

Our Denominations—are they Worth Preserving?

The title is not ours. It comes from a very striking article by Mr. H. E. Brierley in "The Christian World," one of the leading English religious weeklies. A considerable interest and discussion have been aroused by Mr. Brierley's statement; and, indeed, it was sufficiently arresting and important to demand notice. The writer asks:

"Can the present state of denominational division, which churches and ministers alike so complacently ignore when it suits their convenience, be any longer defended or supported by any sane man with a desire for efficiency or with the cause of the kingdom of Christ really at heart?"

His own view is that denominationalism cannot be defended by such a person. The following quotation shows his position:

Nonconformity bleeding to death.

"The plain fact of the matter is that time has washed nearly all the color out of original denominational distinctions, leaving them no longer distinctive, but only divisive. It is no good talking about 'underlying unity.' Some of us are growingly suspicious of the worth of this time-honored phrase, and are beginning to wonder if it be not pretty much of a hoary illusion. No sensible man really believes that division makes for unity, though he may argue that in certain conditions it may be compatible with it. But where division has an absolute and vital *raison d'être*, I submit that they inevitably weaken and sterilise unity. Has the 'underlying unity' of the Free Churches to-day any considerable practical worth and dynamic? I venture to say, from considerable observation and experience, that it has not. I am personally confident that the present *bleeding* of Nonconformity are grievously wasteful of men and money, are increasingly but not stably competitive, and are the cause of much of the current depression amongst ministers and the stagnation of the churches, in addition to being one of the foremost reasons why many of the younger generation of Nonconformists are leaving us, as witness the consistent decline in membership of the last few years. With a full consciousness of the seriousness of the work, I venture to say that Nonconformity is in danger of slowly bleeding to death. I would take readers of 'The Christian World' to a typical district in London where, within a radius of about a mile, there are five Congregational, two Baptist, two Presbyterian, and two or three Methodist Churches (some of them supporting mission halls in the same neighborhood so close together that they disturb one another when they sing), all doing the same work, all teaching the same things, few of them half full or anything like it, most of them struggling and depressed and on the whole declining, all of them marked by separate and exclusive organisations and hampered by a sense of inefficiency which could be transferred by concentration upon half the number of centres into helpful and aggressive efficiency."

Three million soldiers and union.

Other illustrations of the waste and evil

of denominationalism are given. The most striking point in the remainder of the article is that where Mr. Brierley writes of the probable effect of the war on religious thought, "In a comparatively short time," he says, "three million men will be coming back to help to rebuild the new England"; and "none will have so good a right to say what the new England shall be like as those who have offered their lives for her." The thought that the three million of men by reason of heroic service have a kind of official right to pose as theological reformers—destructive if not constructive—is just a little grotesque. Mr. Brierley means that these soldiers will be intolerant of sectarianism—intolerant of intolerance, if you will. To use his own words:

"At the front they will have been taught to realise the supreme worth of concentration and efficiency; they will have seen old and deep-rooted distinctions and divisions, social and even ecclesiastical, crumble and vanish at the touch of reality; they will have seen the Ulsters and the Dublin in the same trench, absolutely united in presence of a need that was strong enough to unite them. And they will come back intolerant and contemptuous of our needless, wasteful, competitive, and paralysing divisions, and perhaps not a little sceptical as to whether we, with all our really divisive divisions, can have as truly faced reality at home as they faced it at the front. And, maybe, if they still find us disunited, wasteful of men and money, lacking concentration, and the dynamic of a unifying purpose, the religion that the bitterness and sacrifice of the trenches will have scourged into them will be lost, if not to the Church in general, to the Free Churches in particular."

Now, there are some splendid thoughts in the above. It is a magnificent thing that such a trenchant denunciation of the evil and folly of division should appear in a journal so influential as is "The Christian World." The hint about the war is also worthy of attention. That there must be some adjustment after the conflict is over has been cogently argued by many leaders, of the Free Churches particularly.

Points to be emphasised.

Three things suggest themselves as well worthy of emphasis in this connection: (1) The religious world should not have had to learn by bitter twentieth century experience and conflict that sectarianism was an evil. Even if there had been no apparent monetary waste attaching to it, and even if returned soldiers were to acquiesce in it, sectarianism would remain a gigantic sin; for it is now, as it always has been, opposed to

the expressed will of the sole Head of the Church. Inferentially, he charged division with being a cause of unbelief. The New Testament arraigned sectarianism—or denominationalism, as most prefer to call it to-day—and that should have been enough for the followers of the Lord. But if the evil is not a modern discovery, it is delightful to find even a tardy recognition of it.

