I. A. Paternoster spoke, giving a seasonable message. At the afternoon service J. E. Thomas spoke, and in the evening G. P. Cuttriss conducted an impressive service. Over £50 was contributed, mainly through a special offering taken up at the morning meeting. Bro. Cuttriss

preached on "Testing the Foundations." He stated the basis upon which the church was founded, to which earlier reference has been made, and asserted that though sixty years have passed, no alteration has been found necessary or advisable. A series of entertainments has been held on four nights in Jubilee week, all of which have been very successful.

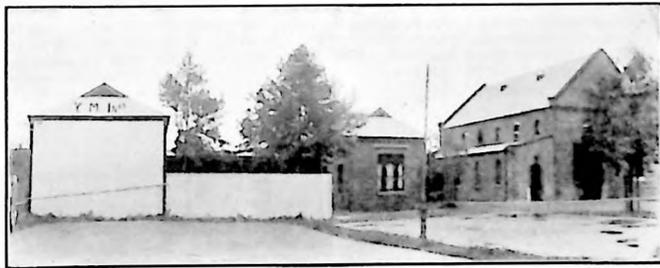
The Junior Endeavor and Kindergarten, under the leadership respectively of Miss Giffen and Mr. J. Roberts, took charge on Monday evening. On Tuesday evening G. P. Cuttriss was the director of a physical display in which the Young Women's Institute, the Young Men's Institute, and the Boys' Club took part. This was held on the tennis courts before a large and interested company. The Bible School gave Wednesday night's programme, and on Thursday evening the choir, under the leadership of R. G. Hindley, and with Miss Doley at the organ, gave a musical treat.

The meetings continue over Lord's days, the 24th and 31st, and a reunion social is to be held on Wednesday evening, the 27th. The church anniversary takes place on Sunday, 24th, and the 31st will be Bible School anniversary day. The assistance of the choir at last Lord's day's gatherings was a commendable feature, and their help during the remainder of the celebration is eagerly looked forward to.

We praise God for the past record of the church, for her present attainment, and for the prospects that lie ahead.

In connection with the Jubilee, a booklet entitled "Another Ten Years" has been published, to act as a supplement to the volume which was published as a souvenir of the Jubilee ten years, and thus to bring the record of the church up to date. H. D. Smith was busy on this work when he was called home, and since his death G. P. Cuttriss has completed the work, which is on sale at the various gatherings connected with the Diamond Jubilee.

The interiors of the chapel and lecture hall are beautifully decorated, D. Batterby having volunteered to carry out this pleasing work.



The Young Men's Institute, Kindergarten, and Bible School Buildings, Hindmarsh, South Australia.

# The Bible School:

Devices to Increase Enrolment and Attendance.

W. L. Ewers.

A discussion of this subject applies mostly to those schools having sufficient accommodation to house an increased attendance or to schools with an interest large enough and a vision broad enough to extend the premises to make room for increasing numbers. Many schools are no larger to-day than they were three, five, or ten years ago, simply because the churches with which they are connected have not yet had a Bible School vision. Some have shown no increase because the building is already crowded to its capacity. To such a school three courses are open. 1. To continue in the same old way, and as a school influence no more homes, and reach no more scholars than are already connected with it; 2. To have sections of the school meet at different hours, and so have room to teach many more scholars; or, 3. To provide additional accommodation.

There are thousands in fellowship with God's people to-day who never would have been there but for the fact that their children attended some Bible School, and they were induced by the children or others to attend the church where their children went to school. The truth of the statement that "a little child shall lead them" has been proved ten thousand times over.

If these things are true—and who can prove them otherwise?—ought not every school do its utmost to increase its enrolment and attendance? No church or school is doing its duty to its Divine Leader, to itself, and to the community in which it is placed unless it makes every endeavor possible to make the power of Christ felt in as many homes as it can influence, and I know of no better way of accomplishing this than through an increased enrolment and attendance in the Bible School.

Our subject is a twofold one, and while recognising that it is possible to secure an increased enrolment without having a permanently increased attendance, yet the two are so closely related that the methods used in securing the one will also be found useful in maintaining the other.

I shall mention first a few things which I believe to be absolutely essential.

## 1. A good, attractive school

A good school is its own best advertisement, and like anything else that is good, it will draw people to itself. By a good school I mean one that starts punctually, is conducted in an orderly manner, and one that cultivates the spirit of reverence. A school that is bright and attractive not only in its opening and closing exercises, but in its building and equipment. Where possible, pictures and charts should adorn the walls, and flowers should add to the appearance of the room. The music should be good, bright and cheerful, with all the scholars joining in.

## 2. Well-prepared teachers

who can always give the scholars something worth coming to school for. Teachers whose interest is so much in the work that they are present in the class at least five minutes before the opening of the school, and who will not stop away to attend a massed band patriotic concert, or because Aunt Matilda or Cousin Fanny have come to spend the day with them. Like teacher, like scholar.

## 3. A school spirit.

Make the school a home, so that each scholar can say, "This is my Bible School home." The school one great family, and each scholar a member of it. Let the scholars feel that the success of the school depends to a great extent on them, and that we desire their help to make it the best school in the district, and why shouldn't it be? The value of a school spirit is seen in the establishments for higher education in our land, and the same can be used wisely and well in our Bible Schools. The honor of the school and of the church to which the school belongs needs greater emphasis.

There are many other methods we can use which are more mechanical, and which need the employment of machinery, and there is danger of our schools becoming like the steamboat on the Kentucky River, having to stop every time it whistled to get up more steam. Machinery is good and necessary, but in the multiplying of the mechanical we must keep in mind that there must also be an increase in the spiritual.

## 4. Set a standard.

After studying your forces and field, decide on what your average attendance can and should be. Set a standard of, say, 25 per cent. or 50 per cent. increase in three or six months, or decide to increase the attendance to some definite number. Keep it before the school by means of charts, and by announcements each Sunday, showing number of new scholars and total attendance. The school will become interested in trying to reach a standard, and will set to work in earnest. We often get what we aim for. In any case there is the advantage of the school setting to work for itself.

## 5. Recognise the doubters.

Have a doubters' list. Every one who brings a new scholar who enrolls is called a doubler. Each Sunday call the names of the doubters, and have a list placed in some prominent place.

## 6. Canvass the district.

This method is followed with great success. Divide territory into sections with a number of canvassers in each section. Have all sections canvassed in the same week if possible. Leave a neat invitation card in the homes of those attending no school, stating

facts concerning the school. When all these names are in, have workers call occasionally and invite, and on special occasions send them all an invitation. All will not come; but some will, and the results will easily justify the labor and expense. Every community has individuals who would attend if invited, nearly all of whom will not come if not invited.

## 7. Advertisement.

Keep the work of the school before the community. Let them know the school is alive. If working for an increased attendance, let the people know it. If the school has made great growth, and scholars have been led to accept Christ, do not be ashamed to tell it. Distribute literature showing facts about the school, time organised, superintendent's and secretary's names, number of teachers and classes and scholars, and amount of contributions, the increase for the year, and the standards set for the coming year.

Welshimer truly says: "One great difficulty with religious institutions has been that they have been afraid of criticism, and have kept from the world, knowledge which the world should have had. We have long been saying to the world, 'Put religion in your business,' and the world has said to us, 'Put business in your religion.'"

## 8. Contests.

Properly worked contests are good things. Red and blue rallies have largely increased many schools. The school is divided into red and blue, and the one side contests with the other for the greatest number of new scholars or whatever the purpose of the rally may be. Whatever may be the objections to contests, the fact remains that schools using this plan have not only secured desired results in increased enrolment, but in addition they have secured regularity in attendance, the district has been made aware that the school is alive, and the scholars and teachers have been set to work for the good of the school and the community.

Contests between two different schools or two adult classes have proved to be in some cases more beneficial than the dividing of a single school or class to contest one side against the other; and one objection to rally contests has thus been eliminated, "that a contest causes jealousy and division in the school," for a contest with another school or class unites all who take part in it, and helps to increase the school spirit.

## 9. The reward system

for increasing attendance is in use in some schools. A class pin, or emblem or star is presented to each scholar attending every Sunday in the year, and a banner to the class showing a full attendance for the quarter.

There are other methods, but the last I would suggest, and certainly by no means the least important, is that of

## 10. Looking up the absentees.

This to my mind is one of the most important factors. How often we find parents sending their scholars to our schools

Continued on page 712.

# Daniel in the King's Court.

Bible School Lesson for November 14, 1915, Daniel 1.

W. C. McCallum.

The kingdom of Israel has gone, and Judah is tottering to the fall. Assyria had worked out the sentence of doom upon Israel, and in turn herself had fallen upon evil days. Out of the confusion of Assyria's break-up Babylonia asserted her independence, and under the leadership of the brilliant Nebuchadnezzar soon obtained control over the empire that had been Assyria's, and then pressed on for more.

The little kingdom of Judah was interested in the rising of this new world power. Soon the national policy to be pursued toward Babylonia became a burning question. Jeremiah advised submission, telling the people that Babylonia had been raised up by God, and it was his will that the smaller kingdoms should give allegiance to Nebuchadnezzar. This advice was unpopular. The Jews had their way, and they found prophets ready to voice their views. False prophets they are called, not because they were unbelievers, nor because they were liars or hypocrites, but because they were deceived by the conviction that Jehovah was Israel's God and would not, could not, cast off his people. Thus with sincerity they could speak in the name of the Lord and believe that the Lord spoke by them. The vindication of history proved to be with Jeremiah in his insistence that national sin would bring national calamity.

The submission that the king of Judah was loth to give, Nebuchadnezzar compelled, and when Jehoiakim repented of this allegiance he was swiftly punished. Members of the principal families in Jerusalem were taken as hostages to Babylon. Among these were Daniel and his companions, but boys at the time.

The position of a hostage was not a very enviable one. The surroundings were not only foreign, but the nature of their treatment depended, to a large extent upon the conduct of their nation toward those who had them in their power.

