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Raising Doubts We Cannot Settle.

The happiest souls are they of simplest faith. As the childlike spirit is essential to entrance into the kingdom, so the trusting faith of a little child is the most beautiful quality that can grace the life of any of its subjects.

Unfortunately, of many it may be said that they have sometimes believed rather than that they have never doubted. Minds vary, the temperaments of Christians are diverse, and some lack the unquestioning faith which marks the calm and peaceful lives of others. Experience gives to us a sympathetic interpretation of the agonised father's petition, "Lord, I believe; help thou mine unbelief."

The fearful warning which the Lord Jesus gave against the causing to stumble of one of the little ones who believe on him is one to which we all need to give heed. We may thoughtlessly sully the white purity of a young disciple's faith. By unbecoming conduct, by the coldness of our reception, by our light treatment of sacred things, we may cause the little ones to stumble. It is scarcely believable that any professed Christian could of set purpose seek to interfere with the confidence—even with what he may regard as the too credulous faith—of any humble follower of the Lord.

Our title suggests one very common way in which mischief is wrought. With the best intention in the world, the earnest defender of Christianity may work against the cause he loves. Bishop Blomfield told of an aged verger in University Church, Cambridge. The bishop congratulated him on how well he was looking at his great age, whereupon the man replied: "Oh, yes, my lord, I have much to be grateful for, I have heard every sermon which has been preached in this church for fifty years, and, thank God, I am a Christian still!" Unbelief suffers also. In one of his books, E. J. Hardy writes of a medical man who, through pressure of a great sorrow, he having lost for a time all faith in religion, gave this advice: "If you ever meet with cases like mine, advise them to go and hear sceptics' lecture. I went, and it was they who drove me back to Christianity." We fear we cannot recommend this advice, yet the point is clear. "On the same principle," says Mr. Hardy, "we preachers should often ask God to save us from driving our hearers into infidelity."

This is not a prayer to be offered by the preacher alone. Every Christian utter-speech which is potent for good or ill, and he in his private conversation may lead to faith or drive into doubt those with whom he speaks.

We heard recently of a young man—church connection unknown—who in the course of an address introduced with special emphasis the familiar questions regarding the present war: "Why does God permit war?" "Is God responsible?" By reiteration, he forced these on the attention of a mixed audience, but he had no adequate answer; and his failure to give a solution left the hearers in a more dangerous state than they could possibly be in before. Yet our well-meaning but ill-advised friend doubtless set out to help the doubter and the wanderer.

In a host of directions a similar mistake may be made. We may raise the very doubts we want to remove. We may induce people to take the course against which we most emphatically warn them. We instil the thought into a mind which before was free from it. We may denounce sin with a particularity which makes some desire to seek it for themselves. Who does not know that for a preacher to denounce a book or a play by name would be a certain inducement to some in the audience to sample the forbidden thing? Any fool can instil a doubt which a professor of apologetics may fail to eradicate. A child can ask a question to which the Christian philosopher has no reply. It will be wise for the disciple of Christ ere he utter his word to make sure of his position. Let him not state the problem unless he have a certain solution. We may go further, and suggest that there will be need to consider whether the problem should even be stated at all? We have known of a preacher who undertook to enlighten his audience as to the newer theology, to deliver to them up-to-date views of the Bible, in the profound belief that the old-time message was somehow keeping from faith those whom the newer thought would win. The aim was commendable—but what must we think of the consequences when as a fact few, if any, of all the people to whom the apologist delivered his message had ever been troubled by the question—until the orator forced them on their minds?

The method was as unwise as the result was mischievous.

Most writers on apologetics have felt the danger. Instructed Christians, while they feel the need of Christian evidence addresses and literature, yet are uneasy as to the effect. It is not that we have the slightest doubt as to the truth of our religion, or as to the strength of the arguments in support of it; but there is a danger of putting a doubt into a mind which before was trusting, a doubt which not all our speech can remove. Where men have doubts, or seek for evidence, we of course have no option; we must meet their need. We want all to know the certainty of our holy religion, and would have all able to give a reason for the hope that is in them. But we do not wish to substitute an unsettled doubt for a former childlike faith.

A kindred evil suggests itself. In advancing our reasons, let us put the strongest forward. If a weak argument is put in together with ten stronger ones, our opponents will ignore the strong and attack the weak. They will say, What a weak cause it is which requires to be bolstered up by such an argument! We have read "Forty-seven Identifications," and wondered that the writer did not help his cause by keeping the seven and dropping the forty! Here is a tract, "Twenty-one Reasons against Infant Baptism," which would have been immensely improved by making it three reasons. Just as a weak defender may do a good cause harm, so a weak reason will undo the good which accompanying strong arguments by themselves would do.

After all, at what position do we arrive? At the old familiar decision, to preach faithfully a definite message. We must proclaim with earnestness, as if we believed it, the only message which we were authorised to preach. "Preach the gospel!" says Jesus. "Preach the word," rejoices his apostle. The world needs far more a proclamation of this positive message than it needs any discussion of any problem under the sun. The eternal verities of our faith when constantly affirmed will win their way into the hearts of men, for God who made the hearts has framed the message to meet their need. The Christian who goes about radiating trust in God and faith in his word will accomplish a mighty work.

Notes on Current Topics.

Jas. E. Thomas.

Booker T. Washington.

It is worth while spending time to again make mention of the splendid life and work of Booker T. Washington, who died in November last at the comparatively early age of 50 years. The study of his life would be an inspiration to all, both young and old. Mr. Andrew Carnegie called him "The Negro's Moses." He started life in a little log cabin on a cotton plantation in the South. His mother was a slave, and his white father was unknown to him. He slept on the dirty rags in a corner of a dark hovel. When he was five years old slaves were liberated, and he, like others, went out into a world in which they seemed helpless and lost. At an early age he made his way to a little village school and as he had no name to give but Booker, he gave himself the euphonious and stately name of Washington—and called himself Booker T. He eventually got to Hampton Institute, where he was made janitor, and received free tuition and board in consequence. He was able ultimately to open the splendid institution known as Tuskegee Institute, where thousands of his countrymen have received a Christian education. He has done more for the true emancipation of the Negro than any one man in America. He taught them to work, giving them a practical education, and gave them, by the grace of God, an inspiration and higher ideal. He was entertained and honored by the great rulers and statesmen, and was a particular friend of Theodore Roosevelt during his presidency. His sole purpose was to make the Negro a self-respecting, reliable, and energetic worker. He did not concern himself much about political questions, but believed the true solution of the Negro problem was in the making of true manhood among his own beloved people. It is a tragedy to his race that he has not lived to complete his great task, but doubtless God will find others to follow his noble plans. It would be a great help to anyone to read the short biography of his life, called "Up From Slavery." It would make us see why such a man has become the idol of his race.

Is Sunday School Attendance Increasing?

A good deal of discussion has been engaged in among various religious workers on this vital theme. H. H. Williams, the Secretary of the Methodist Sunday School Department in Victoria, contends that the nett loss reported in their Conference returns is not a gross loss, for he points out some have become teachers. Even with this fact admitted, a startling loss of scholars is shown. It is an unfortunate fact that this condition prevails more or less in many of our States. This almost seems in keeping with the spirit of our times. In South Australia and Victoria, there is little moral and

no Bible instruction given in our State Schools, and consequently the child lacks any encouragement to develop the spiritual side of his nature. Then the state of our home life is unfortunately too often so lax and materialistic that there is little attention given to religion in the home. The family altar has long since been broken down, and the child lives in an atmosphere of materialism, and is barren of spiritual environment. We find parents indifferent as to the religious training of their children, and quite willing to take them for week-end pleasure trips, Sunday picnics, or on frequent visits to cousins, aunts, and mothers-in-law. They incidentally spend on these Sunday jaunts what might otherwise be given to the Lord. Then the difficulty of securing teachers leaves a very reasonable excuse for the parents who concur with the decision of their offspring not to go till they get a regular teacher, which event these children often hope will be very remote. Then there are some who allow their children to be tramps, going to any Sunday School near, and not continuing definitely at any particular one. There are many dangers threatening our children in this age of materialism and pleasure, and it has become increasingly difficult, especially in large centres, to keep up the attendance at our Sunday Schools. We must strive to so keep up the efficiency and number of our teachers that nothing will be lacking on the part of the church that should be done for the young. We urge the parents to co-operate with us in the all-important work of the Sunday School. The future of our nation depends upon it. We should make a never ceasing plea for the sanctifying of our homes, and the setting up of the family altar, the greater study of the Word of God, the introduction of the Bible in State Schools, and we will be doing something worthy of the future of our great and growing Commonwealth.

The Dry Canteen.

Our War Council are to be commended on the stand they have taken in retaining the dry canteen. In this action they have the endorsement of the Federal Cabinet and the thanks and appreciation of all well-wishers of our brave soldiers. Lord Roberts called the wet canteen "a relic of barbarism," and there is no one who has been more qualified to speak than this great soldier. There are some even among so-called temperance reformers, who are evidently laboring under the delusion that to put drink in the midst of a camp of our noble men would protect the soldier from danger. This they argue would make it possible to control the drink traffic. Surely there is just as much opportunity to control this iniquitous and damaging business and protect our soldiers without a wet canteen, as when it is placed as an

open temptation and snare in their very midst. The excellent work of the Y.M.C.A. and their well-conducted canteens is supplying at a reasonable rate without injury to our men all the wholesome refreshment they need. The wet canteen would not only supply drink to those now securing it outside, but it would be a continuous temptation to the young men who have never been seduced by this deadly traffic. We would become as a nation the instigators of a most damaging influence right in the midst of our camps. It is hard enough for young men to keep straight now. If we want to protect them let us be like Russia and France, and stop the sale of this cursed liquor to any of our brave men. We need the best of our manhood to go forth unaffected by this death-producing traffic. If our Allies can afford to lose the revenue of this traffic rather than allow it to eat the vitals of our nation, why cannot we be courageous and wise, and blot this evil that injures our young men, out of our land. We certainly cannot consistently allow such an awfully damaging business to be carried on in the midst of the camps in which we are seeking to develop the highest manhood of our nation.

Army Chaplains.

There was a time when men looked on chaplains as interlopers or as unnecessary. It was not till the days of the great Duke of Wellington that they were officially acknowledged and given opportunity to do the work they now do. They are for the most part manly, fearless men. They are not of the "cold feet brigade," for wherever danger is they are there. At Gallipoli they were seen carrying supplies out in the face of the awful fire. Some have recently received the Distinguished Conduct Medal. They are not shirkers or cowards, but bravely they have labored in the strength of the Lord and in face of tremendous danger, they have proved true men. When on active service these good men are of course paid, but in the home land their services are entirely free. Willingly and lovingly they labor for the souls of our brave men. Surely they are worthy of the best we can give to them. They are paid well abroad, but about or at home they are seelers after men. Their supreme business is to save our brave soldiers. In most cases they have shown what consecrated men they are. We are asked to contribute to their upkeep, and to help them supply comforts and spiritual help to our men. Some imagine that chaplains are gold-battered, unnecessary men. This is certainly unfair. Our chaplains are worthy of our financial and personal support. We should thank them for the past, and with renewed energy and consecration face the future. Let us thank God for our chaplains, and their faithful work.

"Every parting means a meeting;
Every farewell means a greeting;
Every shadow means a shining;
Every cloud a silver lining."

—E. A. P. Henshaw.

The Christian Brotherhood at Jerusalem

Bible School Lesson for February 20, Acts 4: 32-5: 16.

W. C. McCallum.

A one-hearted people.

The believers were of one heart and soul. They were no longer the little band waiting in prayer for the power from on high, but numbered about five thousand. Oneness of heart and soul is more remarkable in this larger group than it was in the little band of personal followers of Jesus. With growth in numbers had come more varied types of character, training, and ideals; yet their faith welded them into a one-hearted people. Had they been less bent upon the task of preaching the gospel, if they had not been mastered by the Christ-like passion for saving men, would they have possessed this one-heartedness?

Communism?

"They had all things common." Much has been made of this by the advocates of socialism, but there are some important and distinct differences between the Jerusalem plan and modern socialism. First the motive is different. The motive in modern socialism is political or material. We do not say that there are not many socialists who advance their theories out of the spirit of service to their fellows, but broadly speaking, "the goods" loom large in the eyes of modern socialism. The motive behind the action of the Jerusalem church was that of helpfulness to their brethren in need. It was inspired by the spirit of intense brotherhood, awakened in their hearts by their new-found faith. The foundation of this communism was religious. It was far from being a business proposition. In fact it was wretched economics, but a splendid example of the spirit of brotherhood. Houses and lands were sold, and the proceeds poured into the funds, to be disbursed to the needy. How long this continued we do not know. It is certain, however, that before long the disciples would realise the need of houses and lands to provide a permanent livelihood. Another important difference lies in the fact that this was not really communism as ordinarily understood. There was not a levelling, and share and share alike plan. Distribution was made "according as any one had need." Again, there was no church law requiring this sale of property and distribution of proceeds, it was purely voluntary. We have here, then, no model for a communitic life, nor even an authority for it. What we have is a splendid example of unselfish brotherhood, the sinking of self in the interests of the needy, and an example of the spirit of Christian stewardship that does not hold the things possessed as our own, but holds them in trust to serve others.

Resultant power and blessing.

The mention of the power of the apostles in witness at this point is not accidental. It has a real connection with the splendid brotherhood that now supported them. The

church helping the preachers was united, one-hearted, throbbing with the very life of brotherhood. No wonder they gave their witness with power. "And great grace was upon them all." Jesus said, "It is more blessed to give than to receive." In this church where each one gave himself and all he possessed to the other, the blessedness that Jesus spoke of was realised.

