

Prayers for the Dead.

For the last few months there has been a very great interest manifested in the subject of prayers for the dead. Many religious journals have been discussing the question. As all readers know, the Roman Catholic Church, and the Greek and Oriental Churches, believe in the practice, while the Protestant Churches agree in rejecting it, at least so far as public services are concerned.

The war arouses interest.

The war, which has given such a tremendous impetus to the study of questions concerning future life and immortality, has turned the thoughts of thousands to our present theme. Many, alas, have been hastily summoned from earth who, their sorrowing friends are forced to believe, have been ill prepared for the call. Might the prayers of Christians avail in their case? They were prayed for while in the flesh; why should not petitions follow them beyond the boundaries of earth?

The recent volume of H. B. Swete on "The Holy Catholic Church," which was referred to in our columns some weeks ago, has also called attention to the subject. The book is in two parts: I. The Holy Catholic Church; II. The Communion of Saints. In the second part is a chapter on "The Communion of Living Saints with the Departed," in which there is a most interesting discussion of the question.

The apparent general interest in the theme leads us to give a longer answer than we might otherwise give to the question of a correspondent, who writes:

"Would you or one of the contributors to the 'AC' give the reasons for not praying for the dead? I know prayer for the dead is not scriptural, and I wish to have the infallible word of God to sustain my position."

Various opinions.

In the recent discussion of the subject, it has been repeatedly noted that there is no scriptural warrant for the practice. Yet a number of surprising defences of it have been made. The London "Christian World" reports Mr. Thomas Phillips, preacher at Bloomsbury Chapel, as saying: "Ought we not to pray for the dead? My answer is, pray for whatever appeals to you." "The Christian" (London) has been criticising the Anglican "Church Times" for its Romish teaching as follows:

"Here is an organ of a party in the Church of England boldly rejoicing in the revival of All Souls' Day, and pleading that the 'Catholic' doctrine concerning the departed should be given special prominence during the whole of the present month. What can be thought of the loyalty of men who have signed the Thirty-nine Articles when they can bring themselves to write—

To pray for them (the dead), and to assist in offering the Holy Sacrifice in their behalf, should be regarded as not only our privilege, but as our bounden obligation. It is a great opportunity for the English clergy; an opportunity indeed which may never recur. Many have been hitherto timid and afraid to do this publicly. Let them conquer both their timidity and their fear. If there are bishops who would try to hinder, let them be disregarded!

"Have we not had quite enough of this sort of thing? Apparently authority counts for nothing when this Jesuitical spirit enters, nor does the written bond bind. Can nothing be done to bring into the full light these disloyal deeds?"

Admirers of John Oxenham's war poems would be interested to note that in the original version of his well-known hymn, "For the Men at the Front," there was a verse which favored the doctrine of prayers for the dead. This was deleted, the author substituting for it a stanza to which no objection could be taken.

Dr. Swete's position may be summarised: He apparently believes that we may pray for the dead. He says the Biblical evidence is slight. He cannot cite one Old Testament text as a warrant. One quotation is made from the Apocrypha (2 Macc. 12: 43 ff.). "The New Testament," he says, "contains but one petition for a departed saint." The passage is 2 Tim. 1: 18. The careful reader will note that it is merely an assumption that Onesiphorus was dead. Again, some of those who are convinced of his decease prior to the time of the apostle's writing, look upon Paul's words as expressing a person's wish, which has nothing in common with the later abuses which gathered round the practice of prayer for the dead. It is from the example of the church from the third century on that Dr. Swete gets his warrant, but this is an example which carries with it no authority at all for those who are nourished on the Word of God, and who know the way in which doctrine was corrupted in later days.

The position summarised.

1. No passage of Scripture, either in Old Testament or New, enjoins or recommends prayer for the dead.

2. The practice is scarcely harmonious with the common belief of Christians (rightly founded) that destiny is fixed when a man passes from earth. A word from the editor of the "Expository Times" may be of interest. He writes: "If without some Scripture leading we feel that we dare not [pray for the departed], the comfort will come in other ways. When a young man was called suddenly home, as so many young men are being called, Dr. Alexander Whyte, Principal of the New College in Edinburgh, sent a telegram to his father and mother: 'The souls of believers are at their death made perfect in holiness, and do immediately pass into glory!'"

3. The sub-apostolic age gives no trace of the practice among Christians. "Not one of the Apostolic Fathers," says Dr. Chas. H. H. Wright, "alludes to prayers for the dead, whether Clement or Ignatius or Polycarp. No, nor yet Irenaeus, though he actually speaks of persons being baptised after death in another world."

4. The earliest instances of prayers for the dead in church history are at the end of the second century. Dr. Swete quotes some inscriptions from the Catacombs. These are too late to be of any value whatever in a settlement of the primitive practice.

5. At the Reformation, prayers for the dead were abandoned by the reformers as being Romish and unscriptural. It is noteworthy that the majority of the defenders of the practice to-day show signs of Romanising in other directions also. Some are believers in it because they are advocates of the so-called "larger hope" and a future probation.

Our correspondent really answers his own question when he says: "I know prayer for the dead is not Scriptural." That should suffice for us. We must respect the silence of the Bible. How the departed saints are employed is not revealed. To quote Dr. Wright again: "We have no warrant to pray to them, or for them. God has drawn a veil between this world and the Unseen (Hades), which men are not permitted to lift. We ought not to intrude into those things which are not seen, vainly puffing up our fleshy mind" (Col. 2: 18)."

Notes on Current Topics.

Jas. E. Thomas.

Our Debt to India.

The going of H. R. Coventry, of Hindmarsh, S.A., from our College of the Bible, to India, reminds us afresh of our increased obligation to that great part of our Empire. No people have responded more faithfully and willingly to the call of duty. Among the first in Flanders were brave men from India. They have shown themselves to be brave and true. They have disappointed German expectations and been loyal to their Emperor King and our Empire. When we consider that there are 65,000,000 Mohammedans in India, it is all the more commendable to them that they have supplied so many men for the front to fight against Turkey and our other enemies. We seem to have had the responsibility we already had to them increased a hundredfold. Not only the call of Christ and of love appeals to us, but the call of patriotism makes us feel keenly for these brave fellow citizens of ours. Of course, this is a lower ground than Christ takes, yet can we not feel that a nation so willing to share with us and to suffer with us is worthy of the best we can do for it? We are not urging men to forsake the king, but we believe that one who takes India the gospel of redeeming love will do a mightier work maybe than one who goes forth to fight. After the war India will possibly desire self-government. They will see more of our religion, and maybe after they have suffered with us in our Gethsemane they will come to Calvary and to Christ. We should not forget that for reasons of patriotism, love and loyalty to God's great plan of salvation, we should do our utmost to take our fellow subjects in India the gospel. Through Christ we shall be cemented together, and our Lord will yet be honored in India, and in the innermost parts of the earth.

Retaining Our Identity.

We read in the cablegrams that the High Commissioner of New Zealand has arranged for a separate camp near London for the wounded soldiers and those from the Dominion invalided to England, and that he is taking steps to "retain their identity." This is an evidence of pardonable national pride. The misguided Turkish leaders are becoming concerned as well as the traitorous Bulgarians as to whether they will be able to retain their identity. It seems possible that the lamb will lie down with the German lion, but that the lamb will be inside the lion. With some we feel there is this tendency in the great movement with which we are identified. Our zeal for Christian union must not be satisfied simply by casual federation. There is often a laxity in cases where members of the church have removed to other suburbs or towns. Instead of identifying themselves with the nearest of our churches, they attend other places of

worship without having any active church membership, and are practically lost to our cause. We do not record this in any narrow parochial spirit, nor are we speaking disparagingly of our fellow Christians around us. We simply desire to point out that one of the fundamentals to success in any movement is loyalty of purpose and in service. We believe we exist to fill a place in the religious world, or we have no right of separate existence as a body in a world already over-denominationalised. If we exist to fulfil a mission, then all should be able and ready to give a reason for our being. While seeking to co-operate in every possible way in Christian service, let us not forget to do all we can wherever we may be serving to strive for a united church on the Word of God alone. We trust all our isolated brethren will identify themselves in their prayers continually and in generous giving to the great cause in which we are associated.

The Tragedy of Armenia.

Most scholars are agreed in the belief that Armenia is the cradle of the human family. The Garden of Eden was probably there, and Mount Ararat, where the ark rested with Noah and his family, is there. The Euphrates and Tigris, the great rivers of early Bible history, flow through it. It is the country that ought to be the home of quiet and peace. Its inhabitants are inoffensive, industrious peasants, laboring in their vineyards and gardens in this beautiful country that God has given them. Three hundred years before Christ it was a great empire of 32,000,000 people. They are probably the oldest Christian nation in the world, and the first empire to accept Christ. The great pioneer preacher and saint Gregory was a wonderful Christian. There is a tradition that Thomas was sent by Jesus to Armenia. They had the Bible in their own tongue long before Britain ever heard of Christ. We have seen some of these splendid people in our own land. They are faithful and kind, and are worthy of the esteem and love of all men. They, like Belgium, in the West, have been the victims of many who have made their country their battle ground. They have been under Persians, Assyrian, Mongol, Arab, Greek and other powers, and for 700 years they have been under the cruel tyranny of the Turks. There are now only 4,500,000 of them. Half of these are comparatively happy under Russian rule. It is to help these brave people that Russia is hurrying up as quickly as difficulties will allow over the Caucasian Mountains. British and French and Indian troops are going northward through Mesopotamia to their help. Truly we should pray that God would speed these armies, and save the remnant of this oppressed people. Since last April we are told that probably one million of these innocent, inoffensive people,

and mostly women and children, have been ruthlessly slain. It seems too revolting to believe that Mohammedans have gone in such hatred and frenzy in the name of the prophet to slay these people. The great sin of these Armenians is that they will not give up God, nor the country, and because of their faith they are cruelly butchered. But God will not leave his people. The tyrant will soon meet his just punishment, and there, in the earliest garden of the world, will wave the flags of the Allies, who in God's name go to bring them liberty and freedom to worship God. Possibly along the valley through which Abram came to Syria, our men will, maybe some from Australia, come to bring peace again to God's afflicted people. There seems to be at least three martyred nations in this world conflict: Belgium, Serbia, and Armenia, and the saddest of these is surely Armenia. Saddest of all is that Germany stood willingly by without raising a protest to her appropriate ally, Turkey, while the land was devastated. Like the elders beneath the throne we can surely cry, How long, O Lord, how long before thou wilt avenge their blood upon the earth? God speed the day when in his own land, and in this oppressed country, Christ again shall reign.

A Last Word About Our Offering.

February 6 is the day of the year in which all are asked to make heroic sacrifice, that God's work may not fail, and that we may willingly and loyally do our part. We are entering into Christ's great purpose when we seek to save and keep our fellow men. When we remember what so many are suffering who are just as precious in God's sight as we are, and how awful is the condition of so many, too, without Christ, we should be all the more grateful to our Father for all that is ours in a land of quiet peace. If we cannot get to the house of God, let us send a generous offering in gratitude to him for his provision for us, and so we will bring honor to our Lord, and his message to all who seek for him. If the day has passed, send now to the church secretary your loving offering to his cause.

A Hymn for Aviators.

Lord, guard and guide the men who fly
Through the great spaces of the sky,
Be with them traversing the air,
In darkening storm or sun-blow fair.

Thou who dost keep with tender might
The balanced birds in all their flight,
Thou of the tempered winds be near,
That, having Thee, they know no fear.

Control their minds, with instinct fit,
What time, adventuring, they quit
The firm security of land;
Grant steadfast eye and skilful hand.

Aloft in solitude of space
Uphold them with Thy saving grace.
O God, protect the men who fly
Through lonely ways beneath the sky.

The Religious Side of Mr. Lloyd George

Heriah Evans, Author of "The Life Romance of Mr. Lloyd George."

Religion and politics are far less intimately associated in our days than they were in the past, and religion and war in a sense even less so still. A Cardinal Wolsey at the helm of the British State to-day would be as inconceivable as a Cardinal Richelieu superseding General Joffre in the supreme command of the French armies, or as would be a number of English country gentlemen, half parson, half squire, handing together as Knight Templars, sworn to win the Kaiser's head.

Still, there is nothing inconsistent in the exercise of these professions. In the British Army to-day are found general officers as deeply imbued with the spirit of religion as was the sainted General Havelock, while the Expeditionary Force boasts many a chaplain who would be a match for any Ullian.

Had Mr. Gladstone not devoted himself to politics, he might have made history as the greatest archbishop since the days of Laus; had Mr. Lloyd George not been caught by the lure of a Parliamentary career he would have been the most effective Nonconformist preacher since Whitefield went to rest; had he taken to the profession of arms he would probably have emulated some of Cromwell's Ironsides captains, leading his men to battle with the Bible in one hand and his sword in the other.

For there is as strongly marked a religious as there is a militant strain in our Minister of Munitions' blood. The most superficial observer can hardly have failed to notice the frequent recurrence of scriptural allusion in this great orator's public speeches. Knowing little, perhaps, of the science of theology, he is, nevertheless, literally saturated with Biblical lore, and possibly more familiar with the history of the Israelites than with that of the United Kingdom. Biblical illustrations suggest themselves to his mind, and scriptural phrases leap to his tongue, with a spontaneity revealing an upbringing like unto that of Timothy. "From a child thou hast known the Holy Scriptures," would be as literally applicable to the most popular statesman of to-day as it was to St. Paul's friend and helper nineteen centuries ago.

The key to the secret of his character must be sought in his childhood's home, in his early surroundings, in the environments of his plastic youth. Left a fatherless orphan when only three years old, he became then the care and solicitude of two of the most saintly characters even religious Wales has ever raised. His uncle, Richard Lloyd, deserves as honored a niche in the temple of religious fame as that allotted John Bunyan; his mother is entitled to one of the most exalted places in the calendar of the saints.

