

## "The Experience of Divine Inspiration."

The Melbourne "Herald" in a recent issue gave a column report of a sermon preached in a city church from the text, "Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world" (John 4: 42). An interested reader has brought this under our notice with a request for an expression of opinion which might prove helpful to himself and to others.

The general idea of the sermon as reported seems to us good. It dealt with the need often emphasised, yet by no means too frequently reiterated, that we must have personal experience of the Christ. Christ is not what he should be to us until we can say the words of the Samaritan men. "Greater than the beliefs that are transmitted to us from the past," said the preacher, "are the beliefs which we have minted afresh in the crucible of our own experience. It is experience that turns the water of tradition into the wine of a rich life. Let me, therefore, plead for first-handness in our spiritual life." This seems unexceptionable, if it be remembered—that we believe the preacher would allow—that the religious beliefs we mint in the crucible of our own experience are the beliefs which have come down to us from Christ and his apostles.

Much has lately been written of "the Christ of history" and "the Christ of experience." Some writers, we fear, have sought to separate these. For us there is identity: the Christ we experience is the Christ of history. There are, alas, in every congregation some who know of the historical Christ, who have never experienced his saving power. It is not enough that we know of Jesus; we must know him. We should not only be able to speak of "the Saviour"; he should be *our* Saviour. Every preacher does well to emphasise this need of personal experience. The preacher noted above had a splendid text. Other Scriptures are often used to enforce the same lesson.

The portion of the sermon which caused most misgiving, and concerning which our opinion was chiefly sought, was the following:

### "Great minds inspired."

"I believe that Moses, and Isaiah, and St. Paul were directly and powerfully inspired by God. I

have never been inspired to the same degree myself, but I know the experience of divine inspiration. What I know enables me to believe in the sublime exaltation of men mightier in mould than myself. I have never been able, like George Muller, so to pray that thousands upon thousands of pounds came in, year after year, for the equipment of his great orphanages, but I know, within my own experience, what is the value of prayer, and, in the light of what I know, I believe in the more extraordinary achievements of others. And so I believe in the vast testimonies of the church—the church which has garnered the sacred wisdom of apostles and saints and martyrs and heroes in every age of the Christian era.

"I do not accept everything unreservedly, but I accept reverently what seems to me to be the product of a spiritual experience. And I glory in the heritage of God's Catholic Church."

Early in this year we discussed at some length the question of the peculiar inspiration of the Biblical writers, asking the question, "Were Tennyson and Browning inspired as were David and Paul?" We had no wish to repeat what was then mentioned. The preacher under review is not claiming that geniuses as such are inspired in the same sense as were the apostles of Christ; but he seems to hold that he as a Christian is (and therefore, presumably, all Christians are) inspired as Isaiah and Paul were. The naive confession, "I have never been inspired to the same degree myself," might be regarded as a magnificent confession, even if—on the supposition that the audience could be inspired to a very small degree—it was transparently superfluous! We have often noted that speakers who talk expansively about inspiration use the term in a very vague, elastic sense. On close interrogation they are apt to shift their ground, tone down, modify and qualify their words.

It is just possible that the gentleman reported in the "Herald" was meaning to emphasise the scriptural truth that God's Holy Spirit dwells in every Christian, and that only those who are led by the Spirit are sons of God. If so, we agree with his intention, but regret that he so framed his word that even one hearer should be led to think that the speech and writings of the great apostle to the Gentiles were no more authoritative than the utterances of a modern preacher. If, as seems certain, provided we are to use words in their ordinary acceptation, the speaker meant that he was inspired in the way in which Paul was, then we are within our rights in asking for a proof. The apostle, writing to men who

certainly had the Spirit as truly as we, yet laid his commands upon them; he expected their obedience; he did not doubt his authority as an apostle of Jesus Christ. "One wonders what would have happened if one of the first century saints had retorted as some twentieth century people do, "But, Paul, I know the experience of divine inspiration," I do not accept everything unreservedly, I only 'accept reverently what seems to me to be the product of spiritual experience,' and in this case I differ from you as to the proportion of that contained in your alleged revelation."

When we study the Bible, we are struck with the greatness of the claims of the writers. The prophets of old prefixed to their messages a "Thus saith the Lord." Either they had a definite revelation, or they spoke not the truth: there is no middle course. The apostle declared that he spoke "not in words which man's wisdom teacheth, but which the Spirit teacheth." Here are other apostolic words: "So ordain I in all the churches"; "When ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God"; "I make known unto you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Over and over again in the pages of the Scriptures are expressions used which ordinary Christians feel they could not employ of their own utterances; indeed, to use them would savor of blasphemy.

### New revelations, or the old revelation.

"God sends his teachers unto every age,  
To every clime, and every race of men,  
With revelations fitted to their growth,  
And shape of mind!"

These oft-quoted lines have a certain amount of truth; but it is mere pretence to say the "revelations" are on a level with those found in the sacred Scriptures. The greatest religious leaders and reformers in the world have acknowledged that they were but calling men back to the revelation in the Scriptures; they were not suggesting that they had a new revelation either as a substitute or a supplement. When Martin Luther pleaded for justification by faith and

not by meritorious works, he enforced a doctrine which he learnt from the apostle Paul. John Wesley, when he ushered in a season of spiritual revival, found the instrument in the old, and not in a new, Gospel. Wesley for a time, it may be remembered, was in contact with Moravian brethren who with their views of inner light and Spirit-leading were in danger of making the Word of God a superfluity. John Wesley resolved to part from them rather than give up the Bible teaching; he said that he dare not join with them, "because their general scheme is mystical, not scriptural, refined in every point above what is written, immeasurably beyond the plain gospel." Thomas and Alexander Campbell sought to help a divided Christendom by pleading for a return to the Christianity of the New Testament.

We call attention to the article from the pen of Prof. David Smith appearing on another page, and particularly to its pertinent statement that the Bible is "the record, the sole record, of the revelation of redeeming grace, and it is only through it that we come into contact with the historic Christ."

There is room in the lives of all of us for a better appreciation of what the Scriptures teach; there is need for a deeper understanding of the principles contained therein; the emphasis may change with the world's changing position; but we can never progress beyond Christ and his Word. He is "the Truth"; "the faith" has been "once for all delivered unto the saints"; "the word of the Lord abideth for ever." There is a finality about the revelation of Jesus Christ, which makes us return to it rather than be content with the voice of any modern preacher who claims "the experience of divine inspiration." When a man has come to faith in Christ, he need have no hesitation in following the teaching of his Lord and that of his inspired apostles. If the reference be to modern claimants, one does well to say, "I do not accept everything unreservedly"; but, if the revelation of God in the pages of his Book be the theme, it is our glory and not our shame that we do accept it and all of it both unreservedly and reverently.

## Editorial Notes

### Doctrinal Sermons.

The American "Christian Standard" is conducting a campaign for the revival of doctrinal sermons. The idea is for our preachers generally to present a series of doctrinal discourses. In many cases current topics have been allowed to monopolise attention to such an extent that what is usually known as doctrinal preaching has been virtually excluded. As a matter of fact

most of our large churches owe their existence to the oft-spoken proclamation of distinctive truth, and doctrinal preaching is requisite to the building up of any strong congregation. The time will never come when we can afford to neglect the proclamation of what are generally known as "First Principles." In the course of events what were at one time regarded as "distinguishing peculiarities" have ceased to be so. There is, for example, now a general understanding that the Church of Christ was established at Pentecost, and it is not long since the International Sunday School Committee entitled the Pentecost lesson, "The First Christian Church." Fifty years ago this would have been regarded as rank heresy. The plea for the union of Christians is, perhaps, now the most popular one in religious circles, but when presented in the earlier part of last century, its advocate was as the voice of one crying in the wilderness. While we rejoice at such manifest evidence of progress, there is much land yet to be possessed. It is not sufficient that Christian union should be considered desirable; we have to show how it is practicable. The conditions of salvation, the place of the Christian ordinances, the sin of sectarianism, the proper division of the Word of God, etc., need to be kept constantly before the people, that those who unite with us may do so from conviction, and that our influence may become an ever increasing force making for the restoration of original Christianity.

### R.C. Government Appointments.

Geo. P. Rutledge, in the "Christian Standard," states that in round figures the population of the United States is 100 millions, and of these 16 millions are Roman Catholics. On this basis less than one-fifth of the public offices should go to the Catholics. But he affirms that "70 per cent. of the present administration's appointment have gone to the sixteen millions, leaving 30 per cent. for the 84 millions." The question is asked:—"Must we therefore conclude that out of 84 millions only two men competent to fill the position of ambassador to foreign countries could be found? Must we conclude that on the basis of efficiency the 84 millions could furnish only one-third of the department chiefs? And must we arrive at such conclusion all the way down the line? We are not yet ready to admit that 16 million people have cornered the intelligence, integrity and adaptability of the country." Mr. Rutledge's explanation is that where competency does not govern an appointment "pull" does. The Roman Catholic Church has a "pull" and as "according to history, she has always done, when she has a 'pull' she 'pulls,' and she 'pulls' hard." "While we will not agree that the Catholics of the country are more brainy, honest, and in every way efficient than non-Catholics, we will have to admit that they have acquired more political shrewdness. While Protestants have slumbered, Catholics have sat up at night and

worked their head pieces." In the Commonwealth of Australia the R.C. population is not quite 22 per cent. It would be very interesting to know the percentage of Roman Catholics who hold official positions under the Federal and State Governments.

### Business in Religion.

It will be generally admitted by thoughtful observers that fully fifty per cent. of our church difficulties arise from the lack of business methods in the work of the Lord. If business firms were managed on the slipshod principles adopted in many congregations, insolvency judges would have to be increased tenfold. There are churches, for example, whose officers have no regular meetings to discuss church work; others in which proper minutes are not kept; others, again, in which no properly audited balance sheets are ever presented to the members. In some instances the treasurer takes over the Lord's day contributions without the amounts being checked and initialled by the secretary or other officer, and sometimes he neglects to enter them for weeks at a time. Is it any wonder that misunderstandings arise, and that thoroughly honest men are sometimes misjudged? We have known even keen businessmen, who run their own secular affairs on strict commonsense principles, to be careless in the management of the Lord's business. If but one half the interest devoted to their secular business were devoted to church work its prosperity would be assured. Even such a simple matter as the keeping of a church roll is often miserably bungled, as any one who has had to collect church statistics knows to his sorrow. There are cases in which the church members are kept in ignorance of financial matters until in an annual meeting they are startled by the news of a crushing deficit, which would have been averted had they been kept posted on the position. But it is not the officers alone who manifest a lack of business ability in church life. A considerable proportion of members fail to realise that they are co-partners in the work, and honestly responsible in the sight of God and man for their fair proportion of the income. They share alike in the benefits of the building, the services of the preacher, and the various auxiliaries, and they are dishonest if they neglect to provide their share of the expenditure. Their consciences sadly need educating along this line. This lack of sense of financial responsibility accounts for their giving only when present at the church services, forgetting that when absent the expenses go on the same. Such unbusinesslike brethren evade their duty by not making up in their offerings when attending for their frequent absences, and they are ever ready to oppose the envelope or any other system by which they are reminded of their financial duty on every first day of the week. Yes, there is room for reformation among our officers and members, not excepting some of our preachers, in our business methods of conducting the work of the Lord.

## The Passing of D. A. Ewers.

It was with a shock of surprise and of grief that we received on Saturday last the following telegram from Adelaide: "David Ewers passed away suddenly last night, eleven thirty.—Manning." There was surprise, for, although we had learnt with sorrow that our beloved brother had been ill for the last two months, so that he had to be relieved of his labors for a little time, yet he had taken up again most of his usual work. The grief we have will be shared by thousands of the brethren in Australasia; for, in the Commonwealth at least, there was probably no brother more widely known, more highly esteemed, or more deeply loved than was Bro. D. A. Ewers.

Our brother died, as he would have wished, in harness. He was in active service to the last. At the South Australian Conference in September, his was one of the most notable figures. His cheery voice was often heard in the discussions. The brethren assembled expressed their great appreciation of his successful services as Conference Secretary, and heartily approved the following resolution of the Home Missionary Committee: "The Committee desire to place on record their high appreciation of the services of our organising secretary, D. A. Ewers, and to express our admiration of the splendid work he has done under the very trying circumstances through which our State had passed during his first year of office." The unanimity with which the brethren re-appointed him to his responsible position was at once a token of the confidence which he inspired, and an evidence of their belief that he had health and vigor sufficient to warrant the hope that years of service might be granted him. But that hope was unrealised, and on Friday last, the faithful servant of God was released from his earthly labors. With startling suddenness the call came. He had attended a committee meeting the night in which he received the summons from God. If to his loved ones, and to the brethren who had just parted from their colleague, the shock was great, yet in some respects it is a beautiful thing for a Christian worker to receive the call while he is on active service.

D. A. Ewers was born at Enfield, near Adelaide, on 28th April, 1853. He was baptised by H. S. Earl in 1867, at the age of fourteen. When eighteen years of age he preached his first sermon at Mount Gambier, taking as his text, "What must I do to be saved?" In 1878 he was engaged by the South Australian Conference Committee as an evangelist, and labored as such for about twelve months. Next year he removed to Murtoa, Victoria, and resumed business as a wheelwright. He was the means of organising "the mother church of the Wimmera district."