## Attendants for the palace.

A number of the Hebrew boys were selected to go through a course of preparation in order that they might be presented before the king that he might select from among them personal attendants for himself. These boys were to be taught the tongue of the Chaldeans, and instructed in all the learning of the Babylonians. This would be no light course of instruction, for the valley of the lower Euphrates had been one of the ancient seats of civilisation. The Babylonians possessed a very rich mythology—they were deeply versed in the arts of divination, and developed the lore of astrology out of which at a later time the science of astronomy had its birth.

These Hebrew boys were being prepared for a kind of civil service examination, the king himself being the examiner. This

putting of a group of Hebrew boys into training was not exceptional. These ancient despotisms recruited a great many of their most useful servants from among the subject peoples. Their own stock were too often untrustworthy in their ambition, and too much enervated by the luxury attendant upon the control of the resources of many lands.

## A real difficulty.

Daniel and his friends found themselves in a very difficult and delicate situation. They were prisoners, virtually, and they were in a palace school. Thus the last thing they should think of doing would be to object to any of the arrangements, especially those that were really designed with a view to their well-being.

These boys were *without friends* in the palace. Any friends they might expect to obtain there they would have to gain for themselves. Many a boy to-day goes to pieces in the city because all his old friends are far away in the country, or the little home town, and he is alone among strangers. There is no one at hand that cares, no stiffening of moral purpose by what friend expect him to be.

Then these Hebrew boys in the Babylonian palace were *conspicuous in their oddity* of dress, of religion, and personal habits. Fashion is no discovery of recent times. The dread of appearing conspicuous is not a sensation peculiar to moderns. These boys must have felt their situation keenly.

The further question would arise, *Why maintain these old customs?* The sovereignty of their nation had already been taken away, and the hastening of the end could be plainly discerned. Judah would soon be one of the kingdoms that lived only in memory. Why, then, preserve the peculiar customs, the religious practices of this passing nation?

Everything argued an easy compliance. Did not the hope of promotion lie in that direction? What folly for a group of boys from the little backward town of Jerusalem to stand out against the mode of life of the metropolis of the world! When in Rome, do as Rome does; is not that the course of wisdom? It may be, but it is not the path of faith, nor does it lead to moral betterment. However, the temptation to compliance proved too much for the major part of the group of boys; only four stood out on the side of morality and religion as they had been taught to understand it.

## A noble stand.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank;" and in this decision he carried his three companions with him.

Why did they object to the meat and wine? The meat was from that prepared for the king's table, and may have been slaughtered without regard to the careful bleeding of the animal which the law of Moses required, or it may have been the meat of animals forbidden to the Jew. Again, the blood of the animal would be poured out before the image of some god; and the royal table in Babylon was most likely largely supplied by the carcasses of animals offered in the temples of Babylonian deities as the royal table in Jerusalem was supplied from the victims offered in the temple. The wine, while not forbidden to the Jew, would in this case be objectionable because the pouring forth of a portion of it in a libation to the god would consecrate the whole contents of the vessel to him.

The stand of Daniel was *then upon religious grounds*, but his religious reason did not make it any the less a stand for clean, wholesome, and temperate living. The deep religious spirit of Daniel gave force to his desire for sober living. Morality without the vital force of religion has ever proved weak. The Stoics taught a morality of great excellence, but, apart from a few, it did not uplift the people. Christianity brought the vital force of a great religious faith to the support of moral conviction and so touched the people so laden with sin with transforming power.

The risk involved in putting aside the royal dainties for a diet of vegetarian products was great. It might go even as far as death. Conduct in the palace was determined with reference to the will or caprice of the monarch. To go counter to it was extremely daring. Daniel determined to maintain a good conscience, in spite of the risk.

How forcibly this royal will swaying the conduct within the palace reminds us of the force of the social will to-day. It also takes the man of courage to resist its decrees when compliance would violate his conscience. The drink habit is entrenched in desire, but the desire is born in most cases out of the decree of social habit, and with many there is no desire but a bowing before the convention that decrees the cry as the proper thing under certain situations. We need more of the courage that defies a conventional practice for conscience sake.

## The results.

Daniel did not minimise the risks, but he was confident that the results would justify him. In this he was not disappointed. The result at the end of the period of training put him and his three friends far in advance of the rest of the group who had chosen to follow the path of an easy compliance with the customs of the palace. The boyhood decision influenced his whole life. It opened for him a long career of influence in Babylon, an influence for good. His integrity and his faith touched the king himself, and through the royal proclamations the name of the true God was honored before all the peoples.

## Foreign Missions.

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

### How Shall They?

*"Whoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!"*

### A Safe Investment

In these days of unrest, when all the world is at war, or preparing for war, when the burdens of State are pressing so hard upon some legislators that they are scarcely able to hear the strain, it calls for greater faith on the part of the church of God to carry through.

We are naturally optimistic, having found that the darkest cloud when turned has a bright side; yet it does call for great faith in the Unseen to continue optimistic in such days as these. The financial outlook of Australia as presented in the October "Review" is certainly not promising, and when we consider the prospect of increased taxation, both State and Federal, and remember of all institutions to suffer the church and its agencies are first, we surely might be excused for seeking to encourage the brethren in what appears to be their Christian duty.

To-day we are seeking in many ways to raise a fund to care for our wounded lads. God bless the work of any organisation for this purpose. We are also most laudably seeking to send comforts to the dear ones at the front, and this we all expect to have a part in. It is because we appreciate these efforts of service we make this appeal on behalf of those at the front—those noble men and women who have gone to fight our battle for us. They went at a time when their services were badly needed. They have gone because some of us are not able or not willing to go, and we who are at home are responsible for their comfort and support. Let us not forget their loyal services of the past, and fail them not in these days.

The churches in America have failed at the critical moment. The Foreign Christian Missionary Society has not received sufficient to continue as in the past. The report they have just issued shows a falling off of nearly £3000, and so the salaries of the staff at home and the missionaries abroad have had to be reduced. The progress of the work has been arrested. Hopes and ideals of the men on the fields have been shattered. Victories within sight have been lost, and projects abandoned, because of a lack of funds. This comes to us from

the land prepared to negotiate a war loan for the Allies of £100,000,000!

We are glad that up to the present the whole of our work has been maintained, and the prospect of an additional worker being added to our staff is encouraging. But this high standard of progress it is our wish to maintain. Our Empire holds before us the desirability of every person participating in the War Loan. The Empire needs the money, and great needs demand great measures to supply those needs. The War Loan became so popular because it was not offered to the great financiers, but to the rank and file—to the people. Just so there is a great need to-day that we should hold the ground gained. It may prove to be necessary to give up Gallipoli, but we must see to it that no out-station, no matter how insignificant it may appear, shall be given up in India or the Islands. Great is the task before us as a nation, and inviting are the inducements held out to us to share in the War Loan. But immeasurably greater is the task before the church, and divinely sweet the promise if we participate. World conquest encouraged by Christ's presence! What can compare with this? This is the surest security we can offer, if you will invest your lives and your money in His cause. The credit is always good. No changed conditions can alter that. The credit of nations may change, as when Great Britain sought to raise £200,000,000 in America, she found "that conditions had greatly changed since the sovereign began to depreciate, and, in the end, had to be contented with half the original amount asked for." There is no fear of our requests being treated this way. "Bring me the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The work of this Committee depends entirely on the free-will offerings of the churches. It wants only such offerings, for only when freely given will the best results be obtained. But it does feel the time has arrived for large gifts to be made to this work. Probably our largest gifts do not exceed £100. It would be most encouraging, on the eve of the appointment of another worker to India if some brother or sister who is fearing the increased burden of taxation would guarantee the support of this brother for three, five or ten years. What joy would be yours as you see your money bearing interest in this way while you live, and knowing personally of the work done—bearing interest, compounded, as one man is able to win others, and these others, and still others until Jesus comes. Here is your opportunity. Who will have

fellowship in becoming the first individual living link?

### Children's Day

Some schools have not yet ordered supplies for Children's Day. This may be because the date does not suit you, or for other reasons. We have often said it does not matter to us what date you give the exercise, so long as you give it. Any time within the year suitable to your school will do. Only we do ask, for the sake of the future of our work, that you do give it. No better educational work can be done.

That schools not having ordered may still have an opportunity of helping, we are sending some supplies. If you do not receive enough, kindly write us, and we will gladly send more. Where the exercise is given, please send the money promptly to your State Treasurer.

### "Millions!"

It is said that India has—  
315,000,000 population,  
200,000,000 Hindus,  
50,000,000 outcastes,  
60,000,000 Mohammedans,  
246,000,000 illiterates,  
3,000,000 Christians,  
40,000,000 secluded women,  
25,000,000 widows,  
2,500,000 widows under ten years old,  
14,000 widows under four years old,  
25,000,000 lepers,  
320,000,000 deities,  
300 languages and dialects.

### A Farewell Message.

Mary Thompson.

Just on the eve of leaving the home-land again, I wish to express my hearty appreciation of the kindness of the friends who have entertained me in the different States.

Someone said to me lately that I enjoyed meeting strangers, but I have received letters from sisters telling me how interested they were in the work, and saying they were praying daily for me, so that when I met them, or some of them, for the first time, they did not seem like strangers, but fellow-workers.

I would have liked to have accepted more of the invitations to speak, but felt it was wiser not to. It has been a great pleasure to meet so many who are interested in the work amongst our Indian brethren, and we trust that the world-wide interest will grow, and that many more may have the unpeakable joy of knowing that through their prayers and help some of the "other sheep" have been brought into the fold.

The British and Foreign Bible Society circulated more Scriptures last year than in any previous year in its history—over ten million copies. Of these over five million copies were circulated in the Far East. Men do not buy what they do not need. God's Word will not return to him void; it will accomplish that which he pleases, and prosper in the thing wherunto He has sent it.

# The Family Altar.

Conducted by A. E. Illingworth.

## CHRISTIAN FELLOWSHIP.

There is a pleasure, pure, peculiar, undefinable, and known only to believers in Christ, in "the fellowship of the saints." A deeper experience of this perennial delight has recently come to me from a few weeks' spent amongst the brethren of "like precious faith" in the Southern State (Victoria). If it be true that "the fellowship of kindred minds is like to that above," then, such "seasons of refreshing" from the presence of the Lord are verily foretastes of heaven's eternal bliss.

