

"The Sacrament of Baptism in the New Testament."

Perennial interest attaches to the ordinances of the Lord's appointment. No Christian can be indifferent to the Master's will. We wish to be sure that we are following the example and precept of Christ and his inspired apostles. The present-day desire for Christian union has given, if possible, an added importance to the ordinances, for ere union can be consummated there must be agreement at least on what some of our religious friends call "the sacrament of initiation."

In various parts of the Commonwealth at the present time, there is a keen interest being displayed in the subject of baptism. Some of our preachers are engaged in discussions on the theme. Their opponents, in a few cases, are making rather wild statements as to the scriptural requirements. Our writers have all along maintained that they represent both the scriptural and the catholic position.

Our attention has been attracted by two articles on "The Sacrament of Baptism in the New Testament" appearing in the last two issues of "The Expository Times," one of the best of the religious monthlies. The writer's name is given as the Rev. Berkeley G. Collins, A.T.S. While there is much in the articles with which we cannot agree, still there are striking statements and admissions which may be noted. When we speak of the subjects and design of baptism, some of our critics are apt to discount our words; such may pay more regard to the views of a writer in "The Expository Times."

The sub-apostolic church.

Mr. Collins begins with baptism in the sub-apostolic church. The period is too late to be authoritative, and even then there were sacramentarian views developing which went beyond the New Testament teaching. The Didache and Justin are quoted. "The Teaching of the Twelve" regards baptism as essential to participation in the "Eucharist." Justin says the new converts "are brought where there is water, and are regenerated in the same manner that we ourselves were regenerated. . . . For Christ also said, Except ye be born again, ye shall not enter the kingdom of heaven." For us, the most interesting thing in the treatment under this first heading is the following statement of Mr. Collins:—"It is true that in all this period there is no

trace of infant baptism. The notion that the forgiveness of actual sin was mediated through baptism, together with the doubt as to post-baptismal forgiveness which troubled Herma, and often led to delayed baptism, rules it out. The only baptism known to the sub-apostolic church was the baptism of repentant and believing persons."

The primitive church.

As to the importance of baptism in the church of the apostolic age, Mr. Collins is emphatic:—"Paul's references to baptism in Romans and Galatians affirm a real union with Christ and a communication of the Spirit which date from the reception of the rite. And Peter's qualifying words in 1 Peter 3: 20 do not break the force of his comparison of baptism to the waters of the Flood, whereby 'few, that is, eight souls, were saved.'" Mr. Collins sees a reference to baptism in John 3: 5 and Titus 3: 5. He says: "It is disingenuous to interpret 'born of water and the Spirit' (John 3: 5) as not referring to baptism, or the 'laver of regeneration' (Titus 3: 5) as a rhetorical phrase."

The following statement as to the requirements for baptism is as striking as it is unexceptionable:—"What is said of baptism in the New Testament has reference only to the baptism of converts. As in the sub-apostolic period, there is no hint or trace of the baptism of infants. In every case repentance and faith are assumed as the pre-condition of baptism."

The "baptism of John."

In the articles under notice there is a good reply to some modern suggestions. "It is tempting to connect [John's] baptism with the baptism of proselytes," writes Mr. Collins, "and to discover its novelty only in the fact that he required it of Jesus as an outward sign of repentance. But this is a superficial view of it. That it was regarded as much more than a ceremony that might be dispensed with, more than a personal and somewhat original requirement, may be gathered from our Lord's challenging question to the Pharisees, 'The baptism of John, was it from heaven, or of men?' It is the baptism, not the preaching of righteousness, which is in dispute. The authority of the Baptist and the authenticity of his message were bound up with it." There are some

Australian divines to whom this might be commended.

"Christian baptism."

Our writer gives a long treatment of this, with a large number of scriptural illustrations and references. We have room only for the following, which deals chiefly with the difference between the "baptism of John" and "Christian baptism":—"There is nothing in Christianity more primitive than the sacraments," says Dr. Demy, "and the sacraments, wherever they exist, are witnesses to the connection between the death of Christ and the forgiveness of sins. And it is with the forgiveness of sins and the gift of the Spirit that Christian baptism is associated from the beginning. 'Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit' (Acts 2: 38). The words 'unto the remission of sins' recall the preaching of John and his baptism. But the reference to the 'name of Jesus Christ' implies something more than was contained in the earlier rite. Although it is implicit rather than explicit, there can be no doubt that an actual forgiveness, on the ground of the death and resurrection of Christ, was offered in these words. This is the first distinction between John's baptism and Christian baptism. John's baptism was associated with a forgiveness to be received, or, at least, to be effective, when the kingdom of God arrived. Christian baptism was associated with a forgiveness already available because the Messiah had come and, in principle, had initiated the new order, of which fact the gift of the Spirit was the proof. But, as we have seen was the case in John's baptism, the association between the rite and forgiveness was more than formal. It may be too much to say, with Dr. Plummer, that baptism 'conferred' forgiveness, but that it was most intimately related to forgiveness is clear. It is not an exaggeration to say that the primitive church did not conceive of forgiveness apart from baptism. Forgiveness was through the name of Jesus Christ, and it was baptism which initiated a believer into the power and efficacy of the name."

Space forbids for the present that we comment on the views of Mr. Collins; they must be taken on their merits by our readers, who will, of course, consider them in the light of the Word.

Notes on Current Topics.

Jan. E. Thomas.

The Home Missionary Spirit.

We must not forget that the Home Missionary spirit is the same old spirit that has moved the world since Christ came. It is the spirit that cares for the other man, and helps the needy and weaker brother. It is the spirit that makes us feel the debt we owe to the struggling and less privileged ones that look for our fellowship. It is the spirit that liberated slavery, that sent Carey to India, and Livingstone to Africa. It is the spirit that sent John Howard to Europe to help in prison reform, and that animated Josephine Butler and Elizabeth Fry. It is the heroic spirit that sent Florence Nightingale to the wintry Crimea, and that sends thousands of our brave men and women to care for the brave soldiers in their sufferings on the battle field or in the hospital. Could we not say that it is akin to the spirit that led us to the help of outraged Belgium and oppressed Serbia? It is the spirit that moves us to help our brother when the call comes. It is beyond all this the spirit of Christ, who for the joy set before him of saving a world, endured the cross. Will we not in this spirit of the crucified Christ go to the help of our brethren, and for the love we have for them and for our Lord do valiant things in His name?

The Incentive of Our Plea.

We cannot think of the world-to-day either in the national turmoil or in the church of God without having impressed upon us that unity is essential to conquest. A unity of armies with a united purpose is the hope of our Empire in the great world struggle. How much more is it essential to save unity in the church. We are not merely sounding our plea for the sake of contention. We preach it as the only ground of self-preservation. In the face of the enemy a divided church will fail. We preach it as imperative. Unless united we cannot conquer for our Christ and King. We must go forward with greater abandon to our task. We cannot slacken our effort for the way is being prepared for an advance. We should be urged to heroic giving by the greatness and necessity of our plea.

The Best Way of Raising Money.

There are so many calls in these days that it almost seems as though the advocacy of a common treasury is justifiable, and that funds could then be allocated as the church wished when special appeals were made. This would at least seem to assure regular systematic giving throughout the year, and save us from spasmodic offerings or from increasingly numerous special appeals. But the fact is that the common treasury has not proved sufficient where introduced, nor does it answer altogether the purpose for which it is intended. There is an educational value in these special ap-

peals that makes them of personal value to the church members. We could, however, improve our method of giving by making it possible for all to contribute a regular weekly amount to the Home and Foreign Mission Funds, as well as to such work as our College and church extension. We are all agreed that whatever may be our method of securing funds for patriotic purposes, or special work in the church, in the Home Mission enterprise the most satisfactory method is to make a personal appeal to every member. Our funds are the result of willing and sacrificial giving. We have no questionable method of raising our Home Mission funds. This leaves the burden entirely on the membership of our churches. Some cannot attend, while others can only attend at night. Many of these cannot or do not attend the after service for the breaking of bread. We suggest that a personal letter with the literature published by the State Home Mission Secretary and an envelope be addressed to every member of the church. This would mean a little personal effort, and a little expenditure in envelopes and postage, but it repays itself fivefold. Wherever possible, send spare numbers of the "Christian" to isolated members or non-subscribers. Then on Home Mission Sunday give the opportunity at the evening as well as the morning service for all who have brought their offering to have their envelopes collected. In this way we would give an opportunity for every member to make an offering.

The Spiritual Preparation.

We frequently open our meetings with the balance sheet. We put the financial statement with its attendant difficulties first. We then seek in a business-like, cold, calculating and almost pessimistic way to build up our finances or bemoan the shortcomings of our treasury. We have often lost sight of the fact that the church did not commence with a balance sheet. It commenced with a prayer meeting. After proper prayerful preparation was made, the amazing result of Pentecost came. They prayed themselves into the proper attitude toward Christ and Christless men, and how wonderfully they were blessed. Then came the spirit of holy and enthusiastic giving. They gave their property, their means, and according to Paul, "their own selves also." This was all the result of spiritual preparation. Nothing arouses the recruiting spirit or patriotic spirit like the sight of some armless or wounded warrior returned from the battle field. It appeals to men. If so many gave their best then others will gladly follow. If we spend time in the upper room, alone with Him, beholding Him, seeing His hands and His feet, it will move us to bring our all to Him. Let spiritual preparation be made in all the churches. Pray about God's work, pray for the souls of

men; struggle like John Knox in prayer with God, and we shall not think lightly of our Christ-given privilege. Charles Reign Scoville admonished us to "pray ourselves hot." Let every prayer meeting be a preparation chamber. If we think enough of our Saviour's cause and the church he died for to pray about it, night and day, we shall not count it a burden or a task, but a God-given privilege to bring our best to him. Paul needed money, but never asked for it. He simply said, "Brethren, pray for us," and they gave as they prayed. May we go the prayer path to victory.

Do the People Want to Hear Our Plea?

The mission of the church is for Christ, but it is to the people. Unless we are reaching the people we will never fulfil our task. Our business is to reach the people. But sceptics and shallow minded men tell us that the people do not want the church, nor do they wish the gospel. We are told that people are so depressed about the war, and so concerned and despondent because God allows this war to continue with all its attendant sadness and distress, that their faith has wavered, and the church has lost its hold on the masses. In some cases this may seem possible, but it is only a momentary testing. The wanderer feeding on the husks of materialism and philosophy will soon return to the Father. There is no other Father and no other home. There is no other message to a war stricken, sorrowful world than the message of comfort and love and hope. Wherever this message is faithfully preached the people accept it with joy, and are satisfied. It is not our business to doubt or to waver. Our plea is for the Word of God, and this is the power that upholds French, Russian, Belgian, Serbian, Italian, or British! Our plea is for Christ, the world's Saviour, and a church united upon him and him alone. We seek to exalt him as the Saviour of the world. The world may be tired of dogma, empty ritual, traditional creeds, and lifeless formality, but it is not tired of Christ. It still says, as the Greeks of old—"We would see Jesus," and until the world has seen him, our one business is to make him known. The people need and want to hear.

The Day—Whose Shall it Be?

Twelve mailed men sat drinking late,
The wine was red as blood,
Cried one, "How long then must we wait
Ere we shall thumler at the gate,
And crush the cursed brood?"
Twelve men of iron, drinking late,
Strike hands, and pledge a cup of hate:
"The Day!"
Twelve men met at the day's decline—
Eleven and one beside—
Their every thought, a thought benign,
Yet One—the One we call divine—
Next day was crucified.
Twelve men of God raised up the sign
And pledged in exalted wine:
"The Day!"
Now nineteen hundred years have passed:
The day—whose shall it be at last,
O Christ!
—Charles Alexander Richmond, in the "Independent."

Constructive Journalism.

F. D. Kerahner.

I.

In writing this initial word for the readers of the "Christian Evangelist" it seems proper to state, as plainly and directly as possible, what appears to us to be the outstanding function of a religious newspaper, and especially of such a paper as related to the progress of the Restoration Movement. This function, in the light of the present day situations, appears to us to involve primarily three considerations: first, such a paper must be sane; second, it must be militant or aggressive; and third, it must be constructive in its policy and aims.

II.

The religious newspaper must interpret and make clear the ideas embodied in the cause which it represents. It can only do this by thinking clearly, fairly, and honestly itself. Any species of muddy or foggy or added thought performance will infallibly relegate the paper indulging in it to the ranks of those blind leaders of the blind, whose ultimate destination, according to Holy Writ, is "the ditch." If the ditch is not too deep these leaders may flounder out again, but, at best, it must needs be with impaired prestige and a fatal loss of confidence on the part of their former adherents.

There is a species of journalistic insanity which manifests itself in the incapacity to see anything in the religious firmament aside from a special hobby of the editor. Everything else, no matter how remote it may be in point of fact, from the hobby in question, is "dragged in by the hair," as it were, and made to revolve around the one appealing idol of the journalist. One must admire the loyalty which prompts devotion of this kind, but such ill-tempered zeal infallibly begets enmity on the part of all judicious readers. The feeling is all the deeper and more pronounced when the propaganda in question relates to a matter of at least comparatively subsidiary importance.

Sane religious journalism means, also, freedom from all intemperate and violent explosions of anger. Not without reason is the man who gets angry in the common parlance dubbed as "mad." Mad he is until he cools off, and the cooling had better occur outside of the editorial columns than within them. Argument is apt to radiate heat and light in inverse proportions. The more heat there is present the less light is apt to be furnished. Especially is this true of words when committed to the cold type of the printed page.