Bro. Ewers was known and loved for his work in most of the States. In 1883 he followed up the work of Stephen Cheek in Queensland. In the Northern State he spent four and a half years, and had to do with the planting of the cause in the capital

city and in many places in West Moreton. From Queensland he returned to Victoria, and rendered splendid service for a year under the direction of the Home Missionary Committee, and later at Hawthorn and Doncaster. New South Wales was his next field, and in the Mother State his name is revered. Western Australia, too, is indebted to him for its present position. He gave of his best to the church in Lake-st., Perth. For the last few years, South Australia—his home State and the State he loved most—has been the scene of his labors. At Mile End he built up a strong church, with which he remained identified to the last. In all the States our brother has exercised an influence beyond the local churches with which he labored. Every good work found in him a ready helper. The brethren realised his gifts as an organiser, and his value as a counsellor. Thus he gave his closing days to the



D. A. Ewers.

planning of State enterprises, and to the furthering of the cause of Home Missions, which had been the means of introducing him to the wider service of the church of Jesus Christ.

While thousands have been helped in their Christian life by the spoken word of our departed brother, many more have been influenced by him through the medium of his literary work. For considerably over thirty years he used his pen in the interests of the cause of Christ. While at Murtoa, he began writing for our papers. His "Chips from a Wheelwright's Block" were widely read; it is not long since the present writer heard an old brother most appreciatively refer to these early writings. Bro. Ewers was asked by Stephen Cheek to write regularly for "The Christian Pioneer," the little paper which that gifted man of God started in Queensland. After Stephen Cheek's death, D. A. Ewers revived the "Pioneer" in August, 1883, and continued its publication, first as a monthly, but from September, 1888, as a weekly, until the end of 1897, when the "Pioneer" and the

"Standard" were merged into the "Christian." From the establishment of the "Christian," Bro. Ewers has written the Editorial Notes with but occasional interruption. For a long time he has written a monthly "Australian Letter" to the American "Christian Standard." He had great gifts as a writer. He wielded a ready pen. His style was never labored or dull, but delightfully simple, racy, and readable. He had an inexhaustible fund of quiet humor, which added greatly to his charm—whether of speech or of writing. His words were of grace, but ever seasoned with the salt which preserved from insipidity.

Bro. Ewers was a pioneer of our literary history. He first of our Australian brotherhood ventured to publish a religious weekly. This was a courageous thing to do at a time when our numbers were small. For years the editor had the anxiety of financing the paper as well as of securing suitable matter for it.

In his editorial contributions our brother ever sought to advance the cause of Christ. He loved the church of God, and earnestly pleaded in her interests. Bro. Ewers had beautiful trust in Christ, a heartfelt belief in the Bible as our only rule of faith, and a profound conviction as to the scripturalness of our position. In the first number of the weekly "Pioneer" were the following words:

"Recognising the Word of God to be a sufficient rule of faith and practice, and with unbounded confidence in the distinctive position taken by those known simply as 'Christians' or 'Disciples of Christ,' we shall steadfastly advocate a return to the old paths." Our constant watchword will be "beginning at Jerusalem," and, while exhibiting kindly feelings towards those who differ from us, we shall with no uncertain sound "contend earnestly for the faith once for all delivered to the saints." What are termed "first principles" will continue to occupy a prominent position in our pages."

Similar thoughts are expressed in his opening Editorial Notes in the first number of "The Australian Christian," into which the "Pioneer" and the "Standard" were fused:

"To restore and maintain the doctrine and practice of the early church in all its pristine purity and strength, is the work to which this paper stands committed. It is our purpose to supply our readers with articles calculated to build them up in their holy faith, and to stimulate them with reports of the progress of our plea for the restoration of primitive Christianity. The fully developed disciple of Christ is always a *Standard* for others in doctrine and practice, being himself modelled after the divine pattern; and he is at the same time a *Pioneer* preparing the way of the Lord in the hearts of his acquaintances. The two combined make the perfect *Christian*, and this is the ideal we have set before us."

The note on "Doctrinal Sermons" in this issue—one of the last things our brother wrote—shows how he remained true to the spirit of his earlier statement.

A genial friend, a loved brother, a faithful follower of Him who "loved the church and gave Himself for it," has gone from us. Of him we are assured that to be absent from the body is to be present with the Lord. He rests from his labors; but his works do follow him.

# Tennyson and Browning—or Christ.

Prof. David Smith tells us what to preach.

One of the most interesting columns in "The British Weekly" is the correspondence of Prof. David Smith. In a recent issue the following question and answer appeared:—

"As I wish to take into the pulpit the teaching of Browning and Tennyson, would you kindly say in your column the best books to study? I am anxious to take up such works as 'Enoch Arden,' 'Saul,' etc., for Sunday evening studies in winter months."

Pray do not take it unkindly, if I beg you to reconsider your purpose. Preach the Word; it is the one inexhaustible fountain of living water. My contention is that the Bible is the Christian preacher's only and all-sufficient text-book; and my reason is not simply that it is the chief of religious classics and, merely as literature, the most wonderful book in the world. It is indeed so. It is, in truth, not a book, not a single book; it is, in St. Jerome's fine phrase, "a divine library," a collection of the literature of a thousand years, and its study is an infinite task. No scholar could master it all; and not only does any single section of it furnish ample employment for a life-time, but at the close the student realises that he has only touched its very fringes. The New Testament has been my daily study now for over twenty years, and it fills me with an ever-growing wonder. New treasures are continually being revealed to me, and my daily delight is alloyed by two regrets. One is that I have no longer a congregation to tell week by week of the beautiful things which have surprised and gladdened my own heart; and the other, that my life is passing so quickly, and I shall soon have to relinquish the fascinating employment ere it is well begun. Merely as literature, merely as an intellectual arena, the Bible is peerless; but it is more, much more, than mere literature. It is the literature of God's historic revelation; it is the record of the long series of his redeeming acts, culminating in that supreme manifestation, the Incarnation. It is this that differentiates the Bible from every other literature. It is the record, the sole record, of the revelation of redeeming grace, and it is only through it that we come into contact with the historic Saviour, know him as he was manifested in the days of his flesh, and as he is evermore in his glory, and thus rise to present and living fellowship with him. As St. Jerome puts it in the preface to his Commentary on Isaiah, "If, according to the Apostle Paul, Christ is 'the power of God and the wisdom of God,' and one who knows not the Scriptures knows not God's power and his wisdom, ignorance of the Scriptures is ignorance of Christ." "The light of the knowledge of the glory of God in the face of Jesus Christ shines in the Scriptures, and whatever light of faith and hope and love may shine in other literature, it is only a borrowed light caught from them, as its authors would reverently con-

cess. "As for myself," says Goethe of the Bible, "I loved and valued it, for almost to it alone did I owe my moral culture." Preach from the Bible, and you are preaching from the sacred text; preach from any other book, and you are preaching, at the best, from a mere commentary. And therefore it seems to me the Bible is the preacher's only text-book. Argument is unnecessary; the fact proves it. The marvel of the thing used to come home to me in the happy years of my ministry, and it comes home to me afresh on the rare occasions when I return for a brief season to the preacher's employment. Here is a great assemblage of all sorts and conditions, and what has gathered them? The glad tidings of the love of God in Christ Jesus our Lord. Is there, I ask myself, any other theme which would attract that multitude, and obliterate for the moment all their manifold differences and unite them in a common brotherhood of human need and desire? Intimate a lecture on Browning, and you will have a select audience of "blue-stockings"; intimate a political address, and you may indeed, if you be a statesman of repute, draw a crowd, but it will be a crowd of one political complexion. But stand up and tell, simply and lovingly, from your own living experience, of the love of Christ and his remedy for human sin and sorrow, and men of all ranks and opinions will throng about you, forgetting all else, caring for nothing else. The gospel is an abiding miracle. It is for the lack of it that the church is perishing. The world is hungering for it, consciously or unconsciously, and if preachers would only devote themselves to the study of the Living Word and proclaim the wonders of its grace they would quickly discover that "the power of the pulpit" is not gone.

## Love as King.

O for the love that imbues the soul,  
And makes it pitiful, pure and whole!  
O for the touch that the stranger hand  
Of an alien may understand!  
Such that may enter the Beautiful Gate,  
And give to the beggar who there may wait  
A holier gift than silver and gold  
To bring him healed to the Shepherd's fold.  
So shall the desert and barren field  
Their blossoms of Sharon roses yield,  
And out of the rock will a mountain flow,  
To quicken the thirsty land below.

Soul, from thy searching for Love like this  
Comes benediction of hallowed bliss;  
For love sublime in effulgent light  
Seeks temples within earth's darkest night,  
And yearns to dwell in your heart and mine  
With healing balm of grace divine.  
He there will only abide alone;  
No other mortal can share his throne.  
So cherished, he will not ever depart.  
But, hush—hush! self, will rule thy heart;  
Embodying, this holy presence will stay—  
The love theme of ages, thy King for aye.

—Worthie H. Holden.

## A Matter of Importance to Victorian Readers.

Thos. Hagger.

Could each disciple in the State go on a tour of the Home Mission fields with the Secretary, he would be impressed with the fine solid work that is being done, and the golden opportunities on every hand for extending the cause of New Testament Christianity. If a tour be impossible, a visit to such as the Swan Hill or Horsham circuit would be sufficient to convince one that money is not being wasted that is being spent on Victorian Home Missions. God is certainly with the workers.

The current Conference year was commenced with a very full programme, and so far the Committee has been able to keep all the work then in hand going. The expenditure has averaged over £300 per month, £20 per month more than that of last year. The income this year is greater than that of last, and we would have been better off now than at the corresponding time last year, but for the fact that a debit balance of £192 was brought over. The debit at the end of October stood at £795, or £167 more than at the corresponding time last year.

The Committee is very grateful to the brotherhood who appointed them for supplying funds to the extent that has been done, and for thus showing that the desire is to "keep the flag flying." But some concern exists because of the present overdraft, and the Committee would much like to see it reduced.

A few weeks ago a brother who is a liberal supporter of this work offered to make a special gift of £5, and urged that an effort should be made to secure 99 others to do the same. So far, in response to this appeal £72 has been received from 19 individuals. It is thought that there are many others in the State who would like to join in this special effort, and thus encourage the Committee, hearten the workers, and help in the great work of saving our own people. While the appeal is for £5 gifts, any other amount will be gladly received. It would be good if at least £200 could be secured in this way. Will each Victorian reader help?

Send all contributions to the Treasurer, W. C. Craigie, 265 Little Collins-st., or to the Secretary, Thos. Hagger, 15 Walsh-st., Coburg.

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—Hurlburt.

## Jehovah's Yearning Over Backsliding Israel.

Bible School Lesson for December 12, Hosea 1:1-11.

W. C. McCallum.

Hosea was separated in his activity from Amos by about ten years. The period of his ministry fell within the decade 745-735 B.C. Amos had found things dark enough in Israel under the strong and able king, Jeroboam II. This king died in 743 B.C., and there followed a period of anarchy, short reigns and assassinations. Grave conditions had then become more serious and gloomy prospects for the nation still more gloomy.

### Personal experiences of Hosea.

In order to understand the work and message of Hosea, one must bear in mind the personal experiences of the man. His oracles are the outpourings of a heart torn by grief and represent all the varying moods of a man who had passed through such an experience.

Hosea married a woman who turned out to be untrue. She bore him three children, and then Hosea was compelled to put her away, or else she left him herself. She sank lower and lower, but Hosea still loved her. At last she had fallen so low as to sell herself, or be sold, into slavery. Then the un-failing love of Hosea saw its opportunity, and he bought her back from her owner. He now brought her back to his house, and sought to restore her with gentle and firm discipline.

### What his experience taught him.

The deeply religious spirit of Hosea now faced the question, Why should God have allowed this? Then the light broke over him. It was all of God. His experience had been nothing but an acted allegory of God's relations with Israel. He had suffered that through him God's message might be brought to his sinful people Israel.

Thus Hosea was given his message for Israel, "God is love." Hosea is no less insistent upon righteousness than Amos. The love of God demands an answering love and loyalty (2: 19, 20, 6: 6). Hosea is more terrible, even than Amos, in his picturing of God's wrath with sinning Israel. It is an outraged love that strikes (2: 9-13). Yet this punishment is not merely retributive. The purpose of the discipline is that the object of the love may be restored. God smites Israel in order that she may return to her first love. He strips her and brings her to poverty and disgrace in order that she may remember the better days of her first love (2: 6, 7).

### A relationship that can be broken.

Hosea makes use of the figure of father and son to illustrate the relations of Jehovah to Israel (11: 1-4, 8-11), and by it expresses a love that throbs with tenderness;

but the relation of husband and wife is more central to his thought than that of father and son. The relation of husband and wife is one that can be broken up by unfaithfulness, that of father and son may be marred by disobedience, etc., but it still exists, it is in the nature of things.

Hosea endeavored to break up the self-complacency of his people by forcing home upon them that God's favor for Israel would continue only as long as his divine love was met by an answering love on the part of the people, and, if this love and loyalty were not forthcoming, then he would cast them off. Hosea strove to make the people see that which Amos had testified so plainly, that they stood in imminent peril of losing all claim upon the favor of God, even though they were called his people and worshipped him.