Yet how lightly do we at times regard this inimitable boon! We treat with scant courtesy the "brotherhood of believers," and cultivate with much zeal the "friendships of the world."

These latter delights may perchance be more exhilarating for the moment; but when the soul has time for reflection, they are found to be devoid of the elements of true and lasting satisfaction. Let us evermore, like the early disciples, continue "steadfastly in . . . the fellowship."

### SUNDAY, NOVEMBER 7.

Seed Thought—*The Matchless Request.* This do in remembrance of me.—1 Cor. 11: 25.

#### Selected Gems.—

I fancy that Jesus meant us to get more out of this text than we generally do. Among other things I think he intended our remembrance of him to be a great restraining force in all time of temptation and difficulty.—James Learmonth.

One purpose of this Supper is to start you on such a life of communion with Jesus, to send you out with the burning heart, so that you might seek the help of him who can come so near.—Jas. Learmonth.

Scripture Reading—1 Cor. 10: 1-17.

### MONDAY, NOVEMBER 8.

Seed Thought—*Faithy of Purpose.* As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.—1 Thess. 2: 4.

#### Selected Gems.—

A sacred burden is the life ye bear, Look on it, lift it, bear it solemnly; Stand up and walk beneath it steadfastly; Fall not for sorrow, flatter not for sin; But onward, upward, till the goal ye win.—Kemble.

Scripture Reading—1 Thess. 2: 1-12.

### TUESDAY, NOVEMBER 9.

Seed Thought—*Self-Renunciation.* The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 28.

#### Selected Gems.—

It is the abnegation of self which has wrought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world.—Walter Melville.

Scripture Reading—Matt. 20: 25-29.

### WEDNESDAY, NOVEMBER 10.

Seed Thought—*Man cannot choose his Duties.* Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour.—John 12: 27.

#### Selected Gems.—

The common problem, yours, mine, every one's, is not to fancy what were fair in life, Provided it could be—but finding first What may be, then find how to make it fair Up to our means—a very different thing.—R. Browning.

Scripture Reading—John 12: 20-28.

### THURSDAY, NOVEMBER 11.

Seed Thought—*The Evil of Hurry.* With them then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.—Matt. 13: 28, 29.

#### Selected Gems.—

There is a distinction between haste and hurry—hurry adding to rapidly the element of confusion.—Burd.

We shall never know what it is to live in peace until we know what it is to live thoroughly in the present. . . . We need all our energies for the fulfilment of present duties.—Gardner.

Scripture Reading—Matt. 13: 24-30.

### FRIDAY, NOVEMBER 12.

Seed Thought—*The Communion of Saints.* Now I go unto Jerusalem to minister unto the saints.—Acts 15: 25.

#### Selected Gems.—

O may thy soldiers, faithful, true and bold, Fight as the samas who nobly fought of old, And win with them, the victor's crown of gold. Alleluia.

O blest communion! fellowship divine! We feebly struggle, they in glory shine; Yet all are one in Thee, for all are Thine. Alleluia.

—Bishop Waldham How.

Scripture Reading—Acts 15: 25-33.

### SATURDAY, NOVEMBER 13.

Seed Thought—*Doabts.* Why are ye so fearful? How is it that ye have no faith?—Mark 4: 40.

#### Selected Gems.—

"Therefore be strong, be strong, Ye that remain, or fruitlessly revolve, Darkling, the riddles which ye cannot solve, But do the works that unto you belong; Believing that for every mystery, For the death of the darkness, and the curse Of this dim universe,

Needs a solution full of love must be; And that the way whereby ye may attain Nearest to this, is not through brooding vain, And half-rebellious questionings of God, But by a patient seeking to fulfil The purpose of His everlasting will; Treading the path which lowly men have trod."—Trench.

Scripture Reading—Mark 4: 34-41.

### FOR THE WEEK END.

How fair a lot to fill,  
Is left to each man still.  
—M. Arnold.

### Victorian Home Mission Notes.

Thos. Hagger, Secretary.

Additions: During the past two months the additions have totalled 43, made up as follows:—Swan Hill, 5; Warragul, 1; South Melbourne, 3; Northcote, 2; Feltham, 4; St. Arnaud, 1; Brae Brae, 2; Stawell, 4; Chlmsa, 2; Brim, 1; Maryborough, 2; Melbourne, 2; Emerald, 1; Koroit, 2; Pakenham, 2; Horsham, 2; Colac, 2. To God be the glory!

Finance: The total receipts for seven months to end of September are £15,297/10/0, or £224/5/1 more than for the corresponding period last year. The expenditure for the same period was £228,10/8, or £147/8/2 more than for the corresponding time last year. The Committee's programme was a very full one when this Conference year opened, and that will account for most of the increased expenditure. Our debt balance is now £667/13/10. Contributions will be gladly and thankfully received for this great and important work.

Things Worth Noting: A new church has been organised in the Swan Hill circuit, at a place called Woorinra. Several new preaching places have been opened also. Voluntary meetings have been held at Swan Hill, Chlmsa, Brim, Colac, and

South Melbourne. There have been fruitful weeks with blessing. A. J. Frecheb has held work at Warragul, and Hugh Gray at Warragul.

The Clifton Call: The clifton call for the gospel is being heard from all parts of the State, but the Committee is reluctantly compelled to turn a deaf ear to these because of our overwork. This is a pity, as opportunities at the present moment are great, and work will be done more abundantly than in the years to come. Still we set all pray that God will provide both money and men so that the primitive gospel may be sounded out in all the State?

### Maryborough, Victoria, Circuit Conference.

G. A. Sewell.

On Monday, October 11, we held our first conference in this circuit. The services throughout the day were well attended, and we spent very profitable time together. The Conference President, Bro. Larsen, extended a welcome to Bro. Robbins, of Stawell, and Bro. Payne, of Lygonist. Reports were given from each of the three churches in the circuit, which showed that the work was in a prosperous condition. The total number of additions for the year was fifty-six. It was decided to take up an offering at this, and also at subsequent meetings, for the purpose of providing funds for evangelistic work in the district. The sum of £84.15. was raised, and placed at the disposal of the Executive. During the day two devotional meetings were held, one in the morning, led by Bro. Coventry; the other in the afternoon, by Bro. Benson. Bro. Larsen gave a splendid address at the afternoon session on "Strengthening the Home Basis," in which he emphasised the necessity of organising so that more effective work might be done. Bro. Robbins took for his subject "The Bible School," the sanest and the brightest part in church work, his talk being stirring and helpful, and much appreciated. At the evening meeting Bro. Larsen and Bro. Robbins spoke to a large and attentive audience.

### Northern Union, New Zealand.

W. G. Oram.

Since our last report we have come through the wet season. As a consequence our attendance have not been quite up to the usual. One exception might be made of Dome Valley, where the gospel meetings have kept up well. Rousing speaking, we have a membership of about one hundred distributed through seven churches with only one evangelist. When the churches get a clearer vision of the Cross and its mission, and realise the value of a soul, sufficient funds will be forthcoming to put another man in the field. Until then we can only expect to hold on.

The quarterly meeting of the Executive Committee was held on October 30, when reports were read and received, and the work of the district discussed. The writer is resigning his work here, after his present term of engagement expires in February next, and will be open for engagement elsewhere.

Several members have left the district during the past year, and have settled in Auckland, whilst several of our young people from Dome Valley church have taken places elsewhere.

Sister Mrs. Towson has been ill for a considerable time, and is not making the progress to health her friends wish for.

The appeal to our young manhood is being felt and responded to here. Bro. and Sister Underwood's eldest boy has been twice wounded. Bro. Powell's son Will is going into camp preparatory to leaving for the front. The Defence Department announce the demand for 4000 every two months for new year, to fill the gaps.

The Government has passed an amendment of the Gaming Act, which allows the conducting of art unions and raffles for patriotic purposes. The Auckland Ministers' Association and the Baptist Union have made vigorous protests, but to no avail.

## Reports from the Field.

### Tasmania.

**LAUNCESTON.**—Sunday, Oct. 17, good meetings all day. P. Orr presided at the breaking of bread. The following brethren have been appointed deacons: P. Orr, H. J. Beasley, and the writer. At night we had another splendid meeting. Bro. Day, in continuation of his previous Sunday's address, made an earnest appeal. One young lady made the good confession. All other meetings are keeping up well. On Wednesday night our C.E. Society had charge of the meeting at the Frederick-st. Methodist Church.—D. Dowde, Oct. 21.

### Queensland.

**BRISBANE.**—A. C. Rankine, who has accepted the unanimous call to lead and co-labor with the church in this city, arrived by the "Wyrena" on Thursday, and was met at the wharf by some of the church officers and their wives. There was a marked improvement in the attendance at worship yesterday, when Bro. Rankine exhorted, taking as his subject 1 Cor. 2: 2. A number of strangers were present at the gospel service, the attendance being double that of any for a long time. Bro. Rankine spoke with great earnestness and power on "A Surrendered Life," and at the close one decided. We are surely entering on a new era in the Brisbane church. There is a splendid feeling and a united opinion that Bro. Rankine with his wide practical experience and ability to lead is "the right man in the right place." Mrs. Rankine, with her natural kindly personality, has easily won the affection of the members. On Saturday afternoon a very pleasing social reunion organised by the Bible School teachers was held at the chapel. Quite a goodly number of parents, children, and friends assembled. Indoor amusements were provided for the children, and after tea a musical programme was rendered by the children. Bro. Rankine led the function, and received a characteristic Queensland cheer from the children. The superintendent, L. Gale, supervised the arrangements.—H.C.S.

**SUNNYBANK.**—Bro. and Sister Burrows visited us last Lord's day, the 10th inst., when Bro. Burrows exhorted the church. To-day we have had with us Bro. Barker, from Allion, who addressed the church in the morning, and preached twice to very fair congregations in the local United Protestant chapel. Bro. J. Gager is in the hospital with a serious illness. We pray for his recovery.—J.W.McC., Oct. 17.

### New Zealand.

**SOUTH WELLINGTON.**—We were glad to have worshipping with us this morning Sister Pullen, of Palmerston North, and Bro. Cannell, of Auckland, when Bro. Hunter gave a very interesting and instructive address. Bro. Vickery gave the evening address, at the conclusion of which one youth from the Bible School gave his heart to the Master. We regret that Sister Weston has been in very poor health of late, and pray that she may be speedily restored.—A.L., Oct. 16.