It is a great thing to possess a perfectly sane point of view. Doubtless no one can lay claim to such a treasure at all times. Nevertheless, just in proportion as a religious paper is recognised as possessing this characteristic will its influence become pronounced and powerful.

A religious journal must not only be sane, it must also be aggressive and militant. The profounder issues of life and destiny are no holiday affairs. So, at least, thought the greatest preacher of the ages when he said, "I have fought a good fight." The namby-pamby, wishy-washy, get-no-where type of writing has no place in a religious journal. If a man does not possess a clear and definite faith, he can never be a leader, and the function of religious journalism is not only to interpret but also to lead. Definite and positive convictions are indispensable, and it is no less indispensable that they should be vigorously and forcefully presented.

Especially is this true of those principles for which the journal in which these lines appear is supposed to stand pre-eminently. There is a species of apology about the tone of some of our present day leaders which, to put the matter mildly, would give Alexander Campbell and Barton Stone a sensation of weariness if they could return to earth. These founders of the Restoration propaganda believed that they were standing for something which was tremendously worth while. They believed that they had a message, and because they believed it they made others believe it, too. Perhaps they were almost too violently in earnest at times, and yet their earnestness rings truer than the shifty apologies of some of their spiritual descendants. If we did not believe that Christianity is the only hope of the world, and if we did not believe that the interpretation of Christianity, which we advocate, is the nearest possible approach to the New Testament ideal, we would be actively engaged in hunting for something better. Every sincere advocate of any other interpretation feels the same way. There is a deal of hypocrisy about the oft-quoted statement that "one church is just as good as another." A man would have to be a mollusk religiously if he believed any such thing. All churches contain a great deal in common, and what they contain in common is vastly more significant than the things upon which they differ; but, none the less, there must be some church which more nearly represents the New Testament ideal than any other. It will take the most ideal type of Christianity to save the world, and no man needs to apologise for contending with the utmost earnestness for what he believes to be the nearest approach to the ideal in religion or anything else.

And so we mean to contend, definitely and earnestly, for the great plea for the restoration of simple New Testament Christianity. We shall contend, always, we trust, with courtesy, always with clarity, always in the spirit of kindness and love, but we shall not cease to contend. We believe, heart and soul, in the plea for which we

stand. We have no apologies to make for it. We believe that the world needs it, and we believe that it is our supreme duty to try to make the world realise its need. Our conviction in this regard, we trust, will not close our eyes to all the good that is present in any, or in all other communions, nor will it hinder our full and frank and cordial approval of this good whenever and wherever it may be found.

IV.

Last of all, the true type of religious journalism must be constructive. It is doubtless correct that there must be criticism at times, and at some times sharp criticism, but even then the criticism should always be positive rather than negative. Progress is not gained by destruction, unless something better is erected in the place of the thing destroyed. Christianity is a positive religion. It combats evil by supplanting it with good. This rule applies throughout the realm of church life and operations. Especially does it apply to the agencies which, from time to time, have been used to forward the interests of the kingdom. Sometimes these agencies may be far from ideal, but so long as they are accomplishing even some slight measure of good it is better to support them than to tear them down without supplanting them with something better.

Applying the above principle to our own immediate situation it becomes increasingly clear that the crying need of our work today is a united and constructive policy on the part of our journalism. Never were the opportunities before us brighter, never was the need for united, and harmonious, and vigorous action, on the part of all of us, more pronounced; never were our faithful workers on the field more eager for constructive and aggressive leadership than in the case to-day. It is time to forget differences, to forgive past errors and mistakes, and sins, to stand shoulder to shoulder in our mighty phalanx, resolute in our purpose to do all that we can to win the world for Christ.

In writing these words, we are conscious of no feeling whatever of partisanship or personal criticism. All we mean to plead for is that we shall catch the larger, the constructive viewpoint and honestly strive to work together. It is not necessary that we shall all agree upon everything, but it is necessary that we shall all rally to the common cause. What tremendous power we shall be able to command if we are willing to put forth this united effort! Is there any point upon which we may differ vital enough to justify the loss of this power for the extension of the kingdom?

"Leave Thou in my darkest night an open door
Between Thee and me, my God; I will ask no
more
When I wake, Lord! I in the dark, Thou in the
light.
Like a child, forsaken, awake, alone in the night,
Father, leave open to me the door of prayer,
And I will be down in praise, for Thou art there."

What Did Paul Preach?

James Leach.

"I determined not to know anything among you, save Jesus Christ, and him crucified."—1 Cor. 2: 2.

The fact that Paul made nothing known but "Christ crucified" warrants the conclusion that all that the Holy Spirit made known through him, whether by sermon or letter, must find a place somewhere in that expression. It may help us a little to notice that what Paul calls "Christ crucified" in the passage under consideration, he speaks of as the gospel in chapter 15: 1. And when he declared (Rom. 1: 1) that he was "separated unto the gospel of God" he gives in different words the exact substance of our text. George Greenwell writes: "This does not narrow his work to the unfolding of a single element of divine truth. Christ and him crucified comprehended all the phases of the divine reality, all the aspects of the new life from the birth of the Holy Child to the glorious appearing of the great God our Saviour. True enough he concluded the cross was the heart, the fountain of life, but we know he traced with a skilful hand all the principal veins and arterial channels of that perfect divine polity which had descended out of heaven from God." It was not only at Corinth that Paul gave effect to that determination; "Christ crucified" was the subject of all his preaching.

A glance at some of the things which Paul declared will expand the text considerably. "That Jesus is the Son of God" (Acts 9: 20), "That Christ died for our sins, was buried, and raised the third day according to the Scriptures" (1 Cor. 15: 3), "That Christ Jesus came into the world to save sinners" (1 Tim. 1: 15), "Wherefore also God highly exalted him, and gave unto him the name which is above every name" (Phil. 2: 9), "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31), "By him every one that believeth is justified from all things from which ye could not be justified by the law of Moses" (Acts 13: 39), "That with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10), "That he commandeth men that they should all everywhere repent" (Acts 17: 30), "That he testified "both to Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ" (Acts 20: 21), "That they should repent and turn to God, doing works worthy of repentance" (Acts 26: 20), "And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified" (Acts 24: 25). And Luke informs us that when Paul went to Corinth and proclaimed "Christ crucified" "many of the Corinthians hearing, believed, and were immersed" (Acts 18: 8). In Col. 1: 5 Paul says that it was "in the word of the truth of the gospel" that they heard of "the hope that was laid up for them in the heavens." In 2 Thess. 1: 8, Paul declares that Jesus will render vengeance "to them that obey

met the gospel." The second coming of Christ, the resurrection of the dead and change of the living saints also found a place in Paul's message (1 Thess. 4: 16; 1 Cor. 15: 51), and finally "I am pure from the blood of all men, for I shrank not from declaring unto you the whole counsel of God" (Acts 20: 26).

The gospel of God's grace is met with in the Scriptures under a variety of names. In our text it is "Christ crucified." In Rom. 8: 2, "The law of the Spirit of life in Christ Jesus." Acts 24: 22, "The Way." Jude 3, "The Faith." Gal. 1: 11, "The Gospel." Acts 8: 4, "The Word." Acts 8: 5, "The Christ." Acts 8: 12, "The kingdom of God and the name of Jesus Christ." Acts 8: 35, "He preached unto him Jesus."

Paul was not the only man that preached "Christ crucified." That was the theme of all inspired preachers. They had but one gospel, and but one order of making it known, and the preacher who either alters its substance, or its divine arrangement, perverts the gospel of Christ, and preaches other than "Christ crucified." As Dr. Guthrie observes, "It is not enough that you hold right doctrines, each right doctrine must be in its right place. . . . Although all the doctrines of the gospel be in our creed, we may commit a great, a dangerous—possibly a fatal—mistake, if any mal-arrangement that would put these out of their proper place."

It has been frequently suggested that 1 Cor. 15: 3 is Paul's definition of the gospel, and that it consists of the death, burial and resurrection of the Christ for the sins of men. Possibly those who see a definition of the gospel in that statement would accept an acorn as a definition of an oak. According to W. C. Morro, "The definition of a term is the drawing a line about it, marking its boundaries, excluding all things foreign to it, including everything that belongs to it. A definition must be such a generic statement as to include every other truth that may be spoken about the particular thing defined." The gospel of Christ has its fundamental principles or great first truths, but these alone do not constitute "the gospel." The "all things" of Matt. 28: 20, and "his precious and exceeding great promises" of 2 Peter 1: 4, are as much a part of the gospel as are any other of its truths. Paul simply reminds the Corinthians that he made these three facts known first, or "among the first things." W. D. Little writes thus: "Gospel in itself simply means glad tidings, but when technically used, it meant the whole system of salvation revealed by Jesus and his apostles." Wren J. Grinstead says, "There is no distinction drawn in the Evangelists and Epistles between the converting gospel and the edifying gospel." And Paul declares, "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth."

In the Religious World.

"Just think for a moment," wrote one of the Y.M.C.A. secretaries to Mr. A.K. Yapp, the general secretary, "of one of our helpers distributing New Testaments and giving lectures to the British troops, helping Arabs, and serving Turkish prisoners at the junction of the Tigris and the Euphrates, at a spot which may be identical with Ur of the Chaldees, the birthplace of Abraham!"

Dr. A. C. Dixon relates that, while pastor of a church in Boston, there was at the end of one year a deficit in the accounts of £400. A prayer meeting was held to ask God to send the money to meet the deficit. While the meeting was going on one of the deacons arose from his knees and asked his brethren to give thanks, for God had assured him that the money would be forthcoming at next Sunday's collection. When the day arrived, the rain was coming down in sheets. One half of the congregation would not venture out in such weather, and so some of the deacons proposed that the collection be postponed till the next Sunday. "No," said the praying deacon, "I did not trust the weather; I trusted God." The collection amounted to over £500!

The Bishop of Durham makes a notable protest on the murder of Miss Cavell—"I possess some (hitherto) valued German friendships, formed in connection with religious work. From one German pastor, now resident in Switzerland, a man who had commanded my affection when, a few years ago, he was my guest, I lately had a letter. It was brotherly and cordial, while incidentally the writer said that 'by blood and conviction' (*Ueberzeugung*) he was on his country's side. I replied in terms of Christian regard; it was something that he, at least, had not joined in the hate chorus. But it is probably my last letter of the kind. Until the representatives of German Christianity find open expression for a Christian *Ueberzeugung* on the acts and deeds of German barbarism, the attitude of personal friendship is, for me at least, impossible."

While giving large attention to Comparative Religion, the great seats of learning have in many cases passed by Christianity as a substantive study. So much has this been the case in America, that the president of a great university in the Middle States recently declared that a student might graduate from many of the institutions of learning in the land and yet be as ignorant of Christianity as if he had been educated in a pagan country. At length, there are indications of a turning of the tide, for a worthy example has been set by a small institution, Furman University, South Carolina, the trustees and faculty of which have set up a Chair of Christianity. Holding that Christianity is the salt of civilisation, and can no more be excluded than can mathematics, it says to presumptive students: "If you object to a course in Christianity, go elsewhere. For our part, we are unwilling to give our degrees to students who have documents, and the history of the Christian religion."—"The Christian."

With Sherwood Eddy in Madura, India.

Albert J. Saunders.

Light is certainly breaking in India, and God is using Mr. Eddy as one of his great apostles to the East. People are saying that what we are seeing and experiencing to-day could not have been possible ten years ago. It is all so wonderful and heartening. Jesus Christ is rising from the dead to-day throughout the East. And we who are here in close touch with these marvellous changes wish so much that you in the home countries who have longed for these times could see and experience for yourselves this reward for years of faithful service and waiting. Truly,

"The old order changeth, giving place to new,
And God fulfilth himself in many ways."

In 1910 it was my great privilege to attend the Rochester Student Volunteer Convention, under the leadership of Dr. John R. Mott. One of the things which impressed me most of all was the number of leaders, young men of the highest ability, of consecration, and power, men who were doing things out in the big world beyond, who made that convention an inspiration for life to all who were privileged to attend. The names which always stand together in my thought are, Mott, Zwemer, Speer, and Eddy, men who have been and are being used mightily of God in all parts of the world.

George Sherwood Eddy is the Asiatic Secretary of the Young Men's Christian Association. He spends six months in America and six months in Asia each year. Last year he spent six months in China, and I am sure that many of my readers know of and were greatly interested in that march of triumph from city to city. Thousands of men, many Government officials in high positions, and students literally by the thousands, came night after night, were touched, promised to see if "these things were true," and are now enrolled in Bible Classes for definite study of the life of Christ and the claims of Christianity. The story of those city campaigns forms a new chapter in the Acts of Apostles.

On hearing of these great successes in China, we in South India began to ask, Can we not have something like that here under the direction of the South India United Church? We know Mr. Eddy well, for he served for many years as a missionary in the Madura Mission. The United Church is the largest and best organisation of its kind in the East. We have in South India the largest Christian community and the best prepared field by decades of consecrated seed sowing in the whole of Asia. Cannot we have an evangelistic campaign in South India, touching many of the village communities, and with city campaigns in the large centres? The question was asked in the spirit of prayer, and it was answered in deep faith and confidence like Morrison

of old—Yes, God can. To show you the response given to the movement, look at these figures: Early in the campaign a week of evangelism was organised for all the co-operating missions throughout South India, with these results:—

Villages visited, 3814; meetings held, 8412; people addressed, 206,000 men, 104,000 women; tracts distributed, 136,100; books sold, 4511; workers helping, 6120 men, 2168 women; new villages entered, 835; enquirers, 6363 men, 2140 women; decisions, 4830 men, 1592 women.