(2) Just as Mr. Brierley, with those who discussed his position, failed to give the supreme reason against division, so he failed to suggest the only possible cure for it. That remedy is to be found in a return to the Christianity of the New Testament. Here is the opportunity of Churches of Christ. Others, we rejoice, now join with us in a hatred of a sectarian spirit, and of divisions which hinder the work of God. But how few there are who see in adherence to the plans of Him who built the church, the cure for the great evil! If we are faithful to the trust committed to us, we have the opportunity of making a great contribution to a newly Christendom. (3) We ask every reader to note carefully what Mr. Brierley has to say about the lack of a distinctive message in bodies which are yet competitors. His words concerning this are not too strong. Is there not a lesson here for us as for others? Let us not read his words as if we necessarily escaped while others rightly endured the criticism. It is implied in Mr. Brierley's words that only a distinctive message will justify a separate existence. We must all agree that making less can do so. Apply that to our own case. If men and women come into our congregations, and for weeks hear nothing but what they might hear in Anglican, Methodist, or Baptist Churches, will that very fact not un-naturally incline them to the belief that we are fitly described as a denomination with the color of the original distinctiveness washed out? Regular attenders at our services should be in no doubt as to our disclaimer of a denominational position, as to our scriptural warrant for both our church order and the announcement we make of the Lord's requirements for the erring child who would seek his pardon. In a definite and distinctive message lies a source of our strength; and, what is more important, when so many are disinclined to abide by the simple gospel message, in it is manifested our loyalty to the Lord whose servants we profess to be.

Notes on Current Topics.

Jas. E. Thomas.

God's Purpose in the War.

There has often come to Christian people, as well as those not professedly Christian, the questioning spirit in these days of conflict and suffering. To many a widow, or sorrowing mother, as well as to millions of sad hearts, in this grief-stricken world, there is the yearning to know why God allows all this to be. As we look outwardly upon others we can say that it is because of the false ambition, military despotism, and ruthless injustice of Germany and her allies. God is allowing us to see how terrible and sinful are the harsh and heartless ways of men, and to learn even at tremendous sacrifice the utter failure of all human means for the world's uplift. Germany stands as the representative of culture, science, philosophy, but of a Christless creed. Her scholars have sought another way for the world's advancement, and her deluded head has become intoxicated with the idea that he is to assist God in the transforming of this sin-stricken world. The folly of all that is unrighteous and unjust and contrary to the teaching of Jesus, must be demonstrated once for all before God will have accomplished his purpose. There is, however, another aspect, which we as Britishers are apt to overlook. This is well stated by Vice-Admiral Sir David Beatty in a letter to the Society for the Promotion of Christian Knowledge which has been recently published. He is the hero of the great naval victory in the English Channel over some of Germany's mighty war-ships. He says:—"Surely God does not intend this war to be a blood-drunk orgy. There must be a purpose in it, and improvement of the world must be the outcome of it. France has shown the way with a wonderful revival in religion; similarly has it been with Russia; but England remains yet to come out of the stupor of self-satisfaction and complacency in which her flourishing condition in the past has steeped her. Until she is stirred out of this condition and a religious revival occurs, just so long will the war continue. When England looks on the future with humbler eyes, and with prayer on her lips, then we can begin to count the days towards the end of the war." These bold and undeniable words only emphasise what leading ministers of England as well as Christian statesmen have been saying recently. Maybe we shall soon learn the lessons of this time of chastisement and humiliation. When we do we shall see less of sport, amusements, selfish and extravagant expenditure of wealth, and a genuine turning to penitence and prayer to God. When we come with all our hearts to our righteous heavenly Father, then he will answer us graciously, and victory and peace will come. We need to come, saying in the words of Micah, "Therefore I will look unto the Lord, I will wait for the God of my salvation, my God will hear me." Re-

joice not against me, O mine enemy; when I fall I shall arise. When I sit in the darkness the Lord shall be a light unto me."

Sensational Evangelism.