The Philistines of his day saw in John

Bunyan only the tinker, those of to-day in Richard Lloyd nothing but the shoemaker; but to thousands the first has proved a spiritual guide, and to the little Church of the Disciples near Criccieth the other was in the fullest sense "a priest of the Most High." In that modest and unadorned little "meeting-house," redolent and reminiscent of the days of the Puritan Fathers and of early Nonconformity, all the communicants were alike "lively stones which are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." To them Richard Lloyd ministered in spiritual things without fee or reward other than the conviction that he was obeying the Master's wish and laboring in his vineyard.

Richard Lloyd's sister, Lloyd George's mother, who kept house for her brother, was cast in much the same mould as the unordained minister of the Church of the Disciples. A woman of fine but strong spiritual fibre, loving and lovable in character, living consciously under the ever-present influences of the unseen world, almost obsessed by the sense of maternal responsibility, she ever ably seconded her brother's beneficent influence in the upbringing of her three orphaned children. There was thus no change in the spiritual, even if there were in the religious atmosphere when passing from the humble cottage home to the no less humble chapel sanctuary.

The precepts of each were practised in the daily life of both. The daily sacrifice of prayer was as religiously observed in the one as was the scarcely more formal pulpit ministrations in the other. The cottage life was framed on the model of a Christian home of the Apostolic era, the little brotherhood of the Church of the Disciples was almost a replica of an Early Christian community. Home and chapel alike were sternly Puritan in their teaching, though each lacked the drab dreariness of the conventional Puritan outlook on the daily life.

"A merry heart maketh a cheerful countenance," was their motto, and laughter was not deemed a sin. When they fasted, as at times perforce they did, they were not "as the hypocrites, of a sad countenance." They put in no preferential claim to greater or more certain joy in the next world on account of having deprived themselves of all joy, or of suppressing all manifestation thereof in this.

Breathing such an atmosphere every day of his life from the cradle to at least early manhood, need we wonder that Lloyd George to-day, oppressed by the cares of what is one of the most responsible offices in the kingdom, and at a time of unprecedented national strain and crisis, should have as happy a smile and as merry an eye as the man who is freest from care? And

that in his heart of hearts he should possess, though he may not always manifest, more firm and unflinching a reliance upon the Master's sustaining hand than did Elijah when he hid himself by the brook Cherith?

In common with all Welsh religious organisations the Church of the Disciples paid the strictest attention to the religious training of the young. The Welsh Sunday School is a very different institution from that of England. Regular attendance therein is expected almost literally from the cradle to the grave. The mother goes there with her babe in arms, the great-grandmother, stopping under the burden of a hundred years and ten, responds, with the Welsh equivalent of "Present," when the class register is called on a Sabbath afternoon.

The Bible is literally the Welsh child's primer, in which he learns to spell and to read, as it is also the adult's "Encyclopedia of Universal Knowledge." At the semi-private church meetings under his uncle's ministrations, the child David, from the time he could first frame words, was, like all his playmates, accustomed twice a week to recite to the congregation some portion of the Scripture, and from the infant prattling "God is love," to the sturdy lad of fourteen reciting, perchance, the 170 verses of "The Big Psalm" (119). He was never permitted, and probably never desired, to be excused his part.

Thenceforward he, in common with other youths of the congregation, was expected to take a more prominent part still in the service of the sanctuary, leading in public prayer, expounding a portion of Scripture, or exhorting the congregation. Indeed, at one time he had his eye on the pulpit ministry, and actually on occasions filled, as "a supply preacher," the pulpits of neighboring chapels. Even to-day, when visiting his old home, it may occasionally be said of him as was said of a greater than he:

"And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

Indeed, having regard to much of the character of his social legislation, and of the deeply intense convictions which prompted it, one might be justified in mentally picturing him as opening the Book and reading where it is written:

"The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised."

Though of recent years he has seldom actually occupied the pulpit or delivered a set sermon at a religious service, he is a regular attendant at such ordinances, always remains for the traditional church after-meeting at the close of the public service, and seldom or never declines the invitation to deliver an address to the then-assembled brotherhood—"The Sunday Companion."

"Just Like Me."

J. C. F. Pittman.

I had at last finished the preparation of Sunday's sermons, retired for the night, and lay wondering if the messages would be used of God, and particularly whether the word of exhortation for the morning service would prove a spiritual uplift to my hearers, when a most pertinent question—one which has surely escaped the eyes or ears of a very few yet probably has with seriousness been considered and answered by a small number, sounded and reiterated with clarion tones, "What kind of a church would this church be, if every member were just like me?"

Sleep seemed out of the question, for the screeching query rang in my ears like a loud bell of warning.

I have since thought it might be of profit to enumerate the conclusions which would probably be arrived at by many as the result of honest contemplation of this question.

No doubt, if modesty did not prevent one's obtaining a true estimate of his own worth, many would, after careful cogitation, conclude that, if all other members were as they are, devoted to Christ, "fervent in spirit," of sterling character, kind, forgiving, generous,—in a word, Christ-like, the church in the aggregate would be truly apostolic—a God-honoring and soul-saving institution.

But not all, by any means, could come to that conclusion. We will enumerate other classes of professors, much more numerous, and the kind of answers they would be forced to give, if with seriousness and honesty they faced the question. In regard to motives, service, and gifts, it may be profitable to put this query.

1. In regard to motives.

All are cognisant of what should be the impelling motive of Christian life and activity. Have we not, times without number, heard prayers offered that the right life might be lived, and the needed work done, "that Thy name may be glorified"? Is there to be found one soul ignorant of the measuring aim of Jesus to glorify the Father? and the apostle's injunction to "do all things to the glory of God"? All gladly believe that to glorify God should be the salient motive in conversion, Christian living, and service.

Yet it will not be amiss, I think, to put to one's self our query. In regard to motive, "What kind of a church would this church be, if every member were just like me?"

Has my motive ever been to glorify God? How was it when I became a Christian, and a member of the church? Was the spirit of self-interest entirely eliminated? Was God uppermost in my mind, or did I, like Peter, ask, "What shall I have?" and weigh the pros and cons of the question as to whether the profession of such a life and membership with a church would tend to my own

personal worldly interests, and come to the conclusion that I should get a capital return in this life for the spiritual investment?

And how has it been since the day of decision? Have I always striven to bring glory to God? Has my life been lived for him, or self? Have I sought righteousness, or the reputation for righteousness? Have I striven to please God? or to be thought well of by men? To do my Master's will, or to make a favorable impression upon those with whom I mingle?

Who has been uppermost in my thoughts on Lord's day mornings, when I have remained between the blankets, feeling so tired after Saturday evening's frivolity, instead of wending my way to church with the little band of consecrated worshippers? Whose interests have I chiefly considered when I have almost invariably absented myself from the services if the weather conditions were at all unfavorable, or in forming the habit of going one Sunday to church and staying away two or three; or when I have failed so often to attend the meetings at which Jesus is exalted by the preacher as the only Saviour of the world, or, on prayer meeting night, stayed at home instead of joining the little company at the chapel? Who has been chiefly in view when a novel has charmed me more than the Bible, or private devotions have been either totally neglected, or hurried through as if I was anxious to get rid of the task? Whose interests have I considered as I have toiled day after day, accumulating enough to elegantly furnish my home, educate my children, and make adequate provision for the future? Has all this been for self, or for God? This is a most serious enquiry, and many professors would be forced to conclude that, if all other members were just like them, the aggregate membership of the church would have as their primary aim a desire to please self, to advance its own interests, and thus to thwart the very purpose for which it came into existence.

2. In regard to service.

Here again, there need be no doubt as to the kind of service we should render. Actuated by the one motive we have named, our talents should be used for the advancement of God's cause in every possible way. For this we are saved, that we might serve. Witnesses for Christ we should be in the midst of ungodliness, manifestations of Christ in the midst of unchristianity; models of what can be wrought through the grace of God in the midst of a world of sin and sorrow.

Have I served God as I should? Are my talents being used for him? or am I leaving others to do the work, whilst I stand idly by and criticise?

And when I have rendered service, have I been willing to take a back seat, or has it

been my aim, like Diotrephes, to have the pre-eminence? Have I been a mere office-seeker, refusing to work at all unless occupying a prominent position? Have I desired either to reach the top rung of the ladder, or remain for ever below? Have I striven by fair or foul means to keep someone else in the background, whilst I remained in the limelight? Have I wanted to rule or to serve? To get honor or to do work? To give, or to receive? Have I endeavored to fix the minds of others on our blessed Master, or myself? Has it been I whom the people have seen, or have I hid myself behind my Saviour?

And when success has followed my labors, has my chief desire been that it might be duly reported? Have I ever been chiefly concerned with counting heads? Has my aim been to break records? And "What kind of a church would this church be, if every member were just like me?"

3. In regard to giving.

"God so loved the world, that he gave." Love found voice in sacrifice. It always does. The offering of ourselves and our means is essential. The work of the Lord cannot advance whilst Christians withhold their gifts.

Yet, once more let our question be put. Have I, since I gave myself to the Lord, given adequately of my means to further his cause? Have I given liberally? Has my offering been presented with unflinching regularity? I have kept my lodge money paid up, and seen that my life insurance or house instalments have been paid when due. I have not failed to spend money liberally upon myself and family in amusements and luxuries; but what proportion of my income has been given to the Lord?

I find that I have frequently failed to make up for Sundays when I was absent from the meetings, that the Lord's cause has had to suffer to that extent by my inactivity; that the coin I have dropped in the plate was seldom if ever been the best possible offering, but frequently a miserable amount that I would not insult my friends by offering them. I find that what sums I have given for missions have been paid over as a tax—offered reluctantly, not cheerfully; paid as though I had been "doing penance," or offered my purse to a bandit at the point of the pistol.

Now, "What kind of a church would this church be, if every member gave like me?" Evidently, it would be an ungenerous church, unable to do any aggressive work, scarcely able to maintain itself, and in all probability, it would wither and die with the wasting effects of its own selfishness.

Reader, may none ever have reason to believe you belong to either of these three sections. By the help of God, may we all be of true motives, active in service for Christ, always giving of our best that his cause may prosper. Then you and I will be able honestly to believe that the church would indeed be fulfilling its God-given mission, "if every member were just like me."

In the Religious World.

Rev. Charles L. Vickery, pastor of the Baptist Church at Stamford, Vermont, is attracting some attention in New England through the success of his experiment in solving the problem of ministerial sustentation in rural districts. He was a blacksmith before he entered the ministry, and as the village church of which he has the oversight cannot afford him an adequate salary, he spends part of his time in working at his old trade. Mr. Vickery points out that there are many rural communities not large enough to support a shoemaker, a carpenter, a painter, or a harness-maker, which might nevertheless provide sufficient part-time employment for a man who could combine one of these occupations with a pastorate.

The last religious census of Germany gives the population of the Empire as 64,925,933. Of these 39,991,411 are Protestants, 23,821,453 are Roman Catholics, 283,946 are other kinds of Christians, 615,021 are Israelites. The Protestants form 61.59 per cent. of the population, and the Roman Catholics form 36.69 per cent. Bavaria, Baden and Alsace-Lorraine alone have Roman Catholic majorities. One interesting fact is that the number of conversions from Roman Catholicism to Protestantism is far greater than that from Protestantism to Roman Catholicism. It is estimated that every year about 10,000 Roman Catholics turn Protestant, while only about 1,000 Protestants become Roman Catholic.

Dr. Sylvanus Stall, recently deceased, left the following message to the students of the theological seminary at Gettysburg: "I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified and complete acceptance of the Scriptures from cover to cover as the inspired and infallible Word of God. If you cannot accept it as such, let me say to you that you will have no message, and you ought never to enter the ministry. Preach Jesus Christ and him crucified as the only hope of the sinner, and the only Saviour of a lost and ruined world. Live and labor for God and humanity."

Dr. Ernest Peill, of the L.M.S., Siao-chang, North China, has, with his brother, Dr. Sidney Peill, of the L.M.S., Peking, been perfecting a Chinese system of shorthand. The system was demonstrated at a three weeks' conference of Chinese preachers and evangelists in Siao-chang, and has been adopted for the Theological Institution there. By this method illiterate country folk can be taught to read in less than a month. A generous friend of missions in England has secured financial backing sufficient to print St. John's Gospel and the Catechism in the new shorthand in parallel columns with the Chinese characters, so that those who learn to read by the simpler method may go on to master the ancient and universal signs.

The Way of the War and the World.

W. J. Way.

Six months ago I wrote a several paper-pointing out that in my judgment the Kaiser and the Roman hierarchy would coalesce. In acknowledging my letters, one editor said that he did not think it advisable to open a discussion on the subject just then; another editor maintained that Rome had not the power to bring about the conditions that my letter suggested.

However, recent events indicate that what I suggested is likely to come to pass. Every phase of the terrible struggle now going on is bringing those two aspirants, the Pope and the Kaiser, closer together; and if I mistake not, the end will be that the Pope will place the throne of the Cæsars (scripturally, the throne of the dragon) within the power of the Kaiser; and in return for so great accommodation the Kaiser will invest the Pope with temporal power.

If I understand aright, there will be a confederacy of Popery, Kaiserism, and Islamism. When the Kaiser ascended the throne he announced his partiality for Popery, and for years he has been fraternising with the Sultan and Turkey, and just recently he has expressed his leanings toward Islamism. Just a few months ago the German professors were quite active in applauding and excusing Islamism. And since Romanism, German Militarism and Islamism sum up all the blasphemy, fallacy, and cruelty they will unite, and form a triumvirate to dominate the world. The God and religion of Germany to-day is force—brutal, satanic force, and such, too, is the inner nature of Popery and Islamism. The Kaiser is not going to back down; no, not even if he has to call the devil and his hosts to his aid, and Popery is not going to climb down, for now is her opportune moment to defeat England. For centuries England has been the sturdier opponent of Rome's idolatry and pretensions, and this is Rome's time to get equal.