The campaign has really only just begun. It is gathering momentum, and is enlarging. I cannot write of the work in the villages, nor what has been done in other centres. I will tell you a little of what has been attempted and done in the city of Madura.

Four months ago we began plans and preparations for the Madura city campaign. A very strong and large general committee composed of the missionaries, all the city pastors, and the leading laymen was formed. Out of this general committee was chosen a small executive committee, composed of the conveners of the various working committees. Three missions united in the Madura campaign: the S.P.G., the Swedish Lutheran, and the American Mission. A number of strong working committees were formed, such as: arrangements, publicity, special meetings, music, Bible circles, personal work, etc. The town was divided into circles, and prayer and Bible study meetings for workers were held for three months. Hundreds of personal workers were organised into bands, who got into touch with persons, placed their names on the card file kept in the campaign office, and then worked with these people each week by means of visits, conversation, tracts, prayer and Bible study. By these means 5000 people were prepared for the Eddy meetings. The Arrangements Committee erected a large pandal on the mission compound to seat 3000 people. The women's work also was well organised. Two hundred women workers got into close personal touch with 1000 Hindu women, and good work was done.

A series of preliminary meetings was held, such as picture shows, lectures, musical entertainments, and visiting speakers. Mr. B. C. Sircar, of Calcutta, a fine orator, and one of the best known Indian workers of the Y.M.C.A., was one special lecturer. We had also a visit from Dr. Glover, of Cambridge University, who delivered several strong addresses. Our own Dr. Tracy has done splendid work by his sermons and addresses.

Everything was ready; there was a great spirit of expectancy; we all knew that Madura was to receive a blessing. There had been some opposition, but Hindus are

becoming more tolerant in these later times, and most people wanted to see and hear Mr. Eddy for themselves. Eddy was in Madura four days and four nights (Nov. 6 to 9) with three meetings a day. At the evening meetings the great pandal was packed to the sills and beyond. Three thousand people, leading Brahmins, city officers, Government officials, leading lawyers, business men, and students, came night after night. Such a thing had never been heard of before in Madura. Everything was conducted so orderly, the people were quiet, no outward opposition, the people were hearing the word gladly, and many of them for the first time. Mr. Eddy made a strong appeal by chart and diagram to the social and economic conditions of India. The last two nights he offered Christ's gospel and the Bible as the only effective means of solving India's many problems. He did not criticise and condemn India's past, and her systems of philosophy and religion. They have had their place in Indian life and thought, but now, he pleaded, give Christ a chance, study the Bible, let India go on to perfection. It was a noble message, sympathetically given, and well received. He has gone, but we are sure that he will return to complete the work he has begun.

His method here, like that in China, was not to work for immediate decision. That will come in subsequent campaigns. He strove to secure an attitude of tolerance, and a spirit of enquiry towards Christianity. In the last two meetings cards were sent out to be signed, promising to study the life of Christ. Over 700 names and addresses were given in, some of the leading men in Madura—municipal chairmen, leading lawyers, college professors, business men, and numbers of students. Separate meetings were organised for women, and 1000 women gathered time after time to hear of Christ. Hundreds of these women are now reading the Bible.

The follow on work has begun. Upwards of 100 Bible Classes are being formed, and shortly we expect to have 1200 people in earnest study of the Bible. What this will mean to these people in the future and to the United Church in South India only God will ever know. What has happened in Madura is taking place in many other cities as well. Our Lord has come to South India. This is the Lord's work, and it is marvellous in our eyes. Brethren, pray for India.

A Guest Unwilling.

When called to sup with Sorrow,
I turned my face away.
The message came at twilight,
Amidst the shadows grey,
Insistent was the bidding,
I dare not answer "Nay."
I came a guest unwilling,
And seated at the board
Was One whose men was Kingly,
One meet to be adored—
I came and supped with Sorrow,
And there I found my Lord.

—M. I. Herrell

Our Work in the Homeland.

Workers with God.

2 Cor. 6: 1.

H. J. Banks.

We are called to be fellow-workers with God. It follows therefore that God needs our help for the attainment of his purposes.

He does not ask our aid that he may keep the stars in their courses, or cause the sun to shine, or the showers to fall upon the earth. In these and other mighty forces that operate in the universe, we see the outgoings of his power, and man can do nothing to diminish or increase their volume. But in their wise use for the material welfare of the race, God does ask man's aid, and it is through man's intelligence that he works for the development of the wealth which is stored in the secret places of the earth.

In the realm of moral and spiritual life, his is also true. God is ever working upon man through men—calling man to aid him in reaching and saving the lost. Not to make a new remedy for sin, or increase the power of the gospel which he prepared with infinite care through the ages, or improve upon the divine code of rules for the perfection of character. This man cannot do. There is only one story to tell to a sinful world. But he may and should wisely use these powers to attain the end for which they were prepared.

Workers together with God! In this there is high honor, great joy, wonderful privilege. Yes, but there is also grave responsibility. God has chosen to depend upon man for the evangelisation of the world for the wise use of the power he has placed in his hand. If man fails the work will not be done.

Prayer is a mighty power. It availeth much. But prayer without the worker will not take the gospel to the uttermost man or to the sinner in Australia. We are talking much of Home Missions in these days. The call for men and money is constantly in our ears. Some gladly come up to the help of the Lord. Others stand afar off with arms folded, because they have failed to appreciate in their own lives the great truth that they have been called to be workers together with God, and that the evangelisation of Australia waits upon them. Here is the motive for a better service. God depends upon me. Antonio Stradivari put his best into the making of violins because he believed that God had called him to do it, and that without his aid God would be at fault for violins. Hence he said:

"The masters only know whose work is good; they will choose mine, and while God gives them skill,

I give them instruments to play upon,
God choosing me to help him."
"What!" said one who heard him speak thus,
"What! were God?" "What! were God

At fault for violins, thou absent?"

"Yes," he answered—

"He were at fault for Stradivari's work.

My work is mine,
And, hereby or not, if my hand slacked
I should rob God—see he is fullest good—
Leaving a blank instead of violins.
I say, not God himself can make man's best
Without best men to help him.

"Is God gives skill,
But not without men's hands. He could not make
Antonio Stradivari's violins without Antonio."

That view of our relationship to God in the nobler work of saving men will solve all the problems of our Home Mission enterprise. God depends upon me. Without my aid he cannot reach some human beings with his messages of light and life. I am necessary to him by the plan of his own devising. If I fail, he is robbed. I have been called to work with God. The responsibility is grave indeed.

In order that our service may be wise and intelligent, it is essential that we see the world's needs with God's eyes. Our affections and compassions are too cramped and limited. Our vision is sadly blurred. Sin has lost its ugliness. Vice and virtue are no longer black and white. All has become a dull grey. We do not see the deep sadness in men's hearts, the cravings that are never satisfied with the earth's best gifts. Ambition! culture! display! power! splendor! We see these and are deceived. God sees deeper. He who made the heart knows. Gently he calls us to his high hill, and bids us look again with clear vision at the world's sad heart. Sin is still that ugly, hateful thing that lost Adam his Edenic home, and nailed the Son of God to the cross. The great world of man is still "going astray like sheep without a shepherd." The Son of God still sighs out that fearful warning, "He that believeth shall be condemned," and every hour thousands pass into the great beyond, lost forever. With all his benevolence, his culture, his morality, man is eternally lost unless he knows and accepts salvation through Jesus Christ. Climb as he may every dizzy height of achievement and knowledge, he will still lack the one thing needful, unless he finds Christ. Augustine was right when he said, "O God, thou hast made us for thyself, and our soul never resteth till it resteth in thyself."

Do the people of our own land know this? Some do, and turn from it. Their ears have become dull of hearing, their hearts have waxed gross, and they will not be saved. The many do not. They grope in the dark. They are confused with the jargon of the creeds. Foolish preaching has led them astray. They need enlightenment and help. This is our task. God has called us to help him reach and save all such. There is the need. Ours is the power to relieve it. What glad toil is this! To tell the weary and heavy laden of the love that stopped not at the Cross; to lift the man who has fallen; to give sight to the spiritually blind, hope to the hopeless, rest to the rest-less, and life

to those who are dead in trespasses and sins. Who among his saints, beholding the need, would slack his hand or refuse to give his best? Verily, he would be guilty concerning his brother in that he saw the anguish of his soul, and would not help! It is sadly true that the heathen in Australia are not much different from those in Africa, China, or India. They do not know. Talk closely for an hour with the average man about God and Christ and salvation, and you will be convinced. The people must be taught.

How is this to be done? The Home Mission Committees in the several States of the Commonwealth are helping to answer the question. Every preacher engaged and located in a strategic centre; every circuit wisely worked, every protracted meeting held in the populous city, tends towards the accomplishment of this end. Hence we should use our utmost endeavor to strengthen their hands. But the work will never be done by the paid preacher alone. We must have an army of trained workers who will preach without financial aid. This is all important. In all our congregations there are too many useless disciples. These must be aroused from their lethargy, and converted into earnest, intelligent workers. The latent talent everywhere manifest in the churches must be developed and used. We must reach our hands in all directions from the established churches and create openings for all who will allow themselves to be used. The Bible School is a fine training ground. Vast possibilities are wrapped up in the modern school. In ten years the young people from the schools will be settling on the rich pastures of our land. They must be won and trained now. Time is an element which must be reckoned with in the development of the kingdom. But the men and women of to-day must also be reached. The preacher will only touch a comparative few, and that at long range. The personal touch of the consecrated disciple who realises that he is a worker with God is essential to the evangelisation of the land. The old plan, the old method, the primitive way, is what we require. Every disciple an evangelist. We need money, yes, and we are able to give far more than we are giving now. But we need workers more. Men and women who will give not only money, but themselves, to the work of saving men. Let us once get the generality of the members to rise to a true conception of their relationship to God and their personal responsibility in this work, and the problems of church attendance and money raising will immediately end. We are constantly devising new methods, new plans, new societies. It is not new methods we need, but better men—men after God's own heart. As E. M. Bounds says in his little words on "Power"; "Men are God's method. The church is looking for better methods; God is looking for better men."

Home Mission Annual Offerings,
Lord's Day, February 6th.

Humbled and Exalted.

Bible School Lesson for February 13, Philippians 2: 1-11.

W. C. McCallum.

Paul craves the support of the Philippians.

In the closing verses of the first chapter, he has already indicated one way in which the Philippians can show this support, *i.e.*, in brave devotion to the gospel in the face of persecution. In the text of our lesson Paul showed them another way of "making full his joy." This is by a humble, self-effacing love for each other, a love patterned after that of the Lord Jesus Christ.

This church had been the first-fruits of Paul's labors in Europe. The Philippians had surpassed others in their devotion to the Apostle Paul. After his first departure, driven out by persecution, these brethren had twice sent aid to him at Thessalonica, and later were the only church that sent help to him when he left Macedonia. Now that Paul is in prison in Rome, the little church determined to send him further aid. Money was sent by Epaphroditus, and one of the objects of the letter was to acknowledge this assistance.

A church with a good record.

Paul manifests a good deal of pride in the Philippian church. He refers to their relationship as a "fellowship in the furtherance of the gospel from the first day until now." Loyal from the first day, generous all through, excelling in thoughtfulness, grateful, and free from any outstanding faults or blemishes, is it any wonder that the apostle took a great pride in the record of this church? And the secret of the good record lay in the prominence they gave to the "furtherance of the gospel."

The one plane.

The apostle is not under the necessity of reproving the Philippians for any grave defects in conduct, or any serious departure in doctrine, but yet there was one weak spot. There had appeared a want of harmony among some of the leading members. Two of these, Euodia and Syntyche, are urged to be of the same mind in the Lord, and the words "that ye may be of the same mind, having the same love, being of one accord, of one mind," show that the danger of disagreement and discord did not only face the two above named.

Lack of harmony frequently characterizes people who are most earnest and sincere. Their very zeal often leads them to a spirit of determination that shuts out the possibility of accommodation in little things and forbearance in greater things, that is essential if there is to be harmony. These Philippians were a splendid lot of Christians, but this does not make the lack of harmony amongst them any less a defect.

An earnest appeal.

While the sterling Christian character of the Philippians did not excuse the one defect of lack of harmony, yet the fact that they were such splendid Christians made it

possible for Paul to make a very strong appeal to them, and made it certain that the appeal would have great weight with them.

Nothing is more hopeless than appealing to a body of people who have not character to be touched by the appeal. Had the Philippian church been cursed by self-complacency, or its members been blinded by personal pride and ambition to the point where the supreme interests of the kingdom took second place after their personal interests (as is, unfortunately, often the case in faction-torn churches), then the apostle Paul might have appealed in vain to them to be "of the same mind" and "of one accord."

Paul invokes the bonds of friendship that have bound him and the Philippians together. There are obligations that arise out of past associations. These are urged in support of his appeal.

The "exhortation in Christ" referred to would describe mainly his service toward them. The other bonds of fellowship, "consolation of love," "fellowship of the Spirit," "tender mercies and compassions," describe the mutual service and helpfulness that had existed between them. The words "if there is therefore any" mean, if these things have any weight or count for anything. If you hold our past fellowship to have had any value, then grant me this appeal, and "make full my joy."

The thing desired.