**WELLINGTON (Vivian-st.).**—For some time events have moved slowly with us. We still lack an evangelist, but local brethren have filled the platform very acceptably. Recently two fine young men (Bren. Holmes and Compton) have been added by faith and obedience. The Bible School continues to improve. A competition to secure new scholars has recently been held amongst the various Wellington Church of Christ Bible Schools. The contest proved a close one, Vivian-st. winning from South Wellington by a small margin. The school is now preparing for the anniversary. The scholars have decided to devote the amount usually spent on prizes and tea meeting to some suitable fund, either patriotic or philanthropic.—A.H.H., Oct. 18.

**AUCKLAND (Ponsonby-road).**—The work of the church is still maintained ably by local brethren, but further effort is at present stayed by the many calls made by the present awful conflict. On October 7th a Foreign Mission rally was held; there was a large audience, and good interest. A. A. Creamer presided. P. D. McCullum and H. R. Urquhart delivered addresses. Musical and other items were also much enjoyed.—E.C., Oct. 14.

**CHRISTCHURCH.**—Part of Mark 3 formed the basis of the exposition last Sunday morning. The evening subject was a character study of Joshua, with the application of the choice between right and wrong, Christ and Satan. H. Crowe spoke on Wednesday evening on "The Faithless Church." The Band of Hope had a good meeting on Thursday evening.—P.S.N., Oct. 16.

### West Australia.

**NORTH PERTH.**—Sept. 22 a farewell social was tendered to Bro. Matthews, Michael and Pollard, who have enlisted, and will shortly leave our shores. Bro. Matthews was indeed a worker, being treasurer of the church, secretary of the Bible School, and secretary of the Conference Bible School Committee. Bro. Gordon Michael was ever cheerful and ready to help. Bro. F. D. Pollard is well known throughout the State. He was president of the Bible School Committee, and a capable preacher and teacher. He has done a great deal in building up the younger churches in and around Perth, especially at North Perth and Claremont. We shall miss these brethren, and the prayer of the church is that they may be spared to return to us again.—H.F.D.

**BROOKTON.**—The church anniversary services were held on Sept. 19 and 20. A. W. Connor, of Subiaco church, conducted these, and his convincing way of expounding the truth was appreciated by all. A special feature of the evening service was the hearty singing of the congregation and choir. The meetings were well attended, despite the inclement weather. On Monday evening we had also with us Bro. Banks, who, with Bro. Connor, gave a much appreciated address. The annual report showed that the church is progressing favorably.—S. Mott, Oct. 10.

### South Australia.

**BERRI.**—In last report we stated that since Conference, at which £31/10/- was raised for Berri church, we had received a cheque from the Committee for £11/10/-. Also that we now have in hand the desired amount of £50. We have since been informed that the £11/10/- was sent by mistake. We are now £11/10/- short of the £50 we so much needed.—R.R., Oct. 12.

**KERSHROOK.**—On Wednesday evening, Oct. 13th, a farewell social was tendered to one of our young brothers, who leaves shortly for the front. Bro. Caleb Harvey was a splendid worker in the church, and also held the office of secretary of the Sunday School. On behalf of the Sunday School, Bro. Belcher spoke, and for the church Bro. F. Fullston, Pastor Pascoe also gave a few words of cheer and comfort. Several others of the members spoke, all loving and praying for a speedy termination of this fearful conflict and safe return of our brother. Sunday morning, Bro. Pascoe extended to seven brethren and sisters the right hand of fellowship.—F.M.H., Oct. 13.

**LONG PLAIN.**—We had splendid meetings last Lord's day morning, when Bro. Goodwin, although suffering from a bad attack of influenza, delivered a fine address. A large attendance at school in the afternoon, when after a short lesson the children started practising for Children's Day. Bro. Goodwin spoke again in the evening to a fair audience. Bro. Goodwin reports a splendid meeting at Ayon, where he was speaking in the afternoon.—D. J. Daniel.

**UNLEY.**—The anniversary services were continued on Wednesday evening. The sisters provided a good tea in the large primary room, and at the meeting afterwards Captain Chaplin E. W. Pitman, President of the Conference, presided, and spoke words of encouragement, while several helpful addresses were given by the Hon. W. Morrow, M.L.C., K. W. Duncan, and Bro. W. Huntsman. The church report showed 20 baptisms since last anniversary meetings (7 at Park-st. and 19 at Cottonville), with a net combined increase of 24. The roll now shows 430 at Park-st. and 111 at Cottonville. All the auxiliaries are in a good position, though feeling the absence of the young men who have enlisted. The finances have been well maintained. This morning we received into membership. The meeting of the Adult Bible Class was arranged by Mrs. Huntsman, and conducted by the ladies; there was a good attendance, and two splendid papers were read.—P.S.M., Oct. 24.

**MURRAY BRIDGE.**—Fine meetings yesterday. Three baptisms at the close of the gospel service. One received into fellowship. Our Sunday School picnic was held on 16th inst., and was a great success.—J.T.T., Oct. 25.

**COTTONVILLE.**—Good attendance at both meetings to-day. One young man received into fellowship. We were favored by a visit from Miss Mary Thompson on Monday last. She has an address to Endeavorers on missionary work in India.—J.McN., Oct. 24.

**QUEENSTOWN.**—Wednesday, Oct. 20, the quarterly church business meeting was held. Sunday, Oct. 24, 9 P.M., good meeting; a visiting speaker, Mr. J. Jonas, addressed the young people. Worship, Bro. Filcroft presided. The morning meetings are being splendidly attended. Bro. Brooker delivered the fourth of a series of addresses on "First Principles." The Men's Bible Class had the pleasure of a visit from I. A. Paterson this afternoon, his subject being "After Death, What Then?" Evening, good attendance; Bro. Brooker gave a splendid address on "The man who was converted after Death."—D.L.W., Oct. 24.

**KADINA.**—On Sunday evening last Bro. Wedl gave the last of his series of four addresses on "The Tears of Jesus," finishing up with "Tears for a World." There have been of great interest. This morning Bro. Will. She gave a good exhortation on "The Men of God." This evening we had a large number of people present, when Bro. Wedl chose for his subject "The Blind Man."—Jas. H. Thomas, Oct. 24.

**STIRLING EAST & ALDGADE VALLEY.**—Fine weather, great gatherings, edifying addresses by Bro. Wilshire at Aldgate anniversary yesterday. Continues to-night with tea and public meeting. Yesterday the writer commenced his fourth year of service with the churches here.—T.E.

**PROSPECT.**—Two young women were baptized into Christ at the close of the service on Sunday night. At the business meeting of the church, held last Wednesday, the evangelist was invited to remain for a further term of one year, and has agreed. Work is progressing satisfactorily. Sunday School picnic will be held on Saturday next in Botanic Park.—I.A.P.

**MAYLANDS.**—During the absence of the writer at Hakaklava, G. H. Jenner, of Norwood, and the Hon. W. Morrow, M.L.C., very kindly spoke at the morning and evening services respectively. Yesterday we celebrated the anniversary of the Bible School. A. G. Saunders addressed a splendid audience at the afternoon service, and at night the building was crowded, every inch of space being utilized. The young people, under the baton of F. Sando, acquitted themselves well. An aged brother and sister were received into fellowship. The church has decided to make strenuous efforts to become self-supporting, and in February, and thus relieve the funds of the Home Mission Committee.—H.R.T., Oct. 25.

**HINDMARSH.**—The diamond jubilee celebrations were continued throughout last week. On Monday evening, October 17th, the Kindergarten

and Christian Endeavor Society entertained a large audience, and on Tuesday the combined Young Men's and Young Women's Institute were responsible for a splendid demonstration, which was much appreciated by the large gathering present. Wednesday, an interesting programme by the young people was submitted to a large and appreciative audience, and on Thursday the church choir were responsible for a splendid entertainment. Sunday, October 27th, church anniversary was celebrated. Morning, W. Brooker, presiding, and A. G. Saunders, from Semaphore, delivered a splendid address. Evening, Bro. Cuttriss preached a fine sermon on "The Faith of our Fathers" to a large audience. 445 has been raised so far towards our aim of 100.—C.R.V.P., Oct. 25.

**SEMAPHORE**—Miss Mary Thompson visited us on October 19th, and spoke concerning her work in India. Our Bible School anniversary was continued on Thursday, October 21, when a special programme of singing and a blackboard talk by Bro. Saunders was much appreciated. We are planning the annual picnic for Saturday, November 27th, at National Park. Tuesday, October 26th, morning, G. P. Cuttriss, addressing the church in the morning, and A. G. Saunders preaching at night to a full house. Prior to the gospel service a young girl from the Bible School confessed Christ, and with another young girl was baptised. On October 31st, Bro. Saunders commenced a series of evangelistic services, when he will be assisted by Miss Bice, of Hindmarsh, as soloist.—E.C.M., Oct. 24.

**NORWOOD**—This morning L. W. Baker exhorted, the attendance was not as large as usual. Bro. A. M. Ludbrook presided. One received by letter. At the Brotherhood Class Mr. R. Staples gave an address on "A man's duty to his family," which was much appreciated. To-night our congregation was large, when Bro. Baker gave the gospel message; theme, "A Pillar of Salt." At the close of an impressive sermon a young woman made the good confession.—G.H.J., Oct. 24.

**New South Wales.**

**TAREE**—For the coming fortnight Bro. Burns is conducting a mission in Paddington. On Lord's day Bro. Edwards addressed the church in the morning, when fifty met around the Lord's table. At night he proclaimed the gospel to a large congregation, and at the close two young men made the good confession.—T.T.M., Oct. 18.

**WAGGA**—Since last report meetings have not well attended. Bro. Brown preaching. Last Sunday week at the gospel meeting we had the joy of hearing two (mother and son) make the good confession. To-night, despite wet weather, we had a good gospel meeting and after an earnest address by Bro. Brown, a baptismal service was conducted, when the woman who previously made the good confession was immersed. This is the first immersion in our new chapel. Next Sunday we expect to have the pleasure of witnessing the immersion of the son of our sister.—W.F.W., Oct. 21.