### The sin that forfeits God's favor.

As unfaithfulness breaks the marriage bond, so Israel's sin dissolves the link binding them to God as his people. Hosea is plain and definite in his delineation of this sin. He condemns the priests as responsible for corruption. He denounces the rulers and merchant class on the ground of fraud and deceit. He describes a people, as did Amos, possessed of wealth and enjoying luxury, but with their moral instincts deadened, self-satisfied, and eager only for the possession of wealth and power.

Hosea condemns the kingdom, for it is rotten to the core. He rebukes the nation for their foreign alliances, for these show a mistrust of Jehovah. He attacks the worship at the "high places" because it was corrupt, and because the people worshipped Jehovah with the rites of Baal. He denounces their idolatry, especially the little bull images at the great sanctuaries. "The people think that God is well pleased with their sacrifices, but in this they are greatly mistaken. I desire kindness, and not sacrifice; and the knowledge of God more than burnt offerings." The great fault of Israel is that they do not realise the demand of God for purity and uprightness.

### The only hope for Israel.

Hosea sees no hope for Israel, except through the fires of Jehovah's judgment. The only way of restoration for the people is through their being driven out from the enjoyment of their land with its blessing, and its culture, driven out into an exile where they would have none of these things, and where they may finally come to see their folly and seek Jehovah as the one who had really blessed them.

Hosea speaks of exile both in Egypt and Assyria (9: 1-9), the two great powers

which might be expected to engulf the kingdom, reduced in area as it became in Hosea's time. The real purpose of the exile is brought out in his words about sojourn in the wilderness (2: 14-17). Israel is to learn of Jehovah as she did "in the days of her youth." God's judgment is remedial. Israel's case appears hopeless. God demands a total change of character, and it is not in Israel to make the change, yet Hosea believes that the long-suffering love of God will bring Israel to repentance, but this must come through chastisement.

### Restoring love.

The restoration of which Hosea speaks has nothing political about it. He has nothing to say of the restoration of the king. The Golden Age is to be a time when the people will obey the injunction "keep lovingkindness and justice and trust in thy God always" (12: 6). There is nothing vindictive about God's anger with Israel. It is the anger of an outraged love, yet God will not execute the fierceness of his anger. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? Mine heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim, for I am God, and not man" (11: 8, 9).

God has loved Israel. In the infancy of the nation he bore them upon his arms. He drew them with hands of love. He freed them, fed them, healed them, yet they have been blind to his benefits. They have not loved the one that loved them. They have bent upon backsliding. Now love must smite, but in smiting it does not cease to be love, and when affliction has done its work, and the first signs of a dawn of repentance are seen, the God of love will be ready to restore and bless. In the grief of a great, disappointed love, will God chastise and the joy of the restoration will be this great love receiving back its own.

Would it not be well for us to take to heart this message of Hosea? God is love. Yes, and let us rejoice in that great truth. For does not that love pur our untold blessings upon us? But, love does not only give. Love also makes demands. God loves, God gives, but God also requires. The greatness, the perfection of his love, its enriching goodness and kindness, all this makes it the more imperative that we make a return of love and loyalty and trust, and that this love be expressed in that way he approves. "Keep lovingkindness, and justice and trust in thy God always."

The statement, "God is love," is sometimes used to sweep aside the doctrine of future punishment as inconsistent with the great truth. Hosea's message shows that this is a fallacy. Despised and outraged, love may be fiercer in its anger, but it smites to heal, it wounds to make whole, it exiles to restore. It suffers with the sufferer. It yearns with tenderness while it chastises. This is the love of God. Let us trust him always.

## "His Custom Was."

A. R. Benn.

Giving a religious instruction in the Liffmurr State School some weeks ago, the lesson being, "In the Synagogue at Nazareth, I was much impressed with three words which occur in Luke's account of that incident in the life of Jesus, and they are found in chapter four, verse sixteen: "He came to Nazareth where he had been brought up, and, as his custom was, he went into the synagogue." The thing for us to note was not that he went to the synagogue on that particular occasion, but that his going in then was in harmony with his "custom." No one was surprised to see him, his presence would call for no special mention; perhaps his absence would." "His custom was." There are folk in large numbers who attend special meetings of the church (and the church is the modern equivalent of the synagogue). With approval we see them at the anniversaries and the harvest thanksgivings, and it is right they should be there; but they are not followers of Jesus inasmuch as they do not habitually attend. When we most need their encouraging presence, they are absent. They may sing, "Follow, follow, I will follow Jesus." They express their willingness to follow Jesus "Down in the valley or upon the mountain steep," or "where the dark waters flow," but just at present they omit to follow him to church. What they would do if the fires of Smithfield were re-kindled we may not presume to say; but if the weather be a little hot or cold, or if there be an absence of special attraction, they are not expected, by anyone who knows them, to be present, because it is *not* their "custom" as it was the "custom" of Jesus.

I like Weymouth's translation, for in it there made more evident that his "custom" was to attend the synagogue, and not his "custom" to read the Scriptures as some might gather from a reading of the A.V. It reads: "He came to Nazareth also, where he had been brought up, and, as was his custom, he went to the synagogue on the Sabbath."

There are people who, because the church is not all that it should be, excuse themselves for absence from church, saying, or thinking, "We are as good as those who attend." The synagogue of Jesus' day was no more perfect than are the churches of to-day, and no one knew it better than Jesus; yet, "his custom was"—not absence, but presence.

Who is there who has not heard that old, old plea, "I'm as good as those who go!" Supposing it is true, which of course may not be proved, yet allowing its veracity, could not Jesus have said the same? and could he not have gone further, and said, "I am better, in every respect, than others; which of you convicteth me of sin?" but for all that we read that "his custom was." If there ever was one who could and would have made good use of his time when absent

from the Sabbath gathering, surely it was Jesus; yet "his custom was."

We can scarcely presume that the earth in Palestine, in the days of our Lord's earthly life, was always propitious, and that there was never a day when it was ever anything else but a pleasure to go to church; still we know what Jesus' custom was. He was not always a favorite, and he knew it. There were people who were going to hunt him to death, and he knew it. There would be a man in the pulpit reading or preaching who would know less than Jesus, and he could not be ignorant thereof. There would sometimes be those, under whom he would have to sit, who were as much inferior to Jesus as man is inferior to God, and Jesus was not in blissful ignorance of it. Yet Luke, who has given us so much that we could ill afford to lose, has written this for our instruction: "He came to Nazareth, . . . and as his custom was, he went into the synagogue."

### Instead of Lightening the Load.

One stormy winter day, when the snow lay deep on the fields, and the old zigzag fences were cracking with the frost, my father and I had finished the afternoon's work at the barn. One more task only remained to be done: the big wood-box must be heaped up with fuel for the long winter evening, and for the morrow. On the particular evening in question; I had carried the wood into the house as my father chopped it, load after load, till the last one had been reached, which, boy fashion, was the biggest of all. I had started toward the door with this, my knees aching, my fingers numb, with cold and my arms seeming ready to pull out to the backbone, when my father came up behind me. I thought he would take the load from me; but instead of that, he took me up in his arms, just as I was, load and all, and thus he took me into the house, where the children were playing on the floor in the light of the fire. Thus it is that a mightier Father comes to those upon whom He places the burden of a great work, not to make their load less, but to give them more support.—Robert B. McCain, in "The Herald and Presbyter."

### Light to Get Home.

A solemn hush is brooding o'er the moor,  
The stars are stealing through the door,  
The light that's left of day is nearly o'er,  
Ere I am home.

The moor tracks wind into the pathless night,  
Till they are lost at last upon the height;  
But in the west there lingers all the light  
To see me home.

The love that led me all the golden way,  
Nor left me when my feet had gone astray,  
Will hold me still, at dying of the day,  
And bring me home.

—Charles Kingsley.

### In the Religious World.

One really revolutionary thing started at the Council meeting of the Congregational Union, says the London "Christian World," was the adoption of the principle of a Finance Committee scheme to levy a voluntary contribution of a penny a month, or a shilling a year, on every Congregational Church member to keep the working revenue of the Union at a level sufficient to enable it to do its general and sub-committee work efficiently, and to do something substantial and regular for ministers' superannuation and church extension. It is a bit of borrowing from Methodism. The Methodist "penny a week" was for long the backbone of Methodist connexial and circuit finance. But all denominations borrow from one another, and a shilling a year—which he need not give if he conscientiously objects to it—will not hurt any Congregationalist, while it will save the Council and the officials from dependence on precarious trade sales of certain publications.

Southern Methodists, Baptists and Presbyterians have formed a Missionary News Bureau to prepare missionary news and to distribute it to the general press of the South. More than 600 papers, serving nearly nine million readers, are using this copy.—"Christian Evangelist," U.S.A.

The Methodist Church in Victoria has lost its oldest and one of its most loved ministers in the person of Mr. W. A. Quirk. "The Spectator" says: "He began to preach in the Centenary year of British Methodism in Australia. His first text was the same as that from which Samuel Leigh preached at the opening of the first Methodist church in Australia—"The Lord hath done great things for us, whereof we are glad," and his life almost covered a century, for he was in his ninety-sixth year. He might be called the John Fletcher of Australian Methodism, for he could be a controversialist and eminently a Christian at the same time. . . . He entered the ministry in England in 1841, began his work in Australia in 1856, and was President of Conference as long ago as 1866. He won respect and admiration by his work, and love by his character. The oldest of our ministry in the world, his old age wore a crown of glory."

There is a body of organized travelling men in America known to the public as Gibsons. They are not only travelling men, but they are Christian workers as well. Whenever Sunday finds them, or wherever any Christian opportunity meets them, they hold themselves responsible to enter actively into an effort to use the opportunity for doing good in the Master's name. One of their great undertakings for some years past has been an effort to put a copy of the Bible into every hotel room in the United States. They call it "Bibling the Hotels." Many laughed at the thought at first. Even the hotels were not sure of the wisdom of allowing such a work; but now, after a few years' trial, the hotels have become convinced of the value of such a work to their guests, and they are anxious to have Bibles put in every room.

# N.S.W. Bible Schools.

Annual Offering, December 5.

## RECORD INCREASES.

- 1912—Enrolment, 2806 (scholars).  
 1913—2716 (scholars). Loss of 90 scholars.  
 1914—3482. Gain of 388 scholars and 50 teachers—total gain of 438.  
 1915—3959. Gain of 417 scholars and 64 teachers—total gain of 481.

We believe last year's net increase—43 per cent.—to be the highest gain per cent. of any schools in N.S.W. Many denominations reported decreases.

## SIGNS OF THE FORWARD MOVEMENT.

The new building at Hurstville, N.S.W., is indicative of the great advance of the Bible School movement. In most of our churches, until quite recently, any old room was good enough for the school. Hardly a second thought was given to its accommodation.

A new era has begun. The sub-division of the school into departments meeting independently of each other has necessitated separate departmental rooms. It has now come to this, that in all our buildings of the future the housing of the school will be one of the first considerations.

Hurstville has first erected its Bible School building. When the chapel is finished, the main hall will open into the main auditorium. From this hall access can be had to the primary room, also little beginners' class-room. In addition, one other room is available. Each department has now an airy, bright and cool room in which to meet.

Given an adequate supply of teachers, good leadership, and the hearty support of the church, this school will soon advance from its present enrolment of 108 to 200, and will be the foundation of a strong church.

Chatswood has also found its building unsuited to kindergarten work. An effort is now on foot to erect a separate room for this section of their growing school.

Canley Vale—the school of our esteemed chairman of the Bible Schools' Committee—also proposes to erect a building for its kindergarten branch.

What more striking evidence can be had of the great forward movement in our schools? This is largely the outcome of the efforts of the Bible Schools' Department, which exists to introduce new and better methods, give advice to those desiring it.

MY OFFERING TO  
 GOD

for the

Advancement of Our  
 Bible Schools

DEC. 5 DEC. 5  
**£200 wanted**

Send to—

W. GALE,  
 "Glenburn,"  
 Brook Street,  
 North Sydney

and to maintain the fine Bible School enthusiasm so much in evidence.

Surely every member can afford to give loyal financial support to such a cause at a time when its influence is just being felt and its past years of labor rewarded. If continued, every year will see a most encouraging advance. Remember December 5—£200.

## PRESIDENT'S APPEAL.

H. G. Harward.

If the young people of to-day are the men and women of to-morrow, it is impossible

for us to do too much for them in this formative period of life. Every wise investment on their behalf during these years will bring sure dividends in the days to come. Next to the home, there is no institution which exerts a greater influence for good upon young lives than the Bible School. It begins with the child, follows the youth through the adolescent period of life, and abides in service even unto old age. It is the one society which has no age limit. None are too young for its membership, and no one can really outgrow it.

The opportunity and the need constitute the great appeal which the Bible School makes to the church. Conditions were never more favorable for aggressive service through the Bible School than at present. The need was never more manifest. The churches have power to embrace the opportunity and means to supply the need. Will they do it? December 5th will give the members of the churches in N.S.W. the privilege of contributing £200 to this supreme work. Let the generous response to the appeal be not only an encouragement to the Committee, but also a charge to them to "go forward" in this growing work.

## WHAT SOME OF THE WORLD'S GREATEST MEN HAVE SAID ABOUT THE SUNDAY SCHOOL.

Ex-President Taft: "We all agree—Protestant, Catholic and Jew alike—that Sunday School education is absolutely necessary to secure moral uplift and religious spirit."

H. J. Heinz: "The Sunday School pays me greater dividends than any other investment I make."

Judge Fawcett: "In the five years I have been sitting on the bench I have had twenty-seven hundred boys before me for sentence, and not one of them was an attendant of a Sunday School."