Paul wants them to cherish oneness of aim and of sentiment. This will be obtained as they manifest a uniform affection for each other as men moved by the same mind and as they "mind the one thing." This is the literal meaning of the Greek, and to be preferred to the translation "of one mind." The latter is only a slightly varied repetition of the words, "of the same mind," while in minding the one thing, *i.e.*, the gospel, they would find the oneness of aim desired by Paul. If the interests of the gospel were supreme in their affection, they would be of one accord.

This oneness of aim and affection must exclude any action arising out of a desire for personal aggrandisement, or factiousness. An honest scrutiny of much that is done in church activities would reveal a great deal that has behind it the spirit here condemned, and the pity of it is that the self-deception of the human mind is so great that often one is moved by this spirit and believes himself to be actuated by far different motives.

Paul further reveals the thoroughgoing nature of this oneness of mind which he desires when he says it shows itself in the lowly mind that moves each to count the other better than himself. What would Paul think of much that is accepted and practised in the church to-day where the necessity for advertising in other walks of life is allowed to invade the church and

manifest itself with all the arts of a skilful and persistent self-advertiser on the part of ambitious servants(?) of the churches. Yes, and even those to whom such is wholly repugnant are often compelled by custom among their brethren to use some of the art in order to open the door of opportunity in service which they long to enter.

The mind of Christ.

Paul desired much of the Philippians. He had set a high standard for them, and he sees that there is only one way for them to have the mind he desired, only one way for them to be bound into a real living, helpful, harmonious unity, and that was by becoming possessed and inspired by the mind of Christ. He relates the experiences of Christ, so as to awaken in them the desire after a like self-denying love, and also to teach them what unselfish love is.

This passage (Phil. 2: 5-11) is a great Christian classic, and should be burned into the memory of every one that calls himself Christian. What wonderful unselfishness and self-effacement it describes! Christ, although he was divine in his proper nature, yet, when the call came to serve others, did not selfishly assert his privilege of equality with God, but laid aside all this, and in place of his God-like glory took a servant's form, assuming human life with all its limitations. But he went further than this in his unselfish service for others; having stooped from Godhead to man's condition, he now followed the path of obedience even to death, and the shame of the cross.

Where is the heart that can view unmoved this picture of humiliation? And where is the Christian who dares crave any other mind than that of Christ's? How wretched—nay, how God-defying, Christ-dishonoring, and hellish does the spirit of faction and vainglory appear when held up beside this sublime picture of the humiliation out of which came our redemption!

The exaltation.

Having enforced his entreaty for self-denying love by the picture of our Saviour's humiliation, the apostle swiftly describes the exaltation. To Christ has been given a name above every name. In the name of Jesus the homage of all creation is to be rendered and every tongue is to confess that Jesus Christ is Lord.

A name becomes clothed with character and significance from the life and work of him who has worn that name. To take the name or how in the name means that the character or spirit for which the name stands have become supreme in the heart of the one that bows. The name Jesus was worn by many Jews, but the one Jesus by his humiliation has clothed that name with eternal meaning. God has determined that every knee shall bow in that name. What does this mean? It means that the spirit that was in Jesus is to dominate the whole rational creation. The mind that was in Christ Jesus was the divine mind, and is the mind that in the end is to be eternally victorious. Can we say, "We have the mind of Christ"?

Foreign Missions.

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

The Mohammedan Problem.

Few people stop to realise the position of the church in relation to possibly the greatest problem before it to-day. In a general way the heathen are spoken of, and our interests or sympathies are aroused. It is not until we look into the different beliefs and practices of the non-Christian world that we are able to fully appreciate the awfulness of the situation. Truly to be without a saving knowledge of the Christ of God is awful enough. But when an open antagonism is manifest to the presentation of that truth, and when the religion substituted for it is one encouraging the most degrading forms of licentiousness, the problem becomes increasingly difficult and heart breaking. And here we might be permitted to say that ink is not black enough to do justice to the moral condition of the world of Mohammedanism.

As we as a people might well study this problem. There are, according to figures before us, 200,000,000 Mohammedans in the world. These are distributed about as follows: 42,000,000 in Africa—one-third of the whole of that continent, "every third baby wearing a Moslem armet, every third woman looking into the darkness of the night of Islam, every third man, if he is a pious and religious man, striving to measure up to the stature and the fulness of Mohammed."

In India there are 67½ millions—over 2500 being in the towns of Baramati and Shrigonda, with probably over 5,000 in the whole of the districts worked by our missionaries. 35 millions are in the Dutch East Indies; 12½ millions in Turkey; 2½ millions in Arabian Arabia. Afghanistan has more than 5 millions, and Persia 4½ millions. There are supposed to be between 5 and 8 millions in China, and in many provinces they dominate the social life.

In Cape Colony there are some 50,000, 8000 in North America, 160,000 in South America, 10,000 in Trinidad, and in Australia, chiefly in Perth, 19,000. Thus we see the problem is a world problem. Dr. S. M. Zwemer, who quoted the above figures during Ke-wick week last year, said, "I believe I may say without fear of contradiction, that if the social problem meant the elevation of womanhood, the emancipation of childhood, and pure, strong, vigorous manhood, then the Mohammedan world offers a social problem bigger and more baffling than any part of the world. Confucius helped to solve the social problem of the millions of China, Buddha solved the social problem, at least to some extent, of the millions of Buddhists. But the Mohammedan prophet of Arabia produced a social problem for 200,000,000 people." Dr. Zwemer says further, "But the Mohammedan problem is, after all, chiefly a spiritual one. We can sum it all up by adopting the lines of

that hymn we so often sing, and so seldom think through:

"Thou, O Christ, art all they want;
More than all in thee they'll find."

"Only Jesus Christ can produce true economic changes, and rescue the poverty of the Moslem world; only Jesus Christ can satisfy the proper desires for nationalism in Morocco, Algeria, Egypt, and India among Mohammedans; only Jesus Christ can redeem Moslem womanhood; emancipate and help Mohammedan childhood; and therefore, in the last analysis those of us who put our finger on the spiritual need of the Mohammedan world, have said the last and final word on the Mohammedan problem."

It is with this spiritual need before us that we appeal for our Indian work. This problem is a British problem to-day. When we realise the fact that there are more than 5,000,000 Mohammedan subjects than there are nominal Christians under the Union Jack, we are compelled to consider the seriousness of the situation. The safety of the British Empire to-day to a considerable extent depends upon the Christianisation of the Moslem world, or that part of it under British dominion. How difficult this task is may be seen from the words of a Turkish missionary to Dr. Zwemer: "The Mohammedan problem can be put in one sentence; it is to get the proudest man in the world to take the thing he hates from the hand of the man he despises."

Yet a brighter day is dawning. Not many years ago Mohammedan fathers or mothers chose to let their children die rather than receive treatment for them from an infidel Christian. Now the hospital of every Christian mission finds among its patients many Mohammedans. At Baramati 10 per cent. of those who receive medical treatment are Mohammedans, and the same is true at Shrigonda. At Baramati there are 12 boys and 3 girls of Mohammedan parents in our schools. Bro. Watson has reported the conversion of one Mohammedan during the past year, and there are others enquiring after the truth.

Probably the greatest call to the church to-day is that made through the Sudan United Mission, to place mission stations right across the continent of Africa to stem the onrush of this false faith.

The Edinburgh Conference Report says: "The threatening advance of Islam in Equatorial Africa, presents to the Church of Christ the decisive question whether the Dark Continent shall become Mohammedan or Christian."

Commission No. 1 of that Conference says: "The absorption of native races into Islam is proceeding rapidly and continuously in practically all parts of the continent. Mohammedan traders are finding their way into the remotest parts of the continent, and

it is well known that every Mohammedan trader is more or less a Mohammedan missionary. The result of this penetration of the field by these representatives of Islam will be that the Christian missionary enterprise will year by year become more difficult. Paganism is doomed, animistic faiths crumble quickly before any higher and more dogmatic religion. Either Christianity or Islam will prevail throughout Africa."

Some will ask: "What is the great danger of Islam?" Its dangers are many. J. R. Mott says: "It permits a laxity of morals, in some cases worse than that of heathendom. It sanctions polygamy. It breeds pride and arrogance, and thus hardens the heart against the Word of God." Dr. Zwemer says: "I dare say here without fear of any contradiction, that in all my reading of Arabic poetry, Arabic newspapers, Arabic books of theology, history, fiction, or stories, I have never found a single book that was not vile and unfit for children. There is no literature pure and uplifting for Mohammedan childhood in existence."

"And how about Mohammedan manhood?" asks Dr. Zwemer. "The Mohammedan boy who is trying to live a straight life, and who has temptations just as fierce and more fierce in Calcutta, Beyrouth and Damascus—where does he fly for refuge? He flees for refuge to the Koran, and may God pity him. He looks on into Mohammed's paradise, and he finds licensed there what he seeks to flee from here. That is Mohammedan young manhood!"

After the war, greater reasons will be ours for wisely facing this great problem. New worlds will be opened, and new relationships formed. New opportunities will be offered the church in Africa and Asia, particularly in relation to the Moslem world. Shall we seek to prepare to help meet it? Will not the help be forthcoming to enable us to extend in India or enter Africa? We could, if we would. "Go ye therefore and teach all nations."

FEDERAL FOREIGN MISSION COMMITTEE.

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

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

South Australia—Treas., T. Colebatch, c/o Mr A. H. Dobbie, Bayward Avenue, Torrensville.
Victoria—Treas., Robt. Lyall, 39 Leveson-st., North Melbourne.

New South Wales—Treas., J. O. Holtz, Star Key-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.

The Family Altar.

Conducted by A. E. Illingworth.

FAITH.

I have been studying with much profit to my own soul the life of Abraham as it is recorded in the book of Genesis. The suggestions of our late Bro. J. B. Rotherham furnish an interesting lead for daily readings. Try it. If it be true that "without faith it is impossible to please God" and if it be true, also, as one has said, that "without faith there is no religion," then we surely do well to test the foundations of our own faith in the light of Abraham's great example.

Begin on

SUNDAY, FEBRUARY 6.

Seed Thought—*Faith in the Father of the Faithful.* Yahweh said unto Abraham: Come thou on thy way, out of thy land... unto the land that I will show thee.—Gen. 12: 1 (J.B.R.)

Selected Gems.—

"Come," surely rather than "Go"; the Hebrew word meaning either. Yahweh did not "send" forth Abraham, while he himself remained (in any special sense) behind. The continued abode-manifestations are ahead.—Rotherham.

Man never truly believes until he is at a *new* sacrifice for belief's sake. Before Abraham could become "the father of the faithful" he had to turn his back on home and kindred, grip God by the hand, fare forth with him into the unknown. Before you can enter any right path in life you must pay toll by an act of sacrifice.—Jas. McKechnie.

Religion should be the rule of life, not a casual incident of it.—Disraeli.

Scripture Reading.—Gen. 12: 1-6.

MONDAY, FEBRUARY 7.

Seed Thought—*Faith Obeying.* Abraham came on his way according to that which Yahweh had spoken to him.—Gen. 12: 4 (J.B.R.)

Thus Abraham brake up again and again, towards the South.—Gen. 12: 9.

Selected Gems.—

Know well, my soul, God's hand controls
Whatever thou fearest;
Round him in earnest music rolls
Whatever thou hearest.
What to thee is shadow to him is day,
And the end he knoweth,
And not a blind and aimless way
The Spirit goeth. —Whittier.

Scripture Reading.—Gen. 12: 10-20. Faith: Trial and Faltering.

TUESDAY, FEBRUARY 8.

Seed Thought—*Faith Renouncing.* Abraham fixed his dwelling in the land of Canaan.—Gen. 13: 12.

Selected Gems.—

All in thy hand, O rich reward,
Peace and joy it doth bring to me,
Daily I rest in thee, dear Lord,
Duly I'm learning more on thee.
—Ida L. Reed.

Scripture Reading.—Gen. 13.

WEDNESDAY, FEBRUARY 9.

Seed Thought—*Faith Fighting.* So Abraham hearing that his brother had been taken captive, drove forth his trained men when in his house, and pursued as far as Dan.—Gen. 14: 14.

Selected Gems.—

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

Trust thyself: all things vibrate to that iron string.— Emerson.

Scripture Reading.—Gen. 14: 13-24.

THURSDAY, FEBRUARY 10.

Seed Thought—*Faith Questioning.* Abram said, My Lord Yahweh, what canst thou give me when I am going on childless, and the heir of my house is Eliezer of Damascus.—Gen. 15: 2.

Selected Gems.—

We older children grope our way
From dark behind to dark before,
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness never more.
Reach downwards to the sunless dyes
Whereto our guides are blind as we,
And faith is small, and hope decays,
Take thou the hands of prayer we raise,
And let us feel the light of thee. —Whittier.

Scripture Reading.—Gen. 15.

FRIDAY, FEBRUARY 11.

Seed Thought—*Faith Sealed.* And I will confirm my covenant betwixt me and thee, and thy seed after thee to thy generations, for an abiding covenant, to be come to thee a God, and to thy seed after thee.—Gen. 17: 7 (J.B.R.)

Selected Gems.—

Is the lower lost, then? who sayeth
That the lower, indeed, is lost?
Hark! no spirit in it prayeth?
Through the sun-bine and the frost,—
And the prayer preserves it greenly, to the last
And eternest.

Till another open for me
In God's Eden-land unknown,
With an angel at the doorway,
White withazing at his throne;
And a saint's voice in the palm-trees, singing
"All is lost... and won!"
—Browning, "The Lost Bower."