The brethren who sold their houses and lands brought the proceeds and laid them at the apostles' feet. To the work of preaching the gospel there was added to the apostles the superintendence of the now large Christian community. With families this community would now be well above ten thousand in number. Were the apostles unaided in the work of poor relief, etc.? It is hardly believable. A short time after this because their widows were neglected "in the daily ministrations," the Hellenists complained, not against the apostles, but "against the Hebrews." A complaint against the apostles would be out of harmony with the record that an awe of them had resulted, "so that of the rest durst no man join himself to them." It would be a simple matter for Jews, used to almsgiving, to arrange for a distribution to the needy, and it was against these helpers that complaint was directed, so that seven men, all Hellenists, were appointed to care for the needy among the Hellenist Christians.

Luke is not interested in describing the church's organisation, but in recording the spread of the gospel. In our later time of intense interest in church polity, and the exaltation of types of organisation to the authority of essentials of the faith, the scattered references to organisation have been overburdened with significance. The difficulty is that these references are so meagre that almost any of the theorists can make them support his particular contention. Had Luke been so much interested in forms of organisation as these good folk, he would have been much more full and definite in these matters. Even the account of the election of the seven Hellenist helpers probably appears in the narrative because it introduces Stephen, the brilliant preacher and first martyr of the church.

The money was openly laid at the apostles' feet. The brethren do not seem to have worried about secrecy in giving. Their zeal lifted them above the suspicion and distrust that make such secrecy seem wise in certain circumstances.

An example of generosity.

Joseph, the Levite, had already become prominent among the brethren. He had special gifts as an exhorter, hence the name given him by the apostles, Barnabas, son of exhortation. He carried these gifts into a wider field at Antioch, when he went out as co-missionary with Paul, and afterwards as missionary with his own assistant, Mark.

He is spoken of in the Acts as an apostle (13: 14), and Paul also includes him in this rank (1 Cor. 9: 5, 6). This reference shows that he was, like Paul, a tireless worker, and that the former difference between him and Paul had only been of a temporary nature.

Barnabas had some land; this he sold, and gave it all into the funds of the church. This was probably all that Barnabas had, and he from this time gave himself up to the preaching of the gospel.

A contrast in deceit.

The brethren had undoubtedly commended the action of those that had sold their possessions and donated the proceeds to the common fund of the church. Ananias and Sapphira were evidently desirous of sharing in the praises bestowed upon the truly generous and at the same time were unwilling to give all they had. The keeping back of part was not the fault, for Peter's words to Ananias concede the right of personal possession. "Did it not remain thine own?" "Was it not in thine power?" Had Ananias given the money as part, his action would have been commended, but not in the degree that the action of those who gave all was praised. Now this praise was the very thing Ananias desired, and he and his wife were ready to tell a lie to obtain it.

The lie of Sapphira is recorded in its words. We are not told how Ananias declared that he had brought all the proceeds of his sale. It must have been a declaration in words or the circumstances under which the amount was given that gave the color of a complete gift of all that he had.

Lying to the Holy Spirit.

Ananias had not hesitated to lie to his brethren. He may not have thought of the lie as going beyond this. Peter's words showed the full significance of his action. He had lied to God, not to men. In not seeing beyond the men before whom he lied he had been blind. This statement of Peter's is a most sweeping one. It tears away all the excuses behind which we hide when we take the path of wrong to our fellows. All sin against and before men is ultimately sin against God. It is the same truth set forth by our Lord when he described neglect or ministry to men as neglect or ministry to himself.

The punishment of Ananias and Sapphira seems very severe; especially when we think of how many do substantially the same thing, and obtain the praise coveted by Ananias and do not suffer such consequences. The severity of the punishment of Ananias proclaims for all time the divine abhorrence of such a sin.

After the punishment of Ananias, it is no wonder that the awe of the apostles fell upon the people. It was a reverence of them for their works' sake, and as the ambassadors of Christ. The work went on, great numbers of believers were added to the Lord, and the apostles carried on a blessed work of healing the bodies as well as ministering to the souls of men.

Our Work in the Homeland.

The Need of the Age.

James A. Wilkie.

The Bible is more read in Korea than in Australia. My ground for making this startling assertion is that last year the British and Foreign Bible Society sold in Korea 755,000 Scripture portions, and several additional hundreds of thousands were distributed by the American Bible Society and the National Bible Society of Scotland.

These splendid totals presage a wonderful triumph for the Son of God in that recently "forbidden land."

They reveal the magnificent devotion of many thousands of the converts.

Every true patriot must long to see a similar thrust for the Word of God in our beloved homelands.

A revival of Bible study (daily and systematic) is the great need of the age. A revival—first among God's people, and then through them—among the indifferent multitude.

I take this as self-evident, and believe that nearly all experienced Christian workers will testify that there is a serious decrease of Bible reading in Christian homes compared with the last generation.

Our own churches are in danger of drifting from our position and plea because the rank and file of our membership are not the men of the Book—as were their fathers. Behind all "ritualism" and "ritualism" is ignorance of God's will as revealed in his Word.

Our Home Missions are a God-used agency in exalting and honoring the Bible. The gospel triumphs abroad are incentives and encouragements to "keep the home fires burning," every sacrificial offering being as fragrant incense rising to our redeeming God.

What a splendid ideal to have a united campaign by all our churches towards rousing every member to the urgent necessity of Bible study, so that instead of being the conventional Sunday Book, it should be our familiar delight.

And then in the power of the Spirit to extend that campaign into all the region round about, strengthening the hands of the Home Mission Committee by our gifts so that every part of our State might re-echo the clarion call to hear the wonderful words of life, rousing our people from their neglect of God's love-message.

As a practical step in this direction, I venture to suggest that much more advantage should be taken of the wonderfully cheap editions of the Scriptures published by the Bible Society, especially their issues of separate New Testament portions for a copper. Every house is supposed to have a Bible, but I believe that a surprising number would be found without one. The call of a tactful stranger seeking to sell some Scripture portion to every member of the household would much impress the father or mother,

and thus open the way to many a helpful talk on God's Word, and so lead to an interest in the evangelistic meetings.

In doing the work of a colporteur, our brethren in the field would be truly doing the work of an evangelist, going, like Paul, from house to house.

Much grace and "gumption" would be required, but practice would soon make perfect. Such a united effort, begun in faith, carried out in love, and watered by prayer, would redound to the glory of God in the building up of saints and the re-creating of sinners. May it be so.

Home Mission Successes.

Thos. Hagger.

The difficulties in the way of the complete evangelisation of the home land with the pure gospel of Christ are many, and there is a danger that if we unduly gaze upon such we shall become discouraged, and fail to go up to possess the land. It is well for us also to think about the successes of Home Mission work.

When we see a work triumphing over difficulties, overcoming opposition, winning souls, helping the saved, and thus achieving success, we shall be encouraged to give liberally to the support of that work. This is the record of Victorian Home Missions.

During the past twenty years 14,138 souls have been baptised into Christ by the churches of Christ in Victoria, and out of that number 4,312 were by our Home Mission agents. And when it is remembered that 71 out of the 103 churches in this State have at some time in their history received help from the Home Mission Fund, and that in consequence the power of such churches to win souls has either been made possible, or enhanced, the part played by our organised Home Missions in the great advance made by the Churches of Christ in Victoria is seen to be tremendous.

Then there are such churches as those at Geelong and Prahran, which are in their present splendid condition because the Home Mission Fund was able to go to their help just when it was needed. Such cases help to prove the success of our Home Mission enterprise.

Many of the prominent workers were won to Christ, or added to the fellowship of those churches which repudiate sectarian names, and creeds, in Home Mission fields, or through Home Mission efforts. Here are a few names as samples of such, viz.: J. J. Franklyn, A. R. Main, J. I. Mudford, G. E. Chandler, A. R. Benn, W. G. Cambridge, H. P. Leng, the McCalls, D. M. McCrackent, H. B. Robbins, E. J. Waters, to say nothing of the many students in the College of the Bible which have come from Home Mission fields. And this year from one of the small Home Mission churches in Victoria no less than three young men will enter the College. Work which produces

workers like this is no failure.

In addition to all the foregoing, hearts have been comforted, men and women living in discouraging circumstances have been helped, and much more has been done. To make a fellow man's load lighter, to help a brother, is success. And Home Missions have done much of this.

Every coin given on February 6th for this great cause will help in the doing of such successful, God-honoring work, and eternity alone will reveal the good influences set in motion by such giving. Then let us all participate liberally in the annual offering.

One Part of the Lord's Tenth for Home Missions.

H. L. Pang.

We all know that excellent work is being done in the Home Mission field. To keep up this good work the Committees must be supplied with the necessary means to support our workers already in the field, and to extend the gospel to new districts. If brethren realised their plain duty in giving, we ought to contribute a sum of £5000 this year for Home Mission work. We have a membership of 10,000 in Victoria; and if one-third of this membership receives an average income of £150 per annum, and if these incomes were tithed, and only part of the Lord's tenth devoted to Home Missions, that would yield the above mentioned sum. And surely not less should be given to Home Missions. Let each disciple of Christ realise his responsibility in helping this great work, and give liberally.

A Tasmanian Opportunity.

G. E. Howard.

The cause at Preston, Tasmania, is numerically weak, yet the possibilities are great in such a prosperous and growing district. In 1906 our late Bro. Moffitt visited the church here and did a good work, then later Bro. Way came and assisted us for a period, when others were added to the church.

Bren. Byard and Hutton have since made periodical visits and helped us greatly, but of late, owing to these brethren being unable to visit us, and having no evangelist in the district, no gospel meetings have been held. The church meets every Lord's day to remember Jesus in his own appointed way. We have a fine Bible School which meets in my home. Our wish is to see the church prosper, and that the Home Mission Committee could help us in furthering the cause of primitive Christianity. Personally, I am willing to do all in my power to go onward, and our prayer is that the brotherhood throughout Tasmania shall respond to the call. Shall we give as we have prospered? A liberal offering on Feb. 6, thereby making it possible for the Committee to launch out and send workers into the numerous districts, making disciples of all men. Let us remember why this urgent appeal; opportunities bring individual responsibilities.

A Modern Luther.

A Church of Rome becomes a Church of Christ.

I have read of Baptist, Presbyterian, and other denominational churches becoming simply churches of Christ, but the case I relate herein is the only one in the United States that has come to my knowledge where a Church of Rome, officiating "priest," meeting-house and congregation, at one step left pagan darkness and superstition and entered into the light of New Testament teaching and practice.

This Church of Rome that joined the Restoration Movement is located at Roberts' Cove, five miles north of Crowley, La. The man that led this movement is Evariste Hebert, a young Frenchman. He has done a marvellous work in leading men from darkness to light, and in establishing missions after the New Testament order among the French-speaking people of this Rome-ridden section of country. And that which demonstrates his sincerity and loyalty to the Restoration Movement is the fact that he is doing all this work at his own expense, without any remuneration from the people he serves, at great sacrifice to himself and family, and in the face of threats and persecution from Rome.

Bro. Hebert spent three years at a Roman Catholic seminary, preparing for the priesthood. There he became disgusted with what he saw and heard concerning the celibacy of the priesthood, and he voluntarily gave up his work, returned to Crowley, and asked to be ordained as a lay worker and catechism-teacher. This was done; he took up his new work at once and continued it for seven years, proving himself a most enthusiastic and successful worker, and firmly entrenching himself in the esteem and affection of the Roman Catholics; all the mission points he visited.

One year after taking up this work as lay worker, he married. A year or two later his mission work at Roberts' Cove had grown to such proportions that a house was needed. Furnishing practically all the material, he erected a church house with his own hands, and, with the help of his brethren, furnished it with crosses, images, crucifixes and candles. This is the church that later became a Church of Christ, after they had "cleaned house," and, as Bro. Hebert said to me, "swept out the idolatry and superstition."

While in the Roman seminary, Bro. Hebert had secured from the authorities an English translation of the Roman Catholic Bible, and, as he went out teaching the Roman Catechism, he would also conduct a Bible reading. It was not long till he noticed there were things taught in the catechism that he did not find in the Bible, and, on the other hand, he found things in the Bible that contradicted the teachings of the catechism, and, honest man that he was, he pointed out these things to his hearers. His conduct was reported to the priest in Crowley, where the Roman Catholics are two

thousand strong. Hebert was admonished that this line of work must cease, but refused to hear the admonition. The breach thus made widened, until Hebert was threatened with loss of his position, and he, in turn, threatened to withdraw from Rome with his whole congregation if he was further molested.

This open breach came about January 1, 1915. The latter part of June, at Iota, La., Hebert said in a sermon one night that he found nothing in Scripture about Presbyterian, Baptist, Methodist, Roman Catholic Churches, but that he had read about "churches of Christ," that there should be no other kind on earth but churches of Christ, that he knew of none such, but expected to organise one later, as soon as he had studied the New Testament sufficiently to find out just how to do it, and what model to follow.

Our brethren expected to begin a meeting at Ellis, a few miles from Iota, the first week in July. When the preachers arrived, one, Bro. Chambers, from New Orleans, the other, Bro. Johnson, from Amite, were sent to talk with him. Hebert was at this time living about two miles out of Crowley, conducting a cross-roads store, which afforded his support while he labored for the Lord.

At the close of the day's conference, Johnson immersed Hebert, who went at once to Ellis to learn more of the movement in which he had become very much interested. After sitting under the preaching of Bro. Chambers for five nights, on July 13 he formally united with the Restoration Movement, and was ordained to the ministry of the Church of Christ.