John Wanamaker: "There is no better investment of life, no matter how rich or wise a man may become."

Daniel Webster: "The Sunday School is one of the greatest institutions. As a school of religious instruction, it is inestimable; as a civil institution, it is priceless."

George Washington: "We shall maintain our liberties only by the religious education of our youth."



Signs of the Forward Movement.

## Foreign Missions.

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

### Union on the Mission Field.

Is it possible the religious world to be taught its first great lesson from those it has sought to teach? Not infrequently have students turned upon their instructors and solved problems the instructors have thought round for years! What a spectacle—Christendom learning its greatest lesson from the comparatively few in heathen lands! Yet such is the case. Constantly the fact comes home to us. The "principles" which for centuries have retarded the growth of the church at home are being co-related or lost sight of to make way for the fundamental principle of Jesus Christ.

It may be right here will be found the danger of union movements on the mission fields. Is it possible for a man to so lose sight of his interpretation of the Word of God, that he can for ever throw overboard what to him has become principle? Is it likely, even on the mission field, that we can hope for a union of, say, the Anglican, Methodist, and Baptist forces? Japan, that wonderful nation which has led in many reforms among the nations, has in one instance at least sought to solve this problem. Great work has been done in that land through the various bodies co-operating in a greater effort to extend the kingdom of Christ, and as a result of the three years' evangelistic campaign one man, Mr. Hamjee Nagao, Superintendent of the Imperial Railways in Kinshin, instituted a movement to unite the five bodies in his town into a single church. These congregations represented the Congregational, Presbyterian, Baptist, Methodist and Anglican, and we are not surprised to find: "While it is claimed that ninety per cent. of the members of the five congregations are favorable to union, an opposition has developed, and the pastors with one exception have declared against the plan. The authorities of the Anglican, Methodist and Baptist Churches and missions have declared their intention of continuing their denominational work in the city whatever may take place. Mr. Nagao is quoted as saying: "Since we have failed to achieve union at the top, there is nothing for it but to begin wrong end to!" It is felt by all students of the position that the movement will result only in the creation of a new independent and isolated church.

The question might be asked, "Can we blame these various bodies in their refusing to co-operate in such a union as that proposed?" If they are all ready to express from the heart belief in the one form of doctrine, and seek the union with Christ that makes these denominational barriers impossible, surely their action is most to be commended, and we would pray for the conversion of those "pastors." But so long as their differences are what they are, a

"union" could not be expected. Yet there are some who would welcome, even in the home land, a hybrid sort of organisation, above which they would piously write "One in spirit."

We do welcome this seeking after a deeper realisation of the desire of Jesus, yet we cannot possibly conceive of Christ being willing to compromise for the sake of a seeming "union."

Not only from Japan does this lesson come to us. In 1913, away in the heart of Africa, a great stir was made at Kikuyu, because a certain dignitary of the Anglican Church had in the eyes of a still higher dignitary gone too far in the matter of co-operation with other bodies. There has recently come to hand the report of a still higher dignitary of that church, evidently representing the last word on the matter, and although not as definite as one might wish, it still shows signs of a desire on the part of that great body to deal more considerately with others. The Archbishop of Canterbury points out that the principle which actuated the promoters of the Kikuyu Conference is in complete accord with recommendations made by recent Lambeth Conferences. "To arrange where possible for occasional conferences of our inter-denominational kind is not only permissible, but is positively enjoined by successive Lambeth Conferences. It amounts to something like an obligation everywhere, but the obligation is greatest and most urgent in the mission field." In discussing this matter further the Archbishop has no hesitation in saying that in his opinion a bishop "acts rightly in sanctioning, when circumstances seem to call for it, the admission to Holy Communion of a devout Christian man to whom the ministrations of his own church are for the time being inaccessible, and who, as a baptised person, desires to avail himself of the opportunity of communicating at one of our altars." He is further of the opinion that "Whatever settlement is to be reached must be reached deliberately, and under the guidance of central authority, and anything which could be described as an attempt to 'rush' a solution would be harmful beyond words." Thus we see men feeling after the "One-ness" for which our Saviour prayed, and we feel this is being brought near as we view the work being done by the missionaries.

The fact of such abundant success attending the various united efforts in China, India, Japan, and other countries, compels the churches at home to "look to their laurels," or as we have already mentioned, they will be left far behind in this great matter, and be forced to acknowledge they were not prepared to lead.

This also creates another problem, as to how far the "Home Boards" shall be con-

sidered in a union movement. It is a recognised fact that the sooner the Home Board is able, through its representatives on the field, to make the native church self-supporting and self-governing, so much the better for the native church. But whether the Home Board will be prepared to hand over its property is another question. This is one consideration which doubtless the boards of the churches above referred to in Japan were not prepared to make, and is doubtless what the Archbishop has in mind as he speaks of the "central authority." We are convinced, however, that "central authority" will never be able to withstand supreme authority. When Christians in Japan, for instance, become seized with the spiritual waste, to say nothing of the economic waste, resulting from a divided church, and realise the deep significance of our Saviour's prayer, all that home boards might do or say will not prevent their thus working out their own salvation. Even so the onward march of Christ's kingdom is seen!

### F. E. Meigs.

It is significant that while writing the above article on union mission work, the news reached us of the death of F. E. Meigs, one of the great leaders in union circles in China. Mr. Meigs was associated with Dr. W. E. Macklin, reaching China in 1887. He led in providing for the first hospital in China belonging to our people, to be conducted by Dr. Macklin. He purchased all the land for the mission in Nanking, and after the organisation of the Union University, purchased all the land for that institution, including about 75 acres. He is said to have been the best land purchaser in China—a most difficult task in that land.

His chief work was along educational lines. First, a "boys' school," then a "college," and later the realisation of his ideal, the Union University, in which institution he had charge of the Bible Department at the time of his death.

The death of F. E. Meigs represents the passing of a missionary statesman! Such men are rare, and when they are removed the whole church of Jesus Christ is made poorer. He was a man of deep faith and broad charity. He loved the people of China, and worked for the moral and spiritual welfare of that great land. We sympathise with the church in China, and with the Foreign Christian Missionary Society of America, whose beloved worker he was, but we rejoice exceedingly because of the great heritage he has left behind. He surely is not dead, for he lives on in the hearts and lives of many who have been won to Jesus Christ by his beautiful character and winsome message.

Knowest thou not that of all human gifts God chooses love? Alone, that may be said. Upon his altar—who hath all things made—And find acceptance: to the hand that lifts That precious price the gates of heaven give way.  
—Francis Kenelm

# T. J. Gore.

## A RETROSPECT AND APPEAL.

By D. A. Ewers.

With the exception of the late A. B. Mason, T. J. Gore is the only one of our many preachers



T. J. Gore.

from America to make a permanent home in Australia, and here he has lived and labored with signal success for nearly half a century. He is emphatically the Grand Old Man of our cause beneath the Southern Cross, and worthy of the honor and affection of the brotherhood.

In three distinct lines Bro. Gore's life has been a benediction to the churches.

First, as a preacher. For 25 years he occupied the platform at Grote-st., for over half that time he preached at Unley, and for shorter periods at other places. During these 48 years thousands were led to Christ, and eternity alone can reveal the success of his labors as a faithful and dignified preacher of the gospel.

Second, as a writer. His work in the editorial chair of our first permanent paper, the "A. C. Pioneer"—1858-1880—marks a distinct epoch in our history. It was the formative period of our existence as a people, and how much during this critical stage Bro. Gore had to do with moulding the thought and directing the energies of the workers along sane and safe lines, we shall never know. The foundation was thus consolidated upon which this vigorous and united movement, now nearly 30,000 strong, has been firmly established.

Third, as an educator. Even in the day of small things Bro. Gore looked out young men and trained them to do the work of an evangelist. Among the earlier of his students were such men as G. Day, R. G. Gilmore, S. Judd, W. Judd, T. H. Bates, J. Colbourne, and G. B. Moseley, many of whom have passed away, but whose work we feel it is but fitting that his closing days and those of his dear wife should be made as happy and free from care as possible. We therefore confidently appeal to the whole brotherhood to have fellowship in the raising of such a fund as shall ensure this object. This is an arrangement which was approved at the recent South Australian Conference: "That a special appeal be made to the Churches of Christ in Australia to raise a fund in connection with the jubilee and retirement of Bro. T. J. Gore, M.A., from the active work of the Christian ministry, to be disbursed through the Agent and Indian Evangelists' Trust as a view to the support of our Bro. and Sister Gore for the remainder of their lives. Should any balance be left to the fund at their death, this to be transferred to the capital account of the Trust."

The suggestion is that steps be at once taken in every church in Australia and New Zealand to carry out the object in view. All church offerings or private contributions will be acknowledged in these columns, and should be sent to the treasurer, Mr. J. Manning, Nat. Mut. Bldgs., King William-st., Adelaide, S.A.

## JUBILEE RECOGNITION MEETING IN HONOR OF T. J. GORE.

It is not often that one of our preachers is permitted to celebrate the jubilee of his entry into the work of active Christian ministry. This has,

however, been the lot of our esteemed Bro. T. J. Gore, and in all our brotherhood there is none whom his brethren esteem more highly nor delight more to honor. Nearly all his long and useful service has been rendered in South Australia, and as a result to our Australian brotherhood. It was very fitting, therefore, that at the last S.A. Conference, the brethren decided to make an appeal to raise a suitable amount to serve as a help to Bro. and Sister Gore in the evening time of life, and also to hold a public meeting to fitly express the esteem of the brotherhood toward this worthy veteran. This meeting took place on Tuesday, Nov. 9th, at the Grote-st. chapel. There was a large and appreciative audience, and a very happy meeting. E. W. Bigman, the President of the Conference, occupied the chair.

William Manning led in prayer. W. J. Manning read many messages from those who were unable to be present. Messages were received from all parts of South Australia, and also from the other States, Victoria, New South Wales, and Tasmania. Home Mission Committees sent cordial congratulations, as well as many other brethren throughout the States. One letter written by Bro. Ewers, who was unable through illness to be present, was especially interesting. It pointed out with pride that when Bro. Gore came to South Australia there were only 6 small churches, and 481 members; now there were 107 churches, with a membership of over 6,000 members, and for this splendid increase credit must be given to the splendid service rendered by Bro. Gore during his 50 years of service.

Bro. Gore spoke on behalf of the city and suburban churches, and mentioned that Bro. Gore was the second preacher who had celebrated his jubilee in South Australia. About 25 years of his life as a preacher were spent in Grote-st. He had labored faithfully at York, Glenelg, Unley, and Herby-Benell, respectively. He surveys a preacher he believed was due to his loyalty to the Word of God, and his devotion to the cause of Jesus Christ. He had no passion, to preach Christ. He had never departed from that purpose. He was an example to all preachers in this land of the Churches of Christ in South Australia he presented to Bro. Gore a handsome Morris chair. Miss Evelyn Robertson sang very sweetly the solo, "In the Chimney Corner."

Donald Gordon, of the Alma church, spoke on behalf of the Northern Conference of the Churches of Christ. He first heard Bro. Gore at Strathballyn, and they thought him then a quiet man, but he had a simple way of telling the gospel message, and that he believed was one reason why he had endeared himself so much to the brethren and sisters of South Australia.

A. W. Thomas spoke as representing the churches of the Southern Conference. He said he hoped the country churches would in future have the benefit of the services of Bro. Gore. He hoped that the autumn time of the lives of Bro. and Sister Gore would be filled with happiness and God's richest blessing.

Mrs. A. Hancock, sang "The Last Chord." Mrs. J. Danbrell, President of the Sisters' Conference, spoke on behalf of the sisters, and said that she had been associated with Bro. Gore for 14 years, and both she and her family had received much good from his ministry. On behalf of the sisters of the churches she presented Mrs. Gore with a silver hot water kettle as a memento of the occasion.

I. A. Paterson spoke on behalf of the preachers. He was one of Bro. Gore's old scholars in his training class. He spoke eulogistically of the help Bro. Gore had given to the churches by his ability as a teacher. He was also inspired then by splendid exhortations on the Spirit's morning. He commended as well his splendid and qualities that had always endeared him to the hearts of his fellow preachers, among whom he was a brother beloved.

A. J. Gard, Vice-President of the Conference,

spoke on behalf of the Home Mission Committee, of which Bro. Gore has long been a member. He said that the personality of Bro. Gore was interwoven with the history of the Church of Christ in South Australia, and he with others felt it had been a great privilege and blessing to have been associated in church work with such a splendid and lovable man.

At this stage an anthem was pleasingly rendered by the Grottest. choir, under the leadership of A. J. Gard.

Jas. Manning, speaking on behalf of the South Australian Bible College, stated that he had heard as a lad the first address of Bro. Gore had given in South Australia, and he had taken advantage of the opportunity to hear his last, and he could bear testimony that he had been a well-attended preacher of the Word of God. He had had been one of the first to attend Bro. Gore's classes in company with J. Colbourne, R. G. Gilmore, W. Judd, G. B. Moseley, and others. Bro. Gore had always been a teacher, and had used his learning to help the young men to become more efficient in the work of the Master. He hoped Bro. Gore would be spared many years to still carry on this good work.

