



The Bible as an Authority.

If God has spoken, then obviously His word must be *authoritative*. Where the word of a king is, there is authority and power. This question naturally leads into fields of difficulty, and, unfortunately, of controversy. We want, as far as possible, to avoid anything purely controversial, and yet at the same time to show where we stand in regard to the Bible as an authority in connection with our spiritual life, and the particular truths that bring us together. We must not hesitate to face modern difficulties, controversies, and problems, because they necessarily come before us at all times in every part of the way, and in almost every aspect of Christian life and experience. It will never do for any Christian man or woman to ignore difficulties. It would be easy to do so. It is sometimes called the "ostrich policy" of burying the head in the sand, but it does not work well.

The final word.

The question of authority is a vital subject that touches us at every point. The fundamental question is, What is the ultimate and final authority in matters of religion? What is truth? Where can truth be found? Where is the last and ultimate and final word concerning life and eternity?

1. *The Need of Authority.*—There is need for authority in every walk of life—the authority of the schoolmaster over the child, the authority of the parent over his boys and girls, the authority of the principal over the college—authority in professional life, in artistic life, in scientific life. Authority is recognised as vital and essential everywhere. Truth is needed, and it is also essential in connection with religion. Authority has been rightly defined or described as *the existence of an ethical standard*.

Man, even as man, needs a guide. We were never intended to be independent. Our very nature is limited, and requires guidance and authority. But still more, man as a sinner needs authority. Amidst all the sins and sorrows of life, its difficulties, its problems, its perplexities, man needs an authoritative guide concerning things spiritual and eternal. Two things are necessary for every life—truth, and the eye to see it.

2. *The Source of Authority.*—Where is this need to be satisfied? The answer, of course, is, that God is the Source of all authority. He is the Source of truth, of right-

eousness, and of all guidance; and authority is found in revelation. God's own revelation must of necessity be our authority; and for our purpose it will suffice to say that Christ, as representing and revealing God, is our ultimate authority. The source of all authority is the Lord Jesus Christ.

So far, I do not suppose there will be any real difficulty. But at once we are reminded of this—God is invisible. Christ is no longer here. Where, then, can this Divine authority be found? Where is it embodied? How can I be sure of God as the Source of all authority? How can I be sure of Christ as the expression of the mind and will of God?

3. *The Seat of Authority.*—We have to face the question of where the revelation of God is to be found? I suppose there are only three usual, perhaps only three possible, answers. It is in connection with these three answers that controversy, to some extent, seems inevitable. There are those who say that the seat of authority is in *human reason*. I am using the word "reason" to represent what is sometimes spoken of as human life, including reason and conscience, but reason will suffice.

There are those who say that the content of the mind is the condition and foundation of all certitude. Let us be very clear at this point. Reason is valuable and necessary. "Thou shalt love the Lord thy God with all thy mind." The mind is essential, and part of human nature, and is required to attest the claims, and then also to receive the revelation thus attested.

Proving and approving.

Long ago Butler said that reason is the only faculty for judging anything, even revelation, and there can be no authority that destroys human reason; there can be no authority that subverts and stultifies the mind that God has given to us. The right of every man to verify is inalienable; it is a prerogative that is essential. "Prove all things," said the apostle; "hold fast to that which is good." Indeed, it is only possible to hold fast that which is good, when we have proved all things; and again and again Paul speaks of discernment. We are first to *prove*, then to *approve*.

But this is all very different from claiming that reason is the seat of authority. After all, reason is only one of several faculties, and all these faculties have been affected by sin. Besides, there is such a thing as

reality, independent of reason. What is truth? Truth is not what I *trou*, though that definition, so etymologically suggestive, has often been made. No, truth is *fact*. Truth is not dependent upon the changing opinions of men. *Truth is true, whether I accept it or not.* A thing must be true before I can accept it as truth. So that reason is not *originate*, it is not *creative*, it is only a *channel*. Not a source, but a medium.

Our reason never creates anything; it only weighs, determines, and settles things as the result of weighing them. Authority, therefore, is *not against* reason, but in *accordance with* reason; and so we conclude that reason is not the seat of authority.

Others say the Church is the seat of authority. Well, of course, we ask: What Church? Where is that Church to be found? The Church, in the fullest sense of the word, is best expressed and described as the blessed company of all faithful people; and as such the Church is the product of Divine revelation. The Church came into existence on the day of Pentecost by accepting Divine revelation. If you go a little further back, the Jewish church came into existence by accepting Divine revelation. If you go further back, you will find that "Abraham" came into existence as a believer, and as a result of this: "The word of the Lord came to Abram" (Gen. 15: 1). You can go back to Adam, if you like, and everything presupposes a Divine revelation, which is the foundation of all the religion, whether individual or corporate, that the world has ever seen.

The Word of God.

Therefore, as the Church is the product of Divine revelation, it is difficult to see how it can be the seat of authority. The Church cannot embody, certainly cannot create, its Creator. So we come to this, that the seat of authority is the Bible. And if God has spoken pre-eminently through the Bible, then the Bible is pre-eminently our authority.

We believe the Bible to be our authority, the seat of authority, because it preserves the revelation of Christ in its purest and clearest form. Christianity is a historic religion. You and I are a long way from the commencement of Christianity, Christianity started centuries ago, and has been ever since a historic religion. What we need to-day, in this twentieth century, is the very

best form of that historic religion that we can find. It does not at all matter where it is, or what it is, or how it has come, so long as we can make sure that we have the very best available form of God's revelation in Christ. It might come this way through a man, or it might come that way through an institution, or the other way through a book; but I don't mind in the least about the vehicle, so long as we can make sure we have got the very best available.

Now Christianity is at once life and literature. The life seems to require literature for its nourishment. It is at least significant that all the great religions of the world have their books. It has seemed as though a book were really necessary for the maintenance and continuation of all religion. Literature is the nearest possible approach to reliability. Truth in literary form has four qualities which are pre-eminently necessary for a world-wide religion:—

Living and abiding.

Truth in literary form has (1) *Durability*.—The Written Word abides. And there is a durability about the Written Word, about any written form of communication, which stands the test of durability.

(2) *Catholicity*.—There is a universal element in a written form which appeals and applies to the whole world. The Bible, by way of illustration, is the easiest book to translate into universal language to-day. I wonder what China or Uganda would make of one of Shakespeare's plays? There are French poems of exquisite suggestion that you cannot possibly put into English, but the Bible is a Book of universal—shall I use a word?—interpretability. And it is this catholicity of the Written Word that makes the Bible so valuable.

(3) There is a *Firmit* about the Written Word that makes it essentially valuable and important for human life.

(4) *Purity*.—You can have purity in connection with writing in a way that you cannot possibly have in any other ways. You cannot be sure of these four in reason, because that is unsafe. You cannot be sure of these in any institution, for it is always uncertain. And this written form of the Bible is the best available form; it is guaranteed to us by the fact that the New Testament has come from uniquely qualified men.

The apostolic source.

I remember once, in conversation with a friend, asking him this question: "What is the ultimate reason why you accept the New Testament? Deep down below everything else, what is it that causes you to accept it, and perhaps reject other books?" My friend said he did not know that he had ever really faced it in that way. So I went on. "Do you accept it because it is old?" There are other older books. "Do you accept it because it contains truth?" Well, there are other books that contain truth. No; beneath its age, beneath its helpfulness, beneath its truthfulness, is the bed-rock—this Book came from men who were uniquely qualified to convey God's will to men; and

the bed-rock of our acceptance of the New Testament is what is called in technical language apostolicity—because the books came, either from apostolic authors, or through apostolic sanction. I am not now concerned with authorship, but with sanction. These books came from apostolic men. Out of the eight writers of the New Testament, five were apostles, and the other three were immediate associates of the apostles.

Someone says: "Is not this what is called Bibliolatry?" (Don't be afraid of words.) No, it is not. You don't interpose the Bible between yourselves and Christ. You use the Bible as a medium by which you come to Christ. If I go out to-night, and desire to see the stars with a telescope, will that be an interposition? No. It will be a medium.

It will not be a hindrance, but a help. When a boy receives a letter from his mother, his school-fellows may say: "Oh, how perfectly absurd for you to trouble about a bit of paper like that!" "Ah," says the boy, "it is not the paper; it is what is on it. That paper represents my mother's interests, my mother's love; and as for that being a hindrance, it is the very love to me when I can not be in my mother's presence."

The Scriptures do two things: they provide truth for our acceptance and material for our experience. That brings us face to face with the Lord Jesus Christ. So you see how far we have travelled—not reason, not the Church, but the Bible as the seat of authority in the spiritual life.—Dr. Griffith Thomas.

Notes on Current Topics.

Jas. E. Thomas.

The Home Mission Crisis.

Our States Committees are worthy of the united thanks of the brotherhood for their gallant and optimistic enthusiasm during the past two years. It seems to have been a long and faithful effort to avoid retrenchment or withdrawal in the harvest field of our Lord. The overdrafts of the State treasuries have increased as the days have gone by, and we have waited for the day when there would be an increase in giving that would make it possible to go about our tasks with lighter hearts. So many things have come upon us. In all the States but Queensland last year there was a distressing drought, when as in the days of Joel we had to cry, "The seed is rotten under the clods, the garners are laid desolate; the barns are broken down, for the corn is withered. How do the beasts groan, the herds and the cattle are perplexed, because there is no pasture. Yea, the flocks of sheep are made desolate." This year there has been a devastating drought in Queensland, and thus the whole land has been visited with distress. The war has continued another year, and we have all had tremendous calls upon our somewhat depleted purses. There is no thought of complaining in our hearts, for even now we have not overgiven in response to the urgent calls of our country. The expense of the war will materially fall upon us as a nation, and there is a time of sacrificial heroism before us as citizens in a great Commonwealth and Empire. We have nobly struggled throughout these long and anxious months, in the King's business, and we have not had to beat a retreat. The harder the task, the greater has been our determination to do our very best; and if we do that our cause will not fail. Voluntary service is now on its trial. We cannot have conscription in the Home Mission service. It is left for all to loyally, lovingly, and liberally respond to the call of our King and country, as He leads us in the conquest of the world for Him. Joffre raised a Victory War Loan. It is his idea to use it in the last

mile. Let us on Feb. 6 raise a victory offering to our Lord, and He will lead us with joy along the path to the goal.

South Australia's New Licensing Bill.

The Temperance people of South Australia have every reason to be thankful for the splendid results that have followed the great victory at the poll for six o'clock closing of liquor bars. After patiently waiting for the Bill that would give enforcement to the will of the people, they have received a measure that represents the most advanced legislation along the line of Temperance reform that has ever been enacted in Australia. Not only are all liquor bars to be closed at six o'clock, but all railway bars are to be restricted, and only allowed to be open for 15 minutes after the train comes into the station. The age for sale of liquor has been fixed at 21, and it is a crime to supply any person under that age with intoxicants. It is also a criminal offence under this Act to supply aborigines with drink. It seems almost an anomaly that the black man should receive more attention and protection from himself than his poor drink enslaved white brother. The breaches of these laws are made punishable by heavy fines or imprisonment. This is a step in the right direction. It is a cause of satisfaction to us that our own Hon. W. Morrow was one of the most stalwart supporters of the Temperance platform in the Legislative Council, and earned for himself the abuse of many opponents, and the lasting thanks of his fellow workers in the Temperance cause. He acquitted himself in the initial session of his legislative life in a manner worthy of the name he bears and the esteem we have of him. We trust that he and his colleagues may still further press the battle till the ultimate goal is won.

The Wheat Scheme and Home Missions

One of the unforeseen exigencies of war time is the problem of the disposal and export of our Australian wheat crop. The Government have evidently done what they

think the best to solve the problem by initiating the scheme that makes it essential for the farmer to sell his wheat to the Government and to wait till November in order to discover how much he is to actually receive for his year's labor. It is not our purpose to discuss the merits or demerits of this new undertaking. No doubt the State Governments will seek to do that which is fair and honorable, and we trust all will eventually be for the common good. The point that prompts this note is that the farmer will not have all his money by February 1st. This day has been fixed, especially in South Australia—and by one consent in our Commonwealth—because it is convenient to the financial arrangements of our farming districts who generally have their settlements by this month. Now they have either to pay 5 per cent. on the minimum 2/6 per bushel offered by the Government, or else wait till November next for their cheques. This may materially affect the present giving ability of our faithful farmers. It would be a calamity if at the present juncture we were to suffer much in our offering. We would suggest that it might be more convenient for some to make a promise payable in November or at some stated date, and present that as their offering. It might be wise even to send out promise slips with envelopes, and make provision for this unforeseen contingency. In any case we feel sure that in face of the great and urgent call of our Master to let nothing hinder his work, and the crisis to which we have come, every one will do their best in every way possible to assure a generous offering from every member.

The Conscription Bill.

One of the most significant and historical events in the mother land has been the passing of the Conscription Bill. It is a pity that such an act was thought necessary, as it has always seemed a boast of which we as Britishers could be justly proud that all our brave men go gladly and voluntarily to the front when the call of duty comes. We feel that the necessity to pass such a Bill seems to indicate a step backward. Still, we must probably enter into the very adaptable and philosophical spirit of the illustrious Sir George Reid, and say "that if Mr. Asquith and Mr. Lloyd George think this Bill is necessary, then we accept their best judgment." We only wish to record our appreciation of the fact that the Bill is so mild in its form, and evidently so considerate. It makes provision for the exemption of those who have conscientious objections, which is a tribute to our British tolerance and respect of conscience. It also frees those who have others utterly dependent on them, and who for lawful reasons cannot go. It also excludes married men. We do not know why Ireland should be exempted, except that the Government seemed rather afraid to upset domestic affairs in that part of Great Britain. There seems as much right for Wales and Scotland to be exempted as Ireland, but the influence of conscription in Ireland

would certainly be far-reaching, and for the present the Government have again given great consideration to our Irish brethren. Probably a satisfactory explanation of this may yet be forthcoming. We can only hope that no further enlargement of the Bill will be necessary, and that it will be merely temporary. We pray that in the providence of God victory may soon come to our righteous cause, and the day of peace come to us again.