Scripture Reading.—Gen. 17: 15-22.

Then follow in succession, if you have leisure—
Gen. 18: Faith, Exalting and Pleading. Gen. 19: Faith, Disappointed. Gen. 20: Faith, Faltering. Gen. 21: Faith, Rewarded.

SATURDAY, FEBRUARY 12.

Seed Thought—*Faith, Proved and Triumphant.* Now I know that thou fearest God.—Gen. 22: 12

Selected Gems.—

In this narrative we have the crowning proof that Abraham was willing to resign all that was dearest to him at the bidding of God, even that son on whose life depended the fulfilment of the divine promises.—Dunmclow.

Faith is taking God at his word.—J. H. Evans

Thrice holy Faith! whatever thorns I meet
As on I tattle with unpractised feet,
Still let me stretch my arms and cling to thee,
Meek nurse of souls, through thy long infancy.
—S. T. Coleridge.

Scripture Reading.—Gen. 22: 8-10.

FOR THE WEEK END.

Note.—But faith requires something to rest on; hence the seven promises. Gen. 12: 1-3; 12: 7; 13: 14-17; 15: 5-7; 17: 1-11; 18: 9-14; 22: 15-18.

Trials must and will befall;
Be with humble faith to see
Love inscribed upon them all,
This is happiness to me.—Cowper.

Be not afraid to pray—to pray is right.
Pray if thou canst, with hope,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
For in the time, remote from human sight,
When war and discord on the earth shall cease;
Ye every prayer for universal peace
Await the blessed-time to expedite.
—Hartley Coleridge.

Correspondence.

CARRIGHT AND ADVENTISTS.

Dear Bro. Editor,—

In connection with the enquiry in your issue of 27th ult., as to the alleged recantation of D. M. Carright, the following, which appeared in the American "Christian Standard" of March 7th, 1914, is of interest.

Years in Christ,

H. G. Payne.

A FALSE REPORT CORRECTED.

At the request of the veteran D. M. Carright, we publish the following statement from him in correction of a false report that has been going the rounds:

Of late I am constantly receiving letters from many quarters, saying that my Advent brethren report that I have recently recanted what I wrote in my book, and have applied to be taken back with them. I judge that this report is quite generally believed among them the world over; at least, that is the way it has been reported to me. I have to say that there is absolutely no truth in it. I have never had one regret for leaving that doctrine—never had the least desire to go back to it. Twenty-seven years of careful investigation has only confirmed my belief that that doctrine is a mistake. I believe the arguments against it in my book are truthful and unanswerable, at least they are still perfectly satisfactory to me. I see no reason to change them.

Years ago Adventists were very severe in their denunciation of all other churches. I learned that way of answering those who opposed us, and in return answered them very severely in my book. In later years I have learned that this is not a good Christian spirit, and have freely said that I regret any harsh statements I have made, either in my book, tracts, or otherwise. Their leading men have freely confessed to me that they themselves are dropping this old harsh way of doing. In this we both agree. I have learned that candor and kindness of spirit are very rare qualities in religious discussions. I desire to cultivate them more in the future.

From this my Advent brethren have inferred that I was becoming favorable to their doctrinal theories. This is an entire mistake which I wish to correct as widely as possible. While I love my Advent brethren, and know they are sincere people, I cannot possibly endorse their theories.

Grand Rapids, Mich., U.S.A. D. M. Carright.

A Foreign Missionary Helper.

At the meeting of the officers of Robert'st. church, Hindmarsh, S.A., held on Monday evening, January 10, Bro. A. Glastonbury waited upon the officers and presented them with the "stock scrip" issued by the P.S. Australian Bank, which had been transferred by him to the trustees of the Hindmarsh church property, to be held by them in trust for the purpose of devoting its income to the payment of the annual subscription, which Bro. Glastonbury has for many years subscribed to the Foreign Mission Auxiliary of the church. This is to be paid in perpetuity after his death.

A "model deed" has been legally prepared, and with the scrip, was presented to and accepted by the officers and trustees of the church property. The matter has been in hand several weeks, but was completed in time for presentation at the first officers' meeting held in the new year, 1916. A remarkable and pleasing coincidence, which has made it practically a new year's gift to the Foreign Missionary Society of the church. The officers expressed much appreciation, and accepted their "new trust" with delight, it being the first of its kind in the history of the church, but hopes were expressed that it might be followed by other benefactors of the kind from brethren who have it in their power to do so, thus honoring their Lord and the church in carrying on the great work. The name given to the "Trust" is "The Albert Glastonbury Memorial Trust."

Reports from the Field.

New Zealand.

CHRISTCHURCH—The mistakes of the rich young man formed the theme last Sunday morning in Bro. Gabbie's exposition of Mark 10. One of our young brethren was with us, and on a sick leave from the front. At night the subject was "Sinnering with Unbelief." The Moorhouse Avenue school resumed its year's work with a fair school. At Wednesday's prayer service Bro. McLeod spoke on "The Equipping of Jehovah's Servants."—P.S.N., Jan. 15.

NELSON—New Year's Eve, Bro. Dickson conducted an impressive watchnight baptismal service, when two young women were immersed. It was good to have Bro. Johnston with us on Jan. 3rd, and to hear his fine exhortation on "The Resource and Refuge of Reverence," also his preaching at night on John 3: 17. Splendid attendance at all meetings. On Jan. 25, we enjoyed a stirring address from J. J. Haley, on "Christ's Conception of Life." Lord's day, 9th, good meetings. Bro. Dickson exhorted from 1 Cor. 15: 5. At our gospel service our evangelist preached a good sermon on "The Question of the Ages," basing his subject on Acts 16: 30. We were rejoiced to have one married woman and one young girl make the good confession. To-night three were immersed. The C.E. Society have decided to recommence their cottage meetings on Feb. 3.—Z, Jan. 11.

WANGANUI—The Sunday morning meetings lately have been fairly well attended. We have had the pleasure of meeting with several visiting brethren. The Sunday evening meetings have been well attended for the past two Sundays, when Bro. Downey and Voyce took the platform. On Jan. 1, a congregational picnic was held at Bro. John Wilson's farm, Okiaia. The Sunday School, prayer meeting, Mission Band, and all other branches of the church will hold their meetings from 10 a.m. to 10 p.m. last Sunday night we were sorry to have to bid farewell to Bro. Jim Bell, who left for camp on Jan. 10. We wish him God-speed and a safe return.—L. A. Thetford, Jan. 14.

WELLINGTON SOUTH—There was a record attendance at the prayer meeting last Tuesday evening, when R. A. Wright and D. Campbell, who recently returned from a visit to Palmerston North, spoke very optimistically of the future of the cause there, and of the splendid start that Bro. Percy Bolton had made. This morning Bro. Blackmore, who last week gave himself to Christ at Auckland, was extended the right hand of Christian love, and fellowship in the baptismation was delivered by Bro. Inkersall. Bro. Vickery is at present filling the platform on Lord's day evenings. This evening he gave a beautiful address on "Broken Cisterns." As a token of esteem, and appreciation of helpfulness, Sister Miss Patching, on behalf of the young people, presented Bro. Phillips with an elegant letter case. Short speeches were made by many of the young folks, after which he suitably replied.—A. L. Jan. 16.

PALMERSTON NORTH—On Jan. 9, we enjoyed good meetings. Bro. Percy Bolton, of Nelson, our new evangelist, commenced his work amongst us. At the breaking of bread Bro. Wright, of Wellington, presided, Bro. Bolton's exhortation being on Faith. The gospel meeting was thoroughly enjoyed by all. Bro. Bolton took for his subject, "Making the Most of Life." On Tuesday night a splendid prayer meeting was held, the subject being "Prayer." The Sisters' auxiliary here battled over the sun. At 4.30 to the church for Home Missions. On November 3, we witnessed the marriage of Sister Nellie Carter, organist, to Mr. Southgate, Bro. Downey, of Wanganui, officiated. The Band of Hope went into recess on December 10, when a very successful entertainment was held. Five other bands participated in the programme.—M.S., Jan. 13.

Western Australia.

COLLIE—A young man confessed Christ at Ewington on December 30, and was immersed the following Lord's day. His wife being also an impenitent believer, both were received into fellowship. They are both ardent temperance workers, and will prove a great help to the Band of Hope Societies. Children's Day was observed on Jan. 2, and the sum of £1 has been sent to the Foreign Mission Secretary. Bro. Warren pays a special visit next Lord's day (16th).—L. J. Moignard, Jan. 10.

Tasmania.

LAUNCESTON—On Sunday, Jan. 16, Bro. Warrnbrum presided at both services, when a fine number was present. Bro. Day gave a splendid gospel address at night on "The Significance of an Act." On Wednesday night the monthly English prayer meeting was held in the chapel, when a large number from other societies attended, the president of the Society, Mr. Ride, being present. A marked improvement in our Sunday School attendance is noticeable lately.—D. Dawde, Jan. 20.

HOBART—Bro. and Sister Saxby, of Enmore, N.S.W., have been here for several weeks. Our brother exhorted last Lord's day morning. Bro. Woolmough spoke at night from the text, "What shall we do?" and a young lady made the good confession. This is the third time witness has been given for Jesus in our meetings recently. We have also had the joy of welcoming to our fellowship several who have been out of touch with us. A goodly number assemble for worship, and the gospel meetings are growing in size and power. Week-night meetings and the Bible School are on the up-grade.—G.W., Jan. 19.

TUNNEL BAY—The new chapel was opened on January 9. Bro. Woolmough (Hobart) and Bro. Clifford (Kellieville) conducted well attended hearty services. On the 10th inst. about 200 of the friends assembled at the chapel for a picnic. During the afternoon there were addresses, recitations, etc., and the annual prizes were given to the scholars. The building is neat and substantial, and is certainly a credit to the district. It occupies a well-chosen site, which has been carefully cleared and improved. Site and material being purchased, the following brethren united to complete the work by voluntary toil: Bro. E. and M. Smith, W. Spalding, M. and G. Greatlack, T. and F. Burden, M. Waddy, A. Thompson, J. Feracklay, S. Williams. The church is working most harmoniously, and now that we have our own building, weekly services are contemplated. It is cheering to know that only £12 in debt remains to be paid off.

KELLIEVILLE—On Jan. 20, a farewell social was held in the chapel to say good-bye to Bro. and Sister Richardson, who are going to take up their residence at Tunnel Bay. We will miss their very much from our meetings, as their place was always filled, both at the breaking of bread and the gospel meeting. A very pleasant evening was spent. Speeches were made by different brethren, interspersed with hymns and recitations.—A.S.

DOVER—On January 16, a goodly number met around the table of our Lord. We were pleased to have our esteemed Bro. Purves, the secretary of the church, again with us, after his holiday in Melbourne. At an after meeting held after the morning's service, it was unanimously agreed that a letter of commendation of our young Bro. Thomas Glass, be forwarded to the Principal of the College of the Bible. Bro. Glass has decided to enter the College in order to qualify for the ministry of the gospel. He is a young man of much promise, and a great worker in the Bible School. We shall greatly miss him. We wish our brother every success.—J.P.S., Jan. 18.

Queensland.

TOOWOOMBA—The meetings were well up to the usual high standard yesterday. Bro. Rowbotham presided at the Lord's table. Bro. Davis exhorted, giving the first of a short series of addresses entitled, "What would our church be, if every church member was just like me?" One new scholar enrollee was enrolled at the Bible School. "Link up with the Church," 100 present.—Reg. Chapman, Jan. 17.

BRISBANE—At the mid-week service on the 14th inst., five candidates who had previously confessed the Lord Jesus, presented themselves for Christian baptism. During the service two others (one a married woman) came forward and surrendered themselves to Christ. All seven were baptised by Bro. A. C. Rankine. The meetings for worship are very helpful. Bro. Rankine's exhortations are proving a blessing to the whole church, and his counsel of advice to the six new members received into fellowship last Lord's day was an inspiration to us all. There was another good audience at the gospel meeting. Bro. Rankine's subject was "The Millennium." A young man decided for Christ, and came forward in acceptance of the invitation.—H.C.S.

South Australia.

BERRI—With the thermometer recording 110 in the shade, in an iron building, unlined, the church met this morning to remember our Lord. Only two members were absent (excepting isolated), and our offering constituted a record. Bro. Easley, who cycles from Renmark to meet with us, presided. Owing to the intensely hot weather, our Bible School did not assemble this afternoon. At night the writer preached on "The Atonement."—R., Jan. 16.

COTTONVILLE—One confession at the gospel meeting—young woman.—J. McN., Jan. 23.

CROYDON—On Jan. 12, we held our annual church business meeting. It was decided to comply with the request of Henley Beach, that Bro. Horsell shall work half-time with Henley Beach, and half time with Croydon, Wednesday, Jan. 19, we were pleased to have Bro. Roy Coventry, who gave us a splendid address. Lord's day, Jan. 23, morning, E. Bartlett presided; H. J. Horsell exhorted. Bible School attendance good. At the gospel service H. J. Horsell delivered a powerful and excellent address on "The Results of our Lord's Second Coming."

PROSPECT—Good meetings all day yesterday. In the morning Bro. Bradshaw presided. There were four new scholars in the Bible School, and at night three were baptised, and one other made the good confession. One man who was baptised made the confession in the water. He is the father of the young girl who came forward the fortnight before, and was baptised along with his daughter. Preparations are being made for a roll call of members on February 6th, the fourth anniversary of the writer's labors. At the business meeting held last Wednesday, good reports of progress were given. The J.C.E., under the leadership of Miss Everett, hold their "annual" on the 27th. The work was never brighter than just now.—I.A.P.