One fact must be admitted: that there are two beings on earth who are aiming at world-wide supremacy. They are: (1) The Pope in religious and ecclesiastical matters, and (2) The Kaiser in military and regal concerns; and every day these two beings are getting nearer to the realisation of their aspirations. It is not too much to say that England's greatest foe just now is not Germany, but Rome. Unfortunately, England has by her leniency nursed in her bosom a trinity of traitors. First, she has nourished Popery, from the infant in the convent, through all ranks up to the throne, and her crowning act of folly has been that of sending an envoy from the throne of England to the Vatican and the Pope.

England is fighting Germany with shot and shell, but Rome is having the freest and most powerful hand she ever had, and she will make the most of it. England and the colonies are honeycombed with Romans in high places—in Parliament, public offices,

Army and Navy, etc.—and it is well known that with Romanism, Popery is above both patriotism and loyalty, and by commandment at the opportune moment, these Roman units will act, and England will be sold, if that is not so already. It is well known that the present Pope is a master diplomat.

Another traitor whom England has welcomed and bowed down to is Germany. German "kultur," philosophy, German everything. The third traitor is Turkey, who for more than a quarter of a century England has stood by and befriended. These are the three robbers who have, and are, and will betray England; they are joined together. The fact is that Germany, Rome and Turkey are gradually moulding the seven-headed, ten-horned monster into shape, of which the Kaiser or his successors will be the head, and Rome will be the spirit. It is written, "And the dragon gave him his power and his throne, and great authority." It may be asked, "Where is the throne of the dragon? Certainly in Rome, if it is anywhere in the universe. And the dragon is working through Papal Rome to place the beast (the Kaiser or his successors) on his throne, and if I mistake not, it will be done. It is a deplorable fact that the Allies have not yet gained one signal victory. The stout opposition that Germany has met with, has compelled her to subdue by sword or diplomacy the minor powers situated round the throne of the dragon, and thus ensure a successful enthronement when the time comes. The opposition of the Allies, right or wrong, successful or otherwise, is pushing the "beast" toward the throne of the dragon, and through Papal Rome, the dragon is pressing toward the "beast," and they will meet and unite.

The House of Pride.

I lived with Pride: her house was hung
With tapestries of rich design,
Of many homes, this being
Them all was richest, and was mine.
But in the chambers, harned me first,
That all the furniture was soft,
I seldom of fulfilled desire,
The House of Pride was very cold.
I lived with Knowledge: very high
Her house rose on a mountain side,
I watched the stars roll through the sky,
I read the scroll of Time long while,
But in that house, austere and bare,
No children played, no laughter cheer
Was heard, no voice of mirth was there—
The House was high, but very drear,
I lived with Love: all she possessed
Was but a text beside a stream.
She warned my cold hands in her breast,
She wove around my sleep a dream,
And One there was with face divine,
Who softly came when day was spent,
And turned our water into wine,
And made our life a sacrament.

—The Messenger.

Obviously Some Super-Food.

Imagine a Martian descending from his own planet to this earth with a notebook in his hand in order to take account of how the problems which beset the art of Mars are being handled on this globe of ours. He would notice that modern war is unlike all other wars of past centuries in that it is related much more intimately to finance. Good economic management will win a war over bad economic management every time.

Having noted this general fact—which may have not yet presented itself in Mars or may have been disposed of by the common sense of the Martians some ago—the visitor would proceed to ask in what directions economy could be effected.

Mr. McKenna, if he spoke to him as he spoke to the Conference of Trade Unionists, would say that it was a very great evil for men who were receiving much higher wages than usual to force up the amount of foreign imports, or to use too much sugar, or to buy pianos, or to give their wives more money for dress (though a little bit of extra finery was natural enough when the money was coming in so freely), and so on.

The visitor would then want to run over all the various items of personal expenditure, and ask what amount was spent on each. Having been instructed on these points he would certainly remark that an enormously larger sum was spent on intoxicants than on any other item of human consumption.

"I take it," we can imagine him saying, "that this item of about a hundred and seventy millions a year cannot be cut down. No doubt it is essential to the making of war, and you have reduced the cost to the minimum. May I assume that it is indispensable? It is obviously some form of super-food without which your people cannot fight or work."

What answer would Mr. McKenna give, what excuse would he make for his omission? No doubt he would hesitate a good deal, but when all had been said in defence of the expenditure of one hundred and seventy millions a year, it would amount to this—that the people liked their drink and did not want to give it up, though they were really quite ready to do so if they were told that this was necessary to win the war, but that "the trade" which supplied the drink was very powerful and had numerous political friends upon whose support some leading statesmen supposed that the Government depended for their existence. There was no question of super-food. All the doctors said that the war would go on much better, as a matter of fact, without the drink, except when they ordered it as a medicine. The Martian would look extremely puzzled.

"What inexplicable people you are! When I came down here I thought you meant business. You certainly looked like it. No one could have spoken more earnestly or used graver words than you have done,

But you tell me that the one item of national extravagance which is weighing you down—an item beside which nothing else seems to matter—cannot be got rid of. You tried to raise a cry of 'Down glasses!' but somebody else shouted back, 'Hands off the trade!' and you immediately became dumb. Forgive me if I say, though I am not very conversant with your ways, that the whole situation seems to me utterly incredible."—"The Spectator."

A New Invention.

"The latest thing in contribution baskets is said to have been invented by an Oklahoma man, and should be used in every church, as it would swell the amount taken up threefold in a little while. This is the way it works: 'If a person drops a quarter or more in the box, there is silence; if he drops a dime in, a bell rings; a nickel sounds a whistle, and a penny fires a blank cartridge. If one pretends to be asleep when the box passes, it awakens him with a watchman's rattle, and a book takes his picture.'"

After giving this more or less serious consideration, we are inclined to believe we are "agin it."

In the first place, we have a number of friends who would be put to shame by this "innovation." We have made it a rule never to hurt the feelings of our friends, or enemies, if we can prevent it.

Furthermore, we object to the firing of blank cartridges in the pews, as we already have enough of them fired from the pulpit. It would be just too bad for some pulpits to have any competition in this connection.

Be it further understood that we are constitutionally opposed to the "whistle" part of the business. We have heard that some of our "progressive" music leaders occasionally give an exhibition of their whistling proclivities, but to all such we would suggest that they dispense with it as an ecclesiastical performance. Possibly they might better use their pukering talent by whistling up lost dogs for a living.

Again, we wish to register our protest against the "silence" that ensues from the dropping of a "quarter or more in the box." If we read the Scriptures aright, the women are commanded to keep silent in the churches, and we do not wish for women and money to come in competition, and thus destroy their affinity for each other. Besides, such "silence" would be deafening, and, in addition, excite the curious to ascertain whether it was a quarter or more.

Bell ringing belongs to the sexton, and he is paid for the job, and should be allowed to earn his money, instead of being robbed of his right by money. The very thought makes us wish to ring the changes on the subject.

Once for all, we wish it to be clearly understood that we do not need the picture of the "penny" man in our business. We are already too well acquainted with his kind to

desire a more extended acquaintance. All things considered, we prefer, as usual, to cling to the old way.—"Western Recorder."

Reflections on the War.

How to Overcome the Forces of Moral Evil in the World.

P. A. Davey.

The war suggests strongly to me that there are two ways of dealing with the forces of moral evil in our world. (1) The first is the chastening discipline of sanguinary war which may check but cannot destroy the forces of evil. (2) The second is the motive and ideals and methods of Jesus Christ, embodied and expressed in a militant church led by him and empowered by him. In this way only is there hope of establishing righteousness and justice among the nations.

Of the above, the first way is the way of militarism, and is expressed through the army. The second is that of religious education, and is expressed through the church. Without religious education militarism will be for ever unavoidable. If men will not have the church they must have the army. Let the church do its duty, and the army will become unnecessary. Were the church way to be universally adopted by all rulers and subjects, the nations could "heat their swords into ploughshares."

Now in a righteous war, if there be a righteous war, both the army and the church have, as the end in view, the casting down of the forces of moral evil.

Armies alone cannot do this. You can not cut down iniquity with swords of steel. The permanent peace of the world awaits the spiritual victories of the church of God in the realm of the human spirit.

Now what I have to say is this. If a man joins the army to fight against the forces of evil, why does he not also for the same reason join the church of Jesus Christ?

If the man who does not join the army is a "shirker," what of the man or woman who does not join the church?

Every patriotic Australian should be enlisted in the church under the banner of the Lord. His church has had many victories in the past, but the final victory is not so near as some of us perhaps thought a year or two ago. The forces of righteousness have been climbing the steep to triumph, but the goal is farther away than we had thought, but advance has undoubtedly been made, so let no soldier of Jesus falter because of the onslaught of forces that would drive us down to where we were. We must cry "Excelsior!" and press on through the darkness, and when we have reached the zenith, it will be dawn, and the Sun of Righteousness will shine with healing in his wings. Our hearts have gone out again and again in sympathy to those who have lost loved ones at the front, who at duty's call have died in defence of the Empire. We that are left have the same end in view as that for which they gave their lives so nobly. May we live as truly.

Foreign Missions.

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

Medical Missions.

Possibly no branch of missionary work is more productive of lasting results than that of the medical work. The Lord Jesus, during his brief ministry, made many hearts glad by his "medical" work. The opening of the eyes of the blind was but a means to an end—the winning of the soul. This was done on several occasions. Can we imagine the deep abiding love and overshadowing gratitude of that widow-mother when her only son was given back to her from the dead; or the clinging devotion of the son of Timeus after that the Great Physician had said, "It shall be done, receive thy sight, thy faith hath saved thee." In this way the rich and the poor were reached, and doors were opened that might otherwise have remained closed. I can never believe that the family of Jairus, or of the man whose parents said: "He is of age," or of the palsied man were ever of those who raised their voices in that heartless cry, "Away with him!" Surely it is not beside the mark to picture them at least as among the followers, though possibly silent, of their great Benefactor.

That medical missions were to play an important part in the work of the church is evidenced by the fact that to the apostles were given powers enabling them in the name of the Great Healer to restore the wasted limb and cool the fevered brow. While some who witnessed their works of faith doubtless supposed and declared their being in league with Beelzebub, there were many who in this way were convinced of the power working through their lives, and sought to know more of the One who, to them, proved to be the Healer of souls.

Is it not significant that one of the first chroniclers of the doings of Jesus, and the great historian of the first missionary journeys of Paul, was Luke, the beloved physician? It is more than likely that we should never have known of the healing of the woman with the infirmity, the raising of the widow of Nain's son, the dropsical man, the healing of the ten lepers, or the healing of Malchus' ear but for Luke, who alone records these facts. How the mind of the physician is revealed to us in the account of the healing of the man at the Beautiful Gate, and with what joy he tells of the thankfulness of the man and of the opening thus made for Peter to preach, not forgetting to add in Acts 4: 4, "But many of them that heard the word believed, and the number of the men came to be about five thousand."

Down through the history of the missionary propaganda of the Christian church this work has been carried on, always with marked success. Where the educator, mechanic, merchant, philanthropist, has been rejected, the missionary-physician has been received. African darkness melted before

the gospel of healing of the pioneer Livingstone, and her witch-doctors are giving place to the more humane and proved methods of the educated doctor. China's wall of superstition and ignorance could not stand against the Western medicine man, and thousands in that land have learned to bless the day he came into their midst.

Dr. Suse Rijnhart tells of medical work among the Chinese and Tibetans in these words: "The Chinese were the first to approach us, but soon the Tibetans came, even the lamas, and it was not long before we had as much medical and resultant guest-room work as we could attend to. As it is impossible to get a crowd of Tibetans to listen to a discourse, our evangelistic work consisted chiefly in conversing upon Christianity with the people who came to see us, and from the very beginning we were able to interest them in the teachings of the New Testament.

"When anyone is ill, one of the members of the family goes to a lama, gives him a khata (scarf of ceremony), tells him about the sick one, and asks him what mamba (doctor) is to be consulted. The lama accepts the khata, throws dice, to indicate a certain page in a sacred book, which is turned up, whereupon the name of the mamba is announced. Tsanga Finch was the lama to whom they went for this knowledge, and after we had cured one of his relatives by tapping, he would send every one to us for treatment. We had never suspected that our names were recorded in the sacred books of Buddhism!"

Dr. W. E. Macklin has done for China a work he could not possibly have done without the knowledge he has of medicine. In Nanking he has built a large hospital. "In this hospital are well-furnished private rooms for patients in good circumstances, and their fees help in the support of the large charity work for which Dr. Macklin is fast becoming famous. When the building was dedicated, the literate of the city, erstwhile enemies of the missionaries, as of all foreigners, were ready to ask permission to assist in the ceremonies, and they decorated the walls with crimson satin scrolls, brilliant with Chinese hieroglyphics wrought in gold, portraying the virtues of the foreign medicine man."

Dr. Macklin has said of medical missions: "If one were on an eminence, and took a bird's-eye view of what has been done in China, he would see that the medical men are doing nothing more than putting into practice what Christ did when he was on earth."

During the great plague outbreak in Manchuria in 1910-11, "the number of patients attacked and the resultant deaths alike numbered 43,042. Had it not been for the medical missionaries, and the Chinese doctors and attendants who worked under their direction, the deaths would have been

reckoned by millions. Dr. Jackson gave his life during this plague. On the occasion of his death the Chinese Viceroy, Hui Liang, in a funeral oration at Moukden, said:

"Our sorrow is beyond all measure, our grief too deep for words. O spirit of Dr. Jackson, we pray you intercede for the 20,000,000 people in Manchuria, and ask the Lord of heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave, in death you are an exalted spirit. Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all."