The Challenge to the Church.

The war has not been an unmixt evil. It has led some to be sceptical as to God's power because they have been unmindful of his purpose. His purpose is to save a world from sin, and to redeem mankind. If the power of sin leads to disruption and turmoil it is no new thing. It always leads to strife and ever will do. The lack of Christianity is not a proof of its insufficiency. No one can find fault with a remedy they have not tried. The call to-day after all is not to abolish Christianity, or reject Christ. To whom would the world go if it rejected him? The call is to get back to him. Back from the false philosophy and specious deception of men to the old rock foundation on which men may build peacefully for eternity. This is being realised in the mother land—in France, Russia, Belgium, Serbia, and in the national life of Europe. We have no sympathy with the pessimistic and perverting scepticism of enemies of the church here in our land where we have not as yet truly realised our helplessness and need. It is an easy thing to be critical and irreverently sarcastic about the church and its God, but that brings us no consolation or comfort of hope. We need, after all, to realise that men need the Christ of all the ages as much to-day, and perhaps more than ever. The mission of the church is to take this Christ to men—to take him through our chaplains, through our literature, through the distributed Word of God to the brave men that go forth to battle, and to take him to the saddened and anxious ones or the careless and unconcerned ones at home. This is the mission of the Church of Christ on earth. We have as yet been insufficient and unworthy stewards. The challenge comes to us afresh, and with increasing appeal. What energy will we exert? What shall we answer to the world's call?

The Urgency of Christian Union.

It is pleasing to us as a people to hear so often the appeals for Christian union that come with increasing fervor from so many thinking and earnest men. We feel that it is almost an unescapable conviction, perhaps suggested by the psychological study of the great war, that unity is essential for national safety and for world conquest. This has been the cause of the striking initial predominance of the forces that oppose our Empire. Our nation and our allies are only now approaching the almost

perfect condition of unity with which our enemies started. This is the great lesson we must learn from the world at war. The church must be united if it is to conquer for its King. We do not mean a mere federation for secondary purposes, nor a union that is merely the outcome of financial necessity or temporary expediency. We mean a union that has come from a firm conviction of the folly of disjointed effort and the insufficiency of human creeds or man-made schemes of union to truly form a basis for a united church of God. We need to come in a spirit of true prayerfulness, and seek forgiveness for the failure of a divided Christendom to accomplish his great purpose, and the humble spirit of intercession that seeks his way of unity and victory. Sometimes we centre our superficial arguments upon unsatisfactory effort to harmonise human creeds. We are so filled with holy admiration for the mistakes of our fathers that we would feign perpetuate them. We cling tenaciously to the tenets that have been our pet shibboleth, and we are unwilling to look back beyond the maze of church disintegration to the unity that once prevailed when upon his word and upon his Son, God called the church of the New Testament into being. Men seem to hold as unwaveringly to the Augsburg Confession or thirty-nine articles or the creed of their religious set as the Kaiser does to the doctrine of the Divine right of kings. Why not go back to the Word of God, and find in the teaching and practice of Christ and his apostles and in the precepts of the early church a sufficient ground for union on the Bible and the Bible alone? This is the day for us to think again of the prayer of our Master, and pray afresh as we do our part, "that they all may be one, that the world may believe." Men will forget a great many of the creeds that have come through the mist of contention and theological speculations, but they will never forget or disown his Word. There is a most remarkable and encouraging spirit of enquiry in the world to-day. Men are looking for something better than the sword, and for a church that is united in the preaching of the gospel that satisfies every human need. It is folly for us to go to men with our hickering differences. We must go to them with that gospel that is the all-sufficient and saving message of the Son of God. Whatever may be the criticisms of those who because they do not understand us unconsciously misrepresent and even belittle us, we are quite sure that we have a mission to a divided Christendom, and we must not forget the great purpose for which God called us into being as a people. We lovingly proclaim that the basis of the union of God's people is His Word. It is not what we might wish to do that matters, but what Christ wishes us to do. We are certain that when churches unite and become one as God and our Saviour are one, then war will be impossible, and the church in its onward march will be unchecked and unconquerable.

The Holy Spirit in Relation to the Giving of Life.

A. G. Saunders.

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.—Zech. 1: 6.

Though our subject is the Holy Spirit, this text is from one of the minor prophets. The fact is not unseemly. For the Holy Spirit belongs to the Old Testament as well as to the New. And our subject carries us from the beginning of God's Word to the end of God's purpose in giving us the Word. We shall not pull the text to pieces, making of it "firstly," "secondly," and "thirdly." We shall simply use the Scriptures to illustrate in one connection the wonderful thing the text declares.

It is plainly revealed throughout the Bible that the Holy Spirit is closely related to the beginning of life. It is a thing too deep to be explained. Faith is glad to accept much that reason cannot explain. It is blessed so to do. The facts in the Bible that deal with our subject may be stated merely. They stagger the reason. But they comfort the heart that is kept by a simple faith in God.

At the creation of the world, the Holy Spirit was present. It says: "And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters" (Gen. 1: 2). This impressive utterance is presently followed by Gen. 1: 26, where God says, "Let us make man in our own image." To whom did God speak? To whom do the words "us" and "our" refer? Angels are creatures, not creators. God did not speak to them. It is certain he spoke to the Son, because of Psalm 102: 25 cf. Heb. 1: 10, and John 1: 1-4. "All things were made through him; and without him was not anything made that hath been made." And, since, as we have seen, the Holy Spirit also was present, it is easy to believe that God spoke to the Son and to the Spirit both, and that the three joined in the work of creation. The thought is made stronger by such Scriptures as the following:—"By his Spirit he hath garnished the heavens" (Job 26: 13);—"The Spirit of God hath made me" (Job 33: 4).—"Thou sendest forth thy Spirit, they are created" (Psalm 104: 30).

We now pass from the first chapter in the Old Testament to the first in the New. The one tells the story of the creation of the world and of man; the other tells of the birth of Christ the Lord. And what mind can sound the depths of the Saviour's birth? If the birth of the world was a matchless wonder, what shall we say of the birth of the Son of God? "Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit" (Matt. 1: 18).

"But... an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit" (Matt. 1: 20).

Were we wiser we might say that we have learned that these two verses were rigged up, and that they did not belong to the original writings. We could then free our minds of the strain of believing in Jesus' miraculous birth. We could claim a clarified and superior faith that finds no need for a miraculous birth. But not having studied these things out, we just take the passages as we find them. And, as plainly as anything can be said in English, they say that Jesus was conceived of the Holy Spirit. Have you ever thought of that? How profound!

If Jesus Christ was not conceived of the Holy Spirit, the problem becomes more complex. How then can the superhuman life of the Nazarene be explained? There could be no accounting for his wisdom, his achievements and his long-suffering selflessness. And Joseph was deceived. Jesus' mother was a deceiver, and Jesus was of unlawful birth. The whole story would be spoiled. It is impossible!

What tongue, then, can tell the measure of the importance of the office sustained by the Holy Spirit? Yet, all that office has not been told. We now come to that function in his life-giving power wherein he touches you. For, back of the birth of the child of God, also, is the power of the Holy Spirit. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God.... That which is born of the Spirit is spirit" (John 3: 5, 6). It is risky to base a doctrine on a single text. In the present instance it is not necessary to do so. The simple statement quoted is borne out by Rev. 22: 17. "And the Spirit and the bride say come," and by 1 John 4: 2, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." See also Rom. 8: 11. It is significant also that in the baptismal formula of Matt. 28: 19, given on Jesus' authority, mention is made of the Holy Spirit: "baptizing them into the name of the Father and of the Son and of the Holy Spirit." No one is born anew, a son of God, an heir of immortality, independent of the Holy Spirit.

"The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8: 16). We learn God's will in his Word—the sword of the Spirit. Each one knows whether he has obeyed God's will as therein revealed. Here is the agency where-halls of conscience if yours is a ransomed soul. Have you that testimony?

Five Simple Rules for the Life Joyous.

1. Stop worrying. Take warning from the old woman who said her "life had been full of troubles, most of which never came." Worry is unphilosophical and unChristian. We are told upon whom to cast all our care. Let us do it.

2. Be joyful. We are bidden many times to rejoice, to be glad—never to be sad—in the Lord, and to joy in the God of our salvation. It would make every moment of 1916 worth living if we could heartily obey this command.

3. Take time to find pleasure in Nature and in art. The Beecher children asked their Aunt Esther, who had "told them nineteen rat stories in a string," how she came to know so much about Nature. She replied, "The works of the Lord are great, sought out of all them that have pleasure therein." I happened to have pleasure in them, and so sought them out." Except we take time to observe we cannot take pleasure in Nature or art, nor gain the knowledge that enriches life.

4. "Be useful where thou livest," said George Herbert,

"That they may
Both want and wish thy pleasing presence still;
All other joys go lesse
To the one joy of doing kindnesses."

5. If you have a happy thought of service or of work that needs doing, thank the Divine Spirit that suggested it, and do it yourself, unless you know someone who can and will do it better, but get it done.

Live by these rules, and life will be a joy.—Susan Hayes Ward, in "The Congregationalist."

What Is Life To You?

To the preacher, life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.
To the lawyer life's a trial,
To the poet life's a song,
To the doctor life's a patient
That needs treatment right along
To the soldier life's a battle,
To the teacher life's a school;
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's a lung and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade
Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod
Life is lovely to the lover,
To the player life's a play;
Life may be a load of trouble
To the man upon the dray.
Life is but a long vacation
To the man who loves his work.
Life's an everlasting effort
To shun duty, to the shirk.
To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

Foreign Missions.

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The Field is the World.

Jesus Christ, the church's Head, had but one aim, one mission. His death was the result of a world in sin. He died that all might be redeemed.

His death was not for the people of his own town, state or nation. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Other religious leaders had a vision as wide only as their own nation. God so loved that he gave Christ for all men! Jesus Christ did not know of Home Missions and Foreign Missions. Again we repeat with him it was one and the same.

We can conceive of no follower of Christ so anxious for Home that they entirely forget Foreign Missions as we divide it for convenience. Ours is a world mission. Not the world in which some people live, for that consists of "me and my wife; my son John and his wife. We four and no more." It is the great unsaved world we have before us, with its millions of Christless souls. It is the world Jesus saw as he stood with his disciples and said, "Ye shall be witnesses unto me both in Jerusalem, Judea, Samaria, and to the uttermost parts of the earth." The "uttermost" must be told of Jesus. This includes every soul in Australia, from the misguided unfortunate who in the very shadow of our city church, and within sound of the self-satisfied singing of some disinterested church-goer, rushes heedless to destruction, or the pioneer in the Never Never Country, who perhaps hears the old story of the Cross once a year, to the poor old African chief who fights to keep the white man from entering his village.

Every Foreign Missionary worker is anxious to see the work at home extended. He knows, if he be wise, that every centre of religious life developed at home means more material upon which he is able to draw for the extension of the work abroad. Consequently his efforts are to strengthen and develop the work at home. The annual offering to Home Missions is as important to the Foreign Missionary worker as to his brother in service. Consequently we urge the claims of the home land at this time. We urge those claims because they have to do with our home land. "Breathes there a man with soul so dead, who never to himself hath said, This is my own, my native land?"

These are days when patriotism calls for noble self-sacrifice; when because of our love of Empire, we are giving our dearest and best. We who do not feel called to go are giving our money, and daily our prayers; that our country, yes, our own beloved ones shall be saved. In this great spiritual call we ask for your money and your prayers that the kingdom may be extended possibly into districts in the home land where your loved ones and mine are living. They may be the ones to profit by the planting of

a church in their district, or the supporting of an evangelist in their town. Not long ago we heard an elderly preacher of the gospel speaking words of appreciation on the life and work of one of our honored evangelists, and he said he had always loved Bro. Gore because years ago when his brother came from England a young man, Bro. Gore met him, befriended him, and best of all, pointed him to the Lamb of God. We are seeking thus to extend the influence of Jesus Christ until this whole Australia land of ours shall be evangelised with the simple plea of a Saviour's love, "that they might all be one." Most of us have loved ones living where, if funds permitted, churches could be established, and some of them brought to a saving knowledge of the truth.

Then, too, we know that every soul is precious to him. What answer will some of us give to Jesus on that day when we stand before him? This work he has given us to do. It is not given to angels; it is not given to the world. Jesus will not do it except through us. What honor he thus bestows! That we should be associated in the same work which Paul, Timothy, Stephen, Luther, Livingstone, Carey, Campbell, McGarvey, Dunn, and Ewers lived to do, and Jesus Christ himself died to make possible! Surely no higher honor could we seek. This work the Lord is blessing. We have not the figures for the whole of our Australian Home Mission work by us, but for South Australia over 135 were baptised, and 83 others added in Home Mission fields during the past year. To us that means at least 135 new workers for Foreign Missions in one State alone; that is why we are wanting to see every church doing its best for February 6th.

Facts.

No man who is a student of Christian missions could for long doubt the divinity of Jesus Christ, or the power of the Holy Spirit. One of the best read books of the Bible is the Acts of the Apostles, because it is a statement of things done. It is a record of changes wrought in the name of Jesus, the truthfulness of which none doubts.

A careful study of the facts of conversion reported from India, China, Korea, Africa, etc., makes the student more in love with Christ, and more determined to be faithful to the same power.

We have recently received a small booklet containing stories of the work of grace in the hearts of the people of the Congo as the missionaries of the Churches of Christ laboring there have witnessed it.