There is a great deal of discussion in our American papers in these days as to the methods of evangelism adopted by some who are engaged wholly in the work of holding missions. Unfortunately there seems to have arisen almost an unwholy rivalry among those who are in this supreme business of seeking to save men. The methods of obtaining publicity and retaining notoriety are sometimes rather questionable, and occasionally even distasteful to the senses of those who have the best interests of the work of God at heart. The fundamental mistake seems to be that some of these great evangelists of whom we speak have been carried away with the idea that it is numbers that measure success. Letters, statements, reclamations, are all noted carefully as well as those who confess Christ primarily, and all are counted as the number "added." This often leads to over emotional or even sensational methods of securing numbers; and yet does not really serve the better purpose of increasing the spiritual life of the church and community, and building up the church on safe and safe lines. The purpose of every special mission and missionary should be to make the church stronger, to build up the Sunday School, and to teach men the way of salvation. The result of faithful co-operation in work of this kind will be the winning of men for Christ. We would do well in our churches to avoid any semblance of vulgarity, and while earnestly doing our utmost to win men, let us do nothing that will injure our cause by unwise and ill-advised imitation of American sensationalism. The gospel of Christ faithfully and lovingly preached, without the addition of any catch methods of "up-to-date" evangelism, is still the power of God to save men.

The Pope and the War.

We have learned from a recent message that His Holiness the Pope, Benedict XV., has declined the request of the Belgian Roman Catholic prelates that the Vatican should institute an enquiry into the allegations of atrocities by Germans upon Belgian civilians. This is really only in keeping with the apparently neutral attitude adopted by the present Pope ever since he came that there would be a desire to do something to secure redress for poor battered Belgium, which, as a Catholic country, looks for help to their Pope. Only recently we heard that the Pope was going to make some enquiry concerning certain allegations; the time is ripe for one with such influence and power to say more than the diplomatic President Wilson about the awful savagery

of the German and Austrian soldiers. The report of Lord Bryce and the American Commission, as well as the testimony of many unprejudiced competent enquirers, should be sufficient to lead the Pope to denounce in the strongest terms such barbarous atrocities. The sinking of the "Ancona," following the "Lusitania" and "Arabic," the cruelty to men, and worse than all to helpless women and children that has been so unmistakably proved, should call for scathing rebuke from one in such a position. It seems as though the scheming Kaiser has won another diplomatic victory by promising the return of temporal power, the control of Palestine, and other perquisites to His Holiness at the conclusion of the war. We believe that little Belgium as well as humanity calls for a vigorous protest from the Pope, and that Roman Catholic and Protestant, conformist and nonconformist, should unite in expressing their abhorrence of the inhuman and repulsive barbarism of German, Austrian, Bulgarian, and Turk, and in this way make a combined witness for justice and Christianity.

Doctrinal Preaching.

This may seem an old-fashioned topic. An old negro lady, seeking to commend a student from one of our colleges who went to preach for the colored brethren, said, "Lor' bles you, brudder! we shuh loves to hear you preach, for you don't preach no doctrine nor nothin'!" This doubtful compliment may sometimes be given quite truthfully to some preachers in these times. We may be so anxious to avoid being narrow and old-fashioned, and so desirous of being all things to all men, and thus gaining so-called popularity, that we neglect to preach sound doctrine. We are quite aware that there is a necessity to adapt ourselves to the changing conditions of modern life, and that a long doctrinal sermon, or, in fact, any other long sermon, would not be congenial or even tolerated in these days under ordinary circumstances. Nevertheless, we must not forget that men's needs are the same to-day in the main as they were 2000 years ago. They still need to know what to do to be saved; how to overcome sin; what Christ wants them to do; how men may be related again to God through Jesus Christ; what is the purpose of life? what is our hope for the future? We still have to do with the same God whose truth changes not, and who has given us his atoning plan. Sin is just as terrible, and heaven or hell just as real. The success of our movement in its early history was due to the fact that men preached a definite and distinct message. We call it a plea, but it is simply the making known to men of the purpose of God for men, and for his church as revealed in the New Testament. We should use the psychology of the war, the passing events of these days of stress and strife, every reasonable method to induce men to come to church; but let us not forget that our supreme business as a church is to make known to a dying world and to men that need saving, the everlasting doctrines of the gospel of the grace of God.

How the Disciples Began and Grew.

CAUSES OF THE MOVEMENT.