Korea was won by the aid of medical missions. In 1884 Dr. Allen became physician to the American Legation in Seoul, that he might find a way to establish a mission. He waited long, and finally an opening was made. "One night there occurred a riot, during which the nephew of the king—Prince Min Yong Ik—was seriously wounded. Dr. Allen was called to attend him, and on arrival found about thirteen of the native doctors, who were trying to staunch the bleeding wounds by filling them with wax. They gazed in amazement as the medical missionary secured the bleeding vessels, and cleansed and sutured the wounds. Thus was the entrance made. The then Government of Korea subscribed for the building of a hospital for Dr. Allen, in which he not only healed the sick, but preached the gospel also. To-day that land has seen some of the most splendid triumphs of the Cross."

During the boxer rebellion in China, a small mission hospital was attacked. The doctor and evangelist went out to beg for the lives of the patients. The leader of the mob said, "I have been told you can work miracles here; if you can prove that, all your lives will be spared." A voice at once replied from the mob: "They can. Six years ago I was blind; that doctor there gave me back my sight." The leader at once drew off his followers, and thus the hospital and its inmates were saved.

We as a people have been engaged in missionary work for something like a score of years, and we have to face to-day the sad and humiliating fact that we have no doctor on any of our stations. Why is this? Certainly not because we have no work for them to do. At Baramuti Bro. Stratton finds many openings for this class of work. As far as able he and Mrs. Stratton have used their knowledge in this direction. There is now at Baramuti a little girl, bright, happy, fat and healthy, who was saved physically that a work of grace might be wrought through her. Little Nera was a poor, emaciated, dying opium babe when Mrs. Stratton took charge of her. Now she is as described above, healthy. "Think what the salvation of this one little life may mean! If Pandita Ramabai had been lost as a babe, what Indian women would have lost! Who knows but in this little Nera there may be a future leader of Indian women, under the Holy Spirit. There is now
(Concluded on page 104.)

Our Work in the Homeland.

Laying Foundations.

A. W. Connor.

The world struggle now on is far-reaching in its effects. We are told, and probably it is quite true, that the future of Australia is being determined on the far-flung battle line: in France, in the Balkans, and on world-famed Gallipoli. What shall be the final outcome of it all? Who shall say? But whatever the future may hold for us all—and our faith in God leads us to believe that a morning will dawn radiant and bright—the duty of our churches to evangelise our home land is clear. The danger is that we allow the "other things" to crowd into the background this pressing work.

We are in trust with a message that must be given if the foundations of the nation to be are to be well laid, and a worthy edifice erected. Powers of evil, of which the great trinity of lust, gambling, and drinking are in the forefront, are at work with devilish energy. These will despoil and destroy. The city on the one hand, ever growing greater and giddier, and the loneliness and struggle of the settler on the other hand, each presents a problem to be faced.

So herculean is the task that we are apt to be dismayed. But we are to be like our soldiers. They do not know the movements on the whole front, but a certain section is their special task. So we as individuals and as churches must try to do the task at hand. We must answer the immediate call. We must have a revival of the spirit that will make each congregation of disciples dissatisfied until it has established an outpost for the preaching of the gospel. The special plea we make, with its message both for the church and the world, makes it obligatory upon us to give the gospel to our own land.

Brethren, whatever the future problems of our national life may be, we are sure of this, that the secret of future greatness lies in the permeation of our national life with the teaching and spirit of Christ. The greatness of our plea, and the simplicity of our methods, ought to make us a mighty factor in the nation's life.

Let us all try to realise that we are working for the future, yea, for eternity.

Looking back over our brief history in the various States, we can see how much we are indebted to the earnest Home Mission work of the past. Entering into the heritage of the "other men" who labored, let us pay our debt by faithfully seeking to proclaim the primitive gospel, and thus help to lay broad and deep the foundations of national greatness. The unceasing activity of the powers of evil; the love we bear our own families; the mandate of the King, all urge us forward.

God give to us all the feeling of the "compulsion of responsibility" which will

lead us to say, as did our Master, "I must work the works of him that sent me while it is day; the night cometh when no man can work."

Men and Money.

Thos. Hagger.

The two things needed by the Allies in this dreadful war in Europe are men and money. In the greater and more important matter—that of missionary effort—these two things are also needed.

More men! They should come from the farm, and the store, and the office; they should come from the cottage and the mansion, and should be prepared to make whatever sacrifice is necessary in order to become properly trained for the work. This is a call to the young manhood of our churches.

More money! This should be given by our people in far greater quantity than ever before. The poorer members should bring their offerings, as God hath prospered them, and the better-off should do bigger things than have ever been done amongst us before. And all should give it cheerfully, because it is for the best cause of all, that of the gospel of love and peace. This is a call for the dedication of what we have to Christ.

The Call of the Homeland.

J. R. Combridge.

"The harvest truly is plentiful, but the laborers are few."—Matt. 9: 37.

"The fields are all ripening, and far and wide
The home-land is waiting the harvest tide;
The reapers are few, and the work is great,
And much will be lost should the harvest wait."

We who are at work in the harvest fields in this generation are face to face with a great problem, viz.: The magnitude of the harvest and the paucity of the laborers, and the questions naturally arise, Are we not capable of accomplishing more than we are attempting? Are we doing all it is possible for us to do? Are we using wisely and well the material we have at hand? Since we are permitted to remain in this harvest field but a few days, ere we pass on to the home of the Master, believes it not as to not only make the very best use of the time and talents granted unto us, but also to arouse our fellow-workmen to more self-sacrificing, consecrated service, even as those who watch for the return of the Lord of the harvest. Then, and not until then, will it be in order to pray for more laborers to be sent. The harvest is not only plentiful, but the loss is great because of the many fields unoccupied.

I have known men to sacrifice sleep and time for meals, and work most strenuously, because their crops were ripe, and delay meant loss; their time and their energies

were consumed by one predominating idea, "Save the grain," and until the predominate desire of our lives is to win men for Christ, our service cannot reach high water mark.

The state of this home land is such as should call forth the latent energies of every disciple, and rich sacrifices of time and money. Let us pray for a vision of the tremendous loss that is going on, while we wait for a more convenient season to occupy the untouched fields, so that we may be led to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

A large amount of this world's goods which are stored up is the result of self-sacrifice, and all the treasure we lay up in heaven will be because of our self-sacrifice here and now.

"So come with your sickles, ye sons of men,
And gather together the golden grain,
Till on the hill the Lord of the harvest come,
Then share in the joy of the harvest home."

Medical Missions.

(Concluded from page 103.)

a native medical man at the Baramati Station, who is able to do much to assist Bro. Stratton. At Shrigonda Bro. Watson does a great work in this way. People come to him from far and near, until he tells us he averages 300 patients each month. Some of these have to be treated many times, until the treatments some months amount to over 1350. So great has this work become, and so productive of good that the Committee is forced to come to the assistance of Bro. Watson. We shall have to engage assistance, as already as a result of over work Bro. Watson has been ill. The help necessary would amount to about £50 per annum. We should like to be able to provide this without drawing upon our slender supply of funds. Would some one like to provide the whole or part of this amount for this year, or longer? This surely is practical work, and work that will open the way for our workers to preach the gospel to still greater numbers of India's millions.

We are here urged to repeat the appeal so often made for cultured, intellectual young men to prepare themselves for this fruitful ministry. We know the cost of training is high, and the Committee has not the funds to offer help in this way. But we are sure there are brethren and other churches able to follow the lead of one of our larger churches, and provide the necessary training expenses of capable men. Brethren, lift up your eyes! Look out on the fields! Help us prepare doctor-evangelists for this noble task.

"It has been said that 'a little thing is only a little thing.' But faithfulness in a little thing is a great thing! Perfection in any sphere is just the co-ordination of trifles; and it is to perfection of life and service that our professed allegiance to God commits us as the steadfast aim of life."—J. Stuart Holden.

The Family Altar.

Conducted by A. E. Illingworth.

DIFFICULTIES.

We all meet them. They cross life's pathway with a strange persistency. Just when we think we have cleared the track and can now go "full speed ahead," others confront us. These in turn must be surmounted ere we can reach our objective. Surely these repeated obstacles bespeak a providential purpose. We must need them to develop in us the spirit of resourceful enterprise. It has been said that "knowledge grounded on accuracy, aided by labor, and sustained by perseverance, will in the end overcome all difficulties." Once when Paganini was playing the violin at Leghorn, the candles suddenly fell out of his desk. This caused some ill-mannered chattering among the audience. But the great musician went on playing as though nothing had happened. Then his first string broke, and there was more laughter; still he continued to play as though these things were of little consequence to the magician, but finishing the rest of the concert with only three strings the laughter was now changed to vociferous cheering. Be it ours thus to triumph over our difficulties.

SUNDAY, FEBRUARY 20.

Seed Thought.—*Meet this day's difficulties bravely. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.*—Psalm 31: 24.

Selected Gems.—You are always rich while you have courage, and without it Croesus himself would be poor. It's not the circumstance, remember it's the way you meet it.—Myrtle Reed in "Flower of the Dusk."

Gainshorough, the artist, a member of the Royal Academy, on the occasion of hanging one of his most beautiful paintings, quarrelled with the committee; the picture was withdrawn, and he never sent another to its exhibitions. Yet, in spite of this disadvantage, by sheer genius, he rose to the highest distinction, and his name to-day is one of the foremost in art.—H. O. Mackey.

Scripture Reading.—Psalm 31: 19-24.

MONDAY, FEBRUARY 21.

Seed Thought.—*Patient Waiting. Rest in the Lord, and wait patiently for him.*—Psalm 37: 7.

Selected Gems.—The ways of the Everlasting are not our ways, and life is made up of waiting.—Myrtle Reed in "Flower of the Dusk."

Be strong, O heart; Stars can only shine in the dark night.

—A. A. Procter.

Scripture Reading.—Psalm 37: 1-9.

TUESDAY, FEBRUARY 22.

Seed Thought.—*Be a Song Maker. With a voice of singing, declare ye, tell this, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant Jacob.*—Isaiah 48: 20.

Selected Gems.—"Where were you to-day, father?"
"On the summit of the highest hill, amidst the top of the world. I think I heard a robin, but I am not sure. I smelled Spring in the maple branches and the cedar, and felt it in the salt mist that blew up from the sea. The Winter has been so long!"

"Did you make a song?"
"Yes, two. I'll tell you about them afterwards. Always, make a song, Barbara, no matter what comes."—Myrtle Reed, in "Flower of the Dusk."

Scripture Reading.—Isaiah 48: 16-22.

WEDNESDAY, FEBRUARY 23.

Seed Thought.—*The law is inexorable. Whatsoever a man soweth, that shall he also reap.*—Gal. 6: 7.

Selected Gems.—Life will give us back whatever we put into it. In a way it's just like a bank. Put joy into the world, and it will come back to you with compound interest; but you can't check out either money or happiness when you have made no deposits.—Myrtle Reed, in "Flower of the Dusk."

THURSDAY, FEBRUARY 24.

Seed Thought.—*The World's Need. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven forgive your trespasses.*—Mark 11: 25, 26.

Selected Gems.—"Will you...can you...forgive me?"
"Oh, Amy! Amy!" she cried, "indeed I do..." We don't forgive enough, we don't love enough, we're not kind enough, and that's all that's wrong with the world. There isn't time enough for bitterness...the end comes too soon.—Myrtle Reed, in "Flower of the Dusk."

Scripture Reading.—Mark 11: 20-26.

FRIDAY, FEBRUARY 25.

Seed Thought.—*The Mystic Influence of Love. If we love one another, God dwelleth in us.*—1 John 4: 12.

Selected Gems.—Into Barbara's heart came something new and sweet that she had never known before—the deep sense of conviction and the exhilarating peace which the True Lover, and He alone, has power to bestow.

She had outgrown her need of crutches as the tiny creatures of the sea outgrow their shells.—Myrtle Reed.

Build them more stately mansions, O my soul, As the swift seasons roll! Leave thy low-vaulted past! Leave each new temple, nobler than the last, Shut thee from heaven with a dome more vast, Till thou at length art free, Laving thine out-grown shell by life's unresting sea.

Scripture Reading.—1 John 4: 7-10.

SATURDAY, FEBRUARY 26.

Seed Thought.—*A Notable Refusal. By faith Moses, when he came to years, refused—Heb. 11: 24, 25.*

Selected Gems.—While battling with adversity, he (Thomas Campbell) was offered the position of tutor in the family of the Governor-General of Ireland, with a large salary and an elegant residence; but the offer was promptly declined lest it should endanger the morals of his children by placing before them the fascination of worldly pride and fashion.—F. W. Grafton, "Life of A. Campbell."

Scripture Reading.—Heb. 11: 20-29.

FOR THE WEEK END. HOW TO EASE ONE'S LOAD.

The camel at the close of day, Kneels down upon the sandy plain To lay his burden lifted off, And rest to gain.

My soul, thou, too, shouldst to thy knees, When daylight draweth to a close, And let the Master lift the load And grant repose.

Else how couldst thou to-morrow meet, With all to-morrow's work to do, If thou the burden all night Didst carry through?

The camel kneels at break of day, To have his guide replace his load; Then rises up anew to take The burden of the next day.

So, thou shouldst kneel at morning's dawn That God may give thee daily care, Assured that he no load has great Will make thee bear.

—"British Weekly"

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSIONS. The undermentioned amounts were thankfully received during January, viz:—

Churches, per Collectors, etc.: Dunedin, £10/10; Auckland, £10/5; Dunstons, £20/2; South Yarra, £22/2; Winton, Paris, 15 francs; St. Paul's, Melbourne, 11/10; Swan Hill, £28/0; Millara, 13/3; French Island, 10/-; Garswood, 10/-; Essendon, £2 0/0; Burley, £10 11/2; Emerald East, 10/-; North Fitzroy Synagogue, Mrs. Forbes, £8/2; Northcote, £12/1; St. Paul's Melbourne, £25/0; Geelong, 2/-; Clonsilla, £1 Willing Lifer, per F. W. Walker.