The missionary presents the spectacle of the death of a young man, a heathen. His forty-five or fifty wives were there, and as soon as the man died they went outside, and with frightful cries, cursed the chief of the village, and finally cursed God, as they know him, crying: "You will call yourself

'Nzakomba—God,' you devil! Our husband was handsomer than you are, and so you have murdered him!" "And yet—and yet—if only one dared to complete the story, and describe the foul orgies in which these newly-made widows figured before the dawn." The missionary then changes to another scene. A faithful member of the Bolenge church came up the path to the missionary doctor: "Teacher, somehow I don't seem to feel strong any more. I wonder if I have any disease?" The doctor asked her a few questions, and then said, "I'm sorry to tell, for you've been just like a child in us, but you have the sleeping sickness." "She went away, choking down the sob which came into her throat; she knew just about what her fate would be." She knew that the good desires and impulses which had been implanted in her heart by the gospel of the Son of God would one by one depart, until instead of going about in neat, clean clothes, she might revert to the old shameless nakedness. Even more than that she knew. She knew as the disease increased in its ravages, that after a time her mind would go also, until she would become a stollen idiot, or a raving maniac.

"The next day I was in the village. I did not mean to be an eaves-dropper, but happening to pass by her house, I stopped a moment and listened to this woman praying. I never heard anyone pray as prayed this poor child of the forest, as in this Gethsemane of hers she poured out her soul in a very abandon petition. Something on this wise she talked with God:

"Oh, my Father in heaven; thou hast said that I must die, and thy will be done. But there is one thing I want to ask of thee. When my mind goes away with this sickness, don't, oh! don't let me bring disgrace on the name of thy Son, by cursing him or denying his words!"

"One morning we stood there in the grey dawning, the tears dimming our eyes, as she lay with her head upon her husband's knee. We spoke together of her faith and patience, and of all that her life had meant to us and to the native church. Just then that happened which almost made us smile through our tears, for just on the borderland our Father granted that back to her should come her mind as clear and plain as it had ever been. Looking up into her husband's face, she said, 'I've been crazy, haven't I?' "Yes," he replied; "you've been crazy a long time." Then she asked—and who could imagine the infinite ecstasy in the question?—"Have I cursed my Saviour? Have I denied him?" "No," came the answer; "you never have." For God had answered her prayer. Then over her face shone "the light which never yet was on sea or land," as she said, "All right, I'm going home."

"For that is what death means, when even in that land of shadows and under circumstances such as these, it comes to a home where has come first the Lord of Death, and over its rule door has been written Faith's challenge: 'O grave, where is thy victory? O death, where is thy sting?'"

A New Year Meditation.

Geo. P. Cuttriss.

The orbs are slow in their motion, the cataract is tardy in its rush compared with the swift onrushing of time. Month after month, week after week, hour after hour, moment after moment in unpausing celerity and uninterrupted succession sweep resistlessly by, and as we meditate on the accomplished cycle, we exclaim in almost breathless surprise, "What! another year gone? It seems like a dream." Alas, in many instances the flight of time is treated only as a dream. The tramp of its monthly march is not recognised, the rustle of its fleet-winged weekly flight is not heard, the flashing of its diurnal flow is not noticed because the din of the world's machinery is so thundering, and the spell of its golden gain so self-concentrating and mind-absorbing. Thus in thousands of instances the "years" are spent as "a tale that is told" and life is frittered away as if in reality it were a "vapor"—a vapor in its nature, in its purpose, in its termination. By many time is only regarded and used for sordid and selfish ends such as "to eat, drink and be merry," to amass a fortune and win special social or political distinction or appear before the eye of the public in the newest fopperies of fashion. Time was given for higher and nobler purposes than these. Lord Chesterfield, in writing to his son in reference to time, tendered advice in which there is much shrewd wisdom, "Every moment you lose is so much character and advantage lost; as on the other hand every moment you now employ usefully is so much time wisely laid out at prodigious interest," and again, "It is astonishing that any one can squander away in absolute idleness one single moment of that small portion of time which is allotted to us in this world. . . . know the true value of time; snatch, seize and enjoy every moment of it."

Are you in earnest? Seize this very minute; What you can do, or think you can, begin it.

While we should use time economically for our temporal and intellectual benefit, we should pay special attention to its sublime moral design, and make the best use of its moments as a preparation period for the other and the higher state of existence awaiting us. The sand grains of 1915 have all run out. Its privileges and the opportunities for doing good have passed beyond recall. The hands on the clock of time have begun to move across the face of 1916. Every swing of the ponderous pendulum seems to articulate—

The fleeting hours no hand can stay;
Each one is lost ere setting sun;
So let us grasp them while we may
And make the most of every one.

Time, indeed, is a sacred gift, and each day is a little life. We sometimes boast of what we get into a day, into a year, into a life, but if all that we have left undone during the year just ended could suddenly assume shape before us, how surprised and overwhelmed we should be. How much

more we might have been, how much more achieved, had we any appreciable estimate of the value of time. How much more we might have done in the family circle, in the church, in the community in which we live.

Of all sad words of tongue or pen,
The saddest are these—it might have been
I have lived, said Lamb, nominally fifty years, but deduct from the hours I have lived for other people and not for myself, and you will find me still a young fellow. Seneca wrote: There are some hours which are taken from us, some which are stolen from us, and some which slip from us. But however we may lose them, we can never get them back. Like the disciples, we sleep until some great opportunity has slipped silently into the irrevocable past, and then we awake merely with feeble regrets to sleep again. "We shirk, we dawdle, we postpone." There are great gaps in our work. The time sheet of life leaves days and weeks and in some cases years unaccounted for. Grotius, when on his death bed, said, "I have spent my life in laboriously doing nothing." How true of many. "I wasted time" Shakespeare makes Richard II. say, "and now doth time waste me."

There is a tide in the affairs of man, which taken at the flood, leads on to fortune;
Omitted, all the voyage of their life is bound in shallows and in miseries.

To some the unforgettable past will be a horrible nightmare, disturbing rest, and destroying peace, raising a mist to obscure the future. To others it will be a stepping stone, an inspiration. A new year is opening out before us—a year of untouched privileges, boundless opportunities, vast possibilities. For the future let us put more into life, more into our work for God, more passion, purpose, and will. Let us be more definite, prompt, and unflinching. Let us be at once more enthusiastic and methodical. Let us not allow ourselves in the neglect of anything that we know to be our duty. Let us be determined to be faithful through the year that is before us—to put more into life, that we may get more out of it. The shadow of the undone is one of the deepest shadows of the present life.

That time is eternity,
Pregnant with all eternity can give,
Pregnant with all that makes
Archangels smile—
Who murders time, he crushes in the birth
A power eternal only not adored.

Freedom.

To make men free has been the dream
Of every noble soul on earth,
To bring a better time to birth;
To see the future's hills aghast
With the first holy light
Of a new era bright,
From which the human night
Of age speeds away;
Its sable folds withdrawn
Before the golden dawn,
Where earth goes rolling on
Into the grander day.

—Lowell.

In the Religious World.

Dr. Elliott has resigned his position as Principal of the Chapman-Alexander Bible Institute in Adelaide.

The Bishop of Durham, Lord Blythwood, a number of clergymen, and others, are at work on a plan for advertising the Bible, preferably in the secular press. Their object is "to secure for the Bible its true place in our national and private life." The promoters of the plan contend, not unreasonably, that the very best way to reach the greatest number of people is by advertising; they also contend that the secular press circulates among just the class of people they wish to reach.

A Roman Catholic paper recently published a list of seventy-nine Anglican clergymen who have been received into the Church of Rome during the past five years—that is, since 1910, the year of the "Brighton conversions." Fourteen of the number have become Roman priests. In some remarks on the facts as thus given to the world, the "Record" says: "We cannot pretend to regret the secession of these men; indeed, we believe it would greatly strengthen the Church of England if many more who are in it, but not of it, would follow their example."

Perhaps the most Satanic feature of the liquor traffic is the debauching of Africa with New England rum. A four-masted schooner recently left Boston with 210,000 gallons of New England rum in her hold, bound for the West Coast of Africa; and this is only one of a fleet of five schooners which are expected to leave the port of Boston at regular intervals to carry on this hellish traffic. The old gibe at so-called Christian nations, "Rum in the hold and missionaries in the cabin," is not an empty sarcasm. Though missionaries may not sail on the four-masted schooners, the cargoes of the ships which carry them to their destination are often bad enough to counteract all the influences for good which they can exert for years.

An American paper gives notes of an address delivered before a select company in New England by a scholar (name withheld) who is universally respected. Brought up in a typical Puritan home, he represents the modern misrepresentations of such upbringing. Looking back, he declares that going to church twice on Sunday was not regarded as an irksome duty, but rather as a pleasure. The Puritan home was the centre of religion and culture; everything in life was related to God, whose law demanded implicit obedience. The speaker said: "I read the Bible through, genealogies and all, once in two years. It enriched me in knowledge and spiritual power. I committed to memory all the Book of Psalms, the Gospel of John, three of the Epistles, and other parts of the Bible. I would blot out all I received from college rather than lose the training which came to me in my early acquaintance with the Bible. It taught me to understand the human heart and the correct principles of human conduct."

The Boldness of Peter and John.

Bible School Lesson for February 6, Acts 4: 1-31.

W. C. McCallum.

A meeting broken up.

As the multitude hung upon Peter's words, the temple police with the priests burst through the crowd and laid hands upon Peter and John, and hurried them off to the lock-up. The text speaks of the priests and Sadducees supporting the captain of the temple in this arrest. They were not two parties, but one. The Sadducees were the priestly aristocracy. They were the successors of the party that had stood for the adoption of Gentile customs and culture during the control of the Græco-Syrian and the independent Jewish kings. At that time the strife between them and the Pharisees had been largely political. With the loss of national independence the political character of the strife disappeared, and it became more religious.

The Sadducees were conservative in religion, but in life and social customs were lax. They insisted upon the authority of the law alone, and rejected tradition. They opposed the idea of a resurrection, and did not believe in angel or spirit. Under Persian influence there had grown up an elaborate angelology. The Sadducees did not go along with this.

New leaders in persecution.

The Pharisees had been the persistent enemies of Jesus, but now the Sadducees became the leaders in persecution of the apostles. Why the change? The cleavage between Jesus and the Pharisees arose out of our Saviour's contempt for the religion of ceremony that cramped the religion of the spirit. His defiance of their multitudinous and minute prescriptions, that made the way of righteousness hard for the common man, aroused their deep resentment, especially because it threatened their control over the people. In the early days of the church in Jerusalem the doctrine of the resurrection was made very prominent. This the Pharisees heartily supported in opposition to their old rivals, the Sadducees. At the same time the questions relating to the religion of ceremony did not come up for some years. The Christian Jews continued in the customs of their fathers. It was not until the reception of the gospel by the Gentiles that the question of the authority of Jewish custom was introduced. Then for the larger part of Christendom the death knell of Jewish tradition was sounded. This had been contained in germ in Jesus' statement, "There is nothing from without the man, that going into him can defile him; but the things that proceed out of the man are those that defile the man" (Mark 7: 15).

Then, the activities of Jesus had been among the villages and in their synagogues. Here the Pharisees were supreme, and his teaching threatened their power directly. The work of the apostles for years centred in Jerusalem, and mainly in the temple.

Here they inevitably came in conflict with the Sadducean priesthood. Further, the doctrine of the resurrection stirred their opposition. They were decidedly opposed to anything new in religion, while the Pharisees, with all their self-righteousness, ceremonialism, and hypocrisy, were the Jewish party of progressive orthodoxy, and their attitude toward a new thing was well expressed by Gamaliel, in speaking of the preaching of the apostles, "If it is of God, ye will not be able to overthrow them."

The gospel not arrested.

The preachers were put in prison, but the message prevailed over many that had heard. The number of disciples, presumably including the three thousand of the day of Pentecost, "came to be about five thousand." Violence has always failed to stay the progress of the kingdom of God. In fact, the rage of men and the physical violence they have meted out to the preachers of the Word has somehow hastened the progress of the kingdom. Indifferent disciples have been nerved to earnest service, doubting hearers have been hastened in their decision, and the message has been commended to the world by the sacrifices which disciples have willingly made for its sake.

Meetings of the council.

The Sadducees filled most of the offices at Jerusalem. The high priest was always a Sadducee. Yet the Pharisees held the controlling influence because they had the people behind them. Thus, though the Pharisees were in the official minority, they were able to dictate the policy of the Sanhedrim.

The council brought no charge against the prisoners. A living Jesus could be condemned as a disturber of the people, and an aspirant after a throne, but they as yet had not settled their policy of opposition to the preaching of Jesus as Saviour and Christ. What was to be a trial turned into an inquiry, and the question asked was very indefinite, "By what power, or in what name, have ye done this?" Done what? The breadth of the question allowed a good deal of latitude in an answer, and Peter at once availed himself of it.

Preachers all the time.

Peter used the opportunity given him to do some very definite preaching. Peter and John were prisoners being put on their trial, but the address of Peter was not that of any ordinary prisoner on his defence. The cure of the lame man now is explained as being through the name of Jesus Christ, but Peter's intention was not to explain the cure, but to do some definite preaching to these dignitaries before whom he stood. By the earnest and direct words of the preacher they were all, each man before his God, put on the defensive in regard to their attitude toward Jesus Christ. Could not the modern

preacher learn much from these early heralds? Instead of being drawn aside to an absorption in the technicalities and subtleties of current problems, be they biblical or otherwise, how much better, like Peter, to hold steadily to the primary task of preaching Jesus Christ as the name wherein we must be saved!

They had been with Jesus.

When God puts his stamp upon a man he is no longer what he appears to be to the eye. "Unlearned and ignorant," yes, by the standards of the schools, and yet wiser than the scribes, for they had been with Jesus, and possessed the newest thing under the wide heavens—the new thing that was to be ever new. The thing hidden from the wise and prudent of the Sanhedrim had been revealed to these babes in knowledge from Galilee. The imprint of God was upon them, the mark of Jesus was visible. "Unlearned and ignorant," yet they had a message for the king as well as for the lowly. To them had been entrusted the message of the Cross, that was destined to remake the world. No wonder that their privilege as well as their responsibility proclaimed itself in a boldness of address that caused the great council to marvel.

The power of a good work.