Bro. Hebert went at once to his former fields, told his people what he had found, and, after several days' instruction to them, advised them to walk out of darkness into light. In thirty days he had baptised 143, in sixty days 215, all of them Roman Catholics except seven, who were Methodists, and in addition he had received eight Baptists, making 230 he had led into the Restoration Movement in sixty days. At Roberts' Cove he baptised his entire Catholic membership. When his people walked out with him in the light, he said: "Now, brethren, this old Church of Rome has become a Church of Christ. Let us sweep the house clean, and brush out the idolatry and superstition." With this they threw the candles to the four winds, and nailed the images to the trees outside, saying they would "crucify" them.

At the present time (November 15), Bro. Hebert has baptised 264, all Roman Catholics but eight. He has a mission at Iota, at Roberts' Cove, at Estherwood, at Merentau and at Evangeline, where he used a ball-room to preach in, and converted the owner of the hall, thus converting it at once from a ball-room to a Church of Christ.—Roy Linton Porter, in American "Christian Standard."

In the Religious World.

An English Methodist local preacher has preached for seventy-five years, for over seventy years on every Sunday in the year.

Lyman Abbott, the editor-in-chief of the "Outlook," is eighty years old. For sixty years he has been a conspicuous figure in religious life in America. He is still vigorous, and displays remarkable ability in editorial work as well as in preaching and lecturing.

Dr. Moorehaus, a prominent official of the Baptist denomination in U.S.A., has tired of hearing the Baptists counting themselves. He suggests that hereafter the Baptists weigh themselves. We are wondering if this principle ought not to find application by a people who claim distinction not only in name but in numbers.—"Christian-Evangelist."

The Anti-saloon League of Alabama offered a prize of ten dollars for the best sentence on prohibition. Mrs. P. W. Hodges, of Montgomery, won the prize. Here is the sentence: "As my Master came into the world neither to sympathise with nor to regulate the works of the devil, but to destroy them; so must my attitude as his disciple toward the liquor traffic, the masterpiece of satanic endeavor, be one of uncompromising hatred and complete eradication."

The two most prominent lecturers amongst the ministers of America are, it is said, Dr. Newell Dwight Hillis, of Brooklyn, and Dr. Russell H. Conwell, of Philadelphia. Only by W. J. Bryan are they surpassed on the lecture platform. Dr. Conwell's most famous lecture is entitled "Acres of Diamonds," and it is "still running" after having been delivered more than 5300 times; indeed, it has just been issued in book form. It is reckoned that the proceeds of the lecture have reached £1,000,000. This money has been devoted by Dr. Conwell to the work of his church and its allied institutions in Philadelphia, and in particular to the education of two thousand young men born in poor circumstances.—"The Christian World."

Pastor William Fetter has been telling to the Baptists of the Western State Conventions of America the story of his providential escape from Siberian exile, and his banishment to America for the period of the war. He has created a great impression by his evangelic fervor and his thrilling tale. In an appeal to American Baptists to clear the debt of £2000 resting on "The Don Evangelia," in Petrograd, Pastor Fetter, reaffirming his innocence of any guilt, says there is a probability of an Imperial amnesty being proclaimed, which will enable him to return to his work in the city before the war closes. The work of the church in Petrograd has been by no means at a standstill during its minister's compulsory absence. Numbers of the leading men were called to the battlefield, but those who were left have been endeavoring to help the multitudes of war fugitives who have crowded into Petrograd.

“Demosthenes Baptised.”

The Story of Richard Baxter.
1615-1691.

[The tercentenary of the birth of Richard Baxter, the great Puritan, was celebrated recently. The London “Christian” gives the following account of his life.]

The son of a freeholder at Eaton Constantine in Shropshire, Richard Baxter was born on November 12, 1615. In his earliest days he showed a strong bias in the direction which he followed during a long and influential career as a minister of Christ. In other words, the boy was subject to religious feelings such as made the man a spiritual power throughout the land. Few educational advantages were available in the countryside where Baxter passed his youth; and in days when conscientious clergymen seemed to be “few and far between,” the Godly father found little external encouragement as he taught the child to read the Scriptures, and implanted in his mind the elements of gospel truth.

Though the education of the young man was ill-managed, it was by no means neglected. The earnest student became a good Latinist, and found delight in logic and metaphysics; and, though lacking a university training, he grew to be a man of wide culture, and was enabled to write books that still have sound vitality, though penned two and a half centuries ago. It was through books that he received early awakening to Divine things. When fifteen years of age he read an old book, which a poor man lent his father, “Bunny’s Resolution” (a corrected edition of the work of a Jesuit named Parsons). Among other books that were useful to him was “The Bruised Reed,” by Richard Sibbes; and thus, by careful reading, the young man laid the foundation of a wide and deep knowledge of Divine truth.

Though remarkably alert in mind, he was from the first conscious of bodily infirmity. While young he began to droop, and for two years he seemed to be dying of consumption. In the words of Dr. James Hamilton:—

Dying the stall of six and thirty doctors, and reducing his attenuated frame to little better than a mass of morbid anatomy, the first wonder is, that amid all the premature old age which they induced, he survived for half a century; and another and a greater wonder is, that the strong and ardent spirit was daily a conqueror over this daily decay.

Like other devoted servants of God, Baxter made his buffetings and sufferings to turn to the account of his work in the gospel, as he writes:—

Weakness and pain helped me to study how to die; that set me on studying how to live; and that on studying the doctrine from which I must fetch my motives and comforts.

It was after a brief experience of Court life at Whitehall, that the young man definitely resolved upon a ministerial career, and was ordained by Bishop Thornborough (Worcester). He preached his first ser-

mon at Dudley, and soon evinced a spiritual equipment which was not at the command of many who carried academical honors and enjoyed high social status. After a year at Dudley, he labored for a time at Bridgenorth, in Shropshire, and in 1641 was transferred to Kidderminster, the town with which his name is now indissolubly associated. Already he had been labelled “Puritan,” a name which evoked the scorn of the rabble. Such, however, was the holy elevation of his character, and the unremitting devotion of his ministry, that Kidderminster was in a short time morally transformed.

During the Civil War, Baxter, like the Puritans in general, took the side of the Parliament; believing that the war was necessary to save the kingdom from Papists and other enemies of light and freedom. For two years he acted as chaplain in the army, and afterwards, on the urgent appeal of the people, he returned to Kidderminster, to complete twenty years of ministry there. A thousand voices were making themselves heard in the land, and parties were numerous in Church as well as State, but Baxter found the *post-bellum* conditions better than those that obtained before. He preached and taught; he wrote books and practised physic—“a very great advantage to my ministry”—and saw marvellous results among young and old.

It was in 1660 that Baxter retired from Kidderminster. For some years afterwards he made his home in and around London, performing such acts of ministry as were possible in days when the power of the law and the ingenuity of the Prince of Darkness combined to silence such preachers as, on grounds of conscience, were not disposed to conform to the Church of England. Then, in 1662, came the Act of Uniformity, the stipulations of which resulted in the exclusion of some two thousand faithful men from the parish pulpits of the land.

Arrests and Imprisonments.

Though a man of law-abiding spirit, yet Baxter could not become the creature of craven fear; hence, while from time to time communicating in the parish churches, he held meetings when the way was open. Trouble dogged his path, however. At one time, on the accusation of “holding a conventicle,” he was thrown into Clerkenwell Prison. Another time, because, in a paraphrase of the New Testament, he had used expressions which were judged to reflect upon delinquent clergy, he was tried at the Guildhall. The treatment then meted out to an aged servant of Christ, by the notorious Lord Chief Justice Jeffreys, shows very plainly the contempt that was felt for Protestant Evangelical convictions. The passages in which the infuriated Judge castigated the counsel who dared to defend the preacher, and then turned upon Baxter him-

self in words that exhibited an entire disregard for equity and honor, have become famous through their inclusion in the pages of Macaulay’s “History of England” (vol. I, ch. 4). Now it was that, in his seventieth year, beloved by thousands of his contemporaries, even as he has been held in high honor ever since, Baxter was fined 500 marks, for the non-payment of which he lay in prison for nearly two years, when at length a King’s pardon was secured for his release.

Needless to say, in this particular respect, the experience of Baxter was typical of the sufferings of a host of good and noble men. In a word, the lives of the Puritans were punctuated with arrests and distrainings, prosecutions and imprisonments. Yet, “being reviled they reviled not again.” When persecuted in one city, they fled to another; and hosts of them crossed the seas to enjoy liberty of worship in distant lands. With the Revolution, however, there came changes in the home land; an Act of Toleration was passed (1689), by which the Dissenters, on certain conditions, were placed under the full protection of the law. Thereafter, till his death, Baxter preached with freedom.

Baxter’s death.

Though a single man during his marvellous ministry at Kidderminster, Baxter was afterwards supported by a faithful wife, whom he married in 1662. His last days were a true crowning of his life of holiness and faith. Mighty as a theologian, and a saint of sixty years’ standing, in deep humility he prayed: “God be merciful to me, a sinner.” Waking from a slumber, he said: “I shall rest from my labors.” A minister added: “And your works will follow you.” Whereupon he said, “No works! I will leave out works if God will grant me the other.” Later on, asked how he fared, he answered: “Almost well!” And he fell to rest, in peace, on December 8, 1691.

In conclusion, we view the great man in three aspects:—

As a Preacher. A tall and slender figure; with beaming eye and melting voice, and a smile shining through his ascetic and pain-worn face, he spoke with conviction of God and Eternity, in language that was easy of comprehension. Though a philosopher in mental build, he could accommodate himself to the simplest mind, and he commanded a veneration such as was shown toward no contemporary. He was a winner as well as a nurturer of souls. His point of view as a preacher was essentially evangelistic, as may be judged from his own words, in a metrical autobiography:—

With Assurance I at once did learn and teach;
Still thinking I had little time to live,
My fervent heart to win men’s souls did strive;
I preached as never sinner’s preach’d again,
And as a dying man to dying men!

As a Pastor. A man of large heart, he visited his people with diligence, and taught them from house to house. He had a passion for distributing books among them; and in days when Bibles were very expen-

sive he placed one with every needy family in his parish. What he did for his own people he desired to compass for distant lands and peoples. In his mind there developed the germs of the Bible, Missionary, and Tract Societies of a later century. Hence he asked if it were not possible to help "the poor Armenians, Greeks, Muscovites, and other Christians who had no printing and very little preaching and knowledge." He continued:—

Could nothing be done to get some Bible, catechisms, and practical books printed in their own tongues, and given among them? I know there is difficulty in the way; but money, and willingness, and diligence might do something.

Further, he thought of the colonies, and especially of New England:—

Might not some skillful, zealous preachers, he sent thither, who would promote serious piety among those of the English that have too little of it, and might invite the Americans (i.e., aboriginal tribes) to learn the Gospel, and teach our planters how to behave themselves. Christianly towards them, and win them to Christ?

Only a man of great enlightenment could have written thus in 1682.

As a *Writer*, He simply poured out books—in the words of Sir James Stephen—"works without parallel in the history of English Theological literature, for their extent and prodigality of intellectual wealth." He wrote for rich and poor, young and old, and on every conceivable phase of truth and error as these arose in the controversies of his time; he was, in fact, the pioneer of religious literature for the people. Admired by Addison and Johnson, his writings went through innumerable editions. The "Saint's Everlasting Rest," the "Call to the Unconverted," and the "Reformed Pastor," are among the best known that survive, and there has never been a time since they were written when these have not been available in some adapted form—after two and a half centuries. The latter work has been the *code-mecum* of thousands of preachers, in recent times, of John Angell James and Charles Haddon Spurgeon, who strongly recommended its frequent perusal as a heart-searching manual of pastoral duty.

Thus we cannot but be impressed with the greatness of the subject of our sketch. Though despised by those who loved the present world, he was held in loving esteem by thousands of contemporaries, even as his memory is cherished by hosts to-day. John Flavel spoke of him as "always in heaven," while a more general public opinion declared him to be a "Demosthenes baptised." He was all this, and much besides; and moreover, as one who, during a life, earnestly sought a basis of Christian union, he acted out with fidelity his own maxim:—

In things necessary, unity; in doubtful things, liberty; in all things, charity.

The Holy Spirit in Relation to the Word

A. G. Saunders.

"And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."—Ephes. 6: 17.

There is much concerning the Holy Spirit that is profound mystery. There is much that is as clear as daylight. So much is plain that it would be folly to worry about that which is dark. It will be revealed in God's good time. This is true of all God's mysteries and revelations. Wrestling with insoluble mysteries really non-existent, some people seem to have fallen into much misunderstanding of the character and functions of the Holy Spirit.

First of all, a few questions may help to clear the situation. Not minding what others may claim to have experienced, let us tie our-elves to the Word, and to our own experience. Only thus may we speak with a certain voice. Can you see the Holy Spirit? Have you ever seen the Holy Spirit? There is not a text in the Bible to suggest it. There is no experience recorded in the Bible to that effect. "The dove-like manifestation at Jesus' baptism does not so teach. For no one imagines that the Holy Spirit is shaped like a bird. Nor may bright lights and appearances of flames, as at the conversion of Saul of Tarsus and on Pentecost, be considered as the person of the Holy Spirit. Effects are not causes. Can you feel the Holy Spirit as you can feel the touch of a friend? Can you touch him as you might touch an associate? Can you hear him speak, as you can hear the voice of a living man? Have you ever felt his touch or heard his voice? Philip was told by the Spirit to go to the Ethiopian (Acts 8: 29). But we need expect to hear no voice other than that which all may hear, the Word that liveth and abideth. Here is where the Spirit speaks.

Nevertheless, we may know the Holy Spirit. "And I will pray the Father, and he shall give you... the Spirit of truth; whom the world cannot receive; for it beareth him not, neither knoweth him; ye know him; for he abideth with you, and shall be in you."—John 14: 16, 17.