**CITY TEMPLE**—Splendid meetings to-day. Bro. Crawford, of Summer Hill, gave an uplifting exhortation from Job 1: 6. Visitors included Bro. and Sister Pearl, Lygon-st.; Sister Reid, S.A.; Bro. Bullock, South Africa; Sister Masters, Dunleaving, Vic. Sister Dawson was received into fellowship. At night to a large audience Bro. Harward spoke on "The Angel of His Presence." The church anniversary tea was held on October 12th, the occasion being a welcome to Ben. Haley and Webb, who had arrived that day from America. Representatives were present from all the sister churches, and it was a time of great rejoicing together. Reviewing the work done for the past year at the City Temple, we realize that much good has been accomplished for the Master's glory, through the faithful preaching done by Bro. Harward. The Bible School anniversary services on the 17th and 20th were a great success.—J.C., Oct. 24.

**HURSTVILLE**—Church met for worship; Bro. Grant exhorted; school well attended. Gos-

pel service at night. Bro. Garden preaching; two young men made the good confession. Various services, church and school, and opening of new school hall, October 31. Special services. Tea meeting on Nov. 9. Special addresses and singing by scholars.—F. J. Winks, Oct. 24.

**HORSBURY**—J. Thompson presided. Linley Gordon exhorted the church on "The Bible and Money." Gospel service, Bro. Gordon's topic was "The Death of Christ." The attendance was marred by the threatening weather. The address was much appreciated as were the solos of Bro. and Sister Kenn, of City Temple.—T. E. Rofe.

**CHATSWOOD**—Good meetings last Lord's day. Bro. J. Fox delivered a nice address in the morning. Several visitors were present. Bible School increasing in numbers. Bro. Chapple preached at night. Two of our Bible School lads confessed Christ (sons of Sister Barwick). Miss Bita Fox rendered a gospel solo.—T.B., Oct. 25.

**ENMORE**—The annual Convention of the W.C.T.U. has just been held in the Tabernacle. A series of interesting papers, discussions, and addresses were given at the various meetings held. At the closing public meeting held on Thursday night, resolutions urging the duty of the Government to at once bring in legislation dealing with early closing of public houses and the suppression of "shotting" were carried. Last Lord's day morning we had as visitors Bro. Martin, of St. Kilda, and Bro. Collins, of Paddington, the latter of whom giving us a fine heart-searching discourse. At night Bro. T. Bagley preached the gospel.—C.A.R., Oct. 25.

**ERSKINEVILLE**—Splendid attendance at the morning meeting yesterday. The interest and number of students developing in our school continue very satisfactory. Sixteen of our Bible School scholars obtained certificates at the recent Bible School's examination. Bro. A. Clydesdale, recently Bible School secretary, is being farewelled from here on Thursday. Fifteen from our congregation are on the front, or in camp.—P. J. Pond, Oct. 25.

**PADDINGTON**—During the past week two made the good confession, but to-day was a red-letter day with the church here. Bro. Burns spoke to the church very powerfully on 1 Thess. 1: 5, and in the afternoon to the school, when 29 of our scholars made the choice that is so momentous. Among them were the writer's two sons. It was a great time of harvest and rejoicing. Most of them are from church homes, and have been well trained and taught by both parents and teachers. At night a full house listened to a great sermon on "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Four responded to the invitation—one a blind lady who desires to follow the Lord in baptism, and three of our senior scholars, making 33 for the day, and 42 for the mission. The Lord has done great things for us, whereof we are glad.—E. Collins, Oct. 24.

**NORTH AUBURN**—During the present month we have had several successes, both morning and evening. Bro. A. Morton has conducted the gospel services each Sunday to interested congregations. This morning Bro. Younghusband exhorted in a masterly address. About 20 members broke bread. On October 13th a farewell social was tendered to four of our brethren on their departure for J. J. Crossman (late Longbath), Geo. Gray (late Secretary), C. Gwynne (late Secretary, Bible School), and W. Carey. A good musical programme and refreshments were provided. Each of the soldiers was presented with a sheepskin vest to warm the back, and a New Testament to carry the light of Christ with them on their journey. Bro. Crossman left next morning; the others are to follow shortly. Though our ranks have been depleted of most of our leaders, we are determined to keep the flag flying at North Auburn.—C.F.E.

**LIDCOMBE**—Our hearts were cheered on the 10th inst. by the baptism of a sister who, some years ago, had been baptized in Christ by her Son. On the 17th inst. she received the rich reward of fellowship. On 17th inst. we had with us

Bro. Bretwell, late of Newcastle, who gave a most inspiring address at the worship meeting, his subject being "Benediction." Bro. Clydesdale, in the evening gave a most helpful address. One young man at the close asked for baptism. On Nov. 4 we are giving a farewell social to our preacher's two sons, who will be shortly leaving for the front.—W.H.

**NORTH SYDNEY**—The attendance at the breaking of bread to-day was good. Bro. Payne presided; Bro. Morton, of Belmore, exhorted. Bro. Payne extended the hand of fellowship to a baptised believer. Our Bible School commenced an enrollment and attendance campaign. In the Bible School's examination, three of our scholars have won prizes, 13 honor certificates, and 10 pass certificates, being a total of 28 awards out of 29 entries. In addition 3 scholars receive prizes for winning certificates for three consecutive years. This is most encouraging both to teachers, scholars, and friends. Bro. Payne preached to-night on "Christian Characteristics." Our Bible School held its annual picnic yesterday. The Y.P. Union took a trip by motor to Paddington church to give our friends there a helping hand in connection with their mission. The Home Mission rally, which was to have been held here on October 28, has been postponed till the following Thursday, November 4.—Cyril T. Garrett, Oct. 24.

**Victoria.**

**WELDERBURN**—Since last report we have had splendid meetings, powerful addresses, and five additions by faith and baptism, including one young soldier who made the confession at Bendigo mission. Williamston has kindly loaned Bro. Bennett for a ten days' mission here. Some of our members are leaving the district. Bro. Hutson is looked on with confidence, and is doing a good work for the Master. Sister Mitchell's health is improving, and she will soon be with us again, for which we are thankful.—F.J.P.

**MARYBOROUGH**—Good meetings continue. Since last report two have been baptised, one being a soldier likely to leave soon for the front. Last Sunday evening Bro. Robbins, of Stawell, preached. This brother was in Maryborough in connection with the circuit conference, and his helpful message was appreciated. Bro. Len. Waugh, who was on his final leave prior to leaving for the front, was last week farewelled at a social, at which Bro. Matthews returned wounded from the front, was welcomed. Both received a suitable love offering, and suitably responded. Visitors lately included Bro. and Sister Payne, junr, of Lygon-st.—A.P.A.B., Oct. 13.

**NEWMARKET**—Since last report Bro. and Sister Sime have removed to Camperdown. The sisters arranged an afternoon "farewell" to Mrs. Sime, and made a special presentation to her. Bro. and Sister Sime have been very faithful members at Newmarket. The lantern lecture by A. G. Saunders was very instructive and helpful. On the 10th inst. church and preacher celebrated the third anniversary of their association in the work of the Master. A. R. Main exhorted the church at the 11 o'clock meeting with a practical and sympathetic address. Last Saturday night the choir and a few other friends were the guests of Bro. and Sister Albert Stewart on the occasion of the silver jubilee of their wedding. A handsome silver cake dish was presented to our host and hostess in recognition of their great services to the church, and of the esteem in which they are held. Bro. F. Phillips has the sympathy of his brethren in the loss of his father. Our aged Sister Richardson ended her weary life pilgrimage on the 8th inst. By her will she has left a large inheritance. She was a quiet, consistent Christian woman. One of our Bible School boys (William Whitehead) also died on 8th inst. at the age of 10 years. Four of our young men on active service—L. Stewart, J. Graham, C. Stewart, and E. Appinall—have been presented to our host and hostess at hearing Bro. Webb, of USA, on the morning of Sunday, 31st inst.—J. J. Mahood, Oct. 18.

## Sisters' Department

WEST AUSTRALIA.

"I can do all things through Christ who strengtheneth me."

The usual monthly meeting of the Sisters' Executive was held in the Lake-st. chapel, Perth, on October 4. There were 22 sisters present. The president conducted the devotional meeting, and gave a very helpful and encouraging address on "Looking into the Future." A letter was read from Bro. Berry, and apologies from Sisters Richardson and Warren.

**Home Missions:** Collections from mite boxes: Isolated Sisters, 6/6; Subiaco, 41/8/7; Perth, 10/3; Narrogin, 5/6; West Guildford, 10/6; Fremantle, 11/1; North Perth, 14/3; Isolated Sisters (Brookhampton), 16/6; Brooking, 13/6; Swan, 15/0; Kalgoorlie, 41/2/1; Total, 48/2/9½.—M. Banks, Supt.

**Foreign Missions:** Collections from mite boxes: Isolated Sisters, 4/; Kalgoorlie, 15/10; North Perth, 7/9; Maylands, 3/3; Claremont, 6/; West Guildford, 7/6; Perth, 41/14/2; Subiaco, £20/8/8; Fremantle, 41/3/11; Collie, 13/10; Brooking, 8/; Total, 88/11/2. A very interesting and enjoyable letter was received from Mrs. Watson—E. A. Warren, Supt.

**Native Helper:** West Guildford, 10/6.—M. Wilson, Treasurer.

**Dorcas:** Five meetings at Fremantle; average attendance, 7; 5 dresses made for Aborigines Orphanage; 23 garments for India; 1 pair boots given to warily cases; 12 meetings and 1 special held at Lake-st.; 54 garments given away; also a mattress, 12 dozen cups and saucers have been purchased for the use of the church. A Red Cross Sewing Rally has been formed. Meetings held every Thursday evening at Collie; 12 garments made for India; 26 garments sent to the Waifs' Home, Parkerville; 74 destitute cases have been dealt with. Eight meetings held at Brookton; 11 garments made for India; several needy cases helped. Meetings held every week at Northam; 22 garments were made for India. 16 meetings held at Kalgoorlie; 23 garments for Foreign Missions; parcel for Miss Tilley; garments made for Children's Day Exercises. A Red Cross Sewing Rally has been formed; 236 articles have been sent to the wounded soldiers; also 41/4. Meetings held every week at Subiaco, the average attendance being 10; No. 3 sewing machine has been purchased to help with the Red Cross work. 4 garments were made by the Isolated Sisters at Narrogin for India.—E. Preston, Supt.