W. Barford, as an old friend of T. J. Gore, paid first a tribute to the pioneers who laid the foundation of the work in South Australia, and who labored together with Bro. Gore to come and be a settled preacher among them. Bro. Gore had been a good visitor in the homes, and had always been able to adapt his addresses to the needs of his congregation. It was with great pleasure that he presented to Bro. Gore a beautifully illuminated address on behalf of the churches.

Bro. Gore on rising to respond was received with a great ovation. He said that if there was anything he was proud of it was the brethren and sisters of the Churches of Christ. He thanked them sincerely for the nice presents given to himself and to his sister wife. He thanked the speakers in turn for the kind things said about him.

In referring to the speech made by Bro. Gordon of the Northern Churches, he said Bro. Gordon was a fine man, and he was glad to hear that he was a Scotchman, but joking apart, he had found that there were no better people in the world than religious Scotchmen.

In looking back he had remembered preaching his first sermon at Grote-st. He was then a stranger in a strange land, but from that time he had never felt as though he were a stranger. He was profoundly thankful to all for their kindly appreciation, and the full wish of fifty years. He trusted he would still be of service among the churches for his great desire was to serve the church of the living God.

A memorable and unique meeting closed with singing, "Blest be the tie that binds," and the National Anthem—R. Harleiss.

## God's Peace

It is a rest that deeper grows  
In midst of pain and strife;  
A mighty, conscious, willed repose,  
The death of restless strife.  
To have and hold the precious prize  
No need of jealous bars;  
But windows open to the skies,  
And still to read the stars!  
Who dwells in that secret place,  
Where tumult enters not,  
Is never cold or lonely, base,  
Never with anger hot.  
For if an evil host should dare  
His very heart invest,  
God is his deeper heart, and there  
He enters into rest.  
When misery, sin, winds madly blow,  
And fear the scattered war,  
Peaceful as summer woods, below  
Lie darling ocean caves;  
The winds of words may toss my heart,  
But what is that to me!  
'Tis but a surface storm—Thou art  
My deep, still, resting sea.  
—George MacDonald.

## Reports from the Field.

### Tasmania.

**HOBART.**—The anniversary services of the Bible School have been held, and were very successful. The singing of the scholars was splendid, and reflected credit on their instructor, Sister Paterson. One of the most interesting items was a demonstration by the kindergarten class, under Sister Jessie Ridd. At the meeting held on Wednesday, the prizes were distributed. This was the last gathering here presided over by Bro. W. C. McCallum. Before the close of the meeting Sister G. Smith, on behalf of the Dorcas Class, presented Sister McCallum with a silver-mounted clock. Bro. Woolnough, now working under the Home Mission Committee at Dover, will commence work in Hobart next Lord's day.—J.A., Nov. 17.

**DOVER.**—A very pleasant excursion was recently made to Roaring Beach, the occasion being the eve of the departure of some of our young men for Melbourne. We will miss them from the Bible Class. The younger scholars last Saturday afternoon met for a treat at the chapel, and received their book rewards for diligence in lessons, etc., during the year so far. Our school work at Dover and Hopetoun is bright with promise. The numbers have decreased somewhat through removals, but there is still a total of 100, all gathered in since January last. Bro. Woolnough has been conducting cottage meetings at Hopetoun, where some of the older scholars have recently decided for Jesus. Good meetings at Dover on November 7, Bro. Byard preaching. Two young men made the good confession. On Lord's day, Nov. 14, six believers were immersed at the beach. Bro. Byard being part in the work. Three of them have been assisting in the kindergarten work, and two were members of our Bible Class. Four others have decided for Jesus, who have not yet been baptised. Bro. Woolnough conducted farewell services. At the close of the gospel service those recently immersed were received into fellowship. General regret is felt at the departure of Bro. Woolnough, with his family, to Hobart.

**LAUNCESTON.**—Bro. Ling presided on Nov. 14th, when one brother was restored, and received the right hand of fellowship. Bro. Day gave a splendid and helpful address from the words of Jesus to Peter, "Loves thou me more than these?" the meaning of which has been asked many times. At the gospel service his subject was "The Remission of Sins." I sincerely regret to say that Mrs. Beasley, the wife of Bro. H. J. Beasley, passed away on Sunday night, after four months' illness, in the Queen Victoria Hospital, aged 32 years. She was a bright and happy Christian. The deepest sympathy of all the members goes to our bereaved brother in his loss. She leaves four small children. We commend him and them to the Saviour whom she loved. They have only been out from England three and a half years.—D. Dowde, Nov. 18.

### Queensland.

**ANNERLEY.**—On Lord's day, Nov. 7th, we were pleased to extend the hand of welcome to Bro. Ross Graham (by letter from Windsor, Vic.); also Sister M. and L. Milliken (by letter from Preston, Vic.). Sister Mrs. Coward, of Ann-st., also met with us. Bro. Graham exhorted. Bro. J. W. McCallum preached at night. We are pleased to report that Sister Mrs. Milliken is progressing slowly but favorably, and are looking forward to welcome her among us also at an early date. Yesterday morning Bro. S. Trudgian edified the church. We were glad to have Sister Miss Chapman of Preston, Vic., in fellowship with us. Bro. Graham copied the album at night, and took as his theme, "Our Position."—A.R., Nov. 15.

**BOONAH.**—Meetings continue much the same. Last Lord's day our Bible School and others joined with the Bible Schools of other churches in a procession to the Show building, where an enthusiastic Temperance service was held. It proved very inspiring. Bro. Nightingale gave a forceful address. We are preparing for Children's Day. Last Lord's day we were glad to welcome into our membership Sister Wilson by transfer from Zillmere.—W.A.C.W.

**MA MA CREEK.**—One young woman baptised; good number present. Good meeting at night. At Flagstone our aged Sister Larsen still attends meetings when possible. Bro. Percy Sherman paid his last visit on Sunday before leaving for the front, making four from the church. Bro. J. Larsen, one-time student of Bible College, is at Alexander. The brethren there have sent along 30/- for Foreign Missions. Sunday last Bro. Morton closed his labors with the church here. He gave a stirring address in the morning, and preached to a good number at night. During the fifteen months there have been 13 additions. On Wednesday night a society was held at Bro. Rade's house, in the form of a kitchen tea. On behalf of members and friends Bro. Rade presented Bro. Morton, and also Sister Millie Neumann, with a present. The latter has been Bible School secretary and teacher for about six years, and is to be married to Bro. Morton. Bro. Morton intends leaving for Sydney, hoping to take up the work there. The church wishes them God-speed.—T.A.C., Nov. 18.

### New Zealand.

**DUNEDIN.**—Mrs. Growden, who passed away on Nov. 7, in her ninety-third year, was an old and much respected, consistent member of the Tabernacle. One of her sons, A. M. Growden, is an evangelist in U.S.A. We regret that one of our Bible Class members, H. Douglas Wright, has been reported as missing at the Dardanelles. S. G. Griffith has accepted an offer from the church, and we hope he will commence his labors in February. At the Bible School's examination Mattie Powell, grade II, gained 75 per cent. of marks, and in grade 3 Elsie Christensen obtained 79 per cent.—L.C.J.S., Nov. 9.

**SOUTH WELLINGTON.**—During the quarter 58 new scholars were added to the school. It has just entered upon a six months' competition for a shield to be given on the average attendance basis. The competition is between the city and suburban Churches of Christ Bible Schools. The scholars are to be commended upon their decision to forego their annual tea in order to financially help the returned wounded soldiers. The Bible School is contemplating starting a "going to church" league, which is calculated to do much good. The Senior C.E. Society is deserving of praise for the valuable assistance it is rendering to the church by way of distributing cards of invitation to the gospel meetings. A very hearty vote of thanks was given to the Sisters' Sewing Circle last evening for the magnificent way in which it labored in preparation for the sale of work, which resulted in a great financial success. The action of the board of officers in arranging with the Vivian-st. church re equally sharing Bro. Phillips' services, until the latter secures a preacher of his own, was ratified by a unanimous vote of the church last evening.—A.L., Nov. 10.

### South Australia.

**KADINA.**—The Girls' Guild has been active right through the winter, sewing for our soldiers, and making up parcels for the needy in our town. Lately a big parcel of towels, face cloths, pillow slips, and writing material has been forwarded on to Captain Chaplain Walden for Australians at the front. The Guild is still busy sewing, and also preparing for a concert to be given at Christmas time.—R. Martin, Sec.

**COTTONVILLE.**—At the gospel meeting to night one young man, a soldier, made the good confession.—J.M.C.N., Nov. 21.

**PROSPECT.**—Last Sunday Bro. J. T. Thompson addressed the church in the morning in a very acceptable manner. Yesterday was Children's Day. Bro. Arthur Moyer was in charge of the singing, and Miss Everett officiated at the organ. The service was the best ever given, the building being crowded. An offering of £170/- was received. This is the largest Children's Day offering from our school.—P.

**STIRLING EAST & ALDGATE VALLEY.**—We were pleased to have Bro. Roy Goverly with us to-day, also Bro. Arthur Gaskin, of Queensland. Bro. Roy addressed the church at the Valley in the afternoon, and at Stirling in the evening. Quite an epidemic of measles has passed through our district. The attendance at Bible School and church services has been greatly affected.—T.E.

**NORWOOD.**—To-day at our morning service special reference was made to the great loss we have sustained in the death of our Home Missionary Secretary, Bro. D. A. Ewers, and prayer and sympathy expressed for the bereaved. L. W. Baker exhorted. Three were received into fellowship. In the evening Bro. Baker preached to a large congregation, and, taking for his theme, "A Full Surrender," delivered a powerful sermon. We rejoiced to hear him make the good confession at the close—two men and three women.—G.H.J., Nov. 21.

**GROTE-ST.**—We had good meetings to-day. W. Morrow presided at the morning service. J. E. Thomas spoke. Four were welcomed in to-day who had been immersed. Our senior school marched in the funeral cortege of our late beloved D. A. Ewers. There was a great crowd at the cemetery. We had Pte. James Palmer, who is back again from the war, at our evening service. He has been wounded seven times. We trust he may soon recover. Our hearts were gladdened at the close of Bro. Thomas's address to hear two confess Christ. The Girls' Club had a visit from the Hindmarsh Y.W.I. Club last Thursday evening, and a very profitable and enjoyable evening was spent. We are arranging to introduce individual communion cups next month. Our evangelist is going for a much-needed holiday to Pt. Noarlunga. We are making preparation for our roll-call Sunday on December 12th. Our aim is for every member to respond.

**HINDMARSH.**—During the week a social was tendered to the secretary of the choir, Bro. J. W. Snook, by the members, when he was presented with a leather wallet as a small token for good service and interest to the choir. Bro. and Sister Albert Goddall lost their infant daughter, aged two years, by death, during the week. The members deeply sympathise with the bereaved, and re-embarked. Thursday evening, the members of the Y.W.I. paid a visit to the Grote-st. church of Christ, and gave a gymnastic display. Refreshments were provided by Grote-st. At Sunday morning service reference was made by Bro. Cairns to the death of Bro. D. A. Ewers. Bro. Roy Barker was received into membership.—J. L. Roberts.

**KADINA.**—On Wednesday evening last the scholars of the Bible School gave their Children's Day Exercises. The items were well rendered, and great credit is due to those who trained the children. The sum of £3/6/2 was raised. On Thursday evening after the prayer meeting Bro. Wedd baptised two young men. One has returned from the war on sick leave. This morning Bro. Wedd gave the exhortation, and the two young men were received into the church. We had a meeting with us this morning Bro. J. Warren, who has returned home from the College of the Bible. This evening Bro. Wedd continued his series of addresses on "The Man." Subject, "The Man Man." A collection was taken up at this service for the Port Adelaide Seamen's Mission, when the amount of £13/3/6 was given. A solo was given by Miss Avie Rule.—Jas. H. Thomas.

**QUEENSTOWN—O.V.M.P.**, good meeting. Mr. A. Keeling, a visiting speaker, addressed the young people. Worship, large attendance. Bro. Filicoff presided. We were pleased to have Sister Sweet and Sister Pearce, from Broken Hill, also Bro. Hall, from Mt. Gambier, with us. Sister Richardson was with us for the last time for some time to come, as she leaves this week for New South Wales. Bro. Brooker addressed the church, continuing the subject, "First Principles." In the evening the building was well filled. Bro. Brooker made special and feeling reference to the life and departure of our esteemed Bro. D. A. Ewers, who was loved by every member of this church.—D.L.W., Nov. 21.

**MOONTA**—Good meetings all day. In the morning Bro. Allan presided and exhorted, and gave the right hand of fellowship to four who had been baptised through the week. Bible School, good attendance in all classes, and 46 present at the Drop-in Bible Class. At the gospel meeting there was a good attendance of keen and interested people, and Bro. Allan gave his series of addresses on "Modern Danger No. 3—Forgetting Christian Baptism." He gave a splendid address, illustrated by a chart. At our mid-week meeting on Wednesday, Bro. Allan gave a splendid address, and five who had previously confessed their Lord were baptised.—B. Marsh.