And, as the words just quoted suggest, we may have the Holy Spirit abiding within us. And again, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16; see also 1 Cor. 6: 19).

And we may pray in the Holy Spirit (see Eph. 6: 18; and Jude 20; cf. Rom. 8: 26).

And we may be helped by the Holy Spirit. "The Spirit" also "helpeth our infirmity" (Rom. 8: 26).

And we may be born of the Holy Spirit. "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3: 5).

And we may be led of the Holy Spirit. "As many as are led by the Spirit of God, these are sons of God" (Rom. 8: 14).

And through the Spirit the deep things of God are revealed to us. "Things which eye saw not, and ear heard not... But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2: 9, 10).

All may have the Holy Spirit. We ought to pray for him. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13).

But a life that is ignorant of God's Word is sealed against the Holy Spirit. "The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick, to discern the thoughts and intents of the heart" (Heb. 4: 12). "The sword of the Spirit... is the Word of God" (Eph. 6: 17). Some people seem to think the Holy Spirit works with fire-works displays. Some teach men to pray for the Holy Spirit who have not obeyed the gospel, and who, therefore, have no promise. Such false guides puzzle other people and are as likely to make unbelievers as Christians. The Spirit works through the Word. If a man knows nothing of the Word, he will know nothing of the Holy Spirit. The Holy Spirit, also, can do nothing with him.

Permit a homely illustration. An elder of one of our Ohio churches was returning with a friend from a religious meeting. They were discussing the preaching, which had made reference to the Holy Spirit. "What did you think of it?" asked the friend.

"A good deal of the infidelity we see about us is caused by much of this teaching on the Holy Spirit," the old man answered.

A doctor of divinity who belonged to another persuasion was walking just behind. He was returning from the same service. He interjected,

"Do you mean to say, Bro. Thornberry, that all you have for your faith is the Word of God?"

"Yes, I do!" replied the good old man. "It's good enough for me. Ain't it good enough for you?"

His grammar may not have been perfect, but his facts were right. We may be certain of what is in the Word. If the Holy Spirit is all we need, why did God give us the Bible? or Christ? or the church? Without the Word, which is the sword of the Spirit, we should not so much as hear whether the Holy Spirit was given (Acts 19: 2).

"In the centre of the circle

Of the will of God I stand;

There can be no second causes,

All must come from His dear hand.

All is well! For His Father

Who my life hath planned."

Foreign Missions.

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

H. R. Coventry.

It is with thankfulness to our Father that we are privileged to announce this week the departure of H. R. Coventry to labor shoulder to shoulder with our other workers in India.

Mr. Coventry is a graduate of the Bible College, Glen Iris, and goes forth with the prayers of the whole brotherhood. He is a South Australian by birth, and was baptised by the writer during his ministry with the church at Hindmarsh. For two years he attended the classes conducted by T. J. Gore and the writer, during which time he proved himself a consistent Christian gentleman. After three years in our College, he has been accepted "for service abroad." May the God of all power use him mightily in the days to come!

During his term in College Bro. Coventry served under the Victorian Home Mission Committee, doing good service. He has since College been visiting his parents and the churches in and around Adelaide.

A farewell was tendered Bro. Coventry by his home church at Hindmarsh on Tuesday, the 25th inst. At this meeting the Federal Foreign Mission President, James E. Thomas, presided.

He said it was a very unique thing to be sending a man to India at this particular time. Never under such conditions as obtain to-day have we sent any one on such a mission. He thought the going forth of Bro. Coventry would help to express our gratitude to India, for after this war we would be under a great debt. India had been faithful, loyal and true, and it would be to our everlasting discredit if we were now to withhold from our fellow citizens the gospel they so much need.

He considered Bro. Coventry was doing as great a duty to the Empire by thus taking the gospel to India as if he went forth to war.

The Mohammedan will discredit his own religion in future, as after this war he will ask what has made England the nation it is to-day, and will find it is the religion behind that nation.

Bro. Coventry was going to a land where there were 65,000,000 Mohammedans, and he would be able to help cement the Empire together.

Mr. G. P. Cuttriss, on behalf of Hindmarsh church, said he felt like expressing their feelings in the words of a popular song: "We don't want to lose you, but think you ought to go." He thought there were too few men at home to do the work, but rejoiced in the fact that Bro. Coventry felt called to go to India.

They had sent many away during the past year to fight for their country. This was a privilege to farewell one who was willing to make the supreme sacrifice for Christ. "We admire him for his Christian charac-

ter and sterling worth. We shall follow his future with increasing interest. We believe in the adage: 'The church which stays at home will soon have no home in which to stay.' That is why we send him forth in His name."

The writer then spoke on behalf of the South Australian Foreign Mission Committee, urging all to follow Bro. Coventry with their prayers. He was not going on a picnic, but to hard work. It would be work in the midst of sin writ large—sin self-satisfied, and worst of all, it was sin in the name of religion. He would have a difficult language to learn, an unfriendly climate in which to live, and he would be a foreigner. It was a challenge to our faith that he was willing to go out at such a time, and we must stand by him with our prayers and money.

Mr. E. J. Paternoster, on behalf of the South Australian C.E. Union, said he was glad to represent so many young people who were interested in missions. He hoped the Societies of South Australia would take up the support of Bro. Coventry. They could if they would. He assured Bro. Coventry that the young people would follow him with their prayers.

Mr. T. H. Brooker, on behalf of the members of Hindmarsh, presented Bro. Coventry with a very nice camera and outfit. He hoped this would prove a very dear companion to him, and be a connecting link between him and the Hindmarsh church.

Bro. Coventry, in replying, said, "In standing here to-night, I feel the position very much. I do not like to say good-bye, yet I feel it as an honor and a privilege. I hope by God's help that I may reach the top of the ladder. I make no apology for going to India at this time. The only word I could say is that I go because Christ died on Calvary. As I go I know you will remember me and the work out there. I count it an honor in being selected to go. I realise that what I have done and what I may be able to do in the future is not in my own strength, but in the strength He supplies."

Bro. T. J. Gore led in prayer, and brought the meeting to a close.

The Hindmarsh church provided refreshments, and the choir sang sweetly several anthems.

On Thursday, the 27th, Bro. Coventry left by the mail boat for West Australia, where he will spend two weeks visiting the churches of that State. He will then sail for Bombay, and while in India will make Baranati his headquarters. It is interesting to note that both Bro. Stratton and Coventry are from Hindmarsh.

Thus the work goes on! These men of God go forth trusting in God and their brethren. The responsibility is now ours to do our best to make provision for others

to go forth. Two young ladies will be ready next year. We hope to be quite ready to send them. Others are preparing for this great and noble work. Let us who remain at home make it possible for still more reinforcements to be sent. The call is urgent.

At Home Again.

Mary Thompson.

On our way here (Harla) we met some of our English members who had been transferred to another station, and heard some of the news from this place. Quite a number went to the train at Harla to meet us, and it was a great pleasure to see our friends again. Bro. Shah was just ready to start off on an evangelistic tour, and we were glad to have a talk about the work before he went out into the villages. Some of the Ballarat friends had sent presents to his children, and they were quite excited over them. Sarubai and some others had also been remembered by home friends, so there was quite a time of rejoicing.

I had a holiday from my usual Sunday's work, and went with my sister to see four of our schools. The children thought it funny that she could not talk to them in their own language. Everything has settled down again after the siege of plague. We missed Solomon, Sarubai's nephew, who was Bible teacher in our High School. He passed away very suddenly two months ago.

I had been to much larger meetings since leaving the home-land, but had not enjoyed any as much as our own church gathering. It was a great joy to once more meet round the Lord's table with those whom I knew so well.

We spent two days with our missionaries in Jubbalpore. The students in the Bible College were nearly all away in the villages around preaching, but we met quite a number of friends there who had lived in Harla at one time. We have a number of Christians living there who are employed in the gun carriage factory. Others are employed in our press, which is in a flourishing state. Someone said lately that one of the results of the war was that people in India were reading more. This has increased the circulation of our Hindi paper, which is sent to a good many parts of India.

We visited some of the cities which are famous in connection with the Indian Mutiny, and met some Baptist missionaries in the Havelock Memorial Church at Agra. We also met some of our old English members there. One of them, an ex-soldier, is the station master at that place. Mr. Eddy, the well-known student volunteer worker, had been holding meetings for educated natives a week before we reached Agra. We heard that so many had been interested that the preachers and other workers had men visiting them every night. These were receiving Bible instruction until the small hours of the morning. Everywhere Mr. Eddy visits we hear of enthusiastic meetings.

The Family Altar.

Conducted by A. E. Illingworth.

SUSPENSE.

Some moments in life cannot be easily forgotten. A good man stands outside the bank manager's door awaiting with limited hours for an opportunity to interview the august official respecting the re-adjustment of his account; says he, "I hate these moments of suspense." A wool-buyer opens his morning paper and scans eagerly the latest war news and the current market quotations, and then says, "This prolonged suspense is very distracting." An affectionate father awaits a telephonic message from a private hospital with fearful news of the result of a grave operation upon his only son; says he, "This suspense is almost unbearable." One winter morning at the Dedication Festival in Jerusalem when Jesus was walking in Solomon's Porch, the Jews gathered round him and kept asking him, "How long do you mean to keep us in suspense?" If you are the Christ, tell us plainly. So we long for prompt and definite issues, and "nothing so wears us down as uncertainty." This common experience gives paths to the Saviour's interview with Martha, as it is recorded in John 11: 17-29. In her case the delay proved to be the prelude to the blessing. Possibly a similar sequel waits for us. Let us trust and not be afraid.

I ask you to make your Bible readings this week cluster round the Seven Marys of the Bible.

- Sunday—Mary of Egypt, the panderer.
- Monday—Mary of Nazareth, the panderer.
- Tuesday—Mary of Magdala, the ministrant.
- Wednesday—Mary of Bethany, the hostess.
- Thursday—Mary of Calvary, the beholder.
- Friday—Mary of Jerusalem, the intercessor.
- Saturday—Mary of Rome, the toiler.

All of these women of holy character encourage the worst amongst us to seek through grace to have quite new names, or the old sanctified to fresh meanings (compare "Bible Witness," Dec., 1915).

SUNDAY, FEBRUARY 13.

Seed Thought.—*The Heroine of the Exile.* And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously.—Exod. 15: 21.

Selected Gems—
We, too, have a sea to cross. We are pursued; the enemy is not far behind any one of us. The Lord has promised to bring us to a city of rest, and lie between us and our eventuated land what may, it will be passed. That is the speech of faith.... We, too, shall sing; the dumb shall break into praise, the cry will be, "O dearhearted, are they singing? O grave, where is thy victory?"—Dr. J. Parker.

Scripture Reading.—Exod. 15: 1-22.

MONDAY, FEBRUARY 14.

Seed Thought.—*The Heroine of the Home.* Had, then, that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at this saying, and cast in her mind what manner of salutation this should be.—Luke 11: 28, 29.

Selected Gems—
The picture is all mother.—Baillie.
The foundations of characters are laid in the home.—Dr. Lyttleton.

When the carpenter has finished your house, and hands you the key, that is not your home; it is not yet complete. I remember what happened with my own home, how after it had been finished with the wife, and then a new child, and then another, and so by degrees, ties were added, and the house grew into a home.—H. W. Beecher.

Scripture Reading.—Luke 11: 46-55.

TUESDAY, FEBRUARY 15.

Seed Thought.—*The Heroine of the Road.*

Mary, called Magdalene, from whom seven demons had come out.—Luke 8: 3.

Selected Gems—
Here is constancy. The names do not appear upon great occasions of triumph; the women were not ornamental pillars who came out on State occasions; they were not sun-flowers that could live only in all their freeness at midday; they were with the Son of God, ministering unto him, and when he was dead, they still thought they could do something for him.—Dr. J. Parker.

Scripture Reading.—Luke 8: 1-3; Matt. 27: 50-56.

WEDNESDAY, FEBRUARY 16.

Seed Thought.—*The Heroine of the Parlor.* Mary hath chosen that good part.—Luke 10: 42.

Selected Gems—
It is granted to the choicest souls only to embellish the daily board, whether homely or regal, with the aroma of true hospitality.—Betham-Edwards.

"Oh, how precious are the lessons which I learn at Jesus' side!" (See Sankey, Hymn 565. "In the Secret of His Presence," composed by Ellen Locksmit Gorch, the daughter of one of the earliest and most famous Brahmin converts.)

Scripture Reading.—Luke 10: 38-42.

THURSDAY, FEBRUARY 17.

Seed Thought.—*The Heroine of the Cross.* Now there stood by the cross of Jesus.... Mary, the wife of Cleopas.—John 19: 25.

Selected Gems—
Beneath the Cross of Jesus,
I faint would take my stand.
—Miss E. C. Clephane.

Beneath the shadow of the cross
As earthly hopes remove,
His new commandment Jesus gives,
His blessed word of love.
Then, Jesus, be Thy Spirit ours,
And swift our feet shall move
To deeds of pure self-sacrifice,
And the sweet tasks of love.
—Longfellow.

Scripture Reading.—John 19: 25-27; Luke 21: 18-23.

FRIDAY, FEBRUARY 18.

Seed Thought.—*The Heroine of the City.* And when he had considered the thing he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together, praying.—Acts 12: 12.

Selected Gems—
Peter went back to the old nest. Peter sought the old companionship. Peter knew where his native language was spoken (the language of regeneration), he knew where the vision could be related and in a measure understood.—Dr. J. Parker.

We are in the hands of the Lord; let us rest in them.—F. L. Burdette.