**Hospital:** Sisters Martin, Cameron, Hollett, and Eckert have been appointed visitors to the Northern Hospital. 298 visits have been made; books, fruit, home comforts, distributed. One sad case from the Hospital received help during the quarter.

At the conclusion of the business session a farewell social was tendered to our president (Mrs. Scambler), who will be greatly missed by the sisters of West Australia. Mrs. Robinson, junr., presented our sister with a small token of our love, and referred to the splendid help she and her husband had always given to the sisters' work. Opportunity was taken of congratulating our Bro. and Sister Robinson on attaining their golden wedding, and Bro. and Sister McGregor on the occasion of their silver wedding. Refreshments were handed round at the close of the meeting.—A. C. Elliott, Secretary.

### The Bible School.

Concluded from page 706.

because when the children are sick or away the teacher from the other school did not even have the interest to find out the cause of absence. And now often my children have left our schools for exactly the same reason. The old method of leaving it to the teacher to look up absentees from the roll has not been very successful, although if carried out is certainly one of the best ways, and

while I mention other plans I would not in the least take away from the teacher the privilege and responsibility of visiting the homes of the scholars in the class, especially the homes of absentees.

A good plan is for the secretary each Sunday to hand a printed slip to each teacher on which can be placed the names and addresses of all absentees, and these can then be handed to the preacher or Sunday School visitor to visit during the week, and in this way keep in touch with the homes of absentees.

Another plan is, after securing the names of all absentees, the superintendent after school will gather around him a number of the older boys of the school who have been organised into a messenger corps, and hand to them printed slips to be taken to the homes, showing request at absence of the scholar, and asking the parent to fill in cause of absence, and the messenger to bring back the reply. In this way each absentee is visited each Sunday, and reason of absence is found out, and an additional advantage is that the older boys are set to work in the interests of the school, and if directed aright they will gladly and efficiently carry out their work.

Another plan used principally among adult and senior classes of the school is for a post card to be sent each Sunday to absentees. The mailing and receiving of a card from the teacher or secretary often has more effect than a word spoken, and shows the class has a great interest in the absentee. A supply of these cards is on hand at the Austral Publishing Company, at 6d. per doz.

All these plans are good, but to my mind they do not go far enough. The school should keep in touch with the homes, not only of the absentees, but of all the scholars, and should do it regularly, and the best plan I know of is one we have decided to adopt at Moreland, and hope to have in operation before long. It has been worked at in other places with success. It is a system of monthly reports for each scholar, made out by the teachers of the classes, showing the possible marks for attendance, behaviour, lessons, and home work for the month, and the number of marks actually received for these things, and also the amount of money received, and a space for any remarks the teacher may wish to make to the parent about the scholar. To distribute these regularly we have decided to divide our districts up into about eight sections, and to have the visitor living in each section to distribute the reports as soon after the beginning of the month as possible to all homes of scholars in that section. In this way we hope to reach every home in the school every month, and the advantages of such an arrangement are apparent without enumeration.

### School of Methoda, Adelaide.

The following particulars concerning the above efforts will interest all who are desirous of furthering the good work of our Bible School.

The classes were organised by the Sunday School Executive of the Churches of Christ, who were assisted by the South Australian Bible College. The teachers were: Bro. Huntsman, J. E. Thomas, and Baker, each of whom had prepared a three months' course of lectures.

The total number of students who enrolled was 57, but the highest number who have attended at any evening was 44, while the average attendance was 26.

Only 11 students sat for the examination (of which one, however, did not hand in the papers), and the result, taking the average of the three awards which each student received, is as follows:—Miss Hilda Johnson, 98.7 per cent. Mrs. Bowes, 98.3 per cent. Mrs. Cooper, 96.3 per cent. Miss Rhoda Johnson, 95.7 per cent. Miss Hancock, 95.3 per cent. Miss Watkins, 91.7 per cent. Miss Everett, 89 per cent. Mr. McNicol, 88.3 per cent. Miss Sage, 86.7 per cent. Mr. Stephenson, 81.7 per cent. Bro. Huntsman adds:—Some of the papers were most excellent, and the questions were correctly answered; the others were very good, and showed careful attention to the lectures given. The idea of holding the classes is an ex-

cellent one, and some such work is needed in the training of Sunday School workers.

### N.S.W. Bible School Notes.

W. Gale.

A new school has been opened at Byron Bay—the most easterly point in Australia. Twenty scholars are enrolled. Bro. T. Jones, our evangelist at Bangalow, drives down each Sunday to conduct school.

The annual offering for Bible School work will be taken in all our churches on the Lord's day in December. Work has already been carried through lack of funds. A liberal offering is required.

Bangalow superintendent, Bro. Furlonger, has resigned, having moved from Mullumbidgee to Lismore.

Wagga Bible School rally made good progress. Secretary writes: "Conditions healthy." There are fifty on the roll.

North Lismore school received six new scholars for the month of August.

Measles and other infectious complaints have seriously affected the attendances for the past few weeks. We fear that some are not as careful as they might be to see that absentees return to restoration to health.

Hurville school will soon be in its own new building, which is being erected at a cost of nearly £500. This school has an enrolment of 100—six months this should be 200.

"Go as you please" can still be written on cover of our Bible School. Punctuality, system, brightness, and perseverance would be a delight to the organiser where now haphazard, monotonous, spasmodic effort sadly aggravated by lack of punctuality "vexeth him."

Chatswood—Rally in full swing—aiming for 100 new scholars in three months. It is interesting to note that this school has an equal number of males and female—34 of each. Efforts on behalf of the boys have proven that the "Boy Bible" can be solved as well as your work. Well done, Chatswood.

North Sydney has launched an "Aeroplane Rally." At present 79 scholars and 16 teachers comprise the enrolment.

Paddington church is in the midst of a mission. If good work has been done there should be a large number added to the school.

December 5th is Bible Schools' Day in N.S.W. £200 wanted.

### ACKNOWLEDGMENTS. AGED AND INFIRM EVANGELISTS' TRUST.

From N.S.W.: Sister Elsie Robinson, 2/6; Bro. L. H. Robinson, 10/; Helmore, 19/; Sydney Churches, 12/; Bro. J. Stimson, 10/; Bro. J. A. Unley Church, 43/5/; Strathbyn Church, 41/6/.

From Victoria: Ballarat Church, 41/7/6; Queenland: Elliott Church, 16/3; Marburg, 8/6; Bonthill, 41/5/.

From W.A.: Kalgoorlie Church, 41/6/; Victorian Evangelist, contribution to Endowment Scheme, 30/.

From N.S.W.: H. Hall Hon. Sec. and Treas. Messier-st., Canterbury, N.S.W.

N.S.W. HOME MISSION FUND

From Churches on account of salary of Evangelists: Auburn North, 41/10/; Junior, 41; Auburn South, 46; Marrat, 41/4/.

From Churches per Collectors: Marrickville, 18/; Enmore, 41/12/; Belmore, 41/3/; Harewood, 41/5/8; Mossman, 41/13/; Auburn South, 41/10/3.

From Individuals: Anon., 110; Bro. L. Rowland, Bro. J. Stimson, 110.

Miscellaneous: Expenses of Organiser, Auburn South, 41/6/3.

Total receipts since last Statement, £20,911; Expenditure, £16,612/5. Overdraft, at Dec. 31st, 1915.

W. H. Hall, Hon. Treas.  
Messier-st., Canterbury, N.S.W.

## Obituary.

**PERRIAM.**—On Lord's day, October 3, Mrs. Frances Perriam, at the ripe age of 91 years, passed to her reward. Our sister has been a follower of the Lord Jesus for nearly sixty years. She was baptised in the River Torrens, and during the early days of her discipleship was associated with the Baptist Church at North Adelaide, but in the year 1877 was welcomed by our late Bro. H. D. Smith into the church at Hindmarsh, and was in membership there until the close of her life. For many years Mrs. Perriam has been unable to attend the services, but she consciously dwelt in the presence of her Lord. When, many years ago, she lost both her sight and hearing, our sister found great treasure in the many precious Scripture promises, and she beautiful hymns with which her mind was stored. Upon these she leaned as upon a staff, and by them she has come to where she can see the "King in his beauty." The service at the graveside was conducted by Bro. Cuttriss, the writer assisting. To those who mourn, though they sorrow not without hope, our sincerest sympathy is extended.—J. Wiltshire, Albion End, S.A.

**HOWIE.**—It is our painful duty to report that we have been called to part with one of our most promising young men in the person of our Bro. William Gladstone Howie, eldest son of Sister Howie, of West Plains, and grandson of Sister Todd, near, one of our pioneer members. Our young brother held the position of Lieutenant in one of our New Zealand Expeditionary Forces, and was among the first to offer his services to his King and Country in the great national struggle for liberty and justice. After strenuous fighting on the Gallipoli Peninsula, Bro. Howie was wounded, and invalided to England, but never reached there, passing away at Gibraltar on Sept. 30. Bro. Howie was a splendid type of young man, and prior to leaving the Dominion held a responsible position in the Bank of New Zealand, Invercargill, where he was held in the highest esteem. The sympathy of the church members goes out to his sorrowing relatives in their great trial, tempered at the same time with the thought that our brother was a Christian, and like his Master, has sacrificed his life for others.—P. Invercargill, N.Z.