STIRLING EAST & ALDGATE VALLEY—Last Sunday we held the 40th anniversary of the church at Stirling. Special services on the Sunday, followed by tea and public meeting on Monday night. We would like to have seen a larger gathering at the public meeting, otherwise the anniversary was a success. Those who attended received a very helpful message from J. E. Thomas.—T.E.

GROTE ST.—At our morning meeting to-day W. J. Manning, the Acting Secretary of our Home Mission Committee, spoke on Home Missions. He gave a very interesting address, and made an earnest appeal for £500 from the church here. Bro. Thomas preached into the church. At night the Cross was a success. At the satisfaction of one young woman from our Senior Sunday

School confessed Christ. We were glad to welcome our organist, A. J. Gard, back, after a lengthy absence through illness. Among our visitors to-day were Miss Uplham, of Subiaco, W.A., and Mr. Bell, of Mildura, Vic.—Jan. 26.

QUEENSTOWN.—Thursday, Jan. 20, 3 a.m., the Alberton Branch, W.C.T.U., held a meeting in our building. A. G. Saunders, Semaphore, delivered a splendid address on "The Great Four." Sunday, Jan. 22, worship; good attendance. Bro. Brooker, on behalf of the church, extended to Sister Douglas, who was immersed last Wednesday evening, a welcome around the table. W. Harris gave an inspiring address on "To Prove the Sincerity of our Love." Sunday School, at the request of the superintendent, our evangelist presented to Sister D. Watkins the honor certificate, she having gained 97 marks at the recent examination of School of Methods. Evening service was preceded by a baptismal service. Bro. Brooker delivered a splendid address on "Baptism."

WALLAROO.—A. H. Wilson finished his labors with the church here on Jan. 9, when he preached his farewell sermon, and has since removed to Mildura. On Jan. 11, a social was held to bid farewell to him and his family. A good number was present, including Bro. Allan, of Moonta, and Bro. Wedd, of Kadina, who spoke, expressing regret at his removal. Two presentations were made as something to remind them of Wallaroo, and as slight tokens of regard and esteem. Bro. Ray Killmer, for the Senior Endeavorers, and Bro. Rodda, for the church, and others, spoke, wishing them success and God's blessing in their new field of labor. The church is at present without a regular preacher. This is a good opening for someone in the gospel work, as the field presents a splendid opportunity, and there is plenty of scope for good work. Bro. Wedd, of Kadina, preached last Lord's day, and Bro. Warren, who is home from the College of the Bible, this evening. We highly appreciate the help of these brethren.—E.J.K., Jan. 23.

UNLEY.—The half-yearly church business meeting was held last Wednesday. The period has been a time of sorrow, as the church is at present on a new and bright hope of a goodly harvest. Bro. Huntsman's fine, earnest addresses must bear fruit in additions to the church. The membership at Park-st. is now 425. The members have liberally contributed to missionary and philanthropic work, and have had many calls made on them; the ordinary contributions for church work have not quite met the expenditure, but there is still a small credit balance. The reports of the auxiliaries showed these to be in good condition, with much interest in the meetings and work. Changes have been made in the Sunday School; D. Thorpe is superintendent; C. Bennett, secretary; and H. Bond, treasurer. Seven new scholars were enrolled to-day. The secretary of the church is now O. V. Main, and the treasurer, P. S. Messent. The former treasurer, A. Verco, had held the position for twenty years, but found it necessary to resign retire. He has carried out the duties in an exceedingly satisfactory and conscientious manner during the whole of that time. One of our members, Mrs. Tallents, has lost her young, erst child; the little girl was accidentally knocked down by a motor car on Thursday, and died last night. Our sympathies go out to the mother in this sore affliction.—P.S.M., Jan. 23.

New South Wales.

INVERELL.—Last Lord's day morning, Bro. Cosh exhorted, taking for his theme, "Faith." Bro. Waters and Gust conducted meetings at the Wattles and Delmeira, and report very fair meetings. In the evening, Bro. Waters conducted the gospel service at Inverell, taking for his theme "The Mediator of Christ." In connection with our school building at Gosnowigall, on the 8th Bro. Waters and the writer journeyed out to that centre, selected the building site, and commenced operations. With the assistance of the friends at that centre, we were able to erect a portion of the

frame-work, and hope we shall be able to complete the work within a week or two.—G.B., Jan. 27.

CANLEY VALE.—Jan. 16 was another great day with us, our third soldiers' day. Seven soldiers took part at the worship meeting. Sergt. Fraser, of Merewether, presided; Pte. Nankivell, of South Australia, exhorted, Corp. Casperon, of Junee; Pte. Paine, City Temple; Pte. D. Clark, V.M.C.A.; and Ptes. Lewis, Inverell; and Boys, Y.M.C.A., assisted. In the afternoon some of the men took classes in the Bible. Prayers at the night meetings. Pte. Paine led the prayer meeting, and Pte. Lewis the song service. Corp. Wakeley presided over the gospel meeting, and Pte. J. Clark preached to a congregation of eighty people. This is the best meeting we have held for years, and is evidence of the popularity of the soldier brethren. Ten soldiers occupied seats on the platform, including Pte. Hunt, Inverell, and Pte. Newell, and Pte. Clifford Simson, who has recently enlisted. At the close of the meeting Pte. E. Lewis bade farewell, as he expects to sail during the week. Sister Mrs. Flower was received in from Echuca church on the 7th. Our annual picnic takes place on Anniversary Day.—A.O.W., Jan. 20.

NORTH SYDNEY.—Good meetings to-day. Bro. Symington presided over the Lord's table, Bro. ... and gave a most helpful address. We regret to have to report the another of our Grade Roll has been taken to be with Jesus. This is the second within three months. One of our members, Mrs. Miller, has been bereaved by the loss of her aged aunt. To-night's service was well attended. Bro. Payne giving a splendid address. Recently the K.S.P. Boys' Club held a successful camp at Boddins' Head, Kuringai Chase. Boating, fishing, swimming, and rambling filled the time pleasantly. The managing trustee of the Chase very kindly invited the party to accompany him on one of his periodical trips of inspection in a motor, some fifty miles being covered in the journey. The lads were under the able care of Bro. Payne and Gale, and much is to be said to their credit for the manner in which the camp was conducted. Cyril T. Garrett, Jan. 23.

ERSKINEVILLE.—Helpful address on Lord's day morning from H. G. Payne. Several new scholars in the afternoon. Junior department of school now uses note-books for outline of lesson. C.E. meeting held each Sunday, immediately preceding gospel meeting. Meeting last night in memory of men at the front from our congregation. List of 25 names read. One addition to membership by faith and obedience.—P. J. Pond, Jan. 24.

MARRICKVILLE.—Bro. Cecil Hall exhorted the church this morning in his usual able manner, and to-night gave a powerful address on "Jesus, the Lamb of God, Our Substitute." We expect Bro. Rush back for next Lord's day. Another of our young men (Bro. Stanley Garner) has enlisted, and goes into camp to-morrow. Bro. McAlister, from St. Peters, was received into fellowship this morning.—J.T., Jan. 23.

HURSTVILLE.—On Wednesday, 16th inst, a farewell social was tendered to Bro. and Sister Gardiner by Bro. A. Price. At the request of the chairman, presented Bro. and Sister Gardiner with a silver cake-basket, and a prayer-book to Bro. Gardiner, as a token of the church's esteem. Bro. Gardiner suitably responded. This morning Bro. Day addressed the church. Bro. Gale paid a visit to the Bible School, and offered some suggestions in regard to reorganising the day classes. Good meeting at night, Bro. Saunders taking a his subject, "Ye must be born again."—H. Heasman, Jan. 23.

BELEMORE.—Good meetings yesterday. Bro. Breach gave us one of his helpful messages at the worship meeting. Bro. Forbes preached the gospel with his usual forceful and convincing effect. A young lady made the good confession, and was baptised.—J. M. Rolger, Jan. 25.

PADDINGTON.—Bro. Collins addressed the church at the morning service, and also conducted the gospel service. We were pleased to welcome him home from his holidays. F. T. Saunders pre-

sided at the morning service. Jan. 23, Bro. R. Arnott presided at the service for worship. Bro. Hingworth gave a splendid address, and urged the claims of Home Missions. Bro. Collins conducted the gospel service. We had a good attendance at both meetings.—A. W. Shearston, Jan. 23.

WINGHAM.—Last Lord's day morning N. W. Walker presided, and Evan Burns addressed the church. The following churches have sent their donations along to help build a church in Wingham.—Ablehde, Grote-st., S.A.; Hazelburn, Seven Hills, Sydney; Tammyvale, Queensland; Long Plains, S.A.; Railway Parade, Northcote; Brookton, W.A.; City Temple, Sydney; Williams, Vic.; Rochester, Vic.; Auburn, N.S.W.; Bar Hat, Vic.; Marburg, Qld.; Watte Valley, Canterbury, Vic.; French Island, Vic.; Williamsstown, Vic.; North Melbourne, Vic.; Emerald, Vic.; Zillmere, Qld.; Northcote, Vic.; Emuree, Sydney; Hampton, Vic.; Carnegie, Vic.; Merewether, N.S.W.; Ballarat, Vic.; Melbourne (Swanston), Victoria; also from private members.—Mr. J. Simson, Mr. E. D. Andrews, Mrs. Newby, Edwards and Co. We are very thankful to the churches and members that have sent donations, and will be pleased to receive more, as we are in need of it.—G. W. Cross.

Victoria.

MORELAND.—Sunday, 16th, Bro. Exers being at Emerald conducting a mission. Bro. Verco, of Doncaster, was with us all day. Fair attendance at gospel service, when Bro. Verco gave an interesting address. To-day Bro. George Holloway exhorted. The Adult Bible Class had a splendid address from Thos. Hagger. The gospel service was well attended, when Bro. Hagger preached. After a short recess, our Girls' Mission Band indeed starting work again. This band is doing splendid work in the district, making garments for the poor, also comforts for our soldiers. Another of our young men, Bro. Albert Taylor, has enlisted for active service.—V.C.K., Jan. 23.

MALVERN.—Attendances at all meetings are on the increase. L. C. McCallum has resumed work, having been away for a few weeks. He preached a powerful message to a good audience this night. Last Lord's day evening we were favored with a visit and gospel address by Bro. Hagger, whose sermon was powerful and interesting. We greatly appreciate the help we have had from the Home Missionary Committee in general, and Bro. Hagger in particular. All auxiliaries good. Finance sound.—J.H., Jan. 23.

BRIM CIRCUIT.—The meetings last Lord's day were well up to the average. The hall in which we have been meeting in Warracknabeel is under repair, and we are at present meeting in a small ante room. Later we expect to have the main hall, and commence gospel services. The Brim annual meeting and election of officers takes place on February 2. Bro. Giles, who is spending a short holiday at Shepp Hills, has kindly consented to conduct a service at that place, following on our opening services.—W.G.C.

CARLTON (Lygon-st.).—One received into fellowship last Sunday. Good attendances to hear S. G. Griffith's farewell addresses. In the morning, in lieu of the customary "farewell" message, our brother made a stirring appeal in connection with the forthcoming offering for Home Missions. J. W. Webb is expected to take up the work from next Sunday, pending the appointment of a permanent successor to Mr. Griffith.

WILLIAMSTOWN.—We had one confession recently, and last Lord's day morning we received into Christian fellowship a sister who had been formerly immersed. Also this Sunday two men and wife, both formerly baptised. Otherwise the work here is very quiet. Bro. Firth gave a very practical address this morning, full of beautiful insights. We trust it will be the means of much good.—E.M.H.

DANDENONG.—We had an interesting watch-night service on December 31. On Saturday evening, January 8, Bro. Jones, of South Richmond, gave a fine address on Home Missions.

Bradshaw's Business College.

COMMENCEMENT DEMONSTRATION.

The Annual Demonstration of Bradshaw's Business College this year took the form of a Commencement, and was held in the Melbourne Town Hall on Monday, 17th inst. The Town Hall was comfortably filled, and an excellent programme of musical and elocutionary items was carried out.

During the evening, the Principal, Mr. E. H. Bradshaw, F.I.A.V., read the Annual Report. He said:—

Last year, in the midst of great doubt and pessimism, we struck a particularly optimistic note in our report, laying great stress upon the necessity for mutual help during a time of unprecedented difficulty. The truth of our contention has already been exemplified by the splendid results that have already been achieved, owing, in a large measure, to the fact that business men have adhered to this principle. The solidarity of Germany to-day evidences what can be done by organisation, and the determination to stand together and grasp every available opportunity. It is really only now that the British Empire, as a nation is beginning to organise and to exert its full influence. In Australia, as in other parts of the British Empire, we have had striking illustrations of the benefits of co-operation. In our last report we pointed out that the very greatness of our troubles would prompt measures for their alleviation that otherwise would not have been brought into play. The latest illustration of this is the Government purchase and control of the whole of this season's wheat crop.

Australians have made a name for themselves that will live for ever. While we knew that our Australian lads would hold their own at the battle front, with the rest of the world we cannot help expressing our amazement at the marvellous dash, courage, determination, and initiative that they have displayed. Not least among the virtues of the men and the people of the Commonwealth is the calm way in which they have accepted defeat, and the disappointment of having to withdraw from Anzac and the Dardanelles. It behoves us who stay at home whilst our boys are fighting in the trenches, to do all that we can to fit ourselves to maintain and develop our commercial supremacy, remembering that many with special qualifications may, perhaps, render us better service here than by enlisting to fight on the battle field.