Individual Gifts: J. E. Black, Kameira, £2/10; Mrs. D. A.; Sister Robertson, Lake Lonsdale (Stawell Church), 5/-; Swanton, (Opport for Windsor), £5; Disciple, Northcote, £2; F. A. Brown, Prahran, £1/10; J. Tully, Doncaster, £1/7; G. Holloway, Moorchield, 10/-; H. Gray, Warragul, £1.

Mission Thank-offerings.—Emerald East, £1/10; M. Ireland, £1/11; Emerald, £2/17/6.

Assisted Churches, 12/0; Presbytery, All Saints: Woorim, £1/2; Danby, £2/8/1; Kameira, £1/18; Warrnambool, £11/10; Swan Hill Circuit, £3/0; Boort, £4/17/0; Wonga Park, 15/-; Meredith, £2/8/0; St. Paul's Melbourne, £1; Drummond, £1/3; Swan Hill, Church, £1/0/8; Horsesham, £1/0; Lake Lonsdale, £1/12/6; Stawell, £2/11/-; Gordon, 13/-; Colac, £1/17/6; Polkemmet, £5; Shepparton, £1/15/-; Faradale, £1/14/8; Emerald, £1/10/8; Edinca, £1/5/5; Warragul, £1/0/8.

Miscellaneous: "Herald" advertisements, £2 10/0; Telephone, 3/5; Axel Evangelists' Trust, £1/0/8.

Conference Fees: South Richmond, £1. Annual Offering: £1/10/- Details will be published later.

Total, £101/18/10.
W. C. Craigie, Treasurer, 205 St. Collins St. City; Thos. Haggler, Secretary, 15 Walsh St., Geelong.

Tasmanian Home Mission Notes.

N. J. Warrumburn, Secretary.

Since last report several changes have taken place. Bro. G. Woolnough has closed his labours with the Committee, having taken up the work in Hobart.

Bro. Seyman has been sent to Dover to carry on the work there, while Nahanta for the present is without a permanent preacher. The Committee has unanimously reappointed Bro. Woolnough to fill the position of Vice-President of the Tasmanian Conference, in place of Bro. W. C. McCallum, who has left the State.

During the ten months that Bro. Woolnough (assisted by Bro. P. Byard), laboured in the Haven, the work made steady progress; at Dover 11 men were added to the church, and at Geveeston, 21, while at the former place a Bible School was commenced, which now numbers 10 scholars, including Bible Class. A building was secured, fitted up and Bible School commenced at Haddon, near Dover, which now has some 40 scholars in its rolls, and of late great services are being held weekly in this building, with some results, 8 all told.

At Geveeston the work is hard, but we believe the reaping time is coming. Improvements have been made at the chapel; and the baptistry renovated. Gospel meetings are also being conducted weekly in a private dwelling by Bro. Byard, some few miles from Geveeston, where a fine interest has been created.

The Committee is planning to try and visit the churches in the Brean Creek and Nahanta district, where it is hoped some brother shall be located, shortly, thereby forwarding the cause in these large districts.

We have sent Home Mission posters and envelopes to every church and layman in the island of Tasmania, and we pray that every member shall assist us in this great work. Do we fully realize the importance of the work and feel our responsibility? If not we in the past, then let us do so in the future. Look and see the fields along the North West Coast. Shall we reap the harvest?

Reports from the Field.

Tasmania.

DOVER.—On Thursday evening, Feb. 2, we had a visit from Bro. Reg. Emms, who spoke to us on the work and methods of the College of the Bible. It was a great treat. We had a large and appreciative audience, most of them being of our island State will be very successful. Our young and esteemed Bro. Thos. Glass, who is leaving to take a course of study at the College, was also present at the meeting, and will probably return in company of Bro. Emms. We have been favored with the presence and fellowship of Sister Miss Bailey, from the Ascot Vale church, Vic.—J.P.S.

LAUNCESTON.—Bro. Day presided at the breaking of bread on Sunday, Jan. 30. Bro. Saxby delivered a splendid and helpful address from Hebrews 12: 7. Bro. Saxby, with his wife, is on a visit here from the church at Enmore, N.S.W. Although the day was very wet, the attendance was good, especially at the gospel service at night.—D. Dowde, Feb. 3.

HOBART.—On Thursday evening, 27th Jan., Bro. Emms got quickly to work on arriving here, and by special request of the Bible School teachers, met them at a tea table conference, and spoke on "General Efficiency," and later, spoke again to a larger audience in the chapel on "The Church and the Bible School." Both addresses were highly appreciated. Leave was taken on this occasion of Bro. and Sister Saxby, as it was the eve of their departure for Launceston, and our brother was heartily thanked for his helpful addresses during his sojourn with us. On the 28th Jan. we were pleased to meet Bro. Griffith, who called here on his way to Dunedin. On Lord's day, 30th Jan., amongst our visitors were Bro. and Sister Symonson and their family, Sydney, and Bro. Austin, of Northcote. Considering the weather, attendances were good.—J.A., Feb. 1.

New Zealand.

WANGANUI.—On Jan. 19, the weekly prayer meeting was resumed, when Bro. Downey spoke. Sunday, Jan. 16, we had the pleasure, both morning and evening, of listening to Bro. Matthew Bell, of Gore. Bro. Bell is an old Wanganui boy, and was immersed here some years ago. During the evening service Bro. and Sister Richards very ably rendered a duet. Sisters Staggard and Handrick, from Perth, W.A., have been meeting with us for some time. Bro. Downey spent last week end in Wellington, and Bro. Neek, of the Baptists, preached in his stead to a fair congregation. He delivered a very comforting sermon on "Shall we love our loved ones in heaven?" The annual business meeting of the church will be held in February.—L. A. Thielford, Jan. 27.

AUCKLAND (Formerly good).—We are having a good time with Bro. Hibbert. It is a great pleasure to note the interest of the young people in his discourses. Two young men and one young woman have confessed their faith, been baptized, and added to the church. Bro. Hibbert preaches every Sunday evening, gives an address to the CWBA (Bible Class) in the afternoon, and conducts the meeting on Wednesdays. We greatly regret that so many are away holiday making, so we have not the full audiences we desired. Bro. Urquhart has with some success maintained the Whissauer Mission Hall services. Our brother being out of town on Jan. 30, Bro. R. Laing and Bro. E. Carr took the services. Their united ones are 174 year. Bro. Laing has been a member of the church in Auckland for 60 years, and Bro. Carr, 53 years. There was a good attendance, and great attention given to the preaching and testimony.—E.C., Jan. 31.

CHRISTCHURCH.—Last Sunday week we had the pleasure of listening to Bro. M. O. Johnson, of Spring Grove, who spoke on "Living in Other Hearts." In the evening he preached to a

large audience on "Going the Second Mile." At the close a lad came forward, and was baptised straightaway. Wednesday night, Bro. Nelson spoke from Phil. 2. At St. Albans the new section, which has been planted in potatoes, now in a very healthy condition, is being fenced in by working bees, with a wire netting and rail fence. Some less-its were drawn for in "The Triumphal Entry" in last Sunday's exposition of Mark 11. At night Bro. Gelbke preached on "The Why of the Gospel" to a large audience. On Wednesday night he gave a very inspiring talk.—P.S.N., Jan. 29.

WELLINGTON SOUTH.—Last Lord's day morning Bro. Geo. Clark gave a helpful address on "Practical Christianity, and Its Effect Upon the World." In the evening Bro. Downing, of Wanganui, delivered a fine sermon on "Four Kinds of Laughter," viz., Scepticism, David's, Fool's, and God's laughter. The meetings of the week were fairly well attended.—A.L., Jan. 25.

NELSON.—Bright, helpful meetings, Jan. 16. Bro. Brough exhorted on Rom. 11: 33. The appreciation of the good work done by the "Flower Band" was noted by two letters sent to the secretary, Church of Christ, from returned wounded soldiers. Sunday School has made a good commencement for the new year. In response to the Gospel invitation, and after an excellent address, one old gentleman came forward. Tuesday, 18th, baptismal service. Lord's day, 23rd, splendid meetings all day. Bro. Dickson exhorted in the morning on "Soul winning." "The Jordan," geographically, historically, and figuratively, proved an exceptionally interesting sermon at our gospel meeting. A married woman came out for Christ; she was baptised at our mid-week prayer service.—Z., Jan. 25.

West Australia.

FREMANTLE CHINESE MISSION.—We had a fine meeting on Lord's day afternoon, Jan. 30. There was a record attendance. We have now more teachers than scholars, which is most exceptional. The scholars also come and hear the gospel message almost every Lord's day evening. Mr. Anderson, the Baptist minister, paid them a visit a few weeks ago. When they heard he was going to Melbourne they attended his farewell, and requested their president to make a presentation to the departing preacher. The Lord is blessing the work.—E. G. Warren, Jan. 31.

FREMANTLE.—Good meetings morning and evening on Jan. 23. Monday evening, Bro. Jas. Bridge gave the Senior C.E. an instructive talk on his recent travels in the home land. Wednesday night, we gave a farewell social to Bro. Leach and Leccc, who leave shortly for the College of the Bible. Bro. Jas. Leach will be greatly missed in the Junior C.E. work at the Bible School. He was also a helper in the morning meetings, and a State school teacher. Bro. Leccc is also a good worker in the Senior C.E. and estate meetings; he was also secretary of the Bible School. Bro. Taylor took his confession about twelve months ago. We were glad to welcome two new teachers and one scholar in our Chinese Mission last Lord's day afternoon. Lord's day, Jan. 30, Bro. Taylor presided over the morning meeting. We were pleased to have our Sister Mrs. Ferguson with us again. There was another good meeting in the evening. The writer delivered an address on "The Greatness of the Saviour's Love." A married woman and her nephew made the good confession. Bro. Leach and Leccc sat next Saturday for Melbourne. The Senior C.E. made a presentation to Bro. Leccc yesterday morning.—E. G. Warren, Jan. 31.

Queensland.

BRISBANE.—At the worship meeting, A. C. Rankine gave a good missionary address on "A Plea for Home Missions." He also preached the gospel in the evening. A young woman confessed

her faith in Jesus Christ. The sisters of the church, with Mrs. Rankine as president, have organized a sewing guild, and intend holding a sale of work in a few months. The Adult Bible Class is now meeting in the lecture hall, which is a new feature in the alterations to the buildings just completed. Wm. Suething is president, A. Coward secretary, and A. C. Rankine teacher.—H.C.S.

South Australia.

LONG PLAINS.—Fair attendances at meeting for worship. For several months we have had good attendances at the gospel services. On January 23, there was a splendid audience at the gospel service, strangers being present from long distances. At the gospel service the writer is running a series of addresses on "First Principles." The church has decided to hold a mission, beginning the third Sunday in March. We are hoping and praying and working for a successful mission. Bro. and Sister Goodwin have been called upon to part with their little daughter. The sympathy of the church is extended to them.—F. J. Goodwin.

MALLALA.—Our esteemed secretary, Bro. A. Harris, who for a number of years efficiently served the church, has resigned, having removed to Balaklava. Bro. R. House has been appointed to fill the vacancy. Children's Day service was successfully rendered just before Christmas. The superintendent presented the prizes to the scholars on that day. The Bible School gave the younger scholars a Christmas tree, which proved a great success. Good attendance for worship last Lord's day. Usual attendances at all meetings are fair. We have lost a number of scholars recently. Two new scholars in the Bible School yesterday. One young man was immersed recently; he has since received the right hand of fellowship.—F. J. Goodwin.

STRATHALBYN.—Good attendance at the meetings to-day. This morning Bro. Garratt presided, and Bro. Hains addressed the church. Tonight Bro. Garratt delivered a fine address, the fourth of a series from the Epistle to the Hebrews. We are finding them instructive and helpful. We are sorry to report that our aged Sister Leslie is very seriously ill.—H.B., Jan. 30.

KADINA.—Since last report meetings have been fairly well attended. This morning we received into fellowship by letter Bro. and Sister Nottle, of the Baptist Church, Laura. Bro. Wedd gave the exhortation from Acts 20: 32. Good meeting this evening, when Bro. Wedd chose as his subject "The Seven Devils." A duet was given by Sisters Parrish and Dealy, and a solo by Bro. Jack Warren.—J. H. Thomas, Feb. 6.

BALAKLAVA.—For the last two weeks Bro. Taylor has been away on holiday at Henley Beach. The platform was supplied by Bro. Wells, who is spending his College vacation at home with his parents, Bro. E. Roberts, who supplied the gospel meetings, Bro. Cant. Their services were greatly appreciated, and we thank them. Bro. Taylor spoke twice yesterday. The morning subject was "The Parable of the Barren Fig Tree." The Bible School work is very encouraging, and to-day every teacher was present. The Bible Class was well attended. In the gospel meeting Bro. Taylor spoke on "The Inevitable Law." Senior K.S.P. and Girls' Club are working hard making sand-bags for our soldiers.—C.T., Feb. 7.

GROVE ST.—We had good meetings to-day. At the morning service Bro. Thomas spoke. The Home Mission offering has up to the present amounted to £3. About £5/10 of this came from our Chinese brethren, which is a splendid response from such a little band. At the evening service Bro. Thomas preached to a splendid audience. Bro. Thomas has decided to accept the invitation of the Yagoust church, but will probably be with us another four months before leaving the State.—E.C., Feb. 10.

MURRAY BRIDGE.—Our Bible School and the afternoon services were a complete success; 200 present at the afternoon service, 140 in the evening. We had a splendid meeting on Monday evening. A

G. Saunders was present with us, and gave excellent address. On Wednesday evening last, we had our Conference Presiding, Bro. E. W. Pittman, with us, to present the case of Home Missions. The meeting was well attended. Good meetings at all services today.—J.T., Feb. 2.