**CROYDON**—To-day we celebrated the continuation of our Bible School anniversary services. Morning, G. Bates presided; Capt. Chaplain G. P. Curtis exhorted. In the afternoon the scholars and teachers, under the conductorship of Ges. Duncan, rendered a service of song entitled "Royal Gifts." Evening, Capt. Chaplain E. W. Pitman gave a splendid talk to children and friends, his subject being "Levers and How to Use Them." In the evening the teachers and scholars sat down to a splendid tea. Afterwards a public meeting was held. The scholars that attended 52 and 51 Sundays for the year received a prize. Several teachers also gave their scholars prizes. Mrs. Edquist rendered some beautiful solos. Lord's day, Nov. 24, morning, E. Bartlett presided; H. J. Horsell presided at Bible School, 189 scholars; 6 new scholars. At the gospel service H. J. Horsell preached on "Is there a Hell?" The church's sympathy is extended to Sister Ewers and family in their sad bereavement.—J.S.H.F.

### New South Wales.

**NORTH SYDNEY**—A good number—over which Bro. Bardeley presided—broke bread on November 14, and Bro. Clydesdale gave a most helpful address on "Prayer." Bible School is making steady progress in its aeroplane rally, which concludes on December 12th. Gospel service was well attended. Bro. Payne gave a splendid address on "Alcohol and Efficiency." Our Bible Class and teacher's picnic takes place at Kurnell on Nov. 27.—C. J. Garrett, Nov. 14.

**TAREE**—On Lord's day morning Bro. P. G. Saxby addressed the church from Prov. 16: 32. Fifty attended worship, including Sister Horsburgh, who has been ill for the past three months. The gospel service was conducted by Bro. Marler, who spoke from Ephesians 2: 8. At the close of the service one young man took his stand for right, after which he and a young lady who recently made the good confession obeyed the Lord in baptism.—T.T.M., Nov. 17.

**BANGALOW**—Good meetings, spiritually since last report. We are about to lose some of our most valued workers: Bro. C. Furlonger and Sister Dyer, who are removing to Lismore; Bro. and Sister Well, and family, who are leaving to reside in Queensland. We will miss these faithful workers very much. Brian Smith, a young Bible field worker very much interested in obtaining the State banner, thus securing it two years in succession. Every scholar passed, and two-thirds obtained honors. The Bangalow and Byron Bay schools have arranged to have a combined Children's Day service, and at present are preparing. At Byron Bay we had a record attendance around the Lord's table on November 14.—T. Jones.

**INVERELL**—Meetings last Lord's day morning well attended. Bro. Waters gave an uplifting exhortation. In the afternoon Bro. Waters journeyed to Mullumbidgee, one of our country centres, to conduct a gospel service. At the close of the address two (man and wife) made the good confession. The Bible School continues to show increased interest. The writer distributed the certificates won at the recent examination, ten from the Inverell school being successful.—G.B., Nov. 15.

**LISMORE**—Splendid addresses by Bro. Taylor, both morning and night. We are encouraged to see many strangers at our night services. Last Sunday one young lady made the confession. The painters are at work painting the interior of the Tabernacle, and the brethren are arranging a working bee to stain and varnish the seats. Bro. J. P. F. Walker is improving in health after a severe illness.—E.A.S., Nov. 14.

**PETERSHAM**—The anniversary of the Bible School was held on November 14, with Bro. Bush presiding. Bro. Bush gave a very interesting and instructive address to the scholars. The singing was conducted by Bro. Heaton, from Enmore, to whom we are much indebted. Sister Watkins rendered good service as singer. The services were held on Monday evening, when Bro. Illingworth presided. Since Bro. Payne's resignation we have secured the services of Bro. Gale, who is doing a good work, and we are very much indebted to the Home Mission Committee for their help. The proceeds of the services are to go to the Australia Day Fund, the scholars having decided to forego their picnic.—A.G.F., Nov. 20.

**ERSKINEVILLE**—Sister Cooper, formerly of Brunswick, Vic., was received into fellowship on Lord's day morning. We were pleased to have the presence of Sisters Mrs. and Miss Heathcote, of Hawthorn, Vic., with us. There were 89 present at Bible School in the afternoon, and a good meeting at night.—P. J. Paul, Nov. 22.

**CHATSWOOD**—Bro. E. Webber presided over a nice meeting last Lord's day, and Bro. I. Gordon delivered a much appreciated address. Kindly references were made to the life and death of our dear and dearly loved and dearly missed (or the bereaved family), Bible School growing; 40 new scholars during the last two months; Sister's Aid Society purpose holding a sale of work and gifts on Friday, December 10, to which they extend a cordial invitation to friends of sister churches. A farewell social was held on Wednesday, 17th, to Bro. Max Thompson, and Col. Gray, who are both leaving for the front. A bright programme was rendered, and small mementoes were presented by the church as an expression of good-will.—T.B.

**SYDNEY**—Good meetings to-day. Bro. Harward was the preacher at both services. Splendid address at the morning service, "Come ye apart and rest a while," and at night on "He that standeth at the door and knock." At the conclusion of the address a young man came forward. Visitors included Sister Mrs. Quilliam and Sister Hancock, Prularin, Vic.—J.C.

**SYDNEY (Chinese Church)**—Our Chinese brethren held their first services in their new building in Wentworth Avenue, on Sunday, 21st inst. Bro. S. Wong addressed the brethren at 11, and Bro. Jonsing the gospel service at 7. Good meetings at both services.—E. J. Priddick.

**HORSNSBY**—J. H. Colmer presided. Bro. T. Bagley exhorted on Philip 3: 9-12, and Bro. C. L. Gordon gave us an able gospel address on "The Power of Religion." The church were deeply grieved at the news of Bro. D. A. Ewers' sudden death, and our hearts go out with deepest sympathy to the bereaved.—Thos. E. Rofe.

**HELMORE**—The Bible School anniversary proved a great success. Shaw's Hall was crisscrossed with an appreciative audience. The items were lively and instructive. Saturday saw the Helmore children early astir. It was the picnic to Sandringham. Everything passed off well. Credit is due to the teachers for their unsparring

efforts to make it enjoyable. Yesterday Bro. Forbes had good messages both morning and evening. Interest in spiritual matters grows in this neighbourhood. The local press has a contribution on baptism. The writer, Bro. Forbes and the Presbyterian minister—John Rodger.

### Victoria.

**NORTH MELBOURNE**—Two young lads from the Bible School confessed Christ at the close of the gospel service on Sunday evening. Bro. McCracken preaching.

**FRAIRAN**—All our meetings are very well attended. One pleasing feature is the number of strangers who attend our gospel meetings, in which there is marked interest shown. After listening to a splendid address from Bro. Gordon last night, we were pleased to hear four ladies make the good confession. Two of the number have been attending the Victoria Club for some time. Bro. Horsley and Bro. Henry Cook are leaving for the front this week. We wish them God-speed.—A.E.M.

**WINDSOR**—The C.E. Society is growing steadily. The society paid a visit to the Malvern C.E. last Wednesday, and a very enjoyable time was spent. We are desirous to lose our president, Bro. Bowen, who left for his home in South Australia on Friday last. The society gave him a small presentation as a token of esteem for the good work he had done.—A.M.D.

**SWAN HILL DISTRICT**—On Saturday a number of the brethren assembled at Waverley to erect a chapel there. Though the building was not quite completed, a large amount of work was done. The Women's brethren hope to finish the building this week. This chapel, which will seat about eighty people, will, we believe, give us a good hold on this promising settlement. We beg to tender our thanks to the Swanstonville church for a donation of £4 to the building. We are also glad to report another confession for Christ, Bro. Wakefield preaching. This completes our aim of thirty clear additions by faith and baptism for the year. We also gained at two more buildings and three preachers, all which we have an obligation to two preachers, and hope shortly to receive a third evangelist engaged. Bro. Wakefield is, we are sorry to report, suffering with trouble in his legs, and will have to give up cycling. Our evangelist travelled four hundred miles last week, visiting isolated members, some of these being over seventy miles away. Our family had not been to a church service for thirteen years, yet had continued faithful, and had continuously assisted financially. Another brother had not seen a Church of Christ preacher for seven years, but he had spoken the word, and had paid to have the Christian Standard sent to his home at the expense of his neighbors for three years. Altogether there are over fifty isolated members that we know of in the North Eastern Malles. We hope with God's help to make a big list next year to link all these members up in our churches, and give them regular services.—D.M.C., Nov. 15.

**MELBOURNE**—(Swanstonville) Nice meeting last Lord's day. Several visitors were present. Bro. Franklin gave an excellent address on "Citizenship in Heaven." Our evening meetings have been well attended, and Bro. Franklin's addresses seem to interest many hearers, and most influence them for good. Improvements in the ventilation of the building have been recently carried out, which will make things much more comfortable in the summer months.—Nov. 22.

**CARLTON** (Ligon) et al.—A good number of visitors attended the meetings during last Lord's day. The closing addresses (J. J. Haley) were characterized by the same high earnestness of thought that has marked all his discourses. The exhortation in Sunday morning has been a regular feature to all present, and evoked unusual interest. At night, Bro. Haley again riveted the attention of the large audience, and at the close two young men responded to the invitation, one being a restoration and the other a brother who before leaving for the front to serve his country, was being also

Continued on page 776.

# The Family Altar.

Conducted by A. E. Illingworth.

## SEEKING ADVICE.

One of our brethren was being entertained by a company of friends prior to his departure for the battle-front. A young lady recited a poem entitled "Foolish Questions." In this original piece of poetry the author holds up to ridicule many of our daily expressions. How frequently do folks ask us, "What would you advise me to do?" The moment they have received our suggestions they at once treat them with scant respect. Josh Billings is credited with a saying to this effect, "When a man comes to me for advice, I first of all find out the advice he is seeking, and I give it to him accordingly; with this result he is satisfied, and I am regarded as a wise man for confirming his own judgment." Maybe he was familiar with these oft-quoted lines by an unknown author:

"Determined beforehand, we gravely pretend  
To seek the advice and thoughts of a friend;  
Should they differ from ours on any pretence,  
We pity his want of judgment and sense;  
But should they fall into or flatter our plan,  
Why, really we think him a sensible man."

The good counsel of our experienced friends or brethren ought not to be so lightly regarded. More men than Solomon have said, and said well, "My son, attend unto my wisdom, and bow thine ear to my understanding; that thou mayest regard discretion, and that thy lips may keep knowledge."

## SUNDAY, DECEMBER 5.

Seed Thought.—*The appearing in the upper room.* When the doors were shut where the disciples were assembled... Jesus came and stood in the midst.—John 20: 19

Selected Gems.—Of all the appearances of the Lord to his disciples in resurrection there is none that eclipses this one in general interest. Think the first-born from among the dead to appear in the midst of a company whom he owns as his "brethren." Next to his birth, and his death and resurrection, I think I might say it was the most wonderful scene that ever happened on earth.—W. T. Wolston, M.D., "Resurrection Scenes"

Scripture Reading.—John 20: 19-29.

## MONDAY, DECEMBER 6.

Seed Thought.—*The Jews.* Pray for the peace of Jerusalem.—Psalm 122: 6.

Selected Gems.—The total population of the Jews in the world is 13,500,000. In the Russian Empire there are 6,122,127 Jews. Their minds are still steeped in the life of their ancestors. Three times a day they turn their faces towards Jerusalem, their prayers re-echoing with the yearning for the coming of the Messiah and the rebuilding of Zion.—Israel Cohen, "Jewish Life in Modern Times."

Scripture Reading.—Psalm 137: 1-6.

## TUESDAY, DECEMBER 7.

Seed Thought.—*Lost in Busy-ness.* As thy servant was busy here and there, lo, he was gone.—1 Kings 20: 40.

Selected Gems.—That text, as it occurs here with all that it implies, all that it suggests, seems to me an instance of unspeakable tragedy. It is so common in life for a man, a man such as this, to be busy about one thousand and one things—honestly busy, but busy about things that don't matter, things that don't count, either here or hereafter. Amid all his foolish, trivial busy-ness he missed the one big thing he was set to do.—James M. Black.

Scripture Reading.—1 Kings 20: 31-43.

(The whole chapter should be read to see the full significance of this blunder.)

## WEDNESDAY, DECEMBER 8.

Seed Thought.—*The need for vigilance.* Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13.

Selected Gems.—Strive manfully. Habit is overcome by habit.—a'Kempis.

I must have an eye to discern evil in its most subtle disguise. It may come out in a look, in making a bargain, in the page of a novel, in the suggestion of a friend. But I must have wisdom to refuse the first advances of sin, and have courage to put my foot down unmistakably in the matter.—G. Everard.

Scripture Reading.—1 Cor. 16: 9-13.

## THURSDAY, DECEMBER 9.

Seed Thought.—*Remorse.* The people mourned greatly.—Num. 14: 39.

Selected Gems.—The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." "I did not know what he was to me till he was gone." Such words are the poisoned arrows which cruel death shoots backwards at us from the door of the sepulchre. "How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! There are words and looks and little observances, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—Mrs. H. B. Stowe.

Scripture Reading.—Num. 14: 39-45.

## FRIDAY, DECEMBER 10.

Seed Thought.—*The dignity of labor.* Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall increase.—Prov. 13: 11.

Selected Gems.—

He liveth longest who can tell  
Of true things truly done each day.

—H. Bonar.

Undertake some labor that the devil may find thee always occupied.—S. Jerome.

Scripture Reading.—Prov. 13: 1-14.

## SATURDAY, DECEMBER 11.

Seed Thought.—*Small beginnings.* Who hath despised the day of small things?—Zech. 4: 10.

Selected Gems.—

We stride the river daily at its spring,  
Nor in our childish thoughtlessness foresee  
What myriad vassal streams shall tribute bring,  
How like an equal it shall greet the sea.