**HOVEY.**—The church at Brim has suffered a great loss by the death of our aged Bro. Hovey, who passed peacefully away on October 13, 1915, at the ripe age of 72 years. He had suffered since an operation performed last April, but patiently bore his sufferings till God's time came for him to be released, and enter where there is no more suffering and pain. Our late brother was a faithful attendant at the church services, and was always ready to do what he could for the good of the cause. He was one of the pioneer members of the Brim church, having been one of those who, on February 11th, 1861, met for the first time in Brim, and formed themselves into a church in that place. Previous to this he had held membership at Long Plain and at Mallala, S.A., where he was baptised by Geo. Day, about 1876. We had his mortal remains to rest in the Brim Cemetery in the presence of a number of sympathising

friends, the writer officiating at the grave. The sympathy of the brethren is extended to our dear Sister Hovey, and the sons and daughters, of whom there are seven, five of whom are in membership with the church in Brim, and another at Surrey Hills. We shall miss our brother, but we are thankful to God for his blessed assurance of a joyous reunion on the resurrection morn.

"Hush, be every murmur dumb,  
It is only, 'till He come."

—W. G. Cambridge.

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## From the Field—Continued.

**BRUNSWICK**—On Tuesday, September 28, A. G. Saunders, of the Philippines mission, delivered a splendid lantern lecture here. A few Saturday evenings ago the C.V.P. Bible Class held a social evening in the Barkly Hall, West Brunswick, when presentations were handed to five soldiers who had enlisted from here. A few Saturday afternoons ago the P.C. Bible Class held a successful picnic at Heidelberg. The Sunday meetings are about the average. Young Bro. W. Tardiff, a soldier, has been invalided home from the battle. Last Monday evening Sister Miss Maggie Jenkin, president of the Young Ladies' Guild, presented to the church, through the officers, a nicely worked cover for placing over the individual communion cups at the Lord's table. The inscription, which has been worked on the article, reads, "B.C.C. from Y.L.G." Yesterday morning Bro. W. More spoke on "Church Government."—W.T., Oct. 18.

**CARLTON** (Lygon-st.)—The jubilee services were continued during last week. On Wednesday, 20th, the meeting was in the hands of the Endeavourers. The former portion of the programme, conducted solely by the Juniors, was well received. It reflected great credit on the capable training of their leader, J. B. Jackson. At 8.15 the chair was taken by S. G. Griffith. Mr. J. J. Haley gave an address, and J. W. Webb gave greetings from California. On Thursday evening the Bible School had its night. The superintendent, T. W. Smith, presided over a fine meeting. Musical items were enjoyed. On behalf of the teachers a silver tea service was presented by F. Payne to A. L. Crichton, as a mark of appreciation for the long and faithful service rendered by him as secretary of the school. Sunday closed our jubilee gatherings, when J. J. Haley spoke in the morning, and Miss Henry, C.I.M., in the afternoon. J. J. Haley spoke a large and interesting address at night. At the close of the address the choir under the leadership of Nat. Haddon and Miss Dickens at the organ, with soloists May Holloway, E. Watson and F. Harry, ably rendered Maunder's cantata, "Penitence, Pardon and Peace." These meetings will live long in the memories of those who were present.

**MELBOURNE** (Swanston-st.)—All services were well attended on Sunday, October 24. Bro. Franklin spoke both morning and evening. Arrangements are practically complete for the jubilee celebrations, Nov. 7 to 9. Special services all Sunday, with a fine Bible School event in the afternoon. The choir will render Gounod's "Redemption" on Monday night. On Tuesday a public meeting will be held, when representative speakers will be heard. An attractive souvenir has been prepared, which will contain interesting reading matter as well as being freely illustrated.

**HORSHAM**—We have just completed our first week with the tent mission. Brien Hagger and Verco have made a good impression already in the town. We began with a temperance meeting, at which we had a good attendance. Then on last Monday a storm came along and blew the tent down, causing some damage, and we had to seek other quarters for three nights; but we are back again in the tent, and having splendid meetings. Two confessions for the week. Will the brethren everywhere pray for a great ingathering of souls?—A. E. Gallop.

**BRIM**—We held an in memoriam service on October 17th. The chapel was filled, and a number were unable to secure seats. The large attendance was indicative of the high esteem in which our Bro. Hovey was held by the townspeople. Fifty seats were reserved for relatives, most of which were occupied. Brief reference was made to our late brother's life and work, and deepest sympathies extended to our Sister Hovey and family from the brethren and friends present, and also from the churches of the circuit. An address was given on Rom. 14: 12, and was listened to most attentively by all present. Mrs. Cambridge presided at the organ, and sang a solo, "Shadows," and at the conclusion of the service the congregation stood with bowed heads while the Dead March was played.

**NORTH CARLTON**—A very successful public meeting was held on October 18th, in connection with the Band of Hope, the building being crowded. Occasion was taken to present Bro. Peacock with a gold medal as a slight token of appreciation. Our Sunday evening attendances are noticeably increasing.—L.A.W.

**WARRAGUL**—Notwithstanding the very unfavorable weather the last two Lord's days, the meetings are well attended, and a fine spiritual tone prevails. Bro. Gray is already making a fine impression on the people by his very kind and sympathetic intercourse with all he meets. He is sowing the good seed faithfully and well. We solicit the prayers of the church and the brotherhood at large.—R.W.J.

**WARRAMBOOL**—The interest in all meetings is well sustained, and we have also had the joy of fellowship with many visiting members. At the Triangle Service on Wednesday evening last there was a record attendance. The sisters have organized a Doreas Class, under the presidency of Mrs. Fischer, with Miss Ruby McCullough as secretary. To-day marked the advent of a quarterly publication, edited by the evangelist, and called "The Warrambool Christian Banner." It is sent on its mission with many hopes and prayers that some message recorded in its pages may indeed prove the "word in season"—E.M., Oct. 24.

**SOUTH MELBOURNE**—Lord's day, Oct. 17, meeting for worship well attended; Bro. Clydesdale exhorted. At the gospel meeting, Colonel Chaplain Mackay gave a splendid address to a large audience, and Bro. Payne rendered a solo, very appreciably. Lord's day, 24th, T. Cosgriff presided at the Lord's table for the last time, as he is removing from the district. The church regretting such a splendid worker. He has held the office of deacon for 12 years. The church wishes him God's speed in his new sphere of life. Bro. Clay's exhortation was of a helpful character. His address at the gospel meeting on "Gospel Bells" was listened to with rapt attention.—E.C., Oct. 25.

**DONCASTER**—On Sunday, 17th, we had a visit from one of our old boys, Bro. W. L. Ewers, of Moreland, who was baptised here some 19 years ago when quite a lad. He gave us two very fine addresses, and reminded us much of his father, Bro. D. A. Ewers, who was with the church here for nearly six years. On Sunday morning, the 24th, we had a visit from Bro. J. W. Webb, from America, who presided at the first business meeting held in connection with the church at Doncaster on Sept. 13, 1863. He gave us a very interesting talk about the old times, when he used to speak here fifty years ago. We should have liked to hear more, but he had to speak elsewhere in the afternoon. Bro. Enniss conducted the evening meeting, and gave us a very fine address, expressing his pleasure at seeing so many present on such a wet night.—Geo. Peaty.

**HAWTHORN**—Bro. T. H. Scambler has arrived at Hawthorn, and his exhortation this morning just completed an inspiring service. Bro. Abernethie presided. We were glad to welcome the return of Bro. Hunter, who has been laid aside for many weeks through illness. To-night in spite of the rain there was a fair attendance to listen to the gospel message, which was delivered in no mistakable manner. All were helped. A combined church and school picnic is being held on Tuesday, November 2.—P.R.

**LILLIMUR**—Bro. Benn preached here last night to a small gathering. At the close of an earnest address a daughter of our Bro. and Sister Campbell made the good confession.—B.J.L., Oct. 25.

**CASTLEMAINE**—In spite of inclement weather the past few Sundays there have been good attendances. On 24th Bro. Clifton exhorted, and preached the gospel at night to a good audience, a heart-stirring message on "Be sure your sin will find you out." Bro. V. Woolf, of Cliftonham, but in camp here at present, sang

"The Broken Heart" very impressively.—D.S., Oct. 25.

**STAWELL**—We had good meetings during the first week of our mission. Bro. Brien was in splendid form. To-day our brother addressed the church, spoke at a young people's meeting during the afternoon, and preached at night. The gospel service was well attended. Bro. and Sister Brien sang a duet very nicely. Our Sisters Pearl Payne and Irene Pearson have rendered the message in song. We are pleased to report that Bro. D. Perry is now out of the hospital, and progressing favorably. Sister E. Taylor is still in that institution, but is recovering nicely.—H. B. Robbins, Oct. 24.

**ULTIMA**—The best business meeting of the church during the past four years was held at Bro. R. Pryor's residence on the 19th inst. D. Cockcroft presiding. Officers elected: Brien F. Barden, S. Sutton, Bert Jury, R. Pryor, treaters, G. Goudie, sec.; and W. Wakefield, preacher. The building of the proposed chapel was deferred pending the completion of the great missionary effort throughout Northern Mallee Centre, which is being organized by the Swan Hill Circuit, under the leadership of D. A. Cockcroft. It is hoped that a start may be made about March next, and continue for three months. Please, brethren, remember Oct. 4.—G.

**MERBEIN**—Fair attendances at the mission meetings during last week. Unfortunately there were two breaks in the series owing to the bad weather. We are pleased to report that Bro. Larson has his final address to-night to a good audience. His subject being "An Empire's Call to Duty." The church has greatly appreciated his help. E. W. Sprigg, of the College of the Bible, has accepted the invitation of the District Conference to spend the College vacation with the churches at Merbein, Galah and Carwarup.—R.G.C., Oct. 24.

**GEELONG**—The annual meeting of the church was held on Thursday evening; a small attendance of members present. Our evangelist reported a fine year's work in which the people publicly confessed to Christ. The secretary's report showed that the church had made a clear gain of 92 members during the term, roll corrected to date containing 323 names. The treasurer's report showed the financial position to be satisfactory. The following deacons were elected for the ensuing year: Brien T. Baird, S. Ball, R. Gerrard, senr., J. Parsons, S. Thewis, F. Thomas, and F. Walker; secretary, Bro. Hall; treasurer, Bro. R. Gerrard. Bro. Lloyd's day, Bro. Clouston exhorted in the morning, and preached a sermon on "The Price of the Nail" to a good congregation at night. A collection was taken up for the Hospital, and realised £10 108 in the Adult Bible School, including five new members.—W.H.L., Oct. 24.