PROSPECT.—Sunday was the writer's fourth anniversary with the church here, and the day was suitably observed. A roll call of members took place in the morning. During the day over 100 members were present, or sent greetings to be read at the roll call. We were also privileged to receive for the following day two letters from John and Mrs. Geiser by letter from Hindmarsh, where they had recently been received from Horsham, Vic. At night the building was full. Mr. A. Morphett and Miss E. Winner sang gospel solos, and the whole day was set down as one of the best of the four years. Some of the greetings given and the kindly expressions of the officers of the church at the morning service were much appreciated. We were delighted in that we exceeded our Home Mission appointment by 16 2/3. We were asked for £8. Two weeks ago the J.C.E. held their annual meeting. Bro. Roy Raymond was the speaker. A splendid report was presented by the superintendent, Miss Everett, and a good programme by the Junior.—I. A. Paternoster.

MILE END.—At our Wednesday evening prayer meeting, last week, there were two immersants: one a member of the Salvation Army, who had been shown the way of the Lord more clearly, and decided to follow him in his appointed way, and the other a young girl from the Bible School, who had made the good confession previously. The young girl was received into fellowship this morning. Good meeting to-night. 41/3/6 received for Home Missions to-day.—M., Feb. 6.

NORTH ADELAIDE.—To-day we have had good meetings. At the evening service nearly all the chairs in the building were occupied. It was a beautiful service, and the writer baptised the one who had previously confessed her faith in Christ. The first day's offering for Home Missions amounted to £13/3, but we hope to raise the £15 asked for by the Home Mission Committee.—R.H., Feb. 2.

SEMAPHORE.—The work at the Semaphore is in a very healthy condition. To-day our meetings were well attended. Bro. Saunders speaking from the subject of Home Missions in the morning, and at night the book as his text, "But Believer." A young man responded to the invitation so forcefully delivered by our brother. A series of open air meetings are being held after church service on Lord's day evenings on the beach by a number of the local churches, assisted by the Salvation Army, and to-night Bro. Saunders was one of the speakers. Judging by the comments passed, these meetings should prove a blessing and help not only to the people who are around, but to the churches participating.—C. G. Manger.

New South Wales.

INVERELL.—Since last report meetings have been good. On Lord's day, 23rd, Bro. Waters spoke on Home Missions. Last Lord's day Bro. Cist exhorted on 1 Cor. 6: 10, 20. In the evening Bro. Waters gave a good gospel address to a very attentive audience. Bro. J. Macle has offered his services to the Empire, and will be leaving soon. Our returned brother's departure leaves many vacant offices, as he has been an enthusiastic worker for the cause of Christ. We shall miss him, especially in Bible School work. This is the sixth from our small membership.—G.B., Jan. 31.

BROKEN HILL (Railway Town).—At the morning meeting on January 23 one brother was received into fellowship by faith and obedience. At the evening service Bro. Chapman gave the word of promise, and one young woman responded to the invitation. On the 24th a social was held to say farewell to Bro. A. Clarke. Bro. James Presided, and Bren Parr, Chapman, and Williams spoke words of appreciation, and trusted that as

Bro. Clarke had cultivated, he would not only serve his earthly, but also his heavenly King. A set of safety razors was presented as a keepsake. Bro. Clarke was ex-superintendent of the Bible School, superintendent of Junior C.E., and a preacher of the Word who was appreciated. We pray God may bring him back in safety. On Feb. 1, the writer baptised Miss Edwards, who made her confession on the 23rd ult.—E. J. Tuck.

CHATSWOOD.—On Sunday, Jan. 23, our Bible School celebrated its second anniversary. On Friday, 25th, a demonstration was held and prizes distributed. The programme was in the hands of Bro. Goldard, the superintendent, and much credit is due to him for the success of all the gatherings. The secretary's report showed that the school had made good progress during the year. Four of our scholars had confessed Christ, and had been received into the church. Good meetings on Sunday, 30th.—T. Hagley.

PETERSHAM.—Jan. 16, we had fair meetings. Bro. Fox spoke on the resurrection of our Lord. We had Sister Mrs. McCormack with us from Erskineville; she has come to reside in Petersham. We had on the previous Wednesday evening a special meeting for the election of seven deacons for a period of twelve months. The following were elected: Bren, Stinfield, Gordon, Roe, James, Ansell, Keam, and Timball. Jan. 23, our morning meeting was addressed by Bro. Saunders, who gave us a very stirring address from Jonah 3.—A.T., Jan. 29.

ACBURN.—We had a very helpful meeting in the morning, the writer presiding. Bro. Grant, of Hurstville, ably exhorted. This evening G. H. Browne, of Canby Vale, preached an in memoriam service to our late Sister Smith. There was a splendid gathering of people, who listened very attentively.—G. Stieh, Feb. 6.

MOSMAN.—The meetings have been well attended. Miss Clark, who has attended our meetings for some time, made a good confession, and after immersion was received into fellowship. Sisters Mrs. and Miss Milton, formerly members of the City Temple, were also received. The meetings throughout the day were helpful and bright. This begins a week of special prayer and self-denial. A dear sister accepted Jesus Christ. Two of our brethren have enlisted.—Bren, Arthur Blunt and Douglas Mitchell, son of our esteemed church secretary. We pray that God will preserve them from harm and danger.—F.C., Feb. 6.

BELMORE.—The meetings are good, both in attendance and blessing. A lady who confessed Christ last week was immersed last night. There was a good attendance at the gospel meeting. Bro. Forbes presents the message in all its plain simplicity. Harry Harrison, who is soon to leave for the front, will be farewelled on Saturday evening.—John Rodger, Feb. 7.

ENMORE.—We had a most inspiring and encouraging day yesterday. Fine morning service. Bro. E. J. Saunders delivered a beautiful and stirring exhortation on "The Suffering of Christ." The Home Missionary offering for the day reached £100/10/6. There will be some more to come in yet. It was promotion day in our school, and we had a splendid attendance. The outlook for the school was never brighter. One confession at the gospel meeting.

HURSTVILLE.—The Bible School teachers held their annual business meeting on Feb. 1. Bro. Buckley was elected superintendent, and Bro. Winks secretary and treasurer. Several new teachers were called. Two committees were also formed to organize a Girl's Friendly Society, and a Girls' Juvenile Club. Bro. Winks exhorted at the church this morning, when the Home Mission offering was taken up. Bro. Saunders delivered an earnest gospel address, taking as his theme, "No Condemnation."—B. E. Heasman, Feb. 6.

ERSKINEVILLE.—Yesterday morning a good start was made with the Home Mission offering, when 16/12/6 was contributed for that cause. In the afternoon eight new scholars were enrolled in the Bible School. In the evening there was a

good attendance at C.E. meeting, Bro. Eldridge leading. At the gospel meeting, one young man came bravely forward, and made the good confession.—P. J. Pond, Feb. 7.

HORSBY.—The writer presided, while Bro. J. Crawford exhorted the church on "Joseph," and gave us a most appreciated gospel address in the evening on "The Unchangeable Jesus." Home Mission collection so far exceeds £48. More to follow.—Thos. E. Rife.

MARRICKVILLE.—Fair meetings today. Two splendid addresses from Bro. Rusch. Home Mission offering, £8 9/6, and more to come. Last year our total contributions to the Home Mission funds were about £9 from all sources, but we set a number of aims for this year, one of which was to raise at least £14 for Home Missions. Am glad to report that we have passed this amount, and have raised £22/18/6 so far.—J.T., Feb. 6.

PADDMINGTON.—Sunday, Jan. 30, Bro. Crell Hall gave the address at the morning service; good attendance; address much appreciated. On Sunday, Feb. 6th, we were pleased to have Bro. W. Wakefield with us, and to hear from him a good practical address. We received Bro. and Sister McNeil into fellowship by letter from Enmore. We had several visitors; fair attendance. Bro. Collins conducted the gospel service.—A. W. Shearston, Feb. 6.

NORTH AUBURN.—Meetings are growing very interesting. Bro. Loney, from South Auburn, gave an exhortation, which was much appreciated by the whole of the church. Bro. Morton, from Belmore, gave a beautiful gospel address on the second coming of Christ. Sister Turner has been laid aside in the hospital to undergo an operation. The church pray that God's richest blessing may rest upon her.—A. S. Horsfall, Feb. 6.

Victoria.

ESSENDON.—Feb. 6, we have made an excellent commencement in the large hall. The attendance at both services was very good. It being Home Mission day, Bro. Davidson, who has been in the same manner with the subject, the Home Mission offering was £12/2/6. Bro. W. A. Kemp presided. Two were received into fellowship by letter. Bro. Sizer's subject to-night was "What the Churches of Christ Stand For," this being the first of a series.—A.B., Feb. 6.

BRUNSWICK.—Lord's day, Jan. 30, W. More spoke morning and evening. On Tuesday, Feb. 1, Bro. Redman's ninety-first birthday was celebrated. On Wednesday, the and the C.E. Society attended at Moreland Chapel to join in the celebration of the anniversary of the movement. The same night, in our chapel, W. L. Jones, of South Richmond, spoke on Home Missions. Today, Feb. 6, W. More exhorted on "The Lord's Supper." Chairman, W. Hebble, made brother reference to the death of Bro. Charles Stowell, who had enlisted, from moments, in Egypt. At night a good audience assembled. W. More preaching. Collection taken up for benevolent purposes. Bro. George Combs has been appointed secretary of the C.E.P. Bible Class. Sister Mrs. George is leaving us for Sydney on Wednesday.—W.T., Feb. 6.

WINDSOR.—The Sunday night audiences are increasing. Bro. Heller is preaching earnest sermons. To-night he has given a special series of meetings, with a young people's service, the Junior Endeavourers forming the choir, and doing their part well. The father of our secretary, Mr. Lloyd, senr., entered into rest on his 84th birthday. The church extends its sympathy to the widow and family. The superintendent of the Bible School, Bro. Munro, has been accepted for active service. The Bible School has an enjoyable and successful picnic at Deception on 31st January.

WILLIAMSTOWN.—On Wednesday evening, January 26, we held our Home Mission rally. J. C. Ferd. Pittman gave a splendid address. At

Continued on page 110.

Sisters' Department,

SOUTH AUSTRALIA.

Mrs. Dumbrell had charge of the devotional meeting, and also presided over the business session.

Minutes of last meeting were read and confirmed.

Sunday School Additions: York, 2; Mile End, 6; Grosé-st., 2; Adelaide, 1; Norwood, 13; Prospect, 1; North Adelaide, 1. Total, 26.

Roll Call of Delegates: 22 responded. Collection, 12/4.

Treasurer's Report (Mrs. Bond): Receipts for month, December 2. Received for Home Missions, 46/9/10; in hand, 412/3/9. Total, 418 12/10/1. Received for Foreign Missions, 15/6; in hand, 110/2/0/2. Total, 110/17/0/2. General Fund, in hand, 22/7/9/2. Expenditure: Prayer Meeting, Collection, 5/-; Temperance Committee, 1/-; Part Payment for Conference Expenses, 41 19/6; Balance, 8/3/2. General Conference Luncheon Fund, in hand, 45/14/3/2; Surplus from Luncheon Committee, 43/10/3/3; Total, 88/4/5. Expenditure: Donation, Hospital Committee, 43; Balance, 46/4/5.

Foreign Missions (Mrs. J. A. Paternoster).—We are glad to be able to report this month the sending out of Mr. Roy Coventry to Baranati, India. This means increased responsibility, and we ask for the prayers of the sisters that God may bless the work. Word has been received from the Federal Committee in reply to our request to be allowed to support Miss Cameron. We are expected to find the sum of £80 per annum for this purpose. We have sent a letter to every church secretary in the State, asking for the name of the collector in the church, or else for them to appoint one, and send the name. Work in the foreign fields makes constant progress. Bro. Strutton writes of large meetings at Baranati and Diksal, especially in the matter of schools. Mr. Watson has been encouraged lately, and is constantly receiving invitations to visit and attend the sick. Miss Cameron continues her language study with success, while Miss Cole, who is devoting the whole of her time to Red Cross work, has been sent to a hospital in the Central Province, and is very happy in this work. It is hoped that Bro. Chappell will visit Adelaide this month. Amounts received: Prospect, 42/0/0; other sources, 15/1; Total, 43/1/0.

Home Missions (Mrs. Cherry): Amounts received: Kensington, 4/10/2; Mile End, 1/10/0; Mile End, 8/6/2; York, 12/0; Prospect, 42/0/0; Mile End, 14/2; Unley, 41/0/7; Queenstown, 42; Total, 47/19/8.

Leader for next meeting, Mrs. Manger.
Meeting closed with the Benediction.

Miss A. M. Evans, Sec.
11 Balfour-st., College Park.

Schoolrooms Built in a Day.

Lower Hutt, N.Z.

For some time past the Bible School at Lower Hutt has been cramped for room. At last it was decided to emulate, in a small way, the example of the Preston Church, and build two new school-rooms in a day. Bro. Grinstead, the energetic preacher of the Hutt Circuit, was the organizer, and persuaded Bro. G. Day, of Vivian-st., to prepare the plans and take charge of the work. In order to help with their men, the Newtown, Kilmorie, and Petone Sunday Schools each postponed their annual picnic for a week. January 22nd was the day, and soon after 6 a.m. the workers began to arrive. Bro. Day proved himself a most capable leader, and soon all were busily employed. The majority of the workers were raw amateurs, but they made up in enthusiasm and energy what they lacked in skill. Bro. Coombe, of Kilmorie, had charge of the plumbing, with Bro. Grinstead as chief assistant. Bro. Helgate, of Petone, supervised the painting.

The ladies of the Lower Hutt church provided refreshments on such a liberal scale that the sec-

retary of the Church Extension Fund began to wonder if it would not have been more profitable to have kept the food and paid for the labor. As the day progressed, the incessant rattle of the hammers and the array of motor cars and motor cycles outside the chapel attracted much attention, and provided a good advertisement for the school.