Scripture Reading.—Acts 12: 11-17.

SATURDAY, FEBRUARY 19.

Seed Thought.—*The Heroine of the Church.* Great Mary, who bestowed much labor on us.—Rom. 16: 6.

Selected Gems—
He is gentler that does gentler dees.—Chaucer.
The highway of holiness is along the commonest road of life—along your very way.—Mark Gay Pearce.

Such help as we can give to each other in this world is a debt to each other.—Ruskin.

Scripture Reading.—Rom. 16: 1-6. Note—This is Paul's Roll of Honor.

FOR THE WEEK END.

PRAYER FOR RIGHT LIVING.

"Almighty God, who knowest I am weak and tempted, and easily led into sin, help me to walk uprightly and in Thy fear all the days of my life. Make me pure in thought, truthful and kind in speech, honest and upright in my dealings with

my fellow-men. Give me humility, that I be not vain; patience, that I be not angry; kindness to others, that I be not selfish. May I always live so as never to be afraid or unprepared to die; all this, through Jesus Christ our Lord.—Amos."—J. H. Garrison.

Obituary.

AITCHISON.—On December 28th, Bro. S. F. Aitchison was called home at the age of 62 years. He gave his life to Christ about 32 years ago, and became identified with the Goodwood Baptist Church. Removing to St. Peter's, he associated himself with the Church of Christ at Campbell, and five years ago he took membership with the newly-formed congregation at Magliicks. Lately his state of health has caused great anxiety, although, by a brave struggle, he was able to attend to business duties, and regularly came to the house of God. Bro. Aitchison served the church for two years as a deacon, and frequently presided at the Lord's table, besides devoting himself to the Bible School and Berean Society. We have proved his worth as a conscientious and zealous disciple of Christ, "fervent in spirit, serving the Lord." He was a devoted husband and father, and "a brother beloved" in Christ. His life was hid with Christ in God.—H. W. Beecher.

RICHARDSON.—On the morning of December 18, our Sister Mrs. Richardson, wife of Bro. J. Richardson, one of our deacons, entered into life. For some time loved ones saw her failing, and at 58 years of age she passed away to be with Christ. In her bright young womanhood she gave herself to the Lord, and was baptised by Bro. T. J. Gore. In the greatest church, Adelaide, she, with her husband, labored for the Lord faithfully. Coming to the West, she gave of her best to the church, first on the Goldfields, and now for many years at Subiaco. She loved the Lord, and she loved folks. Kind in heart, loving and generous in hand, she never wearied in well-doing. General and Sister's Conference were near her heart. Her example is one to inspire us all to grand success. Loving and kind, she received back all she gave in good measure. The esteem felt for her was manifest in the large attendance at the funeral, where Bro. Banks paid a beautiful tribute to her worth. For Bro. Richardson and I, we pray the comfort of the Saviour "be served. For all our members we crave "like precious faith." We sorrow, but we have the Christian's hope, and so we say, "Good-night, beloved!" "Till the morning dawn, and the shadow flee away."—C. Subiaco, W.A.

HUNTSMAN.—On January 25, at his residence, Stanhope-st., Malvern, surrounded by the members of his family, after a long illness, our Bro. Benjamin Huntsman passed peacefully away from the sorrows of earth at the ripe age of 68. Our late brother united with the church when meeting at the Temperance Hall, Russell-st., and was one of the charter members of the Swanston-st. church. During all those years he has been a very devoted follower of our Lord, and a loyal member of the city congregation. Although of a very quiet and retiring disposition, he did his part in the ministry of the church when able. We regret that the voice that was heard in prayer and in thanksgiving in the assembly of the saints is forever stilled. We feel the church and the world are all the poorer for the outgoing of Benjamin Huntsman—one of God's noblemen. Those who knew him the longest esteemed him the highest. This is surely the best testimony to the goodness of his life, as so many pass away "not understood." Our brother's last communication is found in the fact that all the members of his family are disciples of Christ, and honored members of the Church of Christ. His eldest son, Benjamin, is the beloved and able minister of the Unley church, South Australia. Bro. Huntsman is the second of the little band of surviving pioneers of the Swanston-st. church to pass away since the celebration of the jubilee in October last. The church wishes to tender to the widow, and members of the family, its deepest sympathy with them in this

hereaven, and prays God's blessing upon them all in the moments of loneliness and sorrow. The funeral took place on Wednesday, Jan. 26, a large gathering of old friends assembling at the grave-side at the St. Albans General Cemetery, to pay their last respects to the memory of one whose best epitaph is, "He was a good man, and one that feared God with all his house."

"O sacred head! O blissful hole!
Which Jesus' grave has given—
The hope, which days and years are past,
We all shall meet in heaven."
—J. J. Franklyn, Melbourne, Vic.

LIFE.—After a long and wearying illness, borne with Christian fortitude, our young Sister Olive Lee—youngest daughter of Bro. and Sister Lee, of Hepburn st., Elsterwick—at the age of 24 years fell asleep in Christ. On Jan. 25th, Olive obeyed the gospel, and united with the Church of Christ, about 12 years ago; and although prevented by physical weakness from regularly attending the public worship, she has maintained a buoyant faith and bright hope in Christ. As the end approached, she told her whole life was going to heaven to be with Saviour Jesus, and that at St. Albans, at which the whole family are members, joins in loving Christian sympathy and best wishes. The funeral took place at Brighton Cemetery on Wednesday, Jan. 26.

Reports from the Field.

New Zealand.

SPRING GROVE.—Mr. Johnston concluded his work in this district on December 25. During his 15 months' ministry the church has been greatly helped by his messages. The gospel meetings have been well attended throughout, and at his farewell services at Wakefield and Spring Grove the buildings were filled with appreciative congregations. His labors have resulted in 15 being added to the church. The church has appreciated his work, especially among the young people, he having taught the Bible Class, and also having a work night class of them called the "Helpers." A farewell social was given Bro. and Sister Johnston on December 29, by the churches of Wakefield and Spring Grove. Bro. S. J. Mathieson, chairman; Bro. J. G. Price, district evangelist; F. V. Knapp, Nelson; C. Telenus, Wakefield; and S. Ross, Spring Grove, expressed their appreciation. A presentation of some New Zealand greenstone was made by the chairman on behalf of the church and helpers. Bro. and Sister Johnston return to U.S.A. by the February boat for San Francisco. We wish them every blessing in their work. During the last 15 months we have held alternate gospel services at Wakefield, where we have had a Bible School for several years. The members there started a morning meeting in November last. The church has engaged S. J. Mathieson to continue the gospel services. Good meetings and one confession at Wakefield on Jan. 16, a fine young man, a son of one of our officers.—P.R., Jan. 16.

PELOE.—Since last report two have confessed Christ. Bro. Grimstead is delivering a series of interesting addresses on the Gospel by John. Last Lord's day two more young men came forward. Our aged Bro. Barlow has again come amongst us, having been away for some time. Bro. and Sister Battersby have returned from Australia, after an absence of twelve months. Their daughter, Mrs. Verity, is with them on a visit. The sisters of the Se-wing Guild are busy preparing for a sale of work, which will take place on February 22 and 23. On Boxing Day several of our brethren met very early in the morning, and by noon the inside of the chapel had a new coat of paint.—L.F.W., Jan. 19.

Tasmania.

LAUNCESTON.—Sunday, January 23, Bro. P. Duff presided at the breaking of bread. We had

"Asleep in Jesus! O how sweet
To be for such a slumber met,
With holy confidence to sing,
That Death has lost its venom'd sting."
—J. J. Franklyn, Melbourne, Vic.

FISHER.—On Lord's day, December 12th, at 7:30 p.m. Bro. James Fisher, one of the pioneers of the church at Cheltenham, passed to his reward at the ripe age of 80 years. He held the office of deacon for about forty years, and took a keen interest in the welfare of the church. He was not a platform speaker, but he lived the Christ life to the best of his ability; always ready to help with his money, and in every other way when it was needed; always in his place on Lord's day meeting; a splendid sick visitor, for if poverty was in the home, James Fisher's visit was practical, and his place in that respect will be hard to fill. The church is the poorer for his removal, but his memory will not soon be forgotten in Cheltenham. It was my privilege to be one of his close friends, and looking back over the years that are past, I feel glad that I knew our dear brother for so many years. His sister wife and family have the sympathy of all who know them. Four of his sons are fighting for King and Country; one is home (Frank), a help and comfort to his widowed mother and loyal soldier of the King of kings. May the consolation of the gospel be to those who mourn.—E.T.P., Cheltenham, Vic.

several visitors. In the evening Bro. Day took for his address the words, "Can a Man Know he is Saved?" At the close two young ladies confessed their faith in Jesus, may God keep them true to Him.—D. Dowde, Jan. 27.

HOBART.—The departure of Bro. Norman Cooper for the front has left us poorer. We pray God to deliver him safely home. He was superintendent of the Bible School, and is much missed in that department. We rejoice that Bro. Prior has consented to fill the vacancy, and we are rallying around him, having big plans for this year. On Lord's day evening, 23rd, Bro. Woolnough's text was, "Why baptised then?" At the invitation, two made the good confession. One of them, with a friend, was baptised straightway.

Queensland.

TOOWOOMBA.—Good meetings again yesterday. Two restorations at our morning meeting. Two new scholars at the Bible School. Bro. Little led the gospel meeting, and Bro. Davis spoke on the subject, "Seeking the Old Paths." One young lady from the Y.P.S. made the good confession. 111 present.—Reg. Chapman, Jan. 24.

BRISBANE.—The annual business meeting of the church was held on the 19th inst., and was well attended. The various reports were well received, and all had an optimistic ring. Approval was expressed at the improvement and accommodation offered to the building; about £270 having been spent. H. C. Stitt was again elected secretary, and Wm. Suchting re-elected treasurer. Last Lord's day, Bro. Rankine's address on "Nothing but Leaves" was heart-searching. A young man who was baptised during the week was welcomed into fellowship. Another interested audience attended the gospel meeting, the building being again filled. Bro. Rankine spoke on "Why I am a member of the Church of Christ." Such an address must bear fruit. The church feels that God is indeed blessing the faithful work of Bro. Rankine, who intends now giving a series of gospel addresses illustrated by charts.—H.C.S.

WEST MORETON CIRCUIT.—The annual anniversary and picnic of the Se-wing church was held on January 1. The function proved to be a record success. Among the many visitors were the Hon. H. M. Stevens, M.L.A., who gave an encouraging address at the anniversary service. On January 23rd, the circuit evangelist exchanged platforms with the Lancelfield Baptist pastor, the

latter visiting Rosewood. A good time was experienced at both places. Mount Walker church has suffered a great loss in the passing away of the late Bro. John P. Hirschbren. Our sympathy goes out for the loved ones mourning their sad loss.

ZILLINERE.—We feel grateful to the Home-Mission Committee for sending along Bro. Way to work up Zillinere and Sandgate with a view of forming them into a circuit. Bro. Way has been with us a little over a fortnight now, and we are just in the middle of a week's mission. So far the attendance has been anything but encouraging, but Bro. Way is in splendid form, and has given some very inspiring addresses. Our brother has also spoken to the men at J. C. Hutton's works, both on the 24th and to-day, 26th, and has left a splendid impression there. No visible results as yet, but we are looking for a harvest.—J. Bruce, Jan. 26.

South Australia.

LONG PLAIN.—The meetings of late have been fairly well attended. Last Lord's day morning Bro. Goodwin addressed a good meeting. In view of the encroaching of Home Mission Sunday, he delivered a forceful exhortation on "What the Bible has to Say about Money." We had a splendid attendance again at the Sunday School. In the evening Bro. Goodwin gave a very forceful and earnest address on "Faith" to a large audience. Bro. Goodwin also reports a fair meeting at Owen in the afternoon.—D. J. Daniel.

QUEENSTOWN.—Q.Y.P.M. Mr. L. Ridge, a visiting speaker, addressed the young people. Worship, splendid attendance; C. E. Lawton presided. We were delighted to have E. J. Paternoster, from York, present, Bro. Brooker being at York. Bro. Paternoster delivered an inspiring exhortation on "The Personality of the Holy Spirit." Evening good attendance. Bro. Brooker preached a splendid sermon on "The First Miracle." A married woman (mother of one of our boys at the front), and one of the Sunday School girls, made the good confession.—D.L.W., Jan. 30.

NARACOOORTE.—Work here is still progressing, good services on Lord's day, Jan. 23. Bro. Delves gave a splendid address on "What This 'Ye' is in the evening, at the close of which two made the good confession. We have also received two by transfer during January. Kindergarten Class has been restarted, and is doing good. The Y.P.S.C.F. and Sisters' Auxiliary have undertaken to help with some improvements that are needed in the chapel.—H.H., Jan. 30.

GOOLWA.—On Wednesday, January 26th, a baptismal service was held, when two of our Sunday School scholars who had previously confessed Christ, and two others—man and wife—who had been attending our gospel meetings, were baptised. These four were received into fellowship this morning. Bro. Cameron is leaving here at the end of February, and is going to the war. General regret expressed at his intended departure. We are hoping to get another preacher before he leaves. Sister Bice has recently been with us for three Sundays, and sweetly sang at the gospel meetings. Good meeting at Emleyvale last Thursday. Subject, "Home Missions." We are training three for our Home Mission Sunday.—Geo. Harris, Jan. 30.