**MILDURA**—Our Bible School is busy at present preparing the Children's Day service. We are also taking up the matter of the church as an active league, as suggested by the Bible School department. Miss J. Skelton has been placed in charge of this. We are forming a Home Department and hope to enrol every church member who does not attend school. Mr. E. Griffiths and Mrs. Dowley have been appointed superintendents (in conjunction) of this department. Mr. Norman Halliday has been appointed secretary of the school.—A.E.C., Oct. 24.

## IN MEMORIAM.

**BOWMAN**—In loving memory of my dear husband, John Bowman, who died Nov. 4, 1914.

I have lost my life's companion,  
A life linked with my own;  
Day by day I miss his footsteps,  
As I walk through life alone;  
But while he lies in peaceful sleep,  
His memory we will always keep.

—Inserted by his loving wife, Mrs. R. Bowman.

## WANTED.

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

# Here and There

A. C. Rankine's address is 498 Bowen Terrace, New Farm, Brisbane, Q.

A. G. Bennett started a brief mission at West-derburn, Vic., last Sunday.

T. H. Scumler commenced his labors with the church at Hawthorn, Vic., last Lord's day.

A. E. Clappman, of Beryll-st., Railway Town, N.S.W., is now secretary of Railway Town church.

The secretary of the church at North Carlton, Vic., is now J. T. Milneque, 166 Princes-st., Nth. Carlton.

B. C. Cambridge is doing a splendid work in the Horsham, Vic., district, and is greatly loved by all the brethren.

Mrs. McCracket is conducting a mission at Croydon, Vic. Up to Tuesday night there were three conversions.

The address of S. H. Mudge, evangelist of the church at South Yarra, Vic., is now 40 Claremont-st., South Yarra.

A Bible School has been started at East Camberwell, Vic.; this is largely through the efforts of Bro. R. Campbell Edwards.

Full particulars in connection with the recent Victorian Bible School Union Examination will be published in next week's issue.

Last Lord's day there were thirty-three decisions, nearly all by scholars of the Bible School, at Paddington, N.S.W. G. E. Burns is conducting a mission there.

Four confessions up to last Sunday night in the Horsham, Vic., tent mission. The stormy weather still continues, but the audiences are increasing in numbers and interest.

The brethren in the Mildura, Vic., district are determined to push the work; in order to this they are seeking to engage two evangelists, instead of one as previously. This is good.

Bro. Lionel Johnston, evangelist at St. Arnaud, Vic., has started open-air meetings in the main street of that town, and so far has had a splendid hearing. It is right to carry the gospel to those who do not come to our buildings.

The attention of the Victorian Home Missionary Secretary has been called to another place in the State in which no religious services of any kind are held. Fortunately two Christian women conduct a Sunday School, and have 28 scholars.

Bro. J. J. Haley will speak in Lygon-st., chapel every Sunday morning and evening during his visit to Melbourne, except on the morning of November 10. Bro. Haley will deliver his first lecture on Thursday evening, November 4th. See Coming Events.

The quarterly conference of J.C.F. superintendents and workers will be held in the Middle Park school room on Saturday, November 6, at 7.45 p.m. A short address will be given by H. E. Knott. It will be preceded by a 10 a.m. service. Each worker is asked to provide a pound of refreshments.

Brothers in the Melbourne and metropolitan areas are reminded of the annual demonstration of the College of the Bible, to be held at Lygon-st. on Thursday, Nov. 11. In addition to the usual programme, there will be special singing by the Lygon-st. choir, and an organ solo. These should make the gathering of unusual interest. All members and friends are cordially invited to be present.

In this issue appears an article by Bro. J. J. Haley, which we take the liberty of reprinting from "The Christian Evangelist." It is the first of a series of discussions of first principles. The general title of the series is "Pentecostal and M. Vern Problems." In a note commending the editor, the editor says: "It is believed that no able or more comprehensive treatment of the meaning of Pentecost has ever been published."

The brethren in the Swan Hill, Vic., district, led on by the two evangelists—Bren D. A. Geckrott and W. Wakefield—are planning a big forward movement. It would be good if brethren everywhere would get the vision of possibility, and go ahead.

Mr. A. Marrows, wife of the evangelist at Colac, Vic., has had to leave that district for the month, owing to illness. It is not certain whether Sister Marrows will be able to return permanently to Colac. We sympathize with our brother and sister, and trust there will be a perfect restoration to health.

D. Ewers, who has been ill for several weeks with muscular rheumatism and influenza, is spending this week with Sister Ewers in the hospitable home of Bro. T. Edwards, Stirling East St. He is at last on the road to recovery, and hopes to resume his Conference duties by the middle of November.

The annual meetings of the S.A. Alliance last week were presided over by Bro. J. Manning, W. C. Brooker, of the Queenstown church, was elected president, and J. Manning and Hon. W. Morrow, M.L.C., two of the five vice-presidents. J. E. Thomas and I. A. Paternoster were also elected on the Council.

Our readers will be interested to learn that Bro. Albert J. Scudler, of the American Bible League, India, has just been elected a Fellow of the Royal Economic Society, London. This society has in its ranks the leading scholars, thinkers, and teachers of economic science in the British world. Bro. Scudler is making special studies in Indian conditions, and is frequently writing for Indian scientific journals.

One brother who had already liberally contributed to the Victorian Home Mission Fund this year, in sending his cheque for a special gift of £5 to help reduce the overdraft, says: "Money is not too plentiful, but we have thousands of blessings if that small gift will do us good." The Home Mission Secretary and Treasurer are anxious to hear from 98 more brethren, and to receive their cheques.

In a business note to the Austral Co. T. Hagger writes: "Secured five more subscribers for 'The Christian' yesterday. This makes seven new ones. These send me few copies each week, but send at least six extra copies to your agent." It would be well if all our preachers and missionaries were to imitate this Horsham example. The work would be consolidated, and the new converts would be more likely to remain true, if every evangelist were to see to it that all those added to the church had our paper brought under their notice.

The monthly meeting of Victorian Bible School workers, held on Monday evening last, was a most successful one. A. P. Wilson gave an excellent address on "The Use of the Backward," which was most encouraging to the participants. The question which will take the form of a question night. Questions on any phase of Sunday School work may be sent by Nov. 15 to the Bible School Organizer, and these will be answered at the meeting on November 22. This is a good opportunity of securing information and help on the work of the Bible School, and it is hoped that a large number of questions will be submitted.

Bro. A. Glanstonby, of the church at Hindmarsh, S.A., recently offered to the church office certain bank scrip, which he was prepared to place in trust for the benefit of Foreign Missions, to continue his yearly subscriptions to the Foreign Mission Agency after his decease in perpetuity. The face value of the scrip is £135, bringing in £57/6 annually interest. When Bro. H. H. Scruton gave him self to the Lord for the Foreign Mission field, Bro. Glanstonby promised to contribute annually towards his support the sum of £5, which he has been enabled to do during the past twenty-sixth birthday, and feels regret that from the human standpoint his yearly payments must in the nature of things soon cease, hence his action of providing for continuance of financial help in the years to follow. The scrip will be held in trust by the "Church Trustees" for this

purpose, under a properly constructed instrument. Our brother seeks to show his gratitude to God for the many gracious blessings received from him during the past seventy-five years, especially his redemptive love through our Lord Jesus Christ, and his sustaining grace all the years.

"These seem to me the resolutions we are bound to make," says the Bishop of London. "I will pray, I will repent, I will serve, I will save."

At a meeting of the Hobart Council of Churches the following resolution was unanimously carried: "That, in view of the seriousness of the times, this council refers on the Premier to introduce a bill for a referendum on early closing of all liquor bars—not later than March, 1916—and urges both political parties and both Houses to support the measure."

R. Taylor, Secretary of the Scriptural Instruction in State Schools' League, S.A., writes: "Public meetings have been held in connection with the above League in a number of country towns for the purpose of explaining its aims, and to advocate its claims. Other meetings for the same purpose are being arranged. At the last meeting of the Executive the Secretary reported that resolutions expressing approval of the effort the League is making to obtain a referendum on the question of Scriptural instruction in State schools had recently been carried by the Women's Christian Temperance Union, the Anglican Synod, the Baptist Union, and the Churches of Christ Conference. Several new branches of the League had been formed, and a number had been re-organized. A vigorous canvass was being carried on in many parts of the city and country for the purpose of obtaining signatures to the memorial petition shortly to be presented to both Houses of Parliament, asking for the referendum. The annual meeting of the League is to be held in Wilford Hall, on November 26th. Addresses will be given by the Bishop of Wilberforce, who was in Queensland when the referendum on Scriptural Instruction was taken, and Mr. E. Laid, M.A. (President-elect of the Methodist Conference), the Bishop of Adelaide (President of the League) will preside over the meeting."

## Roll of Honor.

ILL.

Petty Officer, N. F. Rowles, Paddington, N.S.W.

## COMING EVENTS.

OCTOBER 31.—Lygon-st. J. J. Haley, morning and evening.

NOVEMBER 4.—(Thursday) Lygon-st., 8 p.m. Lecture by J. J. Haley, Subject, "The Meaning and Purpose of Life." Free. Collection.

NOVEMBER 11.—The annual demonstration of the College of the Bible will be held in Lygon-st., chapel on Thursday, November 11, at 6 p.m. Address by J. J. Haley. Presentation of certificates. All are cordially invited.

NOVEMBER 16.—Malvern Church of Christ Valetta Club. The young people of the church cordially invite you to be present at its meeting, November 16, 8 p.m. Special evening; lecture by Mr. W. C. McCallum, M.A., M.S.T., "Ten Years Beneath the Stars and Strips"—S. Anderson, Hon. Sec.

NOVEMBER 27, 8, 9.—Jubilee of Swanston-st. Church.—Sunday: Special Services and Bible School Demonstration at 3 p.m. Monday: Musical Festival. "Gnomed"; "Redemption" by the choir and large orchestra. Tuesday, 8 p.m., Public Meeting. Speakers, J. J. Haley, J. W. Webb, H. E. Knott, A. R. Main, T. Hagger, K. Harris.

## Healeaville.

Come to "Dezhome Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano—Mrs. Claffier. Terms, 25/- per week. Trains met when advised.