It was pleasing to see the zeal displayed by the workers. Bro. Day was everywhere; Bro. Campbell, the senior elder of Wellington, worked with the skill of a veteran; the President of the Foreign Mission Society used his hammer (when nobody else borrowed it) with great effect; and Messrs. Cooper, Cummings, and Maxwell, as practical carpenters, rendered very valuable assistance.

Soon after five o'clock the work was practically completed, and the following day the rooms were used by the Bible School.

The following were the workers: Messrs. Pocknall (2), Sinclair, Hirdham, Cairns, Cumming, Maxwell, Cooper, Wright (Lower Hutt), Helgate, Grinstead, Wilmington, Murgatroyd (Petone), Day, Hall (2), Williams (Vivian-st.), Campbell, Vickery, Ikersell, Callan, Knapp, Pratt, Malin, Patching (Newtown), Coombe, Hazelwood (2, Kilmorie).

Though the day was a strenuous one, all agreed that a most enjoyable time had been spent, and that great credit was due to Bro. Grinstead.—M.V.

Obituary.

HINRICHCSEN.—On January 6, Bro. John J. Hinrichsen passed from this life to be with God. A very short illness was the only warning of the approaching end; thus to everybody the shock was great. Our late brother was one of God's energetic workers in planting and watering the cause in the great Northern State, Queensland. Bro. Hinrichsen was born in Labatz, Holstein, Jan. 1, 1841. His father carried on the business of hotel keeper. When quite young, our brother noticed the evil company that used to assemble at his



father's home, and early sought for something better. His mother being a godly woman, took him to church, where God's messenger called him to service at the early age of nine years, from which time he served his God faithfully until death. When quite a young man he engaged in Y.M.C.A. work. He also did local preaching for the Baptists, often taking two or three services on one Lord's day. He was especially busy in distributing tracts. Oftentimes when his day's work was done, he would go to the busy corners of the street and hand out the printed messages of salvation. When about 21 years of age, Bro. Hinrichsen came to Queensland, and settled in Maryborough for a short time. Later he came to Mt. Walker, where he selected a home-stead. He, with Bro. and Sister T. Jenner, and J. Whiffler, began the cause at Mt. Walker in 1881. Since then he has given his untiring labor to advance the cause in the district. He was senior elder, also principal speaker in Mount Walker church. He was never absent from the Lord's table unless unavoidably absent through weather conditions. The Bible School was the work that afforded our brother the greatest joy of all. For more than 40 years he labored unceasingly among the young people of the Bible School. Truly, a great man in Israel has fallen. Who will take up the work now laid down by the faithful servant? A peacemaker, a worker, and a loyal servant of Jesus has been called away. Our late brother leaves to mourn his loss three sons—August, Fred, and Albert—no daughters, Mrs. Titchell, U.S.A., and three stepdaughters. Though dead in Christ, he rests from his labors, and his works do follow him.—A.W.R.

MANSFIELD.—One of the oldest members of Newmarket church, Bro. Isaac Mansfield, passed from among us on Sunday, January 9. Our father was born 74 years ago in Suffolk, England. For 60 years he lived in Australia, having left England at the age of 8 years. About 20 years ago he united with the church at Newmarket, being baptised by B. W. Huntsman. He had held positions of trust in the church at various times, namely, those of deacon and treasurer. While in recent years he held no official post, he was very seldom absent from the meetings of the local assembly. We miss him from his accustomed place. To his bereaved widow, and a faithful member with us, and to his family, we tender the church's sympathy.—J. I. Mudford.

Letter from Chaplain G. T. Walden.

It seems a long time since I wrote to the "Christian," but I have been so occupied, kept putting off my letter till I could give some definite news. After writing my last letter I went to Malta, suffering from dysentery, and hemorrhage of the bowels. After recovering from this, the London specialist at Malta decided on an operation, but I was cured by the dysentery. Then I got the "Malta fever," and was sent across to Italy to get rid of it. Finally I got quite well, and started back to my work. Then began my difficulties.

At Syracuse the Italian Government held up our steamer for six days for fear of submarines. Several ships were sunk by shell and torpedo during the week. Many of the stokers refused to go, and the military sent soldiers to take their places. Then they put in extra boats and life belts, and turned off 25 of our passengers, to make quite sure we would have plenty of room in the boats. (I don't think the 25 were very sorry to be turned off, except an actress whose money had been used up during the six days we waited.) Just as we were leaving one of our passengers, a man with a voice like ten "hulls of Bashan," grabbed his bag and jumped on the wharf, saying he wouldn't risk it. As he had hitherto been the most dare-devil of horse in his loud megaphone talk, we couldn't be laughing at him, and most shouted "Cowards!" (towards), though I don't think any of us had wholesale stocks of courage. But we reached Malta safely, and I was sent to a convenient camp.

The next difficulty was to get a ship to Gallipoli, and after worrying the transport, they sent me in a meat ship to Alexandria. Here I marked L.O.C., which means I am to work in the Lines of Communication, which I had been doing in Malta, having to visit the men of my battalion in fourteen hospitals. While I am waiting to get back there, here comes the evacuation of Gallipoli, and my battalion will, I hope, soon be here, and we shall be together again. Since I have been away sick the 16th have been doing trench work, but have not been in any more charges.

Visiting the sick in the hospitals keeps me in touch with the work at the front, as the boys give me news of the men, and what is being done. The boys I meet are either wounded, ill or frost-bitten. The cold has been very severe. Not even wearing three pairs of socks could keep me feet warm. Some have five socks, others have the fact that look as if they will never be warm again. You will have had news of the evacuation from Gallipoli. It was a wonderful achievement. To think that we moved thousands of men with only two casualties with an enemy at our heels, will be one of the marvels of this war. If our landing was brilliant, the evacuation was masterly. I am afraid from what I hear, all my effects are now being trampled by the Turks. My sleeping bag, my full kit of clothing, rubber boots, mosquito net, camera, field glasses, ammunition service surplus socks for the boys—everything I possess (except 2 suits of clothes, a helmet, 2 pairs of socks, and a pair of boots), will be doing foreign mission service, diverted from home mission. In this case I can not agree that they mean the

From the Field—Continued.

this meeting Bro. Bennett immersed a sister who recently confessed Christ. The holidays being over, the meetings on Sunday, Jan. 30th, were better than those of the four or five previous Sundays. In the morning we welcomed into fellowship the sister above mentioned. Last Friday night, under the leadership of Bro. A. G. Bennett, our evangelist, we commenced open-air preaching. A fair number listened to the message. We gave away 24 tracts. In the evening we showed a great improvement. In the morning Bro. R. Pirtman gave us a fine address, and in the evening Bro. Bennett preached to a splendid congregation—D.C., Feb. 6.

BALLARAT.—There were good attendances at all our meetings to-day. Bro. Potter addressed the church at the morning service. There were 70 present at the Adult Bible Class, at which the Epistle to the Galatians is being studied. Bro. Leng preached on the conversion of Cornelius to a large gathering to-night. We regret to report the death of Mrs. Williams, a very faithful and noble member with us. The Home Mission offering amounted to £12/11; we expect this to be increased next Lord's day.—A.E.B., Feb. 6.

NEWMARKET.—Meetings yesterday were all good. We have started a Young People's Church Attendance League with 22 charter members. Bro. Lowe is in charge of it. The Home Mission offering is already considerably over appointment. £7 received yesterday. We expect still more.—J. I. Mulford, Feb. 7.

HARCOURT.—The church has had to retrace. We have had Bro. Young with us through the vacation, and we intended keeping him on, as a winter preacher, but we find that we cannot find the means to carry on the work as we would like to do. We have lost several members who have gone away to other districts, and we find it hard to keep up to the standard aimed at, hence we intend to do without a paid man for three months, filling the platform from the surrounding districts. At the end of that time we will again try to secure someone, and make a further forward move in the great work of the Master. Bro. Young gave a very fine address this morning.—E.P., Feb. 6.

BURKE.—Good meetings throughout the day. We had Sister Gibson, from Gordons, with us. At the gospel meeting our hearts were gladdened when two young men stepped out on the side of Christ in response to an earnest appeal by Bro. Oldfield, the subject being "A Great Discovery."—S.G.L., Feb. 6.

HAWTHORN.—The Kinetic Club held its first meeting on Tuesday evening, when the hall was comfortably full. After the devotional exercises Bro. Scambler gave a helpful and interesting lecture on the art of reading well. To-day we had the largest breaking of bread meeting for many months. Bro. Scambler presiding, and Bro. A. Wilson exhorting. Bro. and Sister J. Barnacle were received by letter from Swanston. A record attendance at Bible School in the afternoon, and everyone was happy at the start of the kindergarten under the leadership of Mrs. Scambler, between 30 and 40 children being enrolled.—P.R., Feb. 6.

NORTH RICHMOND.—Owing to the severe weather, the attendance on Lord's day, Jan. 30th, were small, but the blessings were large. Morning meeting was addressed by Bro. Leng. Evening address was by Bro. Morris of Brighton. A very successful C.E. picnic was held by our Society on the Monday (I.A.N.A. Day), at Hampton. Bro. Procter has resumed his ministry after his well earned four weeks' vacation. He was welcomed back yesterday. He addressed the church morning and evening. We have now 36 names on our honor roll of members who have vintaged for the light for King and Empire. May God bless and keep them safe.—A. H. Tyler, Feb. 7.

MELBOURNE. (Swanston st.)—Excellent services all day on Feb. 6. Bro. Hagger delivered addresses both morning and evening, and also kindly conducted the Bible Class. Home Missionary offering to date totals £128, and

this will of course be somewhat added to. We are glad to be able to report that this year's Home Mission collection already considerably exceeds last year's. One young lady was received into membership at the morning service.—Feb. 7.

STAWELL.—At a special meeting of members held last Thursday evening, Bro. T. Peters and A. D. Perry were elected to the positions of secretary and treasurer respectively. A revision of the church roll was also carried out. A most enjoyable time was spent at the Lake Reserve on Foundation Day, the occasion being our annual picnic. Bro. Perry presided this morning, and Bro. Robbins exhorted, his subject being: "Children, 'Rooting up a Tree', adults, 'A Question of Tribute.'" Is the evening our brother discoursed on "What a Nation Realised at Midnight." Bro. Robbins has begun his open-air addresses on Sunday evenings, and they appear to be greatly appreciated by large congregations of townfolk.—A. D. P. Sheppard, Feb. 6.

GEE LONG.—Splendid meetings on Lord's day. F. E. Thomas preached both morning and evening. It will be remembered that we report the death of Bro. Chandler's son, Sidney, who passed away on Saturday, Feb. 5, at the age of fourteen months. The whole church is in sympathy with Bro. and Sister Chandler.—W.H.L., Feb. 7.

CARLTON (Lygon-st.)—Nice meetings on Lord's day. J. W. Webb spoke morning, afternoon, and evening, and on each occasion gave a fine address. Increased attendance at the Century Bible Class. We are pleased to be able to announce that Jas. E. Thomas, of Grange-st., Adelaide, has accepted the invitation of Lygon-st. church to become its evangelist.—J.M.C.

PRAHRAN.—On Jan. 26, we held our annual business meeting. Good progress was reported; 27 additions. Our treasurer reported that just about £600 had been collected for all purposes during the year. The first month of 1916 has been a fruitful one; to confessions have been taken; 8 have been baptised, and others to follow. Another successful day was spent last Sunday. Meetings were all well attended. Six were received into membership by faith and baptism. Bro. Gordon delivered a fine address at night on "A Threefold Tragedy." Another confession was taken at the close.—A.E.M., Feb. 7.

BRIM CIRCUIT.—Sunday, February 6, marked the opening services in the Methodist chapel, Sheep Hills. The breaking of bread and the evangelistic meeting in the morning were conducted by Bro. Cambridge, who delivered a stirring address on "What we are, and what we are not." Twenty-three were present. In the evening another evangelistic service was held, there being a fair attendance of about 43. Bro. Giles preached on "Jesus Only." Mrs. Cambridge again sang. The services of the day and messages were appreciated by the people. At Dummuck the meetings were, above the average, both afternoon and evening. The young man who recently came forward was hurriedly with Christ in baptism. Harvest thanksgiving is to be held in this place on March 19th, and in Brim on March 12th. We have also decided to open a Bible School at Dummuck on Feb. 20th, and hold a young people's social on March 20th. The annual meeting and election of officers at Brim took place on February 2nd, when most of the retiring officers were re-elected. Our District Conference is to take place on March 15th.—W. Victor Giles.

FOOTSCRAY.—Sunday last we had with us Bro. and Sister Gaddy, from South Australia, as well as other visitors. At the half-yearly business meeting, announcement was made of £50 being donated to the church funds by the Sewing Class, proceeds from the recent sale of work. The Bible Class and Bible School are still doing well, and new members being enrolled every Sunday. The C.E. and mid-week prayer meeting have amalgamated, and good evenings spent, with increased membership. The Y.A.B. are increasing in numbers, and interesting and edifying evenings being held. On Tuesday evening the Bible Class held their annual social in St. John's

Hall, where upwards of 250 members and friends gathered. A pleasant evening was spent, representatives from several sister churches being present. Sunday, 6th, Sister Cordy, of Taralga, was received into fellowship, also Sister Daykin, was baptised a week ago. Evening meeting again well attended.—A.J.T.

WEDDERBURN.—Since last report we have received another into fellowship by faith and baptism—a young man, who will shortly be leaving for the front. This makes the sixth who has left us to serve King and Country, he-ides quite a number who were regular attenders at the gospel service. We miss them all very much. Quite a number of our elder members have been on the sick list recently, but all are progressing favorably.—A.H.