The lame man who had been healed, with real gratitude, chose to share the danger of his benefactors, and his standing with Peter and John shut the mouths of the council. They could say nothing against it. The Waldensians rejected many of the tenets of Rome in a day when heretics were exterminated with fire and sword. But the Waldensians made much of the Christian life and their good works were known to all. It was this that stayed the hand of Rome for many years. Do we wish to win a way for our message, then commend it by works of kindness and helpfulness, and the mouth of the objector will be closed.

The private conference of the council ended in a decision for the policy of intimidation. They could not withstand either the message, the men, or their works. Hence they fell back on the plan of the bully, the apostles were threatened and commanded not to preach any more in the name of Jesus. But Peter and John answered, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye; for we cannot but speak the things which we saw and heard."

Help in prayer.

"They came to their own company," probably already gathered to pray for Peter and John as they went before the council. After their report the whole company united in prayer. It is significant that their prayer was not for deliverance from persecution, nor for personal safety, but that God should grant unto his servants to speak his word with all boldness. Above every personal consideration, above every interest of theirs as a brotherhood rose the supreme interest, the preaching of the gospel. Is it any wonder that "the number of the disciples multiplied in Jerusalem exceedingly"?

Our Work in the Homeland.

A Day of Need.

H. G. Harward.

These are critical days in our national life. Never has the Empire been tested so sorely as now. To the last man and the last shilling, with all the energy and organisation at our command, we are in this fight. The world has never seen such examples of sacrificial patriotism as the past year has offered. Men have surely counted not their lives dear unto themselves. And how liberally gifts have been poured out by the people upon the altar of a world's need. Stupendous as it is, there is little faltering because of the colossal expenditure in connection with the prosecution of the war. The great thing is the cause and the ultimate victory.

These are testing times, too, in the work of the church. Satan seems to be upon a throne of hellish power. Our cities are seething with corruption. Our land has not only suffered from a drought in nature, but more serious is the parched condition of the souls of the people. Sin—like some dread pestilence, is sweeping through the land. Men are being defeated by an enemy who is as persistent as he is merciless.

What a challenge these conditions are to the church of God. God alone is sufficient for these things. His gospel faithfully preached and consistently lived is the only remedy for the ills which afflict the land. It is no time for doubt or wavering, for carelessness and indifference, for selfishness or unfaithfulness. It is a time for heroic endeavor in the power of the spirit of God.

The service of the Lord calls for the highest patriotism. It demands the largest sacrifice. It appeals for the best we can put into it. And in each of the States it is a day of need. The submerged crowds in the slums, the comfortable folk of the suburbs, the people of country, town and village, and the throng upon the highways and by-ways of the land are in sore need of Jesus. They may not want him. But how great is the responsibility of the Christians to see that the attractive life and glorious saving power of the Son of God is held up before all. Our Home Mission work is a partial effort to meet this responsibility. We shall free our souls from blood-guiltiness in proportion as we strive to spread the Good News through the length and breadth of the land. We cannot serve the Empire better than in promoting righteousness, temperance, and peace in the land. The coming weeks should be used in laying by for generous giving to the Home Mission work on February 6th.

The God of This World.

J. Pittman.

Nebuchadnezzar, king of Babylon, made an image of gold; and being monarch of the whole known world, he commanded the

"people, nations and languages" to fall down and worship it. The penalty of disobedience was for the offender to be cast bodily into a furnace of fire. Of all that vast assembly only three brave men of the captivity had the courage to refuse to obey the king. They feared God; and when even the king's command opposed that of God, they unhesitatingly obeyed God rather than men. They suffered the penalty. They were cast into the raging fire. But "one like unto the Son of God" came to their deliverance. The fire did not hurt them. They came forth from the flames without even the smell of fire upon them, and glorified God by their faith and obedience.

The golden image is still, as it ever has been, "the god of this world." It is coveted more than anything else by nearly all mankind. Why? Because gold is the medium by which all the glory and greatness, all earthly comforts and luxuries, are obtained. Therefore men are found everywhere rising early and toiling all day and far into the night, and very many revert to mean trickery in business, and plunge into gambling to secure this much coveted treasure. With the great majority this "covetousness is idolatry."

Hence it follows that to refuse to worship this world's idol, and manifest a spirit the exact opposite, is one of the surest proofs of genuine conversion to Christ. The noble sincerity and self-sacrifice of the first Christians was demonstrated in this way. They "sold their possessions and goods, and parted them to all men as every man had need." The apostles showed it when they went forth without purse or scrip, and "counted but refuse" the things that the world calls its greatest "gain."

But all human examples are eclipsed by the unique self-sacrifice of Jesus Christ, "who, though he was rich,"—how rich no mind can imagine,—"yet for our sakes he became poor, that through his poverty we might become rich."

And now, after our "trial of affliction," in which many brethren have suffered much loss, we have given to us a fine "opportunity" to show how completely we refuse to worship the world's idol, by following the example of the Macedonian Christians when in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

Money is not in-itself an evil, but the love of it lies at the base of all the misery in the world. No wonder it is condemned as "idolatry." But we Christians have the opportunity of converting it to the noblest of uses. We can make it a means of salvation to a lost world. Workers in the gospel vineyard must be supported. This duty is laid upon the church. It is a great privilege, but it is also a grave duty; and the Lord will not hold us guiltless if we neglect it. Let it be done cheerfully. "The Lord loveth a cheerful giver."

The Need of the Hour.

Thos. Hagger.

This is a time of stress and difficulty; a time when many hearts are sad, and many eyes are red with tears. And the number of the sorrowing will be greatly increased as this unbrotherly war drags on its weary way. In the midst of all this trouble what do the people need? Not, what do the people want? They may want more money, or more pleasure, or a hundred things that will never lighten the load, or give them grace to bear the trials. The one thing needed everywhere is the gospel of Christ.

The gospel of Christ is a message of peace, and surely hearts need those sweet notes. The gospel of Christ is a message of good will, and surely amid the hatred that accompanies war such is needed. The gospel of Christ is a message that can ease the aching heart, and lighten the load. A mother who had lost her babe and was led to accept Christ as a result, said to the preacher a few days later, "I would have died if I had not learned to know Him." And many another has found in the gospel, and in the Christ, who is the author of the gospel, just that which was needed in the hour of trouble.

Unfortunately some churches and preachers seem to be forgetting this, and take into their pulpits national and political matters to such an extent that the cry is almost heard, "They have taken away my Lord, and I know not where they have laid him."

As the gospel is the great need of the hour, how self-sacrificingly we should support Home Missions, so that in our own beloved land, and among our own people, the message which is so much needed shall be sounded out, and with increased activity.

Missionary Messages.

The quickest, surest and cheapest way of humanly answering John 17: 21 is to send the old—A.D. 30—gospel to the inviting new fields. That is the present Home Missionary policy. Watch the expansion this year of new churches, and pay your share of the cost.—W. A. Strongman.

Our Home Missionaries and loyal co-workers have won great victories for Christ. But we stand on the threshold of mightier achievements, if we loyally endeavor to carry out Christ's programme. That effort should lead each to give "as God hath prospered him."—J. C. Ferd. Pittman.

The great need in the present war has been, and still is, the maintenance of adequate supplies, both in munitions and food and clothes. Our Empire's need is a great one, and is demanding the sacrifice of money, time and men. The call of the Home fields for evangelisation is just as great. The need of supplies is just as keen. It would be a shame to allow the Empire's battle to be lost, because the supplies were not forthcoming. Is it less a shame if our Home Mission Committees were compelled to decrease their work, and retreat from valuable positions? The Empire is responding nobly to the call. Will we?—A. P. Wilson.



The Matthew Wood Green Memorial.

A little over twelve months ago a memorial service was held in the chapel, North Melbourne, in connection with Bro. M. W. Green. A suggestion was made by the writer to the officers that an effort should be made to perpetuate his memory. At the close of the meeting a committee was formed for this purpose, and the following brethren were chosen, viz.: Bro. Dale, Barrett, Rogers, Woodbridge, Wright, Campbell and Kent. North Melbourne, with Bro. W. Harde, of Brunswick; Bro. M. Dale was elected chairman, and J. G. Barrett secretary.

An appeal was made to the churches of the Commonwealth, as Bro. Green's labors were not confined to Victoria alone. The response was disappointing in some aspects. The various members of the committee had projects which if realized would have helped materially with some of the activities of the brotherhood. The war and the drought, no doubt, interfered with the appeal, and with the money obtained it was decided to place a stone on the grave of Bro. Green at the Cheltenham Cemetery.

The work was entrusted to Chambers and Clutton, of Lenahurst, City, and an illustration is given on this page of the labors of the committee. The memorial is substantial and handsome. The stone itself is of Scotch grey granite, resting on a solid bluestone foundation. The kneeling around the grave is bluestone (angled) with carved pillars, and the inscription reads as follows:—In memory of Matthew Wood Green, 53 years evangelist Church of Christ, who passed away at

Cheltenham, 29th Sept., 1914, aged 74. Peace, perfect peace." At the base is the following inscription: "Erected by the members of the Churches of Christ in the Commonwealth."

In addition to the above the committee, all of whom were very close friends of Bro. Green, made themselves responsible for the erection of a marble tablet to be inserted in the wall of the North Melbourne chapel. North Melbourne was one of the many churches founded by Bro. Green, and was a congregation that esteemed him highly for his work's sake. The tablet has been completed, and bears the following inscription:—

"Sacred to the memory of Matthew Wood Green, founder and minister of this church; died 29th Sept., 1914, aged 74 years. Being dead, yet speaketh."

SPECIAL SERVICE.

A special service will be held in the chapel on Lord's day evening, 23rd January, when appropriate references will be made to Bro. Green's work, and the tablet will be unveiled. A hearty invitation is extended to old members to be present as well as the brethren in general.

I wish to take this opportunity of thanking all those in the name of the committee who have helped us to complete our work, and I feel sure they will be well pleased with the result achieved. Both memorials will be a reminder of the work of one of our pioneer evangelists, to whom we are greatly indebted, and though called home from his labors, his work and memory will always be fragrant amongst the brotherhood.—J. G. Barrett.

Nelson District Conference, N.Z.

On Boxing Day the 15th half-yearly Conference of Churches in the Nelson District was held in the building recently erected at Motueka. The following churches were represented: Hāimānu, Mrs. W. L. Jeffreys; Takaka, V. Langford; Tadmor, W. Anglessey; Richmond, H. Griffith; H. Gill; Wakefield, E. McPheron; C. Telenius; Waiiti, C. Higgins; E. Griffith; P. J. Higgins; E. Moutere, E. Funnell, G. Farley; Motueka, J. Holden, E. Jeffreys.

The churches at Nelson and Spring Grove were not officially represented, though quite a number of members from both places were present. At 9.45 a.m. the proceedings opened with a devotional session conducted by C. Telenius, of Wakefield.

The statement of the financial position by E. Tucker showed a deficiency of £84/10. This amount was very quickly over-subscribed in the room, and the Executive Committee have the satisfaction of facing the new year with a credit balance.

The miscellaneous account, after the payment of all expenses, showed a credit balance of six shillings and eight pence. After some congratulatory remarks by the delegates, the report was adopted.

Reports were submitted from the churches affiliated with the Conference. The conspicuous features were: splendid attendance at the Lord's day morning meetings; increased interest in Bible School work, and a determination to make "a forward move" all along the line.

The amount promised by the churches for the work of the coming year exceeded the guarantee of any of the former Conferences, and totalled £174/10.

It was resolved that J. G. Price, district evangelist, be re-engaged for a further term; and that the matter of his location be left in the hands of the incoming Executive.

It was decided to hold the next Conference at Wakefield on June 3 (King's Birthday).

An adjournment was made for luncheon at 12.30 p.m., served up in the vestry recently erected at the back of the main building.

At 1.45 a short devotional session was conducted by the evangelist of the Nelson church, P. A. Dickson, after which the election of the Executive Committee for 1916 took place. The following were appointed: President, John Griffith, Wakefield; Vice-President, B. Cooper, Richmond; Secretary, W. R. Glover, Motueka; Treasurer, E. Tucker, Richmond; W. Anglessey (Tadmor), P. J. Higgins (Hazelgrove), Geo. Ross (Appleby), C. B. Telenius (Wakefield).

"Organic Christianity or the Constitution of the Church of God" was the subject of the Conference essay, delivered by J. Griffith. Full advantage was taken of the time set apart for criticism and discussion, quite a number of questions being asked. These were dealt with by Bro. Griffith in his reply.

At 5 p.m. it was provided, and well patronised. The catering for the luncheon and tea was in the hands of the local bakers, and gave complete satisfaction.

In the evening an enjoyable time was spent at the social and rally. The newly elected President presided, and the following programme was submitted:—

Opening hymn; chairman's address; duet, Mr. and Mrs. E. Tucker; address, C. B. Telenius; duet, Misses Herrick and Craig; address and recitation, E. Tucker; trio, Messrs. E. Griffith, J. Griffith, and W. Wadsworth; solo, W. R. Glover; address, W. Wadsworth; solo, Miss Craig; address, J. G. Price; closing hymn and prayer.

A happy and profitable day was thus brought to a close.

An enjoyable time was spent by all in the exchange of reasonable good wishes, and the renewing of old friendships. The day's proceedings were characterized by a deep earnestness and enthusiasm, and by the large attendance, all contributing to make the Motueka Conference of 1915 an unqualified success.

Reports from the Field.

Tasmania.

LAUNCESTON.—On January 9th, meetings were good. We had as visitors Bro. and Sister Owen, also Bro. Parsonage, from North Richmond, Victoria. It is a busy time with the children preparing for the anniversary to be held on February 6th, when we hope to have Bro. Reg. Emiss to take the services for the day. All the work of the church is going on most satisfactorily.—D. Dawde, Jan. 13.

CAVESIDE.—We had H. Crowden and P. J. Byard with us last Sunday in the old year. Their preaching was much appreciated by good attendances. We have just celebrated our anniversary, which was a great success. Our preacher was Bro. H. Crowden, of the Bible College, who gave a splendid address both afternoon and evening. One young man confessed Christ. At the morning meeting we were pleased to welcome Sister Mrs. C. Byard, who has lately been obedient in baptism. On the Monday following our usual picnic took the form of a Red Cross tea, at which we took over £10.—C. Peart, Jan. 11.