STUDENTS' HONOR BOARD.

A very large number of students of the College have gone to the war, and some, alas! have given their lives for their country, whilst others have been more or less seriously wounded. It has been decided to perpetuate the memory of these heroes, and to erect an Honor Board at the College. All the old students have been circumscribed, asking for the names of any students who have gone to the front or who have enlisted. As we wish to make this list as comprehensive as possible, we shall be glad of speedy information on the question, more particularly in the case of those who know of Bradshaw students not related to them.

The past year has been in many ways a year of unprecedented success, marked by much wider activities, more comprehensive curriculum, and marked progress in the subjects outlined in last year's report.

The gratifying increase in the number of students attending the College was so large as to fill to their utmost capacity the Typewriting and Copying Departments, and to necessitate extended provision along these lines in the coming year.

A remarkable achievement was gained by the scholars who were presented at the Shorthand Examination of the Incorporated Phonographic Society of Australia in June, when 18 pupils were presented—the whole 18 passed, and 8 gained distinction.

The increasing confidence of business men in the advantages of Bradshaw methods is evidenced by the greatly increased demand at the Col-

lege Offices for our graduates. Numerous letters have been received from past students and parents expressing their gratitude for the training received at the College, and indicating what splendid financial results they had thereby achieved.

For the year 1916 the watchword "Efficiency" will continue to receive prominence, and the policy initiated some years ago of subjecting all pupils to an Entrance Examination will be continued, thus enabling the College to ascertain the capacity of students, and discover any weakness, and thereafter prescribing courses suited to individual requirements, so that students receive the assistance most needed.

SHORTHAND.

Each New Year brings new ideas, new requirements, etc., to the business world. BRADSHAW'S is ever watchful and ready to meet these requirements. At the present time there is a tremendous demand for Stenographers, for whom big salaries are being offered in vain.

One trouble is the long time necessary to acquire proficiency in Shorthand, and many demands have been made upon us for short courses in the subject. With a view to meeting these demands, many schemes of Shorthand have been considered, but none of them offered sufficient advantage to induce us to depart from Pimms', which we have been teaching for years. At last, however, we have discovered one—Paragon—which will, we believe, meet requirements, and the College has secured the sole rights of the same for Australia and New Zealand. Startling claims were made to us about the system in question, but, before saying anything, we decided to test it out upon a pupil of our own selection, with the following remarkable results:—On the eighteenth day from the time the student took the first lesson, she passed a test of 100 words per minute. Following thereon we submit a time-table of her lessons and progress:—

THE BRADSHAW STUDENT

who gained this speed of 70 Words a Minute in 18 days:—

4-FOUR-LESSONS IN THEORY.

- Lesson 1, November 30
- Lesson 2, December 3
- Lesson 3, December 7
- Lesson 4, December 10—35 words per min.

AND 4-FOUR-LESSONS IN SPEED.

- Lesson 1, December 13—50 words per min.
- Lesson 2, December 14—80 words per min.
- Lesson 3, December 15—90 words per min.
- Lesson 4, December 17—103 words per min.

TYPEWRITING.

As indicated early in the Report, the Typewriting and Copying Departments have been taxed to their very utmost.

Although the present machines are all in thoroughly good order, being under a regular system of inspection, in order to have the last word in perfect equipment, the College is passing on a large number of these machines, and installing new ones at very great cost. Tuition is given on all the leading makes of machines—an enormous advantage to students, as they are then capable of operating on any machines they may be called upon to deal with.

DEMAND FOR BRADSHAW GRADUATES.

The very great demand for our graduates still continues, and for months past our one reply to enquiries has been, "Every male graduate is in employment."

Our girl graduates are also keenly sought after. Many good positions are left unfilled by reason of our having no one to supply, and as late as November last we had to announce, "All graduates, male and female, are in employment."

At the time of going to press we had no reply to advertisements for two vacancies at £5/10/- per week, to be filled by the College.

THREE COURSES ARE OPEN TO BOYS LEAVING SCHOOL.

1. The passing of Matriculation Examination and Entrance to the University, with a view to

a professional career. This costs hundreds of pounds and years devoted to study.

2. Entrance into a Technical Institution, in order to learn a trade during a period of from 1 to 5 years, with a very limited prospect when the result is achieved.

3. Or to enter the Business World, with all its scope for individual expression, aspiration, and achievement. A boy can no more hope for success in the business world without a business training than he can hope for success in either of the two above mentioned. A Full Course of Business Training, in Bookkeeping, Shorthand, Typewriting, Handwriting, Invoicing, and General Business Practice occupies students for six hours daily for about 12 months, at the end of which time they have no difficulty in securing appointments at commencing salaries of 20/-, 25/-, and more per week. In several cases up to £3 per week has been paid to our graduates (mere youths). For youths and girls of 15 years of age these are excellent returns for the short time and small amount of money invested in the training. The real outlay spent in acquiring the education which has opened the door to lucrative employment, with ever-expanding possibilities, is reckoned within a few months.

For girls largely interested in opening are occurring day by day. There will be vacancies for hundreds, in fact, we may say thousands, throughout Australia. Why? The Australian Expeditionary Forces have left many vacancies, and there is a difficulty in filling them—yet another 50,000 must be filled. This apart from reinforcements going forward periodically. At present it is estimated that some 30,000 Australian soldiers have been returned from their usual occupations. Who are to fill the vacancies? Patriotism dictates that girls must step in, and fill the breach, and do their best to keep things together here, as the soldiers are doing at the front. Whilst it is stated that many of these positions are only temporary, as employers have preferred to keep them for the soldiers who return, it must be remembered that many who come back will not be satisfied to settle to sedentary occupations, and some, alas! will not be able to take up their former positions. Again, our experience has been that many firms who have been averse to using female help in the clerical field, are now obliged to keep them for the soldiers who return, it must be remembered that many who come back will not be satisfied to settle to sedentary occupations, and some, alas! will not be able to take up their former positions. Again, our experience has been that many firms who have been averse to using female help in the clerical field, are now obliged to keep them for the soldiers who return, it must be remembered that many who come back will not be satisfied to settle to sedentary occupations, and some, alas! will not be able to take up their former positions. Another large office has installed Lady Clerks, including several Bradshaw graduates, one acting as fully account. The Defence Department is now employing a large number of our students, juniors doing the work, and receiving the pay of seniors.

WISE PARENTS

will consider very deeply and seriously the following:—

1. Business men of Melbourne are daily becoming leaner as employers of labor. Since the business world is becoming more specialised, they demand specialists as employees. To gain a position in Melbourne to-day without some special knowledge or trade is practically impossible, unless it be a position demanding mere brute force.

2. The frayed efforts of the British community to acquire the trade formerly controlled by Germany will lead to a vast expansion in trade here, and will be the means of opening up many new business activities, and will make possible the employment of a great number of business-trained boys, girls, men, and women.

The opening test of a Business College is the demand that exists for its trained students, and as we have previously shown that the demand for Bradshaw graduates is frequently ahead of the supply, we feel justified in claiming to have fulfilled our mission, and can confidently appeal to the public for a still larger measure of support for the future.

[Advertisement.]

From the Field—Continued.

Miss Jones sang a solo. Bro. Eaton, in his address this morning, made special reference to the coming Home Mission collection on Feb. 6. At this evening's meeting a sister was baptised. We take up a collection at the evening meeting once a fortnight in aid of Red Cross funds.—J. Proctor, Jan. 23.

EMERALD (Township).—Our mission services concluded on Lord's day evening, with a splendid meeting of over 70. Bro. Ewers spoke on "Christian Unity." On Friday evening one young lady made the good confession, and has been baptised. The brethren at Emerald East have helped us splendidly in attendance and in song, and all have been cheered by listening to Bro. Ewers. To-night we hold a thanksgiving service.—W. Bollhuus.

SUTTON GRANGE.—Through the faithfulness of several members, who meet weekly to remember their Saviour, it has been made possible to hold a weekly revival meeting. Since Bro. Schwab left, the matter has continued these meetings. For the last two meetings we have enjoyed the sweet singing of Beryl Griffiths, which was greatly appreciated by the large number assembled to hear her.—C. Young.

ASCOT VALE.—Since last report our Lord's day services have been well attended, whilst those of her auxiliaries are but only fair. During our preacher's holiday vacation the gospel messages were delivered by D. E. Pittman, J. C. F. Pittman commenced his second year's labours with the church on December 5. We sincerely trust that abundant success will attend the efforts of our brother and his timely wife in all of their future undertakings. The Adult Bible Class will resume work on Lord's day, Feb. 6.—J.Y.P.

ESSENDALE.—During a short holiday spent at Cowra, Phillip Island, which our Bro. Snyer has enjoyed, advantage was taken to pay a visit to French Island on Lord's day, 16th. Judging by the attendance it was appreciated. During his absence, Bro. Pittman and Ferguson carried on the work. Our thanks are due to those brethren. On Lord's day, 23rd, Bro. McGregor presided; good attendance. One sister received into membership by faith and obedience. Bro. Snyer spoke at both services. We are moving into the larger hall, commencing Feb. 6. Bible School and Kindergarten doing well.—A.B., Jan. 24.

MELBOURNE (Swanton-st.).—Since the beginning of the year the holiday season has materially affected all services, but it is anticipated that soon again all meetings will resume normal. The oppressive weather on Jan. 23 resulted in thin audiences. Bro. Franklin spoke both morning and evening, at the latter service taking "Confession" as his topic. One young lady made the good confession.

KYNETON.—Our annual business meeting was held on Thursday evening, 16th. All reports were found to be in a fairly satisfactory condition. Bro. Harman, who has been secretary of the church here since its inception, tendered his resignation, which was accepted with regret. For eight years Bro. Harman has most faithfully served the church in this connection. Sister Beer is our present secretary. The meetings for the last two Sundays have been fairly well attended. Our certificates of merit won in the recent Sunday School examination were presented to the scholars to-night.—J. F. Shipway.

BRENSWICK.—On Jan. 9, Bro. A. Knights conveyed greetings from J. Barnold and family, residing in Melbourne. On Saturday, 16th, the C.V.B. Girls held a social in the Barkly Hall. Sunday, 16th, Bro. C. Spicer, from Hildesheim, presided. At the close of W. More's address a married lady responded to the invitation to come to the Saviour; also, one young sister was immersed. On Saturday afternoon, 22nd, our preacher officiated at the burial in the old Melbourne Cemetery of Mr. James McKenzie, brother of our Bro. Colin McKenzie, new convert here, and feeling reference was made to the bereavement this morning. Four received in at

worship to-day—one sister on transfer from Maryborough, and two sisters on immersion, and one brother on immersion. Gospel was preached by W. More to a good audience. Pleased to announce that the husband of Sister Mrs. Jones, late of Bendigo, is recovering nicely from a serious illness.—W.T., Jan. 23.

CHELTENHAM.—To-day has seen the close of Bro. A. P. Wilson's labours with the church here, after a little more than two years' service in this district. To-morrow he leaves Victoria for America, where he purposes spending five years in further study. On Jan. 12, a farewell social was tendered to Bro. and Sister Wilson. Six of the brethren expressed the feeling of the members generally regarding Bro. Wilson's work with us, special reference being made also to the work of Sister Wilson, to whom the credit of inaugurating and establishing our fine class of kindergarten is due. We all united in wishing them every blessing for the future, and to Bro. Wilson the highest success in his course of study. To-day Bro. Wilson made powerful appeals for stronger personal service, and expressed his heart's wish for the prosperity of the church and its auxiliaries. The members of the Bible Class gave to Bro. Wilson a beautiful shaving set, suitably engraved. Other incidents of note have been a beautiful rendering of the Children's Day exercise, much to the credit of Bro. Wilson and Miss Elsie Monk. During the past month we have greatly enjoyed a visit from Mrs. T. B. Fischer and family. Next Lord's day Bro. Hagger is to be with us. During February E. T. Penny will hold forth the Word.—F.W.M., Jan. 23.

STAWELL.—Bro. Robbins is endeavoring to obtain permission to conduct after-services in one of the parks, where people largely congregate. Corp. Bro. Payne exhorted yesterday morning, taking as his subject "The Greater Love," and Bro. Robbins conducted the evening service, and spoke on "In the Hollow of God's Hand," which was met as attentively as could be. A quartette was also rendered. Three were received into membership yesterday, two by letter—Bren. Robb and Oni, in the morning, and Sister Robb in the evening. The local Young People's Society and the Sunday School teachers are providing a treat for the children on 31st inst., when a picnic will be held in the Lake Reserve, Stawell West.—A. D. G. Sheppard, Jan. 24.

HAWTHORN.—Good meetings on Sunday, Bro. Scambler preaching at both services. We are having a special Home Mission rally next Wednesday. Bro. Snyer, from Essendon, will deliver the address.—P.R.

MILDURA.—Better attendance and bright services have been the rule since last report. Three additions from the Bible School by faith and obedience on the 9th, and four yesterday were immersed on confession of their faith, Bro. J. W. Webb preaching.—C.A.F., Jan. 17.