O small beginnings! Ye are great and strong,  
Based on a faithful heart and weariless brain;  
Ye build the future fair, ye conquer wrong,  
Ye earn the crown, and wear it not in vain.

—Lowell.

Scripture Reading.—Zech. 4: 1-10.

## FOR THE WEEK-END.

"The present circumstance, which presses so hard against you (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity. Trust him, then. Do not push away the instrument lest you lose its work"—Anon.

## ACKNOWLEDGMENTS.

### COLLEGE OF THE BIBLE.

Amounts Received from Churches, Annual Offering, October, 1915.

#### Victoria.

Asent Vale	£1 0 0
Ballarat	5 0 0
Bayswater	1 0 0
Berwick	12 10 0
Blackburn	1 2 0
Box Hill	4 0 0
Brighton	11 0 0
Brim	1 15 0
Buninyong	1 0 0
Brunswick	0 17 0

Burnley	1 0 0
Camberwell East Bible School	0 4 8
Carlton (Lygon-st.)	4 1 0
Carlton (Chinese)	2 2 0
Castlemaine	2 10 0
Cheltenham	8 10 0
Cosgrove	0 18 0
Colac	2 2 9
Croydon	0 6 6
Dandenong	4 2 0
Drummond	1 5 0
Doncaster	4 14 6
Dunolly	1 7 0
Dummockle	0 16 6
Emerald	1 8 0
Emerald Town	1 13 0
Echuca	1 6 6
Essendon	7 10 0
Fitzroy North	7 10 0
Fairfield	0 14 1
French Island	2 0 0
Geelong West	1 0 0
Geelong	7 10 0
Gardiner	4 8 0
Geehi	1 0 0
Gordon	1 4 6
(Hampton)	3 1 6
Harcourt and Sutton Grange	2 11 0
Hawthorn	7 0 0
Jumbuk	1 5 6
Kaniva	5 8 0
Kaniera	0 14 3
Kyneton	1 7 6
Lal-mur	0 8 9
Lillimur South	0 13 6
Malvern	2 0 0
Maryborough	1 1 6
Melbourne (Swanston-st.)	58 0 0
Melbourne South	2 12 3
Melbourne North	1 6 3
Merbein	2 10 0
Middle Park	5 10 0
Montrose	1 12 0
Morland	6 5 0
Mildura	1 7 5
Meredith	1 11 4
Northcote	2 0 0
Prahran	3 8 7
Preston	1 5 0
Richmond South	0 9 0
Red Hill	1 9 6
Rochester	0 10 6
Stawell	1 5 0
Shepparton	3 4 0
South Yarra	4 4 0
St. Arnaud	1 6 0
Surrey Hills	2 11 3
Swan Hill	2 10 0
Taradale	0 10 0
Warranbool	1 15 0
Warracknabeal	1 10 0
Warragul	0 10 0
Williamstown	3 2 3
Windor	0 5 1
Wonga Park	0 10 0
Wonthaggi	0 10 0

#### New South Wales.

Aulurn	1 0 0
Belmore	1 3 0
Broken Hill	0 7 0
Bangalow	1 6 0
Bungawalbyn	1 11 0
Canby Vale	3 0 0
Chinese Church	0 10 0
Enmore	18 3 0
Gilgandra	2 5 0
Hurstville	1 0 6
Lidcombe	0 15 0
Libbyville	1 2 0
Lismore	0 15 0
Merewethi	0 15 0
Marrickville	2 13 10
Mosce	1 0 0
Mosman	2 1 0
Narrabri	0 5 6
North Sydney	1 5 0
Petersham	0 8 0
Seven Hills	11 0 0
Sydney (City Temple)	1 0 0
Tyalgum	1 0 0

Queensland.		
Allison	0 9 0	
Blundsberg	5 18 9	
Bundamba	0 12 6	
Ipswich	0 16 0	
Ma Ma Creek	1 3 0	
Mt. Walker	1 2 0	
Maryborough	2 0 0	
Marburg	0 13 0	
Rosewood	3 3 0	
Rosevale	1 5 0	
Sunnybank	0 11 6	
Tannymorel	0 12 6	
Vernor	0 14 0	
Wooloolin	1 0 0	
West Australia.		
Brookton	3 0 0	
Claremont	0 10 0	
Kalgoorlie	1 9 0	
Narrogin	1 12 0	
South Australia.		
Adelaide (Grote-st.)	7 4 0	
Berr	1 0 0	
Bordertown and Mundalla	0 15 0	
Cottonville	3 0 0	
Croydon	0 15 0	
Glencg	1 6 7	
Goolwa	5 12 9	
Kerbrook	0 4 6	
Palina	0 7 6	
Lampoon	0 6 0	
Lochiel	3 9 4	
Long Plain	3 10 9	
Milang	1 2 6	
Mile End	3 5 11	
Mounta	2 0 0	
Murray Bridge	1 8 0	
Narracorte	0 18 2	
North Adelaide	2 14 3	
Owen	4 12 0	
Seaphore	1 16 9	
Strathalbyn	1 2 6	
Strling East and Aidgate Valley	3 0 0	
Unley	10 8 1	
Willaroo	2 2 0	
York	2 0 0	
Tasmania.		
Cayeside	1 8 0	
Hobart	3 8 0	
Kellevie	0 16 0	
Launceston	2 4 3	
Nulmer	0 6 0	

Amounts subsequently received will be acknowledged later.

W. C. Craigie, Treasurer.  
Per R. Ennis, Organiser.

**N.S.W. HOME MISSIONS.**

From Churches and others, on account of Evangelists' Salaries: Erskineville, £10; Junee, £4; Ho. F. Baughton, £2/10/6; Bro.Winter and Family, Inglewood Forest, £28/4/6.  
Collectors' Receipts: Marrickville, £1; Helanore, £1/1/2; Enmore, £3/10/1; Mosman, £1/14/6.  
Individuals' Anon. £10.  
Special Contributions: Moree Church, £1; Gulgahla Church, £5; Rockdale Church, £5; Merewether Church, £2.  
Miscellaneous Receipts: Sisters' Conference, £2/13/1; Bible Schools' Committee, Refund re Telephone, £2/15/8.

Total Receipts, since last list, £80/9/3; Disbursements, £106/7/1; Overdraft, at date, £34/8/2.  
W. H. Hall, Hon. Treas., Messiter-st., Camberbury, N.S.W., Nov. 16.

**Obituary.**

**DAVEY**—A very sad and pathetic association marked the death of our Sister, Mrs. Charlotte Davey, who passed away somewhat suddenly on Wednesday, Nov. 10, aged 45 years. Our sister was received by letter from Norwood some two years ago, along with her son Albert. Her other son, Leslie, transferred from Norwood to the Christian Church at Hindmarsh. These two brave sons, who were the only children in the family, volunteered for the front, and had gone to Melbourne some few weeks since for further training. The father and mother were to have gone on Thursday to see them, and bid them good-bye. The mother became unwell, but, buoyed up with the hope of being able to go to see her dear boys, she kept about. At last she had to go to bed, and after a few hours' illness, she passed away in unconsciousness on Wednesday. Instead of the parents' starting to see the sons, they started that day to attend the funeral of their beloved mother. She had been a true wife, and a loving mother, and had sought to live Christ before her husband and sons. They have the fond memory of one who did what she could for them all. We laid her mortal remains away in the West Terrace Cemetery on Friday, Nov. 12, in the presence of sorrowing ones and sympathetic friends. The sons returned to Melbourne next day to board the vessel that will take them to the service of their King and country. May the memory of one so dear be an inspiration to them to fight the good fight as good soldiers of Jesus Christ; and at last may they and their dear father meet their loved one in that land where sorrow never comes. We extend our sincere sympathy.—*Jas. E. Thomas.*

**Home Songs in Heaven.**

I do not think the world to which we go  
Will be so strange that we shall be afraid,  
But rather that the sweetest things we know  
Will there be held and stayed.  
I do not think the songs will all be new,  
For we should hunger for the sweet old lays  
Whose echoes oft have bid our souls be true,  
Amid the loftier praise.  
And so the choirs will hush their anthems when  
They fear for souls from 'earth the homiesick  
pane.  
And we shall sing to listening angels then  
The songs our mothers sang.  
—"British Weekly."

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Branch—859 Nicholson St., Nth. Carlton. **ARTHUR J HOLDSWORTH,**  
MELBOURNE. Funeral Director

## From the Field—Continued.

yielded his allegiance to his heavenly King. He was baptised after the service by S. G. Griffith, received into the church, and partook of the Lord's Supper. The circumstances of the little meeting made it very impressive. Two more of our worthy young men (Jas. D. Haddow and Miller Haddow) leave this week for the front—J.M.C.

**SOUTH RICHMOND.**—Our Children's Day services were held on Sunday, the 7th, and on Thursday evening, the 11th. Both meetings were a splendid success. Collection for Foreign Missions, £2/5/10. Quarterly business meeting of the church was held on Thursday, the 18th, when a good report of progress was made. Two more confessions—one on the 14th, and one this evening. Bro. Jones delivered splendid addresses.—O.A.C.G. Nov. 21.

**SOUTH MELBOURNE.**—Lord's day, 14th, meetings well attended. Bro. Clay spoke at both services. Good meetings on the 21st. We are looking forward to our Bible School anniversary, which will be held on next Lord's day, the 28th. There will be special singing by the scholars, conducted by Bro. Clay. Bro. F. M. Ludbrook and Bro. Ewers will be the speakers for the afternoon and evening services. Our demonstration will be held on the following Wednesday, Dec. 1. The amount collected for Children's Day by the scholars was £1/10/-; also, £1/14/- for the Austin Hospital. We are pleased to have Sister Miss Payne back again after her holiday.—P.C., Nov. 22.

**MORELAND.**—We regret to hear of the death of the father of Bro. Ewers. Our deepest sympathy goes out to the bereaved. At the meeting for worship Bro. Griffith, of Lygon-st., exhorted. The Adult Bible Class was much benefited by an address from Bro. Reg. Enniss. Bro. Enniss also had charge of the evening meeting. After the gospel address a baptismal service was conducted, when one lady who had previously taken her stand for the Master was immersed. All are praying for a great meeting here at the mission shortly to commence. Bro. Hagger is to be the missioner.—Nov. 21.

**ESSENDON.**—Our Bible School picnic was held on November 2, at Koor—a pleasant and enjoyable outing. Since last report our meetings are kept up to the average. Bro. Snyier has delivered some fine addresses, and his earnestness in the work is much appreciated. On 17th November the weekly prayer meeting was held at Sister Mitchell's home, Broomecrawds, when 24 members drove out in a van. On Nov. 21 Bro. Clark, from Box Hill, exhorted at the morning service. Bro. Snyier preached in the evening, and at the close of a fine address three made the good confession.

**BET HIT.**—On last Monday evening a large number of the members of the churches in the precinct met in the Bet Hit chapel to say good-bye to Bro. Roy Coventry, who is going to take up Foreign Mission work in India. During the time has been with us Bro. Coventry has won the love and esteem of all. He was presented with a purse of sovereigns as a token of esteem. On Friday evening Bro. Webb, from U.S.A., gave an address on Temperance. Splendid meeting this morning. Bro. Webb exhorted. Harold Patterson preached this evening.—G. A. Sewell, Nov. 22.

**SHEPPARTON.**—At the meeting this morning Bro. H. Whitfield, from the Baptist Church, addressed the church, while Bro. Henriksen spoke at the Baptist Church. The offering for Children's Day amounted to £1/1/-.—To-night Bro. Henriksen spoke, talking for his topic the words, "Be sure your sin will find you out."

**MONTROSE.**—The annual picnic in connection with our Sunday School was held on Nov. 13, when we had an excellent attendance of scholars and friends. A programme of sports and games was arranged for the children, which they entered into with a determination to make the best of the day. Dimmer and tea were partaken

of on the ground, and an excellent time was spent. Our meetings are improving slightly, as the better weather is coming on. On Sunday, Nov. 21, we had with us our Bro. and Sister Stan. Chipperfield, from Richmond. We were glad to have our brother with us, as he was one of our willing helpers in the early history of the church here. Our brother presided most acceptably at our meeting for worship. The Adult Bible Class has started a rally under the colors of purple and gold. Mr. D. Darling and Mr. C. Moseley being the respective leaders, and the interest is very keen.—Robt. Langley.

**STAWELL.**—Three splendid meetings yesterday, the morning service being conducted by Bro. Robbins, assisted by Bren T. Peters and W. Williams. The preacher's subject was, "The word of the Lord was precious in those days." In the afternoon there was a good attendance of parents and children, when our leader distributed prizes won by the scholars of the Bible Class during the past year. Special singing was rendered by the children at this gathering, and recitations were nicely contributed by our Sister Miss May Woods and Thelma Porter. Bro. Robbins delivered a soul-stirring address to an excellent congregation in the evening. Our brother had been questioned as to whether he believed in the "Second Coming," and took this question as the theme of his discourse for this service, with the result that two of the congregation made the good confession. The monthly collection for philanthropic purposes (devoted to the Red Cross and Wounded Soldiers' Fund) realised 12/4. Sister Pearl Payne contributed a solo during the evening. Bro. Robbins, assisted in a dedication service held at the new drill hall, Stawell, yesterday afternoon. A large attendance of our church members were also present.—Arnold D. G. Sheppard, Nov. 22.