Queensland.

ANNERLEY.—On January 2 we had the pleasure of having Sister Mrs. Milliken with us at the worship meeting. Bro. Olsen extended the hand of welcome to our sister, and expressed the hope that she might be restored to meet regularly. Bro. Graham gave a fine New Year's message. W. C. Swan gave a fine message at night. Last Lord's day Bro. Martin preached acceptably. Bro. Graham gave a powerful message at night on "Repentance."—Jan. 11.

TOOWOOMBA.—The young people made a good start in the new year, 25 being present at last meeting. We were pleased to have in fellowship with us around the Lord's table, yesterday morning, our Bro. Little. Bro. Little, being in the British Reserves, was called to the colors at the beginning of the war; having now served his time at the front fighting for King and country, he now returns to re-ignite with us to fight for the King of kings. Four new scholars enrolled at our Bible School to-day. Seventy-two present at the gospel meeting last evening, twenty-five of whom have not yet united with us. Bro. Davis spoke on the subject, "A New Heaven and a New Earth" (Rev. 21).—Reg. Chapman, Jan. 10.

MIRIBANE.—Attendance around the Lord's table shows steady improvement. Yesterday R. Graham spoke. Whilst the attendance and interest in the meetings have been growing since A. C. Rankine came to Miribane, last night was easily a record, and probably one of the largest congregations ever in the building, almost every available seat being occupied. The hopeful sign is that half the assembly were non-members. Bro. Rankine's address was masterly, and he had a splendid grip on his audience. At the close four came forward, and we had the joy of witnessing their confession. During the service reference was made to the life of the late Bro. The Gilbert Mitchell, also the honor roll roll of members and their relatives who had volunteered for the front.—H.C.S.

MARYBOROUGH.—The anniversary services of the Bible School have been held, and the attendance of both scholars and parents was very gratifying. Our superintendent, D. W. Evans, read the annual report, which showed that the work of the past twelve months had been crowned with success. The scholars had attained a very satisfactory percentage of marks in the recent examination, and on March 28, 1915, had nobly responded to an appeal in aid of the Italian Relief Fund. The Sunday School recently affiliated with the Maryborough and District Sunday School Union, and two delegates were appointed. On resuming early in 1916, a progressive cam-

paign will be introduced, and we are praying and working for a greater measure of success. The meetings are inspiring and well attended, an encouraging feature being the number of visitors at the gospel service. Last Sunday evening a young lady was baptised upon the profession of her faith, and at the address, in answer to the appeal, three more ladies confessed Christ.—W. Siller.

ALHON.—The meetings during the past month have been well sustained. The Lord's day School anniversary, which included the distribution of prizes, also showed by report a successful year's work. Since last report three more have made the good confession.—H.W.H., Jan. 13.

New Zealand.

CHRISTCHURCH.—"Do His Bidding" was the theme of last Sunday morning's exhortation. The last three Sunday nights' messages of the season have been delivered, but with no visible result. On December 22, at the prayer service, we had the pleasure of hearing Bro. Bull, while on January 5, M. O. Johnston spoke on "Reverence." On December 27 the St. Albans Bible School held the annual picnic, when a very happy day was spent in the schoolroom on account of bad weather outside. To-morrow the Workmen's School reopens again, after three weeks' closing over the holidays.—P.S.N., Jan. 8.

South Australia.

GOOLWA.—Good meetings here of late. Very earnest and able addresses by Bro. Cameron, our preacher, are enjoyed by all. On January 2, at the morning meeting, we had our church roll-call. Forty odd responses were received. "Due Bills Presented" (Luke 10: 5) was the subject of an earnest appeal for Bro. Cameron for faithful and consistent service. A special offering was taken up to clear the church of all current accounts, the sum of £6 being given. Gospel meetings in the Institute continue to be well attended. On January 5, we held a members' re-union meeting. W. J. Manning, of Adelaide, and Bro. Verco, of Strathalbyn, both gave messages of encouragement. Well attended meetings are still being held on Hindmarsh Island. Work there is still proving encouraging. At the business meeting of the church held last month, J. Hurgar tendered his resignation as secretary, after six years' useful service. R. W. Harris is our new secretary. At the same meeting a unanimous vote of confidence was conveyed to Bro. Cameron, also the church's appreciation of the efforts he is putting forth for the extension of the Master's kingdom in this town and district.—J.L.R.

HINDMARSH.—On January 9 services were well attended. In the morning Bro. and Sister Geyes, from Horsham, Victoria, were received into membership. The evening service was set apart as a special intercessory service. The prayer meeting prior to the service was well attended. The choir rendered special singing, and Bro. Cuttriss spoke on "The Prophecy of Joel." At the conclusion of the service one young man made the good confession.—J.L.R.

FORT PIRIE.—Our Y.P.S.C.A. held its annual meeting and social on December 13. The secretary's report showed an increase of 100 members for the year. The treasurer's statement showed about £6 raised for missions during the year. On December 22, the primary department teachers entertained their scholars at Christmas meals on holiday to West Australia, but we are expediting him home on the 16th. During his absence the work has been carried on by Bro. Steward, who has been kept very busy superintending the work at the four centres here, but has been faithfully assisted. Bro. Hamp, Garrett, Bostrell and the writer have conducted the services here, alternately with Bro. Steward, with prota.

The angel of death has again visited our ranks, when, on Friday last, our faithful Sister Hall was called home, somewhat suddenly, although she had been ailing for some time. We commend to the Father's care those who have been called upon to lose one so dear.—Elliott A. Arnold, Jan. 9.

MILE END.—At this morning's meeting another of Sister Andruy's sons was welcomed into fellowship, having been immersed on Wednesday evening last. At the close of Bro. Whiteley's discourse to-night a young girl from the Bible School made the good confession.—M., Jan. 9.

COTTONVILLE.—Bro. Manning and the young men of the church went into camp near Noarlunga on Christmas week, and had a most enjoyable outing. A watch-night service was held after their return. Bro. Manning journeyed to Moama on the first Sunday of the new year, to relieve Bro. Allen, Bro. K. Bowen taking the services at Cottonville. The red and blue rally has proved a blessing to our Bible School. Twenty-seven new scholars have been added to our roll to date.—McNicol, Jan. 16.

MAYLANDS.—We held a very helpful watch-night service on December 31st. A. G. Samplers visited us and gave a fine address to the church on January 9. A re-arrangement of classes and teachers has taken place in the school. A successful year among the young people is anticipated. A social gathering was arranged at the residence of the president of the Brotherhood (F. Langhans) on Saturday evening, to welcome home Lance Corporal J. G. Matthews, who has been in service in Egypt, and bid farewell to W. Mauer, who has been transferred to Port Augusta, and placed in charge of the Waterworks Department. Several more of our young men have enlisted, making a total of fourteen from the church and school. We are maintaining a good average attendance at the morning service, and the offerings point toward the goal of self-support by the end of February.—H.C.S., Jan. 17.

MOONBA.—Jan. 9, splendid meetings all day. A good number met around the Lord's table to welcome Bro. and Sister Allan, who have been away for five weeks' rest. Bro. H. Nancarrow presided. Bro. Allan exhortation. The Bible School in the afternoon had a good attendance. Fair attendance at the Drop-in Bible Class. The gospel service in the evening was largely attended. Bro. Allan gave a splendid address on how to make the most of 1916.—H. M.P.M.

QUEENSTOWN.—Q.Y.P.M., good meeting. Watch-night, splendid attendance. Bro. Higgs presided. We were pleased to have present with us Sister Jefferies and Sister Binz, who have been prevented from being present for some time. Bro. Brooker presented Bro. D. McKenzie with a copy of the New Testament and Psalms bound in khaki, on the eve of his departure for the front. Bro. Brooker delivered a helpful and inspiring address on the morning lesson. Evening good attendance. Bro. Brooker gave a splendid address on "The Healing of Blind Bartimaeus." One young man and one young woman made the good confession.—D.W.V., Jan. 16.

NARACOORTE.—Meetings last Lord's day were fairly attended. Bro. Delves preached two good sermons. Bro. Delves has baptised two young women into the faith, after making the good confession. Thus two more have been added to the church.—H.H., Jan. 16.

MURRAY BRIDGE.—Attendance at meetings good. Bro. S. Page, who through illness has been prevented from meeting with us, was present with us to-day. The home of Sister Frances was made glad on Thursday, when she welcomed home one of her sons from the front. We join with her in thanksgiving. Our Bible School is making preparation for the anniversary, to be held on the 30th and 31st inst.—J.T., Jan. 16.

RADINA.—On Thursday evening last at the prayer meeting, a young lady was baptised. This morning two young ladies were received in the faith and communion, and one by transfer from the Ray Killmore, from Wallaroo, who is home from the College of the Bible, gave the exhortation this morning. This evening we had a splendid meet-

ing. J. Warren was the preacher, assisted by Bro. Ray Killmer. A duet was given by Bros. Killmer and Warren, a duet by Sisters Rule and Pantell, and a solo by Bro. Warren. The speaker's theme was "This is a faithful saying." Two hymns were sung in memory of our late Sister Cicely Giles.—J. H. Thomas.

NORTH ADELAIDE.—On December 10th, three were received in by letter from the church at York, and this morning one was received in from Queenstown. When the invitation was given this evening one of our Sunday School scholars made the good confession.—Jan. 16.

BORDERTOWN.—The Sunday School work is making good progress under the able supervision of A. O. Warnick and his active staff of teachers. Several new families are now in regular attendance, and we are pleased to notice that parents are coming along with their children. The kindergarten class now numbers twenty-eight, and are very interested in their exercises. The members of Mundulla church rejoice in the addition of several young men, who made the good confession, and obeyed their Lord in baptism during the past week. One fine young man will take his membership with the church at Wampona, and will be a great help to the faithful few who carry on the work there. Several of our number have responded to the call of King and Empire, and we pray that God will watch over them and comfort their parents during their absence.—E.E.

NORWOOD.—To-day we have held good meetings. In the morning we had several visitors, when Bro. Baker presided, and the exhortation was given by T. J. Gore, whose address on "The Miracles of the Bible" was most interesting and much appreciated by all. In the afternoon Brotherhood (open meeting) a capital musical programme was rendered by an orchestra with Bro. Sanderson as conductor. They had a good attendance, and the performers were heartily thanked for their services. To-night L. W. Baker preached on "In the Hands of the Potter," an appealing sermon, at the close of which two ladies made the good confession. We are holding a roll-call service on the 30th inst., when we hope every member will respond.—G.H.J., Jan. 16.

New South Wales.

TAREE AND DISTRICT.—The Wingham church very gratefully acknowledges the receipt of money toward the building fund from various brethren and churches. If others have thought of us in this manner, we will be glad to see the thought materialise in a cheque or postal note. Have just formed an Adult Bible Class in Taree to meet on Wednesday evenings. We start off with 12 members, and hope to have 25 very soon. We feel sure we can double in the month. Mrs. Burns is collecting hard for the kinders, and hopes to get the class going soon. Sister Williams is paying the Morning visit, and we are glad to see her about at our meetings. Bro. P. Sashy and Sister Horstich, of Taree church, and Sister Flynn, of Wingham, are laid aside at present. The writer expects to leave here about February 15, for Rochester, Vic., to conduct a five weeks' tent mission with Bro. Shipway as musical director.—G.E. Burns.

SYDNEY (Gospel Mission).—The Lord's day services are well attended. Bro. and Sister John Sing are very much in earnest about the Master's cause among their countrymen. He and Mrs. Sing visit and bring them to hear the Word preached. During the past week Bro. Long Ke passed away. It is only a short time since our brother gave himself to Christ, but we are glad he was ready when the Master called. Our Tuesday and Thursday evening school responded on January 11, and several new workers have come along to help, and we hope others will do likewise.—E. J. Biddeth, Jan. 16.

LIDCOMBE.—To-day we had a splendid meeting, and an enjoyable time, Bro. Clydesdale presiding. Bro. Breach delivered a very helpful address on "Worship." Bro. Clydesdale again conducted the gospel service to-night; theme, "Christ

the Fearless." Last Lord's day morning we had Bro. Holtz with us; he also exhorted, the writer presiding. The gospel service was well attended. Bro. Clyde Dale speaking on "Samson." Work in the Bible School is progressing favorably.—M.A., Jan. 16.

IRSKINVILLE.—The task which seemed impossible, viz., getting the work here on a good working basis, is slowly but surely being accomplished. The 40 teachers and workers needed for the Bible School are now secured. The lifting of the second mortgage, which hung like a millstone upon the church, is expected to be attained this year, and within the next three months all promises for school hall will be redeemed. Forty have been added to the church membership in a little over a year.—P. J. Pond, Jan. 17.

MARRICKVILLE.—We had Bro. Alan Price with us all day; he gave two fine addresses to fairly good meetings. Another of our fine young men (Bro. Charles Wright) has enlisted, and leaves for the front on Tuesday. We are striving to get a record office for Home Missions on February 16th.—J.T.G., Jan. 16.

PETERSHAM.—We ushered in the new year with a watchnight service, conducted by T. Jones, from Bangalow, and had a good attendance. On Jan. 2, Bro. Gale, assisted by Bro. T. Jones, conducted both services. We had with us at the morning service Sister Mrs. Males and her daughters, who have returned from the country, and are residing in Petersham. On Wednesday, a sad but instructive address from Hebrews. Bro. Gale closed the day's service by giving a very telling address on the Crucifixion.—A.G.T.

HURSTVILLE.—We were pleased to have Bro. J. Crawford with us this morning to exhort the church. F. Saunders has kindly consented to conduct the gospel services for a few weeks while we are without a preacher. To-night was his first night with us; he preached to a fair audience.—H. E. Heasman, Jan. 16.