WARRNAMBOOL.—The attendance at all meetings on January 30 was good. In the morning J. H. Schultz, of Boort, was present from the local military camp, and in the evening the young lady who made the confession a few weeks ago was baptised. The Bible School picnic was held on 31st, and though slight showers fell at intervals, plenty of shelter was found at Jubilee Park. The young folk were well catered for, and by nightfall were ready to be conveyed back to their homes, tired, but happy.—E.M.

FEDERAL FOREIGN MISSION COMMITTEE.

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

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

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

Victoria.—Treas. Robt. Lyall, 39 Leveson-st. North Melbourne.

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

Queensland.—Treas. H. W. Herrman, Railway Parade, Nundah.

Western Australia.—Treas. C. A. G. Payne, Guildford.

Tasmania.—Treas. H. C. Kodd, 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.

PROPOSED SUNDAY SCHOOL BUILDING AT EAST CAMBERWELL.

as a Branch of Church of Christ Sunday School, Hawthorn.

An effort is being made to raise funds on behalf of above School by

A GARDEN FETE

to be held at the Residence of Mrs. Campbell Edwards, "Christowell," Riversdale Road, East Camberwell,

ON SATURDAY AFTERNOON & EVENING

26th February, 1916.
Opening at Three O'clock.

Stalls will be Erected for
Fancy Goods, Cakes, Confectionery, Toys,
Produce, Amusements.

Contributions to these Stalls in money or goods will be thankfully accepted.
All interested in the religious education of the young, and a desire that the Book of Acts should mould and guide the lives of the coming generation, are specially asked to assist in the effort.

Contributions in goods may be addressed
MRS R. C. EDWARDS,
CAMBERWELL STATION.

Here and There

The College of the Bible will re-open on Wednesday, 16th Feb., at 9.30 a.m.

One confession last Sunday week at Bet Bet, Vic., Bro. P. S. Cuming preaching.

The North Perth, W.A., mission begins Lord's day, Feb. 13. Prayers are asked for the mission and missionary.

J. E. Thomas, of Grotosa, Adelaide, has accepted an engagement to labor with the Lygon-st. church, Victoria.

The Dominion, N.Z., Conference will be held at South-Wellington at Easter, following the Middle District Conference.

We regret to learn that Bro. J. Houd, of French Island, is ill in the Melbourne Hospital. We trust he will have a speedy recovery.

J. W. McCallum, of Simonsbark, Q., has been on a holiday visit to his relatives in Victoria. Last Lord's day he spoke at Gardiner church.

From reports to hand it appears that the Victorian Home Mission annual offering is to be a record one; almost every church heard from shows an increase over last year.

The Austral Publishing Co. hope to have a fresh stock of "Calvary's Praises" in a few days. All orders on hand will be attended to immediately the books arrive at the office.

It is with deep regret that we report the death of Sydney Herbert, Bro. Gilbert Chandler's infant son. We speak for many when we express to Bro. and Sister Chandler our deepest sympathy.

Bro. Coventry, missionary dect for India, arrived in West Australia by the Karama last Monday week. He will stay in West Australia a fortnight, and address meetings in most of the churches.

Open-air meetings have been commenced by Bro. H. B. Robbins and the church in Stawell, after the Sunday evening service in the chapel. The first Sunday night a big crowd listened to the message outside.

Federal Treasurer acknowledges receipt of the following moneys on behalf of the G. T. Walden Chaplain Equipment Fund: Sisters' Conference, W.A., 10/6; Mrs. Sutherland, Mr. Rokoby, 3/6; Mr. Maloney, Kalamoort, 3/6; North Perth, 10/6.

The first term of the C.E.T.S. (Church Efficiency Training Class) begins on Tuesday, Feb. 22, at 8 p.m., in Swanston-st., lecture hall. Young men in Melbourne and suburbs are urged to embrace the opportunity which this class will provide.

The Victorian General Doreas will hold the first meeting for 1916 on February 10 (Wednesday), in Swanston-st. lecture hall, from 10.30 till 11.15 p.m. All sisters are asked to attend and make this meeting a success.—I. R. Martin, superintendent.

The Federal Treasurer, Thos. E. Rofe, 60 Castlereagh-st., Sydney, is complaining about having no work to do. He is a treasurer without having a time to operate with. Home Mission Sunday being over, he asks the brethren to remember the Federal work, and make him busy.

As many fresh soldiers are beginning to arrive at the Warrnambool Camp, Vic., will all those who know of any members of the church or friends entering that camp, send names promptly to A. J. Fischer, Jamieson-st., Warrnambool. The church is anxious to meet all members in the local camp.

At the recent annual business meeting of the Victorian Home Mission, the evangelist, Bro. H. B. Robbins, was able to report 21 additions by faith and baptism for the year, with several other decisions, but not yet baptized. He had paid out visits for the year. Bro. Robbins is one of Victoria's successful Home Mission evangelists.

W. H. Clay's address is now 20 Mountain-st., South Melbourne.

Prof. E. Thomas, who was previously at Flinders High School, as history master, has received a higher appointment as teacher of mathematics and physics at Scotch College, Melbourne.

The reports at the preachers' fraternal in Adelaide on Monday morning were encouraging, and optimistic. The confessions reported were for the fortnight: Semaphore, 2; Hindmarsh, 5; Grotosa, 13; Queenstown, 2; Unley, 17; Norwood, 5.

Last Sunday was Home Mission Day, but if any failed to contribute then to this great enterprise of the kingdom of God, it is not too late. Either hand in at the services on Sunday next, or send direct to the Secretary or Treasurer of the Home Mission Fund of the State or district in which you live.

The amount of the religious life of Lloyd George which appears on another page will be found fascinating. Many attempts are made by some of our friends to claim the title of Missionary. The report from "The Sunday School Companion" is more accurate than some accounts that have appeared.

The treasurer's annual statement showed that the Emuree (N.S.W.) church raised £59/11/5 for local expenses, and £20/5/11 for missions and charities during 1915. The Sunday School funds are separate, as also are the receipts of all the churches, so that £100,000 was received and distributed by the congregation last year. This represents not less than £20 per week.

Regarding the "Here and There" paragraph on "A Home Mission Church" in last issue, there was an inadvertent omission. Bro. Thomas meant to call attention to the fact that with the help of the Church Extension Fund a church building was erected at Mayfield, S.A. The church in that place is, with its faithful preacher, to be congratulated on the splendid progress made.

Our readers will miss the article on the Sunday School in this week. Bro. W.A. McCallum, who has for over a year helped us by his pen, intends with Mrs. McCallum to return to U.S.A. He leaves Melbourne on Monday next. We much regret his decision to go away from Australia. We thank him for his ready assistance, and sincerely hope for him a successful and happy ministry wherever he may be placed.

Home Mission offerings in South Australia to date reported at preachers' meetings were: Grotosa, £3; Hindmarsh, £2; Unley, £2; Norwood, £2; Prospect, £2/10/3; Mayfield, £3/5/1; Cotterville, £1/7/4; Nile End, £12; North Adelaide, £10/3/3; Queenstown, £5; York, £12; Crofton, £11; Henley Beach, £30. These will all probably be announced quite a good deal. This is considered a very encouraging response.

A. H. Wilson, who has been preaching at Wallaroo for the last twelve months, has left South Australia and gone to Adelaide. He carried with him a letter expressing the highest appreciation of the Home Mission Committee at his services, and their regret that he was leaving Wallaroo, and as well, the State. Bro. Wilson is a brother highly esteemed, and the best wishes of the Committee go with him and his splendid wife.

We are delighted to publish the following cheering letter from Bro. W. H. Hall, our N.S.W. Home Missionary Treasurer, and in glad to state that so far as the returns are available, the appeal by this Committee for an offering of £200 has met with a magnificent response. City Temple has contributed £113/13/6; Emuree, £100/10/6; Ingleswood Forest, £10; Harshby, £18; Piddington, £11/8/9; Merricksville, £8/9/6; Chatswood, £5/12/6; and Horsham, £1. Most of the above will be increased, and the City Temple amount considerably so. We have yet to hear from many country churches, and all the country churches. The offering will not be closed for a week or two, so as to enable those who have not yet taken part to do so. Let every one take part and make it a record offering. Every cent is needed, and can be used with advantage—Yours fraternally, W. H. Hall, Hon. Treasurer, Messier-st., Canterbury, N.S.W.

With great pleasure we learn of the marked success of Sister Doreen Harward, daughter of the popular preacher of City Temple, Sydney. Miss Doreen has just received her "leaving certificate" entitling her to matriculation at the University. She got honors in English; A in Latin and Botany; B in Mathematics (2), History and Geography. She hopes to take an Arts Course at the University, where with her continued success.

In a sketch of Mr. Lloyd George, Mr. Da Parde tells the following amusing story. To appreciate it fully it should be remembered (says the "Baptist Times"), that Mr. Lloyd George and the Bishop of St. Asaph are intimate friends. At one of Mr. Lloyd George's meetings in Flintshire, the chairman—a Welsh deacon, with strong convictions but no sense of humor—introduced Mr. Lloyd George thus: "I haff to introduce to you to-night the Member for Carnarvon Boroughs. He has come here to reply to what the Bishop of St. Asaph said the other night about Welsh Disestablishment. . . . In my opinion, gentlemen, the Bishop of St. Asaph is one of the biggest lins in creation; but, thank God—yes, thank God—we haff a match for him to-night!"

Just as we go to press, the Victorian Home Mission Secretary reports that he has received information concerning the annual offering from 40 churches in that State. These churches last year gave £52/10/5, and this year £513/12/2, an increase of £460/12/9. It is hoped that all the other churches have done as well. The highest amounts are: Swanston-st., £128; Lygon-st., £92; Hawthorn, £41; Kaniva, £21/0/0; Doncaster, £18 15/2; Cheltenham, £18/10/1; Moreland, £16/11/5. Some of the smaller churches have done splendidly. Among these may be mentioned Essendon, £13; Box Hill, £12; Drummond, £11; Carnegie, £7/15/0; North Melbourne, £5/12/1; Gardiner, £5/9/6; Surrey Hills, £5 5/0; Hampton, £5; Tarsal, £5; Warragul, £4/10/1; North Carlton, £3 9/8; French Island, £2/2/6; Baywater, £2 2/1. There are others which have also done well.

Inquirer writes:—1. Please explain Acts 6: 6. Is this ordaining church officers, or setting these men apart to attend to the daily ministrations at that time? 2. Is there any passage that tells of an evangelist asking the church to say he is a fit person to be ordained (by laying on of hands)? 3. Is ordination for church officers and evangelists taught and held by the Church of Christ as a body? Reply:—(1) Yes. (2) No. (3) Many—we think, most—of the Churches of Christ believe that laying on of hands is an appropriate and a scriptural way of setting men apart to office. Of course there is no pretension to special grace being thus conveyed, nor do any look upon ordination as necessary to a valid ministry. "Reason" John Smith gave a statement of fact, though not an argument, about a scriptural method, when he said he felt as big a fool at the end of the process as at the beginning.

COMING EVENTS.

FEBRUARY 10.—An American Po. will be held in the Church of Christ Chapel, Victoria-st., Malvern, 10th February, 1916 (afternoon and evening). Officers: Organist, J. P. M. Bring a gift, and bring a gift. Proceeds in aid of Church Building Fund. Everybody welcome.

WANTED.

Young man wishes position country, for few months; light farm or orchard work; some experience later. Ring 2501 Dover. References Apply Emuree, Ridgeway P.O.

BIRTH.

WEDD.—On December 27, 1915, at Kalamoort, S.A., to Mr. and Mrs. Allen, a son.

Homeless, visit.

Come to "Denbush Farm" for a nice holiday. Splendid scenery, fine gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer.

Tariff: Adults, 2/7 6 per week, 5/6 per day. Children: 1/6 per week, 4/6 per day. Trains met when advised.

The Society of Christian Endeavor.

February 20 to 26.
MISSIONARY.
Called and Recalled.

Jonah.

1. The great need. Jonah 4: 11.
2. The call of God. Jonah 1: 1, 2.
3. The call disregarded. Jonah 1: 3-17.
4. The result of disobedience. Jonah 2: 1-10.
5. The call obeyed. Jonah 3: 1-4.
6. The beneficent result. Jonah 3: 5-10.
7. The self-centred (thence dissatisfied) missionary. Jonah 4: 1-11.

WHY I OBSERVE THE LORD'S DAY.

Thos. Hagger.

Sunday is referred to in the New Testament Scriptures as "the first day of the week" (Acts 20: 7), "the Lord's day" (Rev. 1: 10). This is the day that has been observed by most Christians from the time of the Apostles till now. And now I observe it, not as a hard-to-be-kept Israelitish Sabbath, but as a day of glad worship of the risen Christ; and among my reasons for so doing the following find a place, viz:—

1. Christ rose from the dead that day (Matt. 28: 1; Mark 16: 1, 2; Luke 24: 1; John 20: 1).
2. The Holy Spirit descended on the waiting disciples that day (Acts 2: 1-4; Lev. 23: 15).
3. The church was established on that day (Matt. 16: 18; Acts 2: 41, 47).
4. The gospel in all its fulness was first preached on that day (Luke 24: 46-49; Acts 2: 22-38).
5. The disciples met to break bread on that day (Acts 20: 7).
6. The Corinthian Christians were instructed to "lay by it as God had prospered them on that day" (1 Cor. 16: 1, 2).
7. John was in the spirit on that day (Rev. 1: 10).

Surely I have good reasons for observing this day, and for refusing to go back to the old law for a day to observe. And so as to avoid confusion I do not refer to the Christian's Lord's day as the Sabbath, preferring to call Bible things by Bible names.

THE OLD FAITH RESTATED.

"Being a Restatement, by Representative Men, of the Fundamental Truths and Essential Doctrines of Christianity as held and advocated by the Disciples of Christ in the light of experience and Biblical research."

Edited by J. H. GARRISON. Posted, 8/6.

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