**FOOTSCRAY.**—On Tuesday evening, Nov. 16, the Young Men's Brotherhood held a concert and social, the programme being supplied by the Methodist Girls' Club from Brunswick. A really good evening was spent, and much enjoyed. The Brotherhood is growing steadily, and interesting evenings are held. On Sunday good meetings were held, and at the close of the evening service one young lady made the good confession. We were pleased to see Bro. Gray in his old place as leader of the choir, under whose baton the choir rendered "Sun of my Soul." During the evening feeling reference was made to the passing away of our young Bro. Jones, who was killed in action. The congregation stood while the organist played the Dead March. The Sewing Class intend holding a sale of work towards paying off the debt on the church.—A.J.T.

**BRIM.**—Our Bible School anniversary passed off most successfully. At the afternoon service, when nearly 200 were present, the evangelist addressed the children on "Lessons from the Law," and the adults on "The Half Not Told." At night the attendance was somewhat larger, the subject being "Our Responsibility to the Child." The items by the children were rendered most satisfactorily, and were appreciated. We have enjoyed a visit from Sisters Mrs. and Miss Goudie, of Adelaide, the latter kindly assisting us with our anniversary hymns. Temperance day was observed on November 14th, and a grand temperance rally is to be held next month.—W.G.C., Nov. 22.

**HAWTHORN.**—Last Lord's day good meetings at the close a married couple made the good confession. Special meeting next, Lord's day evening—patriotic service, at which the honor roll will be read.—T.H.P.

**MARYBOROUGH.**—Last evening we had J. W. Webb with us as preacher. He preached a fine sermon to a full house. We understand that our brother, 52 years ago, in our town, conducted his first gospel mission. Part of the journey then had to be made by coach. The building then in use by the church is still to be seen in a fair state of repair. Bro. Webb visited Maryborough under the auspices of the No-Licence League. His open air addresses will not soon be forgotten.—A.P.A.B.

## Here and There

The address of F. G. Lloyd, secretary of the church at Windsor, Vic., is now 95 Murray-st., Caulfield, Vic.

See "Coming Events" for particulars regarding Victorian Bible School annual demonstration and presentation of prizes.

Churches are asked to give kindly attention to circulars concerning the T. J. Gore Fund, and make a generous response.

Bro. A. B. Chappell, our missionary from New Zealand, is, we understand, at present resting with his relatives at Yarrowonga, Vic.

A splendid programme has been arranged for the Victorian Bible School annual demonstration, which is to be held in Lygon-st. chapel on Monday, December 6th. Friends are asked to keep the date clear.

J. J. Haley left Melbourne for Sydney on Tuesday afternoon. He hopes to spend two or three weeks in New South Wales, and some time in New Zealand, ere he returns to his home in California, which he expects to reach by the beginning of February, 1916.

From the public press we gather that Bro. J. A. Wilkie has again distinguished himself in the South-st., Ballarat, competitions. He has taken three first prizes for essays on "Field-Marshal Roberts," "Christianity and the War," and "The British and Foreign Bible Society." We are glad to have the pleasure once more of congratulating our brother.

A brother asks for a recipe for the making of unleavened bread. Alternately, he wishes to know where it is to be had, and the cost. We regret that we cannot supply the recipe; perhaps some reader could oblige. Various places supply bread. S. Smiler has a Mотор Factory at 8 Peel-st., North Melbourne. The cost is approximately seven pence per lb. We understand there are six or seven loaves to the pound.

At the last Committee meeting of the Temperance and Social Questions Department of the Victorian Conference, the following resolution was proposed by J. G. Barrett, seconded by F. McClean, and carried: "That this department make an attempt to raise £500 between now and July to release and support one of our preachers for twelve months' work, at the direction of the Victorian Alliance, in preparation for the No-Licence campaign of 1917."

In this number of the "Christian" appear two short articles from the pen of our late beloved Bro. D. A. Ewers. It was appropriate that he who loved and was loved by his fellow preachers should as one of his last earthly tasks write an appreciation of an esteemed colleague. The first two editorial notes were forwarded on 20th and by Bro. A. Redman, who says: "These are practically the last writings of Bro. Ewers, and were left all in order for posting." As we read them we seem to hear "the sound of a voice that is still."

All our readers, we are sure, will join with us in our expression of heartfelt sympathy with Mrs. D. A. Ewers and her family. Theirs will mourn a great loss. The whole brotherhood is in sympathy with them, and will pray that all the consolation of God's Spirit and Word may be with them. Readers of the "Christian" have a sense of personal loss. Weekly for years they have enjoyed the reading of our brother's articles. Many of them had the advantage of close association with the writer, and so had an added interest in his contributions. All associated with Bro. Ewers in literary or other work learned to love him. We hope to make next week's issue largely a memorial number.

F. Copeland, 103 Dank-st., Albert Park, is now the secretary of the South Melbourne church.

Jas. E. Thomas and G. P. Cuttriss are going for a preacher's rest in the next two weeks at Pt. Noarlunga.

Miss Henry, of the China Island Mission, is planned to speak at Lygon-st. Children's Day celebration on Sunday, November 28.

We are glad to notice that the Federal High Court has confirmed the validity of the Melbourne City Council's by-law prohibiting Sunday picture shows.

Appreciative references were made in the three Adelaide daily papers to the passing away of D. A. Ewers. He was highly esteemed in the community.

R. Barr Smith, a wealthy philanthropist of Adelaide, died on Saturday morning, at the age of 91. His body was cremated at night. He was a generous donor to many good causes.

We call the attention of our N.S.W. readers to page 771 of this issue. The annual offering on behalf of our Bible Schools in New South Wales will be taken up on December 5. The amount asked for is £200.

We regret to hear that Pte. Cyril Steer, son of Bro. R. Steer, of Sydney, is being invalided home from the front. He was wounded at Gallipoli in August. Bro. Steer's eldest son was one of the New Guinea victors, and is still on service.

Last year our Federal President was called home. This year our Vice-President has been promoted. The ranks of our loyal and beloved fathers in Israel are becoming thinner. We scarcely know how much they really have been to us till they go from us.

At the funeral of D. A. Ewers, pastor Peter Fleming of the Flinders-st. Baptist Church, there were also present George Hogben (Organising Secretary), R. Taylor, and E. Bunney, Baptist ministers, who, though fully attended, could not show their appreciation and esteem of our departed brother.

Bro. W. Phillips, preacher of South Wellington church, N.Z., has been on a visit to Melbourne. We regret to learn that his mother, a very old and highly esteemed member of the Church of Christ, has been seriously ill in hospital, in trust that the Lord will be gracious unto her in her declining years.

At the last monthly meeting of Victorian Bible School workers for 1915 will take place at Swanston-st. on Monday next, November 29, at 8 p.m. The meeting will take the form of a Question Night. A number of important questions on Bible School work have been sent in, and will be answered at this meeting. A large attendance is requested.

We have received several complaints from New South Wales during the last few weeks as to the late arrival of the "Christian." We gather that in some cases the paper is not delivered until the Monday following the day of publication. The fault is not with the Austral Christian. Each week the papers are delivered to the Melbourne G.P.O. in good time for despatch by Thursday's train. Enquiries are now being made both in Sydney and Melbourne by Mr. Pittman, Manager of the Austral Publishing Co., with a view to finding out where the cause lies, and also to see whether the trouble can be satisfactorily solved. We are exceedingly sorry that any of our readers should be inconvenienced. We ask their patience for a time, and pledge ourselves to do our best in order to a satisfactory arrangement for all.

On Monday evening last a farewell was tendered to Bro. J. J. Haley, whose visit to Melbourne has been so highly appreciated. Tea was provided by the Lygon-st. church, and songs and Dorcas Society. At this function short speeches were made by M. McLellan, R. Emmit, H. A. Procter, A. Mills, and R. C. Edwards. At 8 p.m. a public meeting was held in the chapel under the chairmanship of W. C. Craigie. T. Hagger led in prayer. Representative speakers—H. E. Knott, F. M. Ludbrook, R. Lyall, J. J. Franklyn, A. R.

Main, J. W. Webb, and S. G. Griffith—expressed appreciation of Bro. Haley's sterling character and work, and wished him God-speed. Chas. Harding, on behalf of friends of Bro. Haley, presented the latter with a cheque. Bro. Haley then delivered his farewell message, and in feeling terms referred to his happy association with the brethren in Melbourne. Selections were rendered during the evening by the Lygon-st. quartette party. The dominant characteristic of the meeting was that of Christian fraternal fellowship, and the hope was repeatedly expressed that Bro. Haley and his beloved wife should some day return to these shores.

Recently Bro. D. A. Cockroft, Home Missionary in the Swan Hill, Vic., circuit, went on a tour extending over 400 miles, and touching four of our northern railway lines. During this time he visited over 40 isolated members, one of whom had not heard one of our preachers for 13 years, another of whom had not met one for 7 years. He found these scattered members true to Christ, and the plea we are urging. A number of places in this large area present splendid openings for the primitive gospel, in some of which there are no Sunday Schools and in others no other religious services of any kind. One night, at least, on this trip Bro. Cockroft had to unroll his blankets, which he had taken the precaution to carry on his motor bicycle, and seek the shade of a friendly gum tree for his night's sleep. This is Home Mission work of the right kind. His anxious for the Home Mission Committee to send a third evangelist up there, and to arrange for a chain of tent missions throughout the district. Towards the latter the local brethren, in spite of the fact that they were hit very hard by the drought last year, are prepared to contribute freely.

In the course of an interesting personal letter, Bro. W. H. Allen writes:—We have recently passed directly in a series of tropical regions in which, unroofing many houses, and demolishing a few churches. At one time the wind velocity registered, for a few seconds, over 120 miles per hour, a thing unprecedented in this region; the barometer went to 28.14, and things looked ominous. There was little loss of life in the city, but the low marsh land of the Gulf Coast presented a heavy toll of life and property, and the railways have been put to much expense, repairing bridges, etc. Our church services were interrupted only at night. Last Sunday night, October 10, the people brought candles to church, and in this 'dim religious light' we worshipped. And God shone upon us, through the 'Sun of Righteousness,' for when the invitation was given, three adults moved forward to confess faith in Christ. The first was Dr. T. T. Crowley, graduate of a college of the Jesuit persuasion at Rome (Italy), and educated for the priesthood. He had been immersed in the Jordan, while on a pilgrimage there some years ago, but desired, as he said, to 'go the whole way now,' and hence we are to baptize him 'into the remission of sins' and thus 'in the good, old-fashioned way.' He brings a well-trained mind to the work, being now a teacher of languages in our great 'Boys' High School' of this city, and is expert in Spanish, Latin, etc. Following him came a Roman Catholic lady, who has been singing in our choir. Her husband, sitting in the audience, a mature man, prominent in the manufacturing history of the city, followed his wife, and for the first time in his life, confessed the divine name. These people have studied the position as presented by our people, and have arrived at this mature judgment and correct decision. And so we are rejoicing, even in this most Roman Catholic city, fruits for the primitive faith. The field is very difficult—more so than one would think, and yet, the gospel is as always the power of God, making the victory possible. Will you kindly tell the people of Australia who have been writing to us, that our permanent address is St. Charles Avenue, Christian Church, corner Henry City, New Orleans, La. Some have written, I am sure, whose letters have never been received, and we want this address to be permanent, while we are in New Orleans.

Roll of Honor.

KILLED IN ACTION.

Pte. W. Jones, Footscray.

MARRIAGE.

COSH—BROWN—On November 3, at Inverell, N.S.W., James G. Cosh, Hydrographic Institute, Santa Clara, S.A., to Edna Rawzee, daughter of Mr. and Mrs. Thos. Brown, Melbourne.

IN MEMORIAM.

ORAM.—In loving memory of mother, Mrs. John Oram, who fell asleep in Jesus on November 22nd, 1914, at Rupanyup, Vic. "Until the day dawn, and the shadows flee away."  
—Inserted by Will and Maggie, N.Z.

COMING EVENTS.

NOVEMBER 28 (Sunday).—Special services to welcome W. Beller as preacher. Morning, J. J. Franklyn, Evening, Bro. Beller will speak on "The World's Greatest Dynamic."

NOVEMBER 29—Lygon-st. Children's Day celebration. Miss Henry, of the China Island Mission, will speak, and kindergarten items will be given. Miss Henry has to mean reputation as a speaker, and readers are cordially invited to attend.

DECEMBER 6—Victorian Bible School annual demonstration and presentation of prizes. Lygon-st. Christian chapel, Monday, Dec. 6, at 7.45 p.m. Splendid programme by various societies. Adults, 6d. Children under 14, 3d.

DECEMBER 8—A public meeting will be held (I.V.) in the chapel, High-st., Preston, on Wednesday, December 8, at 8 p.m., to publicly welcome Bro. Schwab to our midst. Good programme. Speakers, Bro. A. R. Main and Reg. Emmit.

WANTED.

Wanted, an Evangelist, for Mataura Church of Christ. For particulars apply to George Beau mont, Secretary, Mataura, N.Z.

Healesville.

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New South Wales—Treas., J. O. Holtz, Starkey-st., Dulwich Hill.  
Queensland—Treas., H. W. Herrman, Railway Parade, Nundah.  
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Tasmania—Treas., H. C. Rodd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, I. A. Paternoster, Bullerston, Prospect, S.A.