CITY TEMPLE.—Splendid meetings to-day. Large attendance at all services. One young man received into fellowship, J. Donnelly, one of our promising young men, who goes to the front as one of the Y.M.C.A. secretaries, gave a thoughtful address at the morning service. Among the visitors glad to have fellowship with was Sister Burden, from Es-endon, Vic. At the evening service Bro. Harvard gave a splendid address on "A Message from Solomon." As conclusion, a lad from the Bible School came forward. Prior to the address, Miss Baines, from Enmore, sang beautifully a gospel message solo. The church and Bible School annual picnic is to be held at Roslyn Gardens, on Feb. 12. Bro. Arthur Hadden, one of our Lord's day School workers, goes into training at the College of the Bible shortly.—J.C., Jan. 16.

EMMURE.—The meetings yesterday, Jan. 16, were interesting and helpful. W. Gale made an impassioned appeal for Home Mission funds at the morning service. Three were received into fellowship. We are busy preparing for "Promotion Sunday" in our Bible School on Feb. 6, and with teachers and scholars on holidays are a little bit disorganised. Fine attendance at the gospel service in spite of the heat. Bro. Birmingham is president of "The History of the Restoration Movement." At present we are without a choir leader; our esteemed organist Bro. P. W. Dixon is doing the work. We would like to find an efficient brother for this important position. Our annual financial statement shows that Emmore church has given over £1000 during the past 12 months for all funds (over £20 per week average), exclusive of Bible School receipts. The last quarter of 1915 was the best of the year. Our regular reporter, Bro. C. A. Rofs, is enjoying a week's rest.—A.E.F.

CHATSWOOD.—R. K. Whately, of the College of the Bible, gave us a very helpful address last Lord's day. We were all glad to hear him. Our general impression is that he has a bright future as a preacher. Amongst our visitors were Bro. and Sister Mitchell, of Enmore, Vic.; Sister

Jerrens, of Swanston-st., Melbourne. We were pleased to receive into fellowship J. Tomlin, who was baptised on the previous Lord's day. Our Sunday School anniversary will be held on January 23 and 25. The Bible School and church picnic in conjunction with the City Temple will be held at Roslyn Gardens on Saturday, Feb. 12.—T. Bailey, Jan. 17.

Victoria.

HORSHAM.—We held a baptismal service in Broom on the 10th, when the two who recently came forward were hurried with Christ. At the conclusion of the service they received the right hand of fellowship. The young lady who came forward at Dummell was baptised on the 8th, and received into fellowship last Lord's day. At the gospel service the same evening, at the conclusion of an address on "What will you do with Jesus?" two young men decided to accept Christ as their Saviour. We expect to commence services at Sheep Hill on February 6. The people of this township have so far not heard the plea for primitive Christianity.—W. G. Conbridge.

BERWICK.—There have been two additions to the church since last report. On last Sunday week, at the close of Bro. J. C. F. Pittman's gospel address, two ladies (Sisters Mrs. A. Meyer and Mrs. Hoskins) made the good confession. During the same week they followed their Lord through the waters of baptism. On last Sunday morning Bro. A. R. Main was with us again, and gave a very helpful exhortation. Bro. Ingham is with us again, and seems in excellent spirit after his brief holiday. Annual Bible School picnic to Moorallios is arranged for Thursday, 20th inst.—H. Hunter, Jan. 16.

SEYMOUR.—The writer held a farewell meeting here last night to a number of comrades who are leaving Seymour, prior to sailing with reinforcements for the front. There was a fine crowd of young men present. One young man decided to follow his Lord, and will be baptised in Melbourne before leaving for the front. The lads were very responsive and attentive throughout the meeting, and I believe all took the message to heart.—W. B. Payne, Jan. 12.

SWAN HILL DISTRICT.—The brethren at this place will be going to Mildura for two months. As they will be away during February it was decided that the Home Mission offering would be taken up yesterday. The offering amounted to £23/6. We intend to do a general work in this field, after the return of the Mildura brethren. Very good meetings at Swan Hill yesterday. The majority of the congregation at the gospel meeting were men, who listened with great attention to Christ's appeal for volunteers. Our church officers have decided to hold a big thanksgiving service and sale of work, the proceeds to be given to the local hospital. Sisters Lindley, Ward and Ellis are laid aside with severe illnesses.—D.A.C.

CARLTON (Lygon-st.).—On Sunday last a young man was received into membership by letter. We had two fine addresses, Bro. Griffith speaking morning and evening. Bro. Griffith will close his labors with the Lygonian church next Sunday, when he will give farewell addresses. T. W. Webb will take up the work temporarily the following Sunday, January 30th.—J.M.C.

EMERALD (Township).—We are enjoying good meetings in our mission. Bro. Rogers is doing out the message in earnest, and the services are bright. He gave a fine address to the Sunday School and Bible Class. A good meeting at night; subject, "Conversion." We are glad to record the restoration of two (husband and wife) who have expressed their willingness to again unite with the church.—W. Williams, Jan. 17.

HARCOURT.—Crowded gospel meetings for the last two Sundays, Beryl Grubbs singing. C. Young presiding.—M.A., Jan. 16.

NORTH MELBOURNE.—Good meeting for morning service. Bro. Hadden gave a helpful address on the need of Home Missions. Five

Continued on page 62.

The Family Altar.

Conducted by A. E. Illingworth.

HOME MISSIONS.

"I didn't realise what Home Missions really meant till the other day," said a good sister to me last week. She had just come back from a visit to her relatives in a country district where there is no church pleading as we do for the restoration of New Testament Christianity. The children go to a small Presbyterian school near their home. The parents' voice enthusiastic disciples of Christ) have now grown somewhat indifferent to our plea. Thus we lose the fruit of much of our labor. If we have a message for the people which justifies our separation from other religious bodies, it behoves us to advocate it zealously here, there, and everywhere. The commission of our risen Lord is still a good warrant for aggressive evangelism. A "Go..." make disciples of all the nations." If "Teach them to observe all things whatsoever I have commanded you."

SUNDAY, JANUARY 30

See! Thought—*A Pertinent Question.* How shall they hear without a preacher?—Rom. 10: 14.

Selected Gems.—
Grant me, Lord, to know and understand which is first, to call on thee, or to praise thee? and again, to know thee or to call on thee? for who can call on thee, not knowing thee? for he that knoweth thee not may call on thee as other than thou art. Or, is it rather that we call on thee that we may know thee? but "how shall they call on him in whom they have not believed? or how shall they believe without a preacher?"

My faith, Lord, shall call on thee, which thou hast given me, wherewith thou hast inspired me, through the incarnation of thy Son, through the ministry of the preacher.—"The Confessions of St. Augustine."

Scripture Reading—Rom. 10: 1-15.

MONDAY, JANUARY 31

See! Thought—*Hindering Little Children.* But the disciples interfered.—Matt. 19: 13—Weymouth.

Selected Gems.—
I beseech thee, my God, I would fain know, if so thou wiltest, for what purpose my baptism was then deferred? Was it for my good that the rein was laid loose, as it were, upon me, for me to sin? or was it not laid loose? If not, why does it still echo in our ears on all sides, "Let him alone, let him do as he will, for he is not yet baptised?" But as to bodily health, no one says, "Let him be worse wounded, for he is not yet healed!" How much better, then, had I been at once healed; and then, by my friend's diligence and my own, my soul's recovered health had been kept safe in thy keeping who gavest it. Better truly. But how many and great waves of temptation seemed to bang over me after my baptism! I threw my mother's arms; and preferred to expose to them the eye which I sought afterwards to be nourished, than the very east, when made—Augustine.

Scripture Reading—Matt. 18: 1-6; 19: 13-15.

TUESDAY, FEBRUARY 1

See! Thought—*Advice Worth Following.* Rejoice, O young man, in thy youth.—Ecc. 11: 9.

Selected Gems.—
For thou didst grant me thy discipline, while I was learning vanity; and my sin of delighting in those vanities thou hast forgiven. In them, indeed, I learnt many a useful word, but these may as well be learned in things not young; and that is the safe path for the steps of youth.—Augustine.

Scripture Reading—Ecc. 9: 7-18.

WEDNESDAY, FEBRUARY 2

See! Thought—*A Serious Study.* Examine yourselves, whether ye be in the faith.—2 Cor. 13: 5.

Selected Gems.—
Whoso knoweth himself, groweth more mean in his own conceit, and delighteth not in the praises of men.—Thomas a Kempis.

Scripture Reading—2 Cor. 13: 1-11.

THURSDAY, FEBRUARY 3

See! Thought—*Ignorance of the Truth.* How is it ye do not understand?—Mark 8: 21.

Selected Gems.—
It is a great folly to neglect the things that are profitable and necessary, and give our minds to things curious and hurtful; having eyes, see ye not?—Thomas a Kempis.

Scripture Reading—Mark 8: 14-21.

FRIDAY, FEBRUARY 4

See! Thought—*What is the Stumbling-block?* Let us lay aside every weight, and the sin which doth so easily beset us.—Heb. 12: 1.

Selected Gems.—
Common duties do not rob us of him; from these the heart returns with fresh delight into its own centre. It is the heart clinging to vanity that spoils our joy; it is anything which exalts self and lowers Christ—in idle thought, even if allowed in the heart.—J.S.D.

Scripture Reading—Heb. 12: 1-6.

SATURDAY, FEBRUARY 5

See! Thought—*Rays of Light.* In thy light shall we see light.—Psalm 36: 9.

Selected Gems.—
The next step we should take is the one Satan sets himself to hinder.—J.B.S.

Wouldst thou have thy life the brighter? Make another's burden lighter.
Wouldst thou know the joy of living? Find it by the grace of giving.
Wouldst thou precious seeds be sowing? Blossom bloom, thou still unknowing.
Wouldst thou golden grain be reaping? Trust the harvest to God's keeping.
Wouldst thou lose all fear of dying? Each day live—on Him relying.

—Helen Elizabeth Coolidge
Scripture Reading—Psalm 36.

FOR THE WEEK-END.

PRAY FOR THE HOME MISSION OFFERING.

PRAY—GIVE! GO!

Three things the Master hath to do,
And we who serve him here below
And long to see his kingdom come
May pray or give or go.

He needs them all—the open hand,
The willing feet, the asking heart,—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn the service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint

Notes from Wellington, N.Z.

H. Grinstead.

Bro. J. J. Haley spoke Sunday last, morning and evening, and leaves by boat to-morrow. He paid a short visit to sunny Nelson.

Quite a lot of young people have been coming forward for Christ of late at South Wellington, under the preaching of Bro. Wm. Phillips. Bless God for the boys and girls that decide. It means much for them and everything for the church. The great Surgeon once said he had baptised hundreds of boys and girls, and he had never had to expel one. "We are sorry that you have to go," said the officers to a preacher one day, "but we have only had one conversion, and that was a boy." But the world has had to thank God since for that boy: "He that offendeth one of these little ones, that believe on me." Just turn up that passage.

Iva have decided to follow their Lord at Petone, where Bro. Grinstead preaches, and one has decided to renew his fellowship after a long absence.

We hear that Bro. Phillips will preach for Vivian-st, and South Wellington alternately.

It is Bro. M. O. Johnston's intention to leave at an early date for the U.S.A. Bro. S. J. Mathieson, who speaks very highly of Bro. Johnston's work at Spring Grove, will take his place for a short time if health permits.

At the close of Bro. Grinstead's address on "God's Greatest Gift," Mr. and Mrs. Cooper expressed their desire to enter into the fellowship of the church, and Bro. Cooper was baptised last Lord's day. Sister Cooper having been previously baptised.

Bro. H. Owen and his wife have left for a holiday in Tasmania—a well-earned holiday.

Bro. and Sister H. Battersby have arrived home safe and sound from Melbourne.

Bro. B. Jarvis closed his labours at Kilbirnie at the end of the year.

The President and Secretary of the Home Mission Committee, Bro. Vickery and Callan, are busy fishing at Seatons. As they study how to catch fish, they are also studying how to get £200 for Home Missions the first Sunday in February. It ought to be an easy matter to get £200 for work outside Wellington City. Indeed we ought to have not a penny less than £1000 for each district for Home Missions.

Bro. Perry Bolton, of Nelson, arrives this week to take up evangelistic work in the Palmerston North District. Our brother is young, but not inexperienced, and it is to be earnestly hoped that the brethren in the district will heartily support his efforts.

The brethren in Lower Hutt intend on Anniversary Day, 22nd, to build in one day a Sunday School room on the back of the chapel. Bro. G. Day is in charge of building operations, and offers are coming in from all quarters to help. Some brethren who cannot come to help to build have sent along an offering. Bro. Grinstead, Church of Christ, Lower Hutt and Petone, would gladly send you a receipt.

Obituary.

McClure.—With feelings of regret we record the death of our young Bro. A. McClure, who gave his life fighting for his country. He was one of our bright young men, and gave promise of being very useful. The deepest sympathy of the church is extended to his sorrowing relatives.—S. H. Mudge, South Yarra, Vic.

CHARMAN.—On January 5, Bro. David Charman passed away from this life, and on the following day his mortal remains were laid to rest in the Emerald Cemetery. He had attained the age of seventy-three, and was a native of Victoria, having been born at Brighton in 1842. Many were the stirring tales which he was able to relate to all interested in those early days. In the early seventies he settled at Emerald, and on November 6, 1881, he was received into the

Church of Christ, Emerald, by faith and baptism. Though handicapped in not having obtained an education, he did what he could for Christ and the church. His well known name is sadly missed among us, but the memory of his childlike faith and his confidence in the Lord Jesus Christ will long remain with us. The call to go found him fully prepared. He spoke often of that new and better land to which he was going, and in the days of his suffering Christ was very precious to him. We sorrow with the dear ones left behind, but rejoice with them in the knowledge of a glad reunion in a land where there will be no more pain of parting.—H.J.P.

Correspondence.

WHO CAN REPLY?