HINDMARSH.—On Sunday, Jan. 23, good services. Two sisters received into membership. The collection was taken for the T. J. Gore fund. On Tuesday, 27th, a combined farewell social was tendered to Bro. Roy Coventry, who left for India on the 28th. Bro. J. E. Thomas occupied the chair. Bro. Cuttriss said farewell on behalf of the church. Bro. I. A. Paternoster, on behalf of the Foreign Mission Committee. Bro. E. J. Paternoster on behalf of the P.E. Societies. Bro. T. H. Hindmarsh made a presentation to the Hindmarsh church and auxiliary on behalf of a half plate stand camera. Bro. Coventry gave his farewell message, and thanked the members for their gift and good wishes. Items were rendered by the choir, by anthems and solos. Refreshments were provided, and the very successful evening was brought to a close. Wednesday evening, annual church business meeting. Sunday services good.

Junior C.E. Society working well. 31 members on roll. 30 present. Sunday, 29th, Bro. Curtis presided, and gave an interesting children's talk. Bro. G. Wilson addressed the church. Afternoon, Children's Day Service. Good audience. Collection, £3/10/. Evening service in charge of Bro. Curtis. Bro. Roy Raymond, from Berri, was present, and took part in the service.—J. L. Roberts.

CROYDON.—The annual C.E. rally for Home Missions was held on Monday night, Jan. 24. E. J. Paternoster occupied the chair. The church was crowded. Bro. Roy Raymond, of Berri, our C.E. living link, was with us, and A. G. Saunders also spoke. Items were given by Croydon C.E. Society, also by Cottonville, Croydon, Norwood, North Adelaide, Grate-st. Senior Societies. Lord's day, Jan. 30, morning, G. Duncan presided. H. J. Horsell spoke on "Home Missions." Bible School attendance, 168 scholars. At the gospel service H. J. Horsell gave the last of a series of addresses, "The Time of Christ's Second Coming."

MAYLANDS.—Two ladies have been welcomed by transfer from Norwood. The greatest step in our six years' history has just been decided upon, viz.: self-support. From the end of February, the Maylands church will be independent of the help of the Home Mission Committee, which has stood by us faithfully. The anniversary gatherings on March 5th and 6th will be thanksgiving services, and the Committee expects to be fully represented at the public meeting. The annual Brotherhood banquet was held on Thursday last. Thirty men sat down to the tables. At 8 o'clock the honor roll, containing a list of church and auxiliary members, fifteen names in all, was unveiled by the president (Mr. Lane), A. G. Saunders told the story of John B. Dorrity, a missionary in the Philippines, in a manner which was highly appreciated by his hearers. Frank Billings, of Norwood, gave two recitals.—H.R.T., Jan. 30.

COTTONVILLE.—One young woman received into fellowship. Splendid attendance at the gospel meeting. Bro. Manning announced address for boys, giving extensive invitations, and a fine muster came. The Bible School is still increasing in numbers; young men and youths, and little children are filling up the present classes. The Bible Class numbers fifty.—J. McNicol, Jan. 30.

NORWOOD.—To-day we have been blessed in our services. In the morning we had our roll call, when about 350 were present, and many others were represented by letter. Bro. Baker gave the exhortation, basing his remarks on "Church Fellowship," a clear, concise, and helpful address. He also spoke at the Brotherhood in the afternoon, and at the gospel service in the evening, preaching an excellent sermon on "The Barn Builder." There was a fine attendance, and there were four confessions at the close.—G.H.J., Jan. 30.

New South Wales.

NORTH MURURN.—Meetings keeping up fairly well. The Bible School is improving. Our Young Men's Class on a Thursday night is growing very much, and enjoyable meetings are being held. E. Andrews, from Lilydale, gave us a helpful exhortation. Our late secretary, Bro. Hill, has resigned, and is now in camp. His services will be very much missed. We all pray that God will spare him to return. Bro. Morton, from Belconnen, gave us a helpful address to-night, his subject being "How can we escape if we neglect our souls—a salvation?"—ASHL, Jan. 29.

LISMORE.—On Jan. 24th, two were received into membership—one who had been baptised the previous week, and Bro. C. R. Furlson, by letter from Randow. Attendances are better. All our meetings now the holidays are over. The annual business meeting was held last week, and the following brethren were appointed for 12 months to follow: Sec., Bro. E. C. Savill; Superintendents of Bible School, Conway-st., Bro. E. A. Parker; South Lismore, Bro. C. L. Savill; North Lismore, Bro. E. C. Savill.—E.A.S.

BROKEN HILLS (Wyalong).—After a rest of two Sundays at Kangaroo Island, the writer spoke at both services on Lord's day. At the

evening meeting two girls from the Bible School came forward. The strike has thrown the whole of our numbers out of employment, so there is no time for us as long as that lasts, which we pray may not be long.—E. J. Tuck, Jan. 28.

CANBY VALE.—We are pleased to report two confessions on Jan. 24th, Pte. E. Lewis preaching. Both young ladies will be immersed on Jan. 30. We are working for another big "Soldier's Day" in February 6th, when we hope to fill the building. Attendances and interest growing.—A.O.W., Jan. 27.

ST. PETERS.—Good meetings all day. Bro. James represented us in the morning, with a practical uplifting address. Last attendance at the Bible School for some time. In the evening Bro. J. Clark preached to a good audience. We are greatly indebted to the church at Enmore for providing us with readers and presiding brethren at our Lord's day morning services; their help is greatly appreciated. One and of Hope meeting last Tuesday was well attended. We are planning for a forward movement in connection with our church work. Brethren, pray for us.—A.L. Carter, Jan. 30.

CITY TEMPLE.—Good meetings the last two Lord's days. Jan. 23, two came forward at the evening service. To-day Bro. J. Crawford gave a fine exhortation at the morning service. Visitors present: Bro. Henry from Glasson, Bro. Walsh, Swanston-st.; Sister Cook, Inverell; Sister Watson, Blackheath. Bro. Walter Pickham was received into fellowship. Bro. Hayward at night service gave splendid gospel chair address on "The Supreme Question," one young man coming forward. Bro. Hayward, on the invitation of the Central Methodist Mission, gave a fine address at the Lyceum Hall on Sunday afternoon to a good audience on "National Ideals."—J.C., Jan. 30.

ERSKINEVILLE.—Yesterday morning the speaker planned to exhort failed to come, and the time was spent in praise and prayer. Recruiting campaign for new scholars is responsible for additions to school each Lord's day. Last night we had a splendid attendance. Local L.O.L. members attended in force. After the meeting, one young man expressed his desire to follow the Saviour.—P. J. Pond, Jan. 31.

MARRICKVILLE.—Glad to have Bro. and Sister Rush back again after their holidays. Bro. Rush gave a splendid doctrinal address to-night on "The Church," and very clearly explained the position which we take up. We are sorely to report that Bro. Rush is suffering with a very bad hand, and his hand to have an anesthetic administered and undergo an operation. He is still suffering a great deal of pain. We pray that he may soon be restored.—J.J.T., Jan. 30.

PADDINGTON.—Good meeting, on Jan. 23. A. E. Hingworth gave a very helpful talk at the morning meeting to a good attendance. In the evening two Bible School scholars responded to the invitation, and were baptised at 10 o'clock. Wednesday, along with a young man who had heard the primitive gospel for the first time, he listened, and was baptised the same hour. We had our Sisters Davies by transfer to the church at Enmore. Sister Miss Lottie Davies helped us very much by her beautiful singing.—E. Collins, Jan. 31.

BORNSBY.—Elder Croxthwaite presided. Lullie the Stevens (Mo-sam church) exhorted on Home Missions. Bro. Linley Gordon was splendid at the gospel service. His address on "A Brave Builder" was listened to with rapt attention, and at the close two Miss and Master Fuller made the good confession, being baptised the same night. Last Friday the church farewell Bro. and Sister Price and family, who are leaving for Cookstown. Each was presented with gifts from the church and Sunday School.—E.R.fo.

Victoria.

ST. ARNAUD.—Good attendance at morning meeting. Bro. Hall exhortated. At the gospel service Bro. Johnson rendered his fourth address of the series "Victims and the Gospel." At the close one young woman confessed Christ, and was baptised the same hour.—C.E.M., Jan. 29.

EMERALD (Township).—We held our thank-offering meeting on Monday evening, 22nd. 250 addresses were given by Bro. Patterson, chairman; Boldman, Boreland, and Bro. Ewers. A profitable evening was spent, closing with an offering of £2/17/. Splendid gospel meeting last night. Bro. Patterson preaching.—W. Boldman, Jan. 21.

MORLAND.—On Wednesday, Jan. 26th, a special Home Mission rally was held, when Bro. Boller gave a splendid address. The singing rendered by Mr. and Mrs. Eaton was greatly appreciated. To-day Bro. Ewers spoke at our services. The exhortation was along Home Mission lines. Fair attendance at Adult Bible Class. The theme at the gospel service was "The Sin of Ingratitude." One young lad confessed his Master. One of our Bible School teachers, Bro. Ernest Paul, has enlisted for active service for king and country.—V.C.K., Jan. 30.

FITZROY.—On Jan. 12, we had a Home Mission rally, when T. H. Scamlder gave a fine address, and the Lygon-st. Ladies' Quartette Party's singing was much appreciated. We thank these friends. We have had fairly good meetings the last two Sundays, considering the weather and the holiday season. Bro. McCallum's preaching was much appreciated by members and friends. On Jan. 30, Bro. McCallum gave splendid addresses both morning and evening.—G.L.

EMERALD (East).—On Jan. 20, we held our Bible School picnic. It was a splendid success, and we all thoroughly enjoyed ourselves. Bro. Ewers was with us for one service on the 23rd. The recent gospel mission in Emerald has been the means of a spiritual upbuilding to all. Bro. Aurbach spoke here last Lord's day. Although small in numbers, we enjoyed the fine lectures. We wish our brother every success in his new field of labor.—R.L.S., Jan. 31.

SOUTH MELBOURNE.—On Tuesday, 18th inst., a young man who had confessed Christ at the Seymour camp, under Bro. W. Payne, was baptised by Bro. Clay, prior to his departure for the front. On Lord's day, 23rd, Bro. Northcote presided at worship, and Bro. Clay exhortated. At the close of Bro. Clay's address one young man in uniform confessed Christ, and was baptised forthwith. We received into fellowship Sister Mose, from Ferntree. On the 30th, meetings were good, considering the weather. The writer presided, and Bro. E. C. McCallum, from Mlyven, gave us an uplift by his exhortation on "Virtue." At the gospel meeting Bro. Clay gave a fine address. Bro. Chappel, from the South Sea Islands, is to fill the platform next Lord's day.—E.C., Jan. 31.

CARLTON (Lagon-st.).—On Lord's day we had nice helpful meetings, though the welcome rain somewhat interfered with the attendance. J. W. Webb, who is to be the preacher until a successor is appointed, is apparently quite a fine impression on the church. He spoke three times, giving a thoughtful exhortation in the morning, and led the Century Bible Class in the afternoon, and delivered a splendid discourse at night to an interested audience. It was coming home, having preached in the same building fifty years ago.—J.M.C.

FAIRFIELD PARK.—Our meetings of late have been small, the holidays, weather, and sickness being the cause, but we trust that in the future they may grow. Bro. Anderson, who has kindly assisted the church for the past four months gratis, closes his labors on Feb. 6th. Although our brother has not seen the result of his earnest efforts, the seed has been sown. Bro. Whelan made an earnest appeal on behalf of Home Missions on Wednesday evening, 26th inst.—E.P.

NEWMARKET.—Bro. Lowe and Leane have been elected as deacons of the church. R. L. Lane has succeeded R. Mitchell as Bible School secretary, the latter having resigned after a long term of faithful service to take charge of the Senior Boys' Class (Delphic Club). Last Saturday witnessed the marriage of two of our devoted Bible School teachers—Mr. R. Leane and Miss McNab. The writer has accepted the church's

Continued on page 92.

College of the Bible.

The following list will show the total amounts given by churches for College purposes during 1915, and includes gifts from individuals and church offerings. The list is as complete as possible. In some few cases it has been impossible to know to which church amounts should be credited.

New South Wales.

Aulurn	£1 0 0
Belmore	1 3 0
Bangalow	1 6 0
Broken Hill	0 7 0
Broken Hill, Railway Town	1 12 3
Bangawallbyn	1 11 0
Canley Vale	3 0 0
Chatswood	1 0 0
Chinese Church	1 0 6
Emmore	83 11 4
Gilgandra	2 5 0
Hornsby	57 2 10
Hurstville	1 2 10
Inverell	0 10 0
Lidcombe	3 0 6
Lilyville	0 15 0
Lismore	4 7 6
Marrickville	2 13 0
Merewether	0 15 0
Moree	21 11 0
Mosman	2 1 0
Narrabri	0 5 6
North Sydney	1 5 6
Paddington	1 0 0
Petersham	2 0 0
Seven Hills	0 8 6
St. Peters	0 5 0
Sydney	31 9 0
Taree	0 9 0
Tyalgum	1 0 0

New Zealand.

Ashburton	1 10 0
Auckland, Dominion-road	19 6 6
Auckland, Ponsonby-road	8 13 6
Avondale	1 0 0
Dunedin	1 10 0
Christchurch	12 19 0
Dunedin	26 8 0
Dunedin, South	4 10 6
Gisborne	1 0 0
Gore	12 14 6
Grey-mouth	0 10 0
Hampden	4 0 0
Hastings	4 0 0
Hills North	8 1 6
Invercargill	0 10 0
Kaitianga	6 15 0
Kilbirnie	0 10 6
Levin	0 10 0
Lower Hutt	1 15 0
Lower Moutere	0 15 0
Matamra	5 14 9
Northampton	7 3 0
Motueka	0 10 0
Nelson	16 16 0
North Albertland	0 10 0
N.E. Valley	0 8 0
Oamaru	7 1 6
Otago	1 11 0
Palmerston North	1 7 0
Pahiatua	2 6 6
Petone	0 15 6
Port Albert	0 13 3
Pukekohe	0 10 0
Richmond (Auckland)	3 11 0
Richmond (Nelson)	3 8 3
Spring Grove	2 10 0
Tadmor	1 0 0
Takaka	1 0 0
Tara	0 10 0
Te Arai	1 0 0
Timaru	1 0 0
Waihi	4 0 0
Wangamui	2 12 6
Wellington	13 14 0
Wellington South	0 1 0

Queensland.