BERWICK.—At the close of Bro. Ingham's gospel address on Sunday evening, 16th, another young man, Bro. E. Wanke, made the good confession. He was received into fellowship on Sunday morning last. A perfect day on Thursday last helped to make our Sunday School picnic to Mordholoc a great success. Considerably over a hundred members, visitors and friends were present, and all thoroughly enjoyed the outing.—H.H., Jan. 24.

GEELONG.—Last Lord's day we were glad to welcome Bro. Chandler back from his holidays, when he had charge of all the meetings. He preached to a crowded congregation at night on "A Business Proposition." One young woman responded to the invitation.—W.I.L.L., Jan. 24.

THE BIBLE INFALLIBLE.

By John Urquhart,

Author of "The New Biblical Guide," "The Bible and How to Read It," "Roger's Reasons," etc.

104 pages and cover.

Price, Posted, 10d.

AUSTRALIAN PUBLISHING CO.

Here and There

February 6, Home Mission Day.

One confession at Worga Park-Vic, L.A. Williams preaching.

G. E. Chandler resumed work in Geelong, Vic., last Sunday, after his holiday.

Will every disciple in Australasia please endeavor to make a special offering for Home Missions on Feb. 6?

W. G. Cambridge expects to start meetings in Sheep Hills, Vic., on February 6. Home Mission Sunday is a good day on which to branch out.

At the meeting at Galah, Vic., on Lord's day, Jan. 16, two returned soldiers, George Rogers and Roy Currow (the latter an Adelaide boy) read the Scripture lessons.

Isolated members everywhere should help in the annual offering for Home Missions. If work is ever done where they live it is almost certain to be through our Home Mission Committees.

Reg. Ennis left for Tasmania yesterday on a visit to the churches of the Island State in the interests of the College of the Bible; while there the brethren intend using him in Bible School matters.

The Williamstown church are in need of a song leader, and would like to hear from some brother who is willing to serve the Lord in this capacity. Write to Alfred G. Bennett, 45 John-st., Williamstown, Vic.

We hear that W. J. Way is relinquishing the work of Organising Secretary and State Evangelist in Queensland, and will be returning to Victoria. We understand that he will be open for engagement as evangelist.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, February 4, at 2.30 p.m. Mrs. J. Pittman leads devotions, and Mrs. T. Hagger is expected to speak on Home Missions. All sisters are cordially invited.

J. H. McKean intimates that the quarterly tea and commencement of Junior Endeavor workers will be held in the North Richmond chapel on Saturday, Feb. 5, at 6 and 7.45 p.m. Important business is to be considered, and all interested are urged to attend.

W. A. Stronagan, who is preaching for the present at Carnegie, Vic., is trying to create a deep interest in the Home Mission work. Each Sunday might be taken a few minutes and lays before those present the facts concerning one of the Victorian Home Mission fields.

Pres. F. D. Kersner, of Texas Christian University, was recently prevailed upon to resign his College duties, to become editor of the "Christian Evangelist," one of our great American weeklies. On another page we reproduce the greater part of his first editorial.

The 1916 session of the College of the Bible is due to begin at 9.30 a.m. on Wednesday, February 16. Students are asked to be in residence by February 15. It is expected that there will be a fairly large enrolment of new students—men and women—from all the Australian States and the Dominion of New Zealand.

From Bro. W. D. Cunningham, Tokyo, Japan, we have received a delightful Japanese card new year greeting. Bro. Cunningham for many years has conducted a very successful independent mission. A number of brethren in Australia help in his work and are regular readers of his bright little monthly, "The Tokyo Christian."

With deep regret we learn that Bro. Huntsman, of Malvern, passed away in the early hours of Tuesday, January 25. Bro. Huntsman was one of the pioneer members of Swanston-st. church, Melbourne. In the sorrowing family, amongst whom is Bro. Huntsman, the esteemed evangelist at Culey, S.A., we extend our sincere sympathy.

The secretary of the church at Park-st., Unley, is now O. V. Mann, of 8 Commercial-road, Hyde Park, Unley, S.A.

Do not let any church in Australasia miss the blessing of fellowship in the great Home Mission offering on Feb. 6.

E. T. Penny has been requested to take up the preaching work at Cheltenham, Vic, for the months of February, March, and April.

C. J. Hunt, one of our veteran preachers, who has been on all four continents, was warmly welcomed at the Adelaide preachers' meeting on Monday last, when he was again able to attend.

Will all brethren and sisters requiring concession railway tickets for the Southern Conference to be held at Strathalbyn, S.A., on Tuesday, Feb. 15, kindly oblige by sending in their names early to the secretary, W. S. Yelland, Milang, S.A.

W. Wakefield, who has done good work in the Swan Hill, Vic., circuit for some time past, returns to the College of the Bible next month. Bro. P. Aurisch goes up to that district to help in the work, and the Committee is looking for a suitable man to succeed Bro. Wakefield. When he is there we shall have three men at work in that great and promising field.

A Church Efficiency Training Class is about to be organised in Melbourne, under the supervision of H. E. Knott, which will have for its object the training of young men who desire to participate in the ministry of the church, but who do not intend to devote their whole time to the "work of an evangelist." This is a move in the right direction, and it is hoped that the young men will avail themselves of this training.

As most of the men of the recently organised title church at Voorneen, Vic., will be away at Mildura grape-picking during February, the offering for Home Missions was taken on Lord's day, January 16. The church was asked to aim at 30/- (a goodly amount for a church such as that), and the offering came to £2/3/-. It is hoped that all the churches in that State will do as well, proportionately, as every penny will be needed.

A. G. Bennett, Acting Secretary of the Victorian Conference Temperance and Social Questions Department, writes: "The Conference Temperance and Social Questions Department are planning great things in view of the No-License battle of 1917. The Committee have decided to appeal to the brethren for the sum of £500 for the purpose of engaging a brother to represent the Churches of Christ in the 'fringe line' in the forthcoming battle against the degrading and devilish liquor curse. Victoria must be freed from the 'mother of crime.' We want £50 by next Conference. One generous brother has promised £5 toward the first £100. The Committee are anxious to get acquainted with at least nineteen more generous souls, who will give at least 45 each to complete the first £100. Will you respond to our appeal? We will gladly accept any donation. Send donations to Alfred G. Bennett, 45 John-st., Williamstown. Do it now!"

The Adelaide "Advertiser" of Saturday last published the following: "Mr. J. E. Thomas, the well-liked pastor of the Grote-st. Church of Christ, has received an invitation from the church at Lygon-st., Carlton, Victoria. His reciprocal meeting will be held on Wednesday evening. Mr. Thomas is one of the 'strong men' of his church in South Australia, and his departure would be widely regretted. He has been pastor at Grote-st. for ten years. The church may ask Mr. Thomas to reconsider the matter. Mr. Thomas is an Adelaide boy, and after preaching for the Church of Christ at Algate and Milang, he went to America. After a four years' course at the Lexington College, Kentucky, he graduated, and then toured the world. Upon his return to Australia, he received a call from the church at Grote-st., where he has labored since. Mr. Thomas is well known throughout the State, and prominent members of the church feel that it would be a great loss to South Australia if he should accept the call to labor in Victoria."

Thos. Hagger, 15 Walsby-st., Colburg, or A. C. Crisp, College of the Bible, would be glad to get the names and addresses of brethren living at Ringwood, Vic.

Bro. Roy Coventry is leaving Adelaide on the 25th, for Baranati, India, in order to labor in our Mission Station there in conjunction with Bro. Stratton. We know he will be followed by the prayers of the brotherhood, and their hearty good wishes.

H. C. Stitt writes—"That A. C. Rankine is succeeding in getting a grip on Brisbane is now assured. The chapel is being comfortably filled at gospel meetings, and the audiences listen with rapt attention. Visitors freely express appreciation of the addresses. Under Bro. Rankine's faithful command, 'the anchor has been weighed and the ship has left its moorings.' Witnessing seven baptisms on the 12th inst., we felt that God was indeed in our midst."

At least one of our preachers is convinced that it pays to proclaim the distinctive plea of the Churches of Christ. It has taken more than the greatest number of confessions taken by him have been when presenting the plea for the union of God's people on Bible lines. During a recent address on the "All Conquering Church," a man of middle age and a woman well on toward 20 years confessed Christ. The audience, which was a very cosmopolitan one, expressed their appreciation of the address in no remarkable way. Let us not fear or shrink from proclaiming the "whole doctrine of God!"

On Tuesday evening last a farewell social was tendered to S. G. Griffith by the church at Lygon-st. A large number assembled in the lecture hall. Bro. W. C. Craigie presided, and short speeches were given by representatives of various churches and Conference activities—Bren. Kenyon, Frank J. Procter, F. McLean, A. Johnson, Percy, J. J. Webb, and M. McLellan. Bro. McLellan, on behalf of the church, presented a cheque to Bro. Griffith. Bro. Griffith then gave his farewell talk. Musical and elocutionary items were rendered during the evening. An honor roll, containing the names of young men connected with Lygon-st. who have given themselves to the service of their country, was unveiled. Bro. Griffith was to leave Melbourne for Dunedin, N.Z., on Wednesday, at noon. He carries with him the best wishes of the church for his future work for the Master.

J. W. Webb writes: "My daughter writes from California that the wife of Bob Fitzsimmons, the noted prize-fighter, has been recently converted, and is giving talks in public. She was baptised in the Broadway Church of Christ, Los Angeles, Cal. Lord and Lady Aberdeen were also delivering addresses. Her husband, I think, is President of the World's W.C.T.U. I leave Mildura with regret, am just getting well acquainted with the brethren here, and at Mersein. Have been welcomed and treated very nicely. Cannot help hoping that a longer service would have resulted in more tangible results, in conversions, etc. But we confidently hope that Bro. A. H. Wilson, in his work, which is to begin right away, will reap some of the seed sown, and do an encouraging and permanent work. It has been my joy to take the confessions of eleven, and to bury with their Lord in baptism eight, from the Bible School. Now for the best that is in me—God helping—at Lygon-st. for a while. Let everyone strain a point to make the Home Mission offering a real big one on Feb. 6. The church has helped the Red Cross, the Y.M.C.A., and the British and Foreign Bible Society. The arrival of Bro. A. H. Wilson is anticipated, with most pleasant anticipations and many prayers."

PELOUBET'S
SELECT NOTES ON THE
INTERNATIONAL LESSONS FOR 1916
Forty-second Annual Volume. Beautifully Illustrated. Helps on Bible School Workers and all students of the Scriptures.
Posted to Any Address, 5/-.
AUSTRAL PUBLISHING CO.

MARRIAGE.

RATCLIFFE-BERLIN.—On the 23rd December, at the Church of Christ, Windsor, Victoria, by Evangelist W. L. Jones, Cornelius B., third son of Mr. and Mrs. Ratcliff, of "Arcadia," Brimsack, to Lily Winifred, fourth daughter of Mr. and Mrs. W. Berlin, of "Linwood," Rosewood, Queensland. Address, "Rosewood," 10 Lethbridge-st., Ponds.

IN MEMORIAM.

COWLEY.—In fond and loving memory of our dear mother, Eliza Emma, who departed this life January 22, 1902; also our dear father, Thomas Henry, who departed this life January 27, 1909. "Thy will be done."
—Inserted by their loving family, Lizzie, Ada, Mabel, and Tom.

COSH.—In fond and loving memory of our dear daughter and sister, "Rose Alma," who was called home January 23, 1915, at Wattle-st., Fullarton, S.A. Her last words were, "It's all right; it's all right; God is love."
—Senaphure, S.A.

STAGGARD.—In fond and loving memory of my dear affectionate son, Percy; also my dearly loved nephew, Bertie Semken. They passed into the higher life, Percy, January 31, 1914; Bertie, December 29, 1915, in West Australia.

They are sleeping side by side;
Around them the green trees wave;
No sound e'er disturbs their repose,
So calm in that quiet retreat.
They rest safe, secure from life's woes,
They sleep on the hillside so sweet,
Their spirits have taken their flight,
Their forms are but dust 'neath our feet,
While they are angels of light.

—Inserted by Percy's loving mother, and Bertie's Army Rose, Wanganui, New Zealand.

WANTED.

Young Woman, competent, of kindly disposition, would like to accept care of one or more children at her home in small country town, 50 miles from Melbourne. Terms by arrangement. Apply, Mrs. W. c/o Austral Office, 530 Elizabeth-st., Melbourne.

A Home wanted for motherless baby girl, six months old, for twelve months or longer, in Tasmania preferred; or housekeeper for three other children, working man, church member.—H.G.B., G.P.O., Lancaster, Tas.

FOR SALE.

Orchard, 25 acres, 42 acres of other land, 72 acres in all, with all the latest appliances and a good water supply. Eight-roomed house, stone and iron. Worth £2500. Will take £2000. Must sell on account of bad health.—F. W. Fiegert, Kaniva, Vic.

COMING EVENTS.

FEBRUARY 15.—The Southern Conference of the S.A. Churches of Christ will be held at Strathalbyn on Tuesday, Feb. 15, 10.45 a.m., Devotional Service, 11 a.m. to 5.30 p.m., Business Session. Special time given to Bible School work and exhortation. Luncheon, 12.15; price, 1/0. Tea, 5.30. Public meeting, 8 p.m. Supper to 5-11.0.—W. S. Yelland, Secretary.

EMERALD.—"CARDIFF ORANGE."

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

Healesville.

Come to "Denbough Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table food and piano.—Mrs. Chaffer.
Tariff: Adults, 27/6 per week, 5/- per day.
Children: 15/- per week, 3/- per day.
Trains met when advised.