Ere I left California, several anxious brethren asked me to get in correspondence, if possible, with some of their relatives in this big continent. So far, I have found it impossible to make personal investigations. Your paper is so widely circulated that I have thought to ask the favor of seeking information through its generous columns. Any replies addressed, c/o the Austral Publishing Co., will be considered a great kindness to far-away friends, and to the writer. The descriptions are not full, but may lead to some desired news.

1. William John Joseph Bright (or Bright), (and a sister), 2000 Ave. Wm. Hight, kept a store (shop) and bakery at Clare, South Australia; Joseph Bright, at Broken Hill, some distance from Clare. A son, Harry, was managing the business. William's son, Joe, was a Methodist preacher, in New Zealand. Another son was in the Post Office and Telegraph—but deponent saith not where; but I think at Clare, where, thirteen years ago, was an unmarried daughter, Clara. The inquirers are Ben, and Sister James B. Wall, formerly a Miss Gork, of Modesto, California, and Wisconsin, U.S.A.; they, or their folks, formerly from England, originally Primitive Methodists. Their son, Fred B. Wallis, of Modesto, now an ordained minister and good Sunday School worker, desires to be remembered to any of your readers who went with him to the Bible College, Lexington, Kentucky, U.S.A.
2. "Rev." Henry Budge, a Presbyterian or Episcopalian minister, in or near Sydney, N.S.W. (Inquirer, Mrs. Budge, Bostick, Fresno, California.)
3. Mr. F. W. Robinson (or mother), teacher in a military school, near Sydney, N.S.W. Inquirer, Mrs. E. W. Darst, formerly Home Missionary worker, with her now deceased husband, a minister of Church of Christ, in Chicago, U.S.A.—J. W. Webb.

THE MURRAY VALLEY.

Between Murray Bridge (S.A.) and Mildura (Vic.), following the course of the River Murray, and covering a distance of 800 miles, we have but one church established—Berri. Those who have had the privilege of making a trip by boat from Murray Bridge to Mildura will remember having seen some large towns, and thickly populated districts. Perhaps the thought has struck them, as it has often struck me, "Why haven't we a church in this town?" The answer is not men. All along the Valley of the Murray is perhaps the most promising country in the whole of Australia. And this country will soon carry a heavy population. Berri has an irrigable area of 6000 acres, while Cobdogla, near to Berri, has an irrigable area of 30000 acres. But this district which we are working is but a speck, as it were, on the map of the Murray. At Berri, after two years' work, we have a church of about 35 members. A block of land has been purchased, and we hope soon to have a chapel erected in this place. Cobdogla must be opened up. We must, if possible, be first in the field in this place. Then there is Renmark, Loxton, Pyap West District, in which places we have a few members waiting for

a preacher; not for their sakes, but for others—"The fields are white unto harvest"; let not the call of our country, and the help we so readily give, cause the work of the King of kings to be hindered. Let us, under the flag, and in the name of our Commander, advance. Let us do our best for Australia; but in God's way, and on Feb. 6.—R. Raymond, Berri, S.A.

D. A. EWERS.

The publication of a biographical sketch of the life of the late D. A. Ewers, with a selection from his numerous writings will provide interesting and profitable reading. It will also serve to perpetuate our remembrance of his life and work, and bring vividly before us how during the whole of his life he used his pen in advocating the claims of Christianity. The book should have a ready sale because of the value of its contents, and because it will assist the funds of the Austral and Inland Evangelists' Trust. As many members are not subscribers to the "Christian", and may therefore not know of the publication of the book, I would suggest that all the churches call attention to it.—Jas. Manning, Mile End, S.A.

When the Wires Get Tired.

Wires tired? That is what the telegraph operators tell us, and they say that after a wire has been constantly in use, transmitting messages for a long time, it needs rest. After that they go ahead again, and do their work far better. And there is a belief, pretty well founded, that other things than telegraph wires need a day of rest now and then. Barbers think their razors work better after they have been laid aside for a while. Automobiles keep all the time in use tire so that they do not obey the commands of the drivers as they once did. And how tired these old bodies of ours do get sometimes! Day after day in these strenuous

FEDERAL FOREIGN MISSION COMMITTEE.

- President, J. E. Thomas, Wayley, S.A.
 Treasurer, J. W. Cosh, Henley Beach, S.A.
 Secretary, E. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO

- South Australia.—Treas., T. Colebatch, c/o Mr A. H. Dolbier, Hayward Avenue, Torrensville.
 Victoria.—Treas., Robt. Lyall, 39 Leveson-st., North Melbourne.
 New South Wales.—Treas., J. O. Holtz, Starkey-st., Dulwich Hill.
 Queensland.—Treas., H. W. Herrman, Railway Parade, Nundah.
 Western Australia.—Treas., C. A. G. Payne, Guildford.
 Tasmania.—Treas., H. C. Rodd, Murray-st., Hobart.
 All correspondence and money for the Federal Committee should be sent to the Organising Secretary, Ira A. Paternoster, Buller-st., Prospect, S.A.

times we fairly long for a moment when we can just lay our heads down close to the bosom of old Mother Earth and be still. After such a time of resting we go back strong to do the work that comes to us.

But the sweet weariness is that which comes to the heart. The days have been so hard! Things have come to try us as we never were tried before. Passion's hot life has swept over us, and we are conscious that somehow the current of power is weak within us. What shall we do now?

What but creep away from the world and its glare and glitter and be alone with Jesus!

How sweet are the worlds that come to us at these times! "Come with Me! I know all about it! I have been tired, O! so tired, Myself, many times! Let's go away somewhere for a little while and be alone! That will rest you! That will bring back the strength to meet life again! Tell Me all that is in your heart! I will take the load Myself, and let you rest!"

Blessed resting-time! Safe and sure retreat from all the harassing cares! We will go. We will sit with His hand in ours. We will listen to His words of cheer, and then we will go down into the world again, strong in the power of His might.

Step aside and rest the tired wires!—Edgar L. Vincent, in "W. Ch. Adv."

Could We But Know.

Could we but know what influence we wield
 Over our fellow men each day we live—
 How frowns may hurt, or how a smile may give
 Courage to some faint heart in life's great field
 Of battle, ah! methinks that we would be
 More careful of our actions as we go
 Through this strange world of ours, could we but know—
 Could we but know.
 Could we but stand in some one else's place,
 Seeing our own selves from his point of view,
 Our faults, of which we thought we had but few,
 Would seem as countless as the stars in space;
 And all the great, good traits we thought we had
 And all that we had done to lessen woe
 Might all be overlaid by the bad,
 Could we but know.

Could we but know how just the little things
 Which we call commonplace mould the lives
 Of all of us? The struggling man who strives
 To reach a goal, and falls, and feels the stings
 Of unjust critics pierce his very soul
 Knows what kind words are worth, and long
 ago
 A kind word might have helped him reach the goal,
 Could we but know.
 Could we but know! Ah me! could we but know
 The hearts that we have made to ache with pain
 By little thoughtless deeds, we would refrain
 From doing them again, and we would go
 With tear wet eyes and bent heads to forgive—
 Ah, yes, our hearts would ever warmer grow
 Toward all mankind as long as we should live,
 Could we but know.

—"Indianapolis News"

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From the Field.—Continued.

received into fellowship, three by letter from Colac, and two restored. Amongst the visitors were Sister Collins, and son, from Paddington, N.S.W. The Bible Class held a rally in the afternoon, when Bro. Hagger spoke on "The Divinity of Christ." Next Lord's day night the unveiling of the tablet to the memory of the late Bro. M. W. Green will take place.—W.B., Jan. 10.

SHEPPARTON.—On January 9, Mr. Palling, from the Methodist Church, preached. On Tuesday a fair number met when Bro. Thomas addressed the Endeavourers. This afternoon Bro. Hinrichsen spoke at Cosgrove, and to-night a young men's service was held, the text being taken from Luke 2: 52.

SOUTH MELBOURNE.—Lord's day, Jan. 9, meetings bright. Bro. Northeast presided, and Bro. Clay exhorted. We were delighted to receive into fellowship a lady who had been immersed by Bro. T. Hagger fifteen years ago. Bro. Les Hilder, joint secretary of the Bible School, has been to let attend duties for two Lord's days. Bro. Bennetts, our superintendent, has nearly recovered from the injury he received some few weeks ago. Our Bible School annual picnic is to be held at Mooroolbark on A.N.A. Day. On Jan. 10, the writer presided at the meeting for worship, and Bro. Coward, from Collingwood, gave us a splendid address. At the closing service the choir rendered an anthem, "God is our Refuge," very acceptably.—F.C., Jan. 17.

GEELONG.—We are greatly indebted to Bro. T. Hagger and Bro. F. E. Thomas for taking charge of the meetings during Bro. Chandler's absence. The addresses were much appreciated by large congregations. We expect Bro. Chandler back this month. The Band of Hope held its first meeting for the year on Monday, Jan. 17th, a fair number being present.—WILL., Jan. 17.

New Zealand Home Missions.

W. J. Mason, President, S.I. Conference.

That the Home Mission work is not supported as it should be is a fact few will deny, and yet if, as a people, are to justify our existence, and live up to our great plea, Home Missions should care more prominently in our congregational thought and work.

Apart from the officials actively engaged in missions, the great majority of church members show comparatively little care to their fields outside their immediate ken.

Generally only twice a year is any interest evinced, and this takes the form of an offering for either Home or Foreign work. It is necessary as a rule to stimulate this interest by special addresses preceding the date of offering, either by our mission treasurers would be in a sorry plight.

A progressive campaign cannot be advanced unless the sinews of war are forthcoming, and it goes without saying that the funds will not be forthcoming unless the greater part of our members awake to their responsibilities in regard to the great commission, and realise that the door of opportunity is wide open, inviting them to an active and intelligent interest in our missionaries and their work. Now for a few remedial measures to correct this apathetic condition.

First.—We must have a definite aim, and by this I mean an objective set out in fairly precise terms in cold type, and not a more or less hazy general idea which we hope will materialise into something definite.

For instance, put the aim in the form of a slogan, "A new field at Timaru to be opened up by year, 1916."

Every church in the Conference District should use this slogan written on a banner or pennant, and hang in a place to catch the eye of everyone.

This means the thoughts of the individual members will be concentrated on Home Mission duty, and the cure will be commenced.

Second.—The prayers of God's people should

continually ascend to Jehovah, that the aim or aims may be realised. The blessing is sure, if we are sincere and doing our part.

Pray for the missionaries by name, both publicly and privately, mention their particular field of service, and any special object they may have in view. Such prayers will grip both him who prays and those who stand and fervently repeat "Amen." Not only so, but they will ascend to the throne of grace as a sweet incense, for prayers of this kind are real and vital, and not vain repetitions.

Third.—Having the interest aroused, the aim before us, and the blessing of God in answer to earnest prayer, we have got to, metaphorically, roll up our sleeves and bend our backs to the work with a cheery goodwill.

To the average member "work" consists in supplying the "wherewithal" to carry the Home Mission commitments through without financial worry. This can be best accomplished by systematic weekly giving, rather than by an offering of a more or less lump sum once a year. By the weekly system a much larger sum is raised, and what is much more to be desired, it is given with more grace and cheerfulness, which is so essential to true giving.

May we all shoulder our responsibilities in regard to the propaganda of our beloved gospel in these fair Southern lands, that this year of grace, 1916, will, with Divine blessing, stand out as one of the brightest in our Home Mission history.

[This article was intended for our special Home Missionary number, but only reached Melbourne on 17th inst.—Ed.]

The Murder of a Nation.

When Professor Eucken, of Jena, was in the United States just before the War, in a letter written from Boston to a distinguished Armenian, he paid this high tribute to the Armenians:

"Anyone who is to some extent acquainted with the political and intellectual history of the Armenian nation, and knows with what enormous difficulties this people of an ancient civilisation has had to struggle, and has especially to-day to contend with, will be filled with sincere respect for a people who could accomplish so much in the midst of all these tribulations.

"The Christian faith has above all else provided this nation with a firm support, and they have moulded it for themselves in a characteristic manner; nationality and religion are here very intimately united.

"For this reason it is earnestly to be desired, in the interest of the national self-preservation of the Armenians, that the members of this highly gifted nation who are sojourning in foreign lands should preserve a connection with the faith of their race, which has proved itself such a source of strength for this people and such a bond of inner union.

"Only a community of ideals can fortify this people, which has been exposed to such suffering and injustice, against all dangers and lead it forward toward a better future."

"Rudolf Eucken."

This nation has since been massacred by the Turks, the Allies of Germany—but no word of protest has come from Germany. They have declared—in so many words—that it was no affair of theirs. Thus to Belgium we must add Armenia, and to Armenia add Serbia—a trinity of nations murdered by the Germans.

"If there is anyone not yet convinced that the case against the Turkish Government for the extermination of a large part of the Armenian people has been fully made out, we commend to him Mr. Arnold J. Toynbee's indictment, 'The Armenian Atrocities: The Murder of a Nation,' which is published for a penny by Messrs. Goddard and Stoughton," says the "Manchester Guardian."

"The array of evidence in Mr. Toynbee's book is so representative and authentic in its sources, and so uniform and unequivocal in its expression,

as to be damning beyond appeal. The opening butchery of all the able-bodied, the caravan deportations of the others and the unspeakable horrors on the way, the marooning of women and children in malarial marshes, and their drowning in the open sea—these and many other things are set out in the description of scenes which had burnt themselves into the minds of the beholders.

"In the telling two facts emerge clearly. One is the systematic and authoritative character of the massacre; the other is the complicity of Turkey's masters. In these pages it is abundantly proved that the German authorities, who could have stopped the atrocities, remained 'criminally apathetic.' Though they may not have originated this stupendous crime, they stand condemned as the 'efficient cause of it.'"—Public Opinion.

A Friend of the Negro.

"The death of Booker Washington at the age of 50 is a grievous blow to the negro community throughout America," says the "Times." "The loss of his influence and his gospel of practical work—work with the hands and not only with the brain—may check a movement which, subsidised by the white men of New England, has effected marvellous results.

"Booker Taliferro Washington, according to his own belief and family tradition, was born about 50 years ago in the vicinity of a slave-cultivated tobacco plantation at Hale's Ford, Franklin County, Virginia.