Abion	0 9 0
Amersly	0 10 0
Bonah	5 11 0
Bondaberg	5 12 4
Bondaberg	5 18 9
Bundamba	0 17 10
Gympie	0 5 0
Ipwich	0 10 0
Ma Ma Creek	4 8 0
Maryborough	2 0 0
Marburg	0 13 0
Mount Walker	0 7 0
Port Douglas	2 0 0
Roma	9 2 0
Rosevale	3 5 6
Rosewood	3 13 0
Sunnybank	0 11 6
Taunymorel	0 12 6
Toowoomba	1 0 6
Verrier	0 14 9
Wooroolin	1 0 0
West Haldon	0 5 0
Zillmere	0 17 0

South Australia.

Adelaide	18 17 0
Alma	1 6 6
Balaklava	4 12 9
Berri	0 15 0
Bless	1 0 0
Bordertown and Mundalia	14 0 0
Butler	0 5 0
Cottonville	0 5 0
Croydon	2 6 7
Glencg	51 12 9
Goowla	0 4 6
Henley Beach	2 0 0
Hindmarsh	27 5 0
Iskating	6 10 0
Kersbrook	0 7 6
Lamero	0 6 0
Lipson	8 10 9
Lochiel	8 10 0
Long Plain	11 10 9
Malala	0 15 0
Marylands	2 0 0
Midang	8 7 9
Mill End	7 0 11
Mounta	3 0 0
Murray Bridge	1 8 2
Narracoorte	0 18 2
Norwood	15 5 6
North Adelaide	5 3 10
Owen	5 17 0
Port Pirie	1 8 6
Point Sturt	3 10 9
Prospect	2 2 3
Semaphore	3 6 9
Stirling East and Aldgate Valley	17 1 6
Strathalbyn	1 10 6
Tunby Hay	3 0 0
Unley	45 8 1
Walteron	7 14 0
Williamstown	0 15 0
York	1 10 0

Tasmania.

Cave-side	1 8 0
Hobart	5 8 0
Kellevie	1 10 0
Lanncoston	2 19 3
Nubeena	0 6 0
New Ground	0 10 0

Victoria.

Ascot Vale	3 0 0
Ballarat	8 8 6
Rayswater	1 0 0
Reidgo	1 8 0
Rerwick	14 10 0
Bet Bet	2 5 0
Blackburn	1 2 0
Boort	2 16 0
Box Hill	4 0 0
Brighton	14 3 0
Hrim	3 15 0
Brunswick	0 17 0
Iluninyong	3 15 0
Burley	1 0 0

Carlton	30 3 1
Collingswood	1 6 0
Emerald	1 7 11
Castlemaine	3 14 0
Cheltenham	8 10 6
Chilten Church	7 2 0
Colac	2 2 0
Cogrove	0 18 0
Croydon	0 12 0
Dandenong	6 2 0
Doncaster	7 14 6
Drummond	5 5 0
Dunmunkle	10 16 6
Dunolly	1 7 0
Emerald	1 8 0
Emerald, Towship	1 13 0
Echuca	1 6 1
Essendon	8 6 0
Fairfield	0 14 3
Fitzroy	1 12 6
Fitzroy, North	8 0 0
Footscray	0 5 0
French Island	2 0 0
Galah	1 0 0
Gardiner	4 8 0
Geelong	7 15 0
Geelong West	1 0 0
Gordon	1 4 6
Hampton	5 1 6
Harecourt and Sutton Grange	4 11 0
Hawthorn	30 0 0
Horsesham	1 3 0
Jumbuk	1 5 0
Kanera	0 14 3
Kaniva	20 11 0
Kerang	0 12 6
Kyneton	1 7 6
Lara Rowan	1 0 0
Lalbur	1 3 9
Lalbur, South	2 13 6
Malvern	2 0 0
Maryborough	1 1 6
Melbourne	214 3 6
Melbourne, North	1 6 3
Melbourne, South	2 12 3
Merbein	3 12 0
Moresby	1 11 4
Middle Park	5 10 0
Mildura	8 7 5
Montrose	1 12 0
Moreland	8 14 0
Newmarket	1 0 0
Northcote	2 0 0
Pakenham	1 10 0
Pakenham	16 15 0
Preston	3 8 7
Red Hill	1 5 0
Richmond, North	5 9 0
Richmond, South	2 18 2
Rochester	0 10 6
Shepparton	3 1 0
Stawell	1 5 9
St. Armand	1 6 0
St. Kilda	0 16 0
South Yarra	0 1 0
Surrey Hills	1 1 0
Swan Hill	0 6 0
Taratule	1 10 0
Ullima	2 0 6
Warrnambool	1 15 0
Warracknabeal	1 10 0
Warragul	0 10 0
Wedderburn	0 18 6
Williamstown	3 2 6
Windsor	2 17 3
Wonga Park	0 10 0
Wonthaggi	0 10 0
Yarrawonga	0 12 0

West Australia.

Brookton	3 0 0
Cleonsmont	0 10 0
Fremantle	3 8 3
Kalgoorlie	1 19 0
Narrogin	1 12 0
Northam	0 5 0
North Perth	4 10 1
Perth	0 5 0
Subiaco	2 6 0
West Guildford	0 13 9

From the Field—Continued.

invitation to continue as its minister. Last night another of our young men, Alex. Mitchell, confessed Christ. We regret to say that Jessie, the daughter of Bro. and Sister Howe, is in one of our hospitals, suffering from diphtheria.—J. I. Mulford, Jan. 31.

SWAN HILL DISTRICT.—Last Monday evening a large number of Swan Hill and Warrambool friends gathered in the Swan Hill chapel to bid farewell to Bro. Wakefield. A good programme, which included talks from C. McDonald, chairman; G. A. W. Mott, Conference President; C. L. Harrop, of Woorinini; and the writer, was given. All spoke highly of Bro. Wakefield's energy and usefulness, and expressed their sorrow at his departure. A very good meeting was held at Waite's last Sunday night. Much interest is being aroused in this new centre. Bro. and Sister Hazden are working faithfully among these people. We are indebted to the Swanston st. church for a donation of fifty hymn books for use in this place. The work at Kerang is encouraging. A goodly number met at the Lord's table yesterday. We are praying for an opportunity to branch out into greater work in this thriving town. We have discovered more brethren in the Colona and Nyah districts, and hope to be able to organize meetings and if possible churches in these two places.—D. A. Cockroft, Jan. 31.

MONTROSE.—Since last report meetings have been fairly well attended. On Lord's day, Jan. 9, Bro. Frith spoke very acceptably at both meetings. On Lord's day, Jan. 10, Bro. G. Chandler, of Gedong, presided at the Lord's table. Bro. Garnett, after a month's holiday, was with us again, and gave us a fine address. At the conclusion of the evening meeting a presentation of a wristlet watch and pocket Testament was made to our young Bro. R. Batterham, who has enlisted and gone into camp. We are extremely sorry to lose him, as he was one of our best young men, and a very useful member. Our prayers go with him. Our Bible school is still going strong, with only two more Sundays to go, and one leading by two, the interest is keen, as the losing side has to give a social to the class and friends. Bro. Garnett is finishing his vacation amongst the brethren, and is spending his time in visiting amongst the people of the district.—R. Langley.

STAWELL.—The annual business meeting was held on Thursday last, Bro. H. R. Robbins presiding over a fair attendance. The auxiliaries' reports all showed a steady improvement. Evangelist's report stated that five of our young men have enlisted, one of whom (Bro. T. Gilbert) has fallen. During the year 25 confessed Christ, and 20 were baptised in the Stawell chapel, and one in Ararat. The smallest Sunday evening attendance was 35, and on four occasions we had 95, average attendance being 72. The Bible School secretary informed that as the kindergarten class is advancing, more chairs are required. The financial statement showed a small credit balance; good collections had been taken up for philanthropic and other purposes. Bro. Williams tendered his resignation as secretary. Bro. Jollett also resigned as deacon. Both brethren were accorded a hearty vote of thanks. Bro. Robb, Jenkins, Carey, A. H. Perry, and T. Peters, were elected as deacons, and Miss A. Chapman, organist (freed). The appointment of a secretary and treasurer was held over until next Thursday evening, when a special meeting will be held. At the conclusion of the business, Miss Chapman (organist) was made the recipient of a handsome gold spray brooch, set with pearls, as a token of appreciation for her past services. Bro. Robbins made the presentation on behalf of the members. Bro. Peters presided this morning, and Bro. H. Robbins exhorted; our preacher made ample in the evening.—A. D. G. Sheppard, Jan. 30.

WONGA PARK.—Since Bro. Williams has been with us, all parts of the work are in a flourishing condition. A spirit of unity exists; all meetings are well attended, and good interest is shown. We had the joy of receiving into membership with us last Sunday a young man by faith and obedience. Several new members have lately

settled in the district. We had some good singing from the Sunday School children on Lord's day, the 3rd Jan., and Bro. Williams gave us a splendid address entitled "A Chip off the Old Block," which was much enjoyed by all. We are holding a children's concert next Saturday night, February 6th, at Santa Claus. It is going to visit Wonga Park. Half the proceeds are to be given to the Red Cross fund.—E. Smith.

HAWTHORN.—A happy and profitable time was spent at the teachers' and workers' conference on Monday, 24th January. About 30 were present, including representatives from the branch school at East Camberwell. Mr. B. G. Emiss spoke on the Graded System, and short talks on "The Cradle Roll," "The Primary Department," and "Our Pressing Needs" were given by Mr. Emiss, Mrs., and Mr. Scambler respectively. Great results are expected from the meeting. A good meeting on Wednesday night at the special Home Mission rally. Bro. Sizer's address was enjoyed. Bro. Scambler exchanged with Bro. Verco, from Doncaster, this morning. His exhortation was much appreciated. To-night, in spite of the wet weather, we had a fair meeting, and Bro. Scambler, as usual, delivered a splendid gospel message. Thee received into fellowship by letter to-day.—P. R.

WARRAMBOOL.—The annual business meeting was held on Wednesday, Jan. 26, when progress reports were received from the church, the Bible School, and the Dorcas Society. Brethren McConnell, McCullough, Owen, Petter, and Reid were elected deacons. After 12 years' faithful service, Bro. Petter resigned the dual position of treasurer and secretary. Bro. Owen was elected to the former position, and Miss McCullough appointed to the latter. A fine spirit prevails, and a year of blessing is anticipated.—E. M.

GEELOG.—At the close of Bro. Chandler's address at the mid-week prayer meeting on Thursday, two young women decided for Christ, and were baptised with three others who had recently made the good confession. Lord's day, Bro. Chandler exhorted in the morning; two received the right hand of fellowship. At the gospel service in the evening our evangelist, preached a splendid sermon. A solo by Mr. Geo. Robinson was nicely rendered. Bro. L. Brownhill and L. Kennedy, and Mr. L. Galland, have enlisted for service at the front, and go into camp on Monday, Jan. 31.—W. H. L., Jan. 30.

EMERALD.—"CARDIFF GRANGE."

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

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

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South Australia.—Treas. T. Colebatch, c/o Mr A. H. Dolbie, Hayward Avenue, Torrensview.

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New South Wales.—Treas. J. O. Holtz, Starkey-st., Dulwich Hill.

Queensland.—Treas. H. W. Herriman, 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.

Here and There

HOME MISSION OFFERING

Lord's Day, February 6th

LET THIS BE OUR

THANKSGIVING DAY

One confession at Dimolly, Vic., last Sunday week, Bro. W. Gemmill preaching.

The secretary of the church at Wakefield, N.Z., is now A. W. Newth, of Whitty-road, Wakefield. Two made the good confession on Sunday night, Bro. Linley Garlon preaching at Hornsby, N.S.W., for the last time for six weeks.

A tent mission will commence in Rochester, Vic., on Feb. 20, with G. E. Burns as preacher, and J. E. Shipway as singer. This is Victoria's new Home Mission field, and one that we have been waiting all too long to enter. Brethren, pray for the work here, and don't forget your offering on Feb. 6th to help this and all similar work.

Restoration, Unity, Evangelisation, are the three great watchwords of the Churches of Christ. The restoration of New Testament Christianity in order to the unity of believers in Christ, and unity in order to the evangelisation of the whole earth. This is a programme big enough for the largest man, and it offers work enough for the energies of all.

One of the Victorian Home Missionary evangelists has intimated to the Secretary that he will enter the succession re-early published in his column, and will make his Home Mission offering on Feb. 6th 50 per cent. higher than last year. Good! Next, please! If every disciple will do this, there will be a tremendous increase in the offering.

How thankful we should be for the splendid gifts that have fallen over the greater part of Australia during the past week. This will mean much to the people, to some directly, and to others indirectly. It will be in order to make the offering for Home Mission next Sunday largest still as a special thank-offering to God for His continued blessing.

The Victorian Home Missionary Committee, during the College vacation, has had the help of a number of brethren in the fields usually occupied by students. It is good to see how willing brethren who are toiling all the week are in trying to spread the gospel of Christ. The Committee is grateful to these brethren for these and all similar efforts, and their services have been much appreciated by the churches to which they have gone.