"Booker Washington's mother was the cook on the plantation near Hale's Ford. She and her three children inhabited a log cabin 14ft. by 16ft., in which all the cooking was done over an open fireplace in pots and skillets. The floor was merely beaten earth, unboarded, and on this the three children slept on a bundle of filthy rags.

"When Booker Washington was about five years old President Lincoln's Emancipation Proclamation began to take effect in the region now held by the Federal troops. Somewhere about 1855 his mother (who by now had another negro husband) emigrated with him and with her three children to West Virginia. Here a new life began for the eager, ambitious little mulatto. Booker worked in salt-furnaces and coal mines, but somehow managed to obtain teaching at day schools and night schools, and in 1872 entered the famous Hampton Institute.

"Booker Washington's life work centred in the Tuskegee Institute in Central Alabama—an industrial institute for negroes.

"Rapidly the industrial institute at Tuskegee grew into a mighty centre of learning and industry, endowed by wealthy white men and by negroes and negroesses who had accumulated wealth in the Northern States.

"The particular importance of Booker Washington's life work is that at Tuskegee (and the few innumerable institutions to which it has given birth all over the United States) the colored boy or girl is instructed in immediate and useful ways of earning a living as a mason, architect, carpenter, dress-maker, tailor, boot-maker, typewriter, stenographer, poultry-keeper, ploughman, gardener, electrician, tobacco-planter, cotton planter, milliner, hatter, cook, housemaid, carriage builder, printer, laundress, mattress maker, upholsterer, soap-maker, bee-keeper, farrier, chemist, and hairdresser.

"Booker Washington has brushed aside all discussion of the political claims of the negro. His one idea has been to get the negro all over the world to work, first and talk afterwards, to talk principally—his once said to me—by their balance at the bank and the mute appeal of their cleanly, comely, well-ordered homes. He had from the very first carried into effect General Armstrong's gospel of the toothbrush, and had lashed with noble phrases the dirty unkempt type of negro which survived from the countless days of slavery. Yet he has equally condemned foppishness as trenchantly as he has wip'd out sentimentality, false religion, quack, and obascency in the domain he has so long controlled."

Here and There

Home Missions!

February 6 is the day when every disciple in Australasia will give to Home Missions.

Two confessions at Collingwood, Vic., on Sun day night, Bro. Coward preaching.

At the close of Bro. Thomas' sermon at Grote-st., Adelaide, on Sunday evening, Mrs. W. T. Lawrie, of Pt. McLeay Mission Station, was baptised, and another young man confessed Christ.

The farmers in most of the States of the Commonwealth have had splendid harvests, and the price is good. Will these good brethren not do something big and extraordinary this year for Home Missions?

At last Sunday morning meeting at Grote-st., Adelaide, it was announced by the secretary that Bro. Thomas had handed in his resignation, after a service of over nine years with the church. This will be considered at the church business meeting on January 26.

W. J. Manning, the Acting Organising Secretary of the S.A. Home Mission Committee, is visiting Yorke Peninsula and Balaklava, as a Home Mission deputation, while G. P. Cattriss has gone this week to Owen and Long Plain. A big offering is hoped for in South Australia.

During the first quarter of 1915, A. C. Rankine's ministry in Brisbane ten persons have confessed their faith in Jesus Christ, and been added to the church. Five of these are married people, and two are from the Bible School. About thirty children have been brought to the Bible School by Mrs. Rankine as the result of personal house-to-house invitation.

The secretary of the Old Boys' Club of the College of the Bible wishes to acknowledge the following additional subscriptions to the Scholarship—Sisters W. Ludbrook, E. George; Bren, W. Gale, F. Hollans. Will those who have not yet sent their subscription please notice that the fund for the 1915 subscriptions closes on January 31? The money will then be handed in to Bro. Emms, the Organising Secretary, so that the scholarship will be ready for the opening of the College in February. Forward your subscription at once to S. H. Mudge, 40 Claremont-st., South Yarra.

Last March our Baptist brethren in Victoria were faced with a debit of four in their Home Mission Fund. By means of circulars and deputations the matter was laid before the churches of that locality, and a special appeal made, with the result that 17,422 was received. If these good people, with 7775 members, could do this, surely the Victorian Churches of Christ, with 16,000 members, can give more than the \$500 for which they have been asked for Home Missions on Feb. 6.

If each church will aim to raise 50 per cent. more than the previous year suggested, and if each member would determine to give 50 per cent. more than last year, our Committee would have the joy of receiving quite £1200.

The South Australian Home Mission Committee feel that some suitable recognition should be shown by the brethren throughout that State in connection with the great work achieved by our late Bro. H. D. Smith. Suitable reference has already been published concerning his long and useful career as an evangelist, and hence there is no need to occupy space in repeating the same. The Committee suggest that a suitable headstone be erected over his grave, the cost to be defrayed by a one shilling subscription fund. Churches are asked to appoint collectors, and arrange for all amounts for above purpose to be forwarded to Walter J. Manning, 30 National Mutual Buildings, King William-st., Adelaide.

D. M. McCrackett's address is now 131 Levee-st., North Melbourne.

Copies of the South Australian Church Diary can now be obtained from W. J. Manning, Conference Secretary. Price, 3d.

We regret to learn of the death of Bro. J. J. Hürriehsen, of Mr. Walker, Queensland, a well-known and faithful member of the church in that place.

With other lovers of our country, we were glad to notice the decision of the War Council and the Federal Cabinet to continue the policy of the dry cordon, and to impose further restrictions upon hotel trading in the neighbourhood of military camps.

At the recent examination on "The Art of Teaching—Theory," held by the Victorian Normal College for Sunday School Teachers, Miss D. M. Gladstone, of South Richmond Church of Christ, passed with credit. By passing this examination, Miss Gladstone has gained a diploma.

Lecturing on "The Lessons of Dr. Chalmers' Life," Principal Alex. Whyte passed in review the great leader's remarks on the authors and books of his time. A year before he died, however, Dr. Chalmers, writing to a correspondent, having named Baxter, Knollys, and Guthrie, added, "I wish to let me state in a single sentence what I wish to say: *Read your Bible with prayer.*" Yes, gentlemen (the lecturer proceeded), when all is said about all your other good books, read your Bible, and with prayer. And just as you go back from the reading of the New Testament to read the Old ever better and better, even so from all your best doctrinal and experimental and biographical books, you will go back to read your pure Bible ever better and better—"The Christian."

The latest issue of the "Proceedings" of the Society of Biblical Archaeology throws light on Jewish life in Egypt in pre-Christian times. It is now some years since the discovery of papyri that yielded traces of a Jewish colony at Elephantine in the fifth century B.C.—people who worshipped the God of Israel, and in some manner kept the Passover feast. Now Mr. Gwiley describes fragments of papyri, presumably belonging to the third century, wherein, among other property mentioned in a legal document, are found a Torah, or copy of the Law of Moses. While it is not now to learn that there was systematic (though irregular) worship of Jehovah in Egypt in the Ptolemaic period, it is nevertheless interesting to meet with such confirmatory allusions as, from time to time, are thus recovered from the "dust of ages."

The attention of South Australian brethren is directed to the following paragraph:—"The Hindmarsh church has been granted the honor of tendering a public farewell to Bro. Reg. Coventry, to take place on Tuesday evening, 25th inst., at 7.45. The church and its auxiliaries placed themselves in touch with the Federal Committee on the matter, and the Committee thought it advisable that all the churches in and around Adelaide should combine with the Federal Committee in giving Bro. Coventry a fitting send-off, the meeting to be held in the Hindmarsh chapel, Bro. Coventry being a member of that church. Representative speakers from the churches, and various other brethren, will take part. Bro. Hume, president of the State Committee, to preside. It is urgently requested that members of the many churches in the city and suburbs will rally in force to cheer the heart of Bro. Coventry on the eve of his departure. He leaves on the following Friday, 28th inst. Refreshments will be provided by the Hindmarsh friends, and time will be given for social intercourse. No offering will be taken up, but if any brother or sister desires to help on the work, the Foreign Mission Treasurer, Mrs. A. Glasbury, will be most happy to take charge of any such help given. The Hindmarsh church has for many years been noted for its Foreign Mission activities, and will now have three of its members missionaries in the regions beyond."

Writing from Wellington, N.Z., on Jan. 6, J. J. Haley, in a letter to W. C. Craigie, says: "My great journey to the lands of the Southland Cross has about come to an end. I sail this afternoon at 4 by the 'Moana,' the boat I came out on. I had a great reception and a great time in Sydney, not on as big a scale as in Melbourne, but of the same character. Had a smooth and delightful passage to Wellington. Spent two weeks and two days in Dunedin amongst old friends. The two Sunday night services in the Tabernacle created more enthusiasm than any, I believe, during this trip. I have visited Invercargill, Christchurch, and Nelson, and everywhere the same wonderful kindness and appreciation have been shown. I stepped off between trains to visit Bro. and Sister Gogan, at Palmerston, and was met up and down the line at stations by brethren who had word that I was to pass that way. This has been a great trip, and one I shall look back on the rest of my life."

Professor Hergaard, of Copenhagen, for years known as one of the leaders of atheism in Denmark, has returned to the Christian faith. In the second edition of his text-book on Pedagogy, says "The Christian," he has written these words:—"It is with a feeling of deepest regret that I think upon the day when I began the writing of this book; for I did not at that time realise what sorrows would be mine. Through the leadings of my life, in its sufferings and pain, my soul has been shaken, and the foundation upon which I believed that I could build has been crushed. With a sincere faith in the glory of science, I believed that I had found a safe resting place for all contingencies. I have been torn out of this illusion. For when the tempest came, and my knowledge was wrapped in sorrow, the strands of science were separated like thread. Then I grasped the help which many had grasped—I sought and found peace by faith in God. Since that time, to be sure, I have not relinquished science, but I have given it another place in my life. When darkness covers the inner sight, and every hope seems to fail, then, according to my firm conviction, there is only one anchoring ground—the simple but living Christian faith. Happy is he who does not permit himself to be driven to extremes, but who drops anchor in time upon safe ground."

IN MEMORIAM.

GOODE.—In loving memory of Heckleth Goode, of Naracoote, S.A., who passed away on January 31, 1914, at the age of 77. Gone, but not forgotten.

—Inserted by his loving wife, Mary Goode.

EDWARDS.—In loving memory of my dear husband, Thomas, and our father, who fell a sleep in Jesus, Jan. 18, 1914, aged 81 years and 9 months.

Think God for the faith that teaches,
When the struggles of life are o'er,
We shall meet our own, our loved ones,
And shall know them again once more.
—Inserted by his loving wife and daughter, and his son and daughter-in-law, Hubert and Margaret Edwards.

THANKS.

Evangelist, A. V. Heather, Maryborough, Qld., desires to return thanks to the many kind expressions of sympathy shown by the brethren in his recent sad bereavement.

EMERALD.—"CARDIFF GRANGE."

For a pleasant, comfortable holiday in our healthy mountains, beautiful fern gullies, good piano, attention, and cooking.—Mrs. Mees.

Healesville.

Come to "Denholm Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table food and piano.—Mrs. Chaffer.
Adults: 2/6 per week, 5/- per day
Children: 1/5/- per week, 4/- per day
Trains met when advised.

The Society of Christian Endeavor.

January 30 to February 5—
CONSECRATION.

Do I Walk with God or with Others?
Endeavor Day, February 2.

Men Now Left to Themselves Without Even One Law.

Cain and Abel.

1. Their story of jealousy. Gen. 4: 3-16.
2. Abel's (Seth) descendants—Prayer. Gen. 4: 24-25.
3. Cain's descendants—Progress. Gen. 4: 17-22.
4. Men's thoughts evil continually. Gen. 6: 5.
5. God grieved that he had made man. Gen. 6: 6.
6. Enoch (of Seth) walked with God. Gen. 5: 22-24.
7. Noah walked in his steps and saved the race. Gen. 6: 8, 9.

As an alternative, use Dr. Clark's "World-wide Programme" for this week.

The Rock that is Higher.

"Lead me to the Rock that is higher than I."—
Psalm 61: 2.

There is no more tragic condition in life than for the soul to have nothing near it bigger than itself. Spiritual death makes an easy victim of the soul that has nothing to look up to, nothing beyond. The essential secrets of spiritual life and progress are to be found in reverence, and wonder, and admiration, and hope; and when all these have fallen asleep the soul has been surely touched with the finger of death. Our life shrinks into littleness when we see no rock that is higher than ourselves. But when we can lift up our eyes unto the hills, the power of the heights will come upon us, and we shall sing as we feel their inspiring ministry: "How beautiful upon the mountains are the feet of them that bring us good tidings."

We need "the shadow of a great rock in a

weary land." After the fierce heat and dust of the open road, how restful is it to pass into the deep, cool shade of a friendly rock! I have seen the flock leave the exposed pastures in the glowing heat of the noon, and seek the refreshing shelter of a hospitable rock. And we, too, can rest in the shadow of the Almighty in the oppressive rays of the noon. Just when I am inclined to be faint, because of the heat and burden of the day, there is a Rock that is higher than I, and in that cooling presence He restoreth my soul.

And we need "the Rock that is higher" in order that we may have lofty and comprehensive vision. I am swept to get lost in details, and I lose the sense of the whole. I become absorbed in the fortunes of the immediate battle, and I lose the sense of the campaign. Or I become a victim of the letter and I lose the large freedom of the spirit. I need to look upon things from a higher point of view. I must see them from above. I want a Rock that is higher than I, and that Rock is Christ! From the Rock we look not only upon our own things, but also upon the things of others; and not only at the things that are seen, but at the things which are not seen.

And I need a Rock in which I can find a lofty refuge when I am pursued by my own sin. I must not only be a shadow from the heat but a shelter from the tempest. It must hide me till the storm of life is past. And that Rock is Christ.

"Rock of Ages, cleave for me,
Let me hide myself in Thee."

—J. H. Jowett.

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