W. S. Yelland requests that all members of the Southern Churches who possibly can, should attend the Conference to be held in the Strathbally Institute on Tuesday, Feb. 15. Your presence will greatly help towards a successful Conference. J. E. Thomas, T. J. Gore, the Acting Secretary of the Home Mission Committee (W. J. Manning) and other leading brethren will be present. Any brother or sister needing accommodation kindly apply to the Secretary, or A. Vernon, Bletchley, via Strathbally. Please note Coming Events.

Bro. Carl W. G. Payne, at present in camp at Seymour, Vic., has been conducting meetings regularly. The first fruit, a fine young man, was given a letter to Bro. Clay, at South Melbourne. He had never seen a Christian immersion-bath, but was firmly convinced of its scripturalness; as a result, strangers, yet friends, he was joined with a few Lord in the ordinance of baptism on Tuesday afternoon, Jan. 27. Bro. Payne was a railway employee at Stawell, and is comparatively a young convert. May God multiply his kind.

Bro. Linley Gordon, Horn-by evangelist, during his holidays may be found at Parolowie, Salisbury, S.uth Australia, during the next month.

Says "The Christian Evangelist":—"Dr. George W. Tutcal, pastor of the most influential church among the Southern Baptists, declares that he would prefer a religious newspaper in every family in his church to an assistant pastor. We wonder that more preachers do not properly appreciate the place of the religious newspaper."

Recently our preacher in one of the country towns of Victoria was concerned because his Sunday night congregations had been reduced in number since the hot weather had set in. He arranged for a visit to be paid to the various churches in the town one Sunday evening, with the result that one church showed an attendance of 1 man and 19 women, another had 8 men and 16 women, a third had 6 men and 26 women, while our preacher preached to 23 men and 20 women. Somehow it appears that the simple message which we deliver is that for which the people are thirsting, and it behooves us to firmly adhere to the delivering of such, and to just as firmly refuse to be side-tracked.

The daily press of Monday last contained the following remarkable news item:—"Rear-Admiral Sir David Beatty has written a letter to the Society for the Promotion of Christian Knowledge, in which he says:—"Surely God did not intend this war, which is a blood-drunk orgy. There must be a purpose in it, and improvement must come out of it. France has shown the way with a wonderful revival of religion, and this is true also of Russia; but England remains yet to come out of the stupor of self-satisfaction and complacency in which her flourishing condition has steeped her. Until she has stirred out of this condition and a religious revival occurs, just so long will the war continue. When she looks at the future with humbler eyes, and with prayer on her lips, we can begin to count the days toward the end."

Too much emphasis cannot be placed on the Book of Acts in our evangelistic work, for it is the only book in the Bible which gives an account of conversions to Christ after he "died for our sins." If men to-day accept Christ as did the people referred to in that book, they cannot be wrong. It would be a splendid thing if every member of every church of Christ in Australasia would read that book through, and note once more, very carefully, how the early converts believed in Christ, renounced of their sins, confessed Christ, and were immersed into him. And after having done this they should tell out with no uncertain sound the way of salvation taught in the book, for the great need to-day in preaching is a definite message on the all-important matter of salvation. We are glad that in our Bible Schools this book will be so carefully studied this year.

No greater argument for the strict maintenance of the weekly rest day, says the "Christian World," could be found than the memorandum furnished by the Ministry of Munitions. This was prepared by the Health of Munition Workers Committee, of which Sir George Newman is chairman. It is pointed out that the intervals of rest are needed to overcome mental as well as physical fatigue. "It is the monotony of work, said one manager, that kills—the men get sick of it." The great majority of employers consulted regarded Sunday labor unfavorably, because of the severe strain it imposes on foremen, the less satisfactory individual output, and the bad timekeeping it entails. "It is the monotony of work, and there is a quickly results in on other days, as a perceptible feeling that the seventh day, as a period of rest, is good for body and mind." While recognizing that under the abnormal circumstances the urgent necessity for the immediate production of the largest quantity of munitions has involved the seven days a week running of munition factories, we hope everybody will clearly understand that when the conditions change there must be a return to normal hours of working, and the restoration of the Sunday rest day. "It is good to know that employers and workers are among the first to assert the value and the necessity of the rest day."

The story is told of a colored man who presented himself, somewhat unexpectedly, at the mid-week prayer meeting and made his response and explanation to his pastor's surprised but hearty greeting in the following terms: "Yes, I's glad to be heah, for I needs strengthenin'. Dat's what I'se heah for. I's pamin' a chicken coop for one of my white neighbors, and I'se goin' to build a fence round his watermill patch, and I tell you, parson, I shud do need strengthenin'." A good many who need strengthening might find it at all the mid-week meetings.

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

This is an extract from a letter written by an elementary school teacher in a mining district, sent by reader of the "Spectator":—"As one goes about in towns such as Rotherham and Sheffield, one wonders why the Government allows the manufacture and sale of such strong drinks which do such enormous harm to the nation. I consider our Government is to blame for all that little child suffer on account of their parents' or guardians' drinking habits. It is a terrible curse to the nation. If men and women cannot control their appetites, the Government could stop this horrible vice by prohibiting or curtailing its manufacture. I think I never saw so many women visit public houses as are doing so at present. The religious communities try to battle with it, but if only the Government would they could stop it."

Complaint was made by parishioners of St. John's, West London, last night, that the length of the morning sermons interfered with the Sunday dinner time. The vicar replied that he would shorten the sermons, and on Sunday the new regime began. The vicar, who has a sense of humor, remarked, "Bitter an underdone sermon than an overdone Sunday dinner." We have heard of a similar grievance in suburban chapels of London. In one case, some years ago, a "round plain" was sent to the minister (an American), who could not "turn round" in less than an hour. His reply, we believe, was that those who wanted shorter sermons should seek them elsewhere. It does not seem to us so much a question of under-doing the sermon as of suppressing needless verbiage. It may be tone of sermon as of letters. A lady, in a post-script to a letter, apologizing for its length, said:—"If I had had more time, I could have written a shorter letter."—"The Christian World."

R. J. Campbell, in an article in the London "Illustrated Sunday Herald," says: "Here is a coincidence worth telling about. I was just sitting down to write an article with the title of 'The Higher Command,' when a letter came in containing the following story, told on the authority of one of our wounded Australian heroes. He says the bravest man he ever struck was a Wesleyan minister in a hospital. He was on one of the barges which were landing men from our troopships at the Dardanelles. A man was shot down. The chaplain made a dash to the rescue and bring the wounded soldier back to safety, but a Catholic priest standing near grabbed hold of him, saying, 'You must not think of it.' It is madness. You are going to return to the field.' The Wesleyan shook off the restraining hand, replying, 'I have got my or less, and they come from a higher command than yours, and I'm going.' He went, and was struck by a bullet while in the act of beginning his work of mercy. Instantly the priest sprang after him, but the officer in charge of the landing party called out, 'Stay where you are.' I forbid your going. We are losing too many men.' The priest calmly

went on, only turning his head to say as he passed, 'Did you not hear what my Wesleyan comrade said? I, too, have got my orders—from the higher command.' Within a few moments he lay dead beside his brother of the cross. This is a fine story, only one of many similar stories that one is hearing on every hand, and most of which will never be printed. It is amazing how spiritual men can be, and women, too, under the stress of a great demand such as the present hour is making upon us all."

A Home Mission Church—It is not often we have such a splendid example of the value of our Home Mission work as well as the faithful and courageous efforts of a church as is seen in the case of the church at Maylands, South Australia. About seven years ago, through the zeal and energy of the Young Men's Bible Class at Norwood, led by J. H. M. Hawkes, a mission was started in a little inconspicuous and uninviting hall. In response to their appeal, the Home Mission Committee asked Bro. H. D. Smith to take up the work there, and test the field. He worked nobly and well, and organized a church, and was instrumental with the help of the Church Extension Fund. Six months later the corner into the new building H. R. Taylor, one of the young men from the Strathalbyn church, another Home Mission field, who had gone to Lexington to study, returned by invitation of the Committee to work with this young church. He has now labored in this field for a little over five years. He had had the support of a devoted band of officers and a loyal church. Bro. Taylor is one of our steady, persevering preachers, and with his people he has had before him the desire to make themselves self-supporting. The church has grown from a little band of 40 to a splendid church of 250 members. During this period they have given Miss Florence Cameron, one of their consecrated members, to the Foreign Mission field. The Sunday School has grown to 305 scholars and teachers, and is a cause of great helpfulness and encouragement. The church has now decided to be self-supporting, beginning in the first week in March. This has relieved the Committee for further aggressive work. We are quite certain that the whole of the Foreign Mission field, Australia and indeed in the Commonwealth will join in sincere and hearty congratulation to Bro. Taylor and the officers and members of the worthy church at Maylands. Their example will be an encouragement and inspiration to other churches to make the same resolve.—J. E. Thomas.

COMING EVENTS.

FEBRUARY 15—The Southern Conference of the S. A. Churches of Christ will be held at Strathalbyn on Thursday, Feb. 10-15 am. Day of national Service, 11 am. to 5:30 pm. Business Session. Special time given to Bible School work and evangelisation. Luncheon, 12.15 price, 1/6. Tea, 5.30. Public meeting, 8 pm. Supper to follow.—W. S. Yelland, Secretary.

BIRTH.

LINN—On November 20, at Sydney, to Mr. and Mrs. Linn—a son (Franklin Walden).

MARRIAGE.

RYCLOFFE—HERLIN—On the 23rd December, at the Church of Christ, Windsor, Victoria, by Evangelist W. L. Jones, Geraldine Victoria, to Lily Winifred, fourth daughter of Mr. and Mrs. W. Berlin, of "Lawwood," Rosewood, Queensland. Address, "Rosewood," to Lethbridge-st., Moonee Ponds.

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2. Abraham separated. Gen. 11: 27-12: 3.
3. Abraham's obedience. Gen. 12: 4-9.
4. Abraham's faithfulness (no altar). Gen. 12: 10-20.
5. Abraham's greatness (Lot's smallness). Gen. 13.
6. Abraham's courage and prowess. Gen. 14: 10-16.
7. His greatest greatness. Gen. 14: 16-24.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches on account of Evangelist's Salary: Narrabri, 26/10/6.

From Bible Schools' Committee on account of Salary of Organiser: Second Instalment, 46s, making 28s each for the year.

From Churches, per Collectors: Marrickville, 22/6/4; City Temple, 13/18/11; Mosman, 41/7/-; Marrar, 8/2; Winglam, 4.

Individuals and Auxiliaries: A Brother, 4; A Member, 10/-; Dorcas Class, City Temple, 42/2/-.

Total Receipts since last list, 492/3/4. Expenditure, 693/12/2. Debit Balance at date, 424/10/1. W. H. Hall, Hon. Treasurer. Messier-st., Canterbury, N.S.W., Jan. 19.

VICTORIAN HOME MISSION FUND.

The following amounts were thankfully received during the month of December, 1915:—

Churches, per Collectors, Duplex Envelopes, etc.—Wentfargei, 1; Hampton, 11/-; Prahran, 41/12/-; Kaniva, 12/12/-; Taradale, 41/8/-; Swanston-st., 18/11/11.

League of Willing Helpers: H. M. Clipstone, Castlemaine, 1/-; Miss Howey, Brim, 4/-; E. A. Knight, Moreland, 1/-.

Individual Gifts: H. M. Clipstone, Castlemaine, 4/-; E. C. Kenny, North Williamstown, 4/-; H. W. Clippert, North Richmond, 4/-; F. W. Martin, Cheltenham, 41/15/-; "M.", 45/-; A Sister, 45/-; A. L. Hatchey, Polkmet, 12/-; Mrs. Crowe, Brighton, 12/-; "For His Sake," Surrey Hills, 7/6; T. R. Morris, Brighton, 42/1/-; "G.", 6/6; Miss

Chappell, 5/-; "D.", 41/0/6; E. Austin, Northcote, 42/-; Sister, South Melbourne, 2/-; A. R. Lyall, 45/-; Anonymous, Wedderburn, 10/-; R. J. McSolliv, North Fitzroy, 45/-; A. E. and Mrs. Varcoe, Healesville, 42/2/6; J. Scott, Broadford, 45/-; H. S. Ritchie, Pakenham, 41/1/-.

Assisted Churches, towards Preacher's Allowances: Taradale, 43/14/-; Echuca, 47/-; Wooten, 41/12/6; Hoorham, 46/10/6; Swan Hill Church, 41/6/8; Boort, 41/12/6; Gordon, 13/-; Swan Hill Circuit Fund, 45/9/-; Bet. Bet, 410; Dimully, 12/12/-; Stawell, 46/-; Lake Boga, 41/12/6; Colac, 41/10/-; Lillimur, 47/10/-; Warracknabeal, 43/15/-; Drummond, 42/14/2; Brim, 41/6/12/6; Kyneton, 42/6/8; Burnley, 41/6/9; Polkmet, 45/-; Shepparton, 41/17/6.

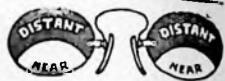
Miscellaneous: Women's Conference, 41/9/6; For Herald Advertisement, 43/5/-; Year Book, 9/-; Refunds, etc., 46/2/10; Aged Evangelist's Trust, 41/6/8; Hawthorn C.E. Society (C.E. Week), 5/-.

Annual Offering, 45 (details of Annual Offering will be published later).

Total, 424/15/5.

CAMP READING ROOM.
Hawthorn C.E., 5/-; Montrose, 42/0/9; Lyar-st., 45; Cheltenham, 42/0/3; Geelong, 41; Surrey Hills, 41/1/-; North Melbourne, 41/8/7.
Total, 412/17/9.
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Thos. Hagger, Secretary, 45 Walsh-st., Colong.

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