M. M. Davis.

To understand any great movement among men we must know the cause or causes which produced it. This is not a world of chance. Every effect has its cause. To understand the French Revolution we must go back of that bloody conflict for a starting-point. We must know that the people for generations had writhed and groaned under the heavy heel of Bourbon rule, and when this could be endured no longer, they rose in their wrath and struck for liberty. The same is true of the American Revolution. The throwing of a few pounds of tea overboard in Boston harbor was not its cause, but its dramatic manifestation. A brave people, loyal and long-suffering, had at last reached the limit of oppression, and this was their way of telling the world about it. Even so, if we would understand the Restoration Movement of the nineteenth century, or read aright the *History of the Disciples*, we must go back into the past and study its

1. FUNDAMENTAL CAUSES.

Some of these were:

a. The Renaissance.

the movement of transition in Europe from the medieval to the modern world, especially in the revival of the classical arts and letters. Its earliest traces are found in Italy in the fourteenth century. A hundred years later it was greatly stimulated by bringing into Italy the ancient literature of Greece. The Italian Renaissance reached its zenith about the first of the sixteenth century, as seen in the works of such men as Michelangelo, Leonardo da Vinci and Raphael. It soon invaded Germany and England, and filled the land with light and inspiration. The students of science, philosophy and religion began to seek for the sources of things. The Bible, long a chained book by order of the Pope, was liberated, and its contents were eagerly and earnestly investigated. The darkness of superstitious reverence was blown away from it, and the light of scientific study was substituted. It became a new book, not only fanning the flames of religious fervor, but also stimulating patriotism, and the highest life in the individual, in the home and in the nation.

Two fundamental principles, invaluable to the religious life, were enunciated. The first was the right of private judgment. Every man had the right to read the Bible for himself, and interpret it according to his own understanding. The second was that when the Book was thus studied, it would produce union among Christians as it did in the beginning.

Perhaps no two testes were sounded oftener and stronger by the Campbells and their co-laborers than these. Christianity, they contended, was a child of light. It did not sneak into the world during some dark night and by some obscure way, but it came

in the broad daylight and in the most public manner. Paul, in his great speech before Agrippa, said, "This thing was not done in a corner" (Acts 26: 26). Their motto, therefore, was, "Turn on the light."

b. The Divided Church.

A second cause was the *divided Church*. In the light of the Book these men saw this to be unnecessary, unreasonable, indefensible, unscriptural and sinful. They heard their Lord praying for the oneness of his Church (John 17: 11-23): "Holy Father, keep through thy own name those whom thou hast given me, that they may be one, as we are." This language was too plain to be misunderstood. Nothing short of the oneness between the Father and Son—a unity absolutely harmonious and helpful—would answer this prayer. They also heard him connect the salvation of the world with this, saying: "That they may be one in us, that the world may believe that thou hast sent me."

If there was not another word in the New Testament condemning division, this prayer would be sufficient, but they found more. They heard their Master speak of other sheep that must be brought, "That there shall be one fold and one shepherd" (John 10: 16). They heard Paul (1 Cor. 1: 10) pleading "that ye all speak the same thing, and that there be no divisions among you." They heard him (1 Cor. 3: 3) characterize their divisions as "carnal," and they heard his forcible analogy (1 Cor. 12: 12-27), comparing the Church to the human body: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

They saw on every hand that these divisions were weakening the forces of God and dissipating their energy. Instead of one great army moving grandly on to victory, as in the apostolic age, there were hundreds of little detachments jealously watching each other, rather than the common foe.

c. A Warring Church.

A third cause was in the sad fact that these divided sections were not only *jealous of each other*, but in many cases they were *actually decouring one another*. Instead of being allies, they were enemies. Nelson, just before one of his greatest victories, called two of his captains who hated each other, to the flag-ship, and putting their right hands in his left, he pointed to the opposing fleet and said: "There is the enemy; you must be friends." It is said that during the Mexican War a staff officer, admiring the courage shown on a certain section of the field, rode rapidly to General Taylor, and called his attention to it. Taylor immediately discovered that it was a division of his own army moving each

other down, and he shouted to the officer: "Those are our own men decouring each other. Hurry down there, and stop it! No army, however brave and patriotic, could live long under such fierce cross-firing as existed in the army of the Lord one hundred years ago."

d. Beclouded Theology.

Another cause was the *beclouded theology of the day*. The religious teachers were often such as the Saviour described when he said the blind were leading the blind, and both would fall into the ditch. The Bible was not a systematic revelation, but a jumble of jewels thrown together without system or order. The different dispensations had never been discovered. The Ten Commandments and the Sermon on the Mount were both from God, and their teachings should be indiscriminately applied. The same was true of Moses and Jesus. Each was to be heard without reference to the time and place of speaking. A lost soul seeking the Saviour was as likely to be referred to the Psalms, the Prophets, or the Law, as to the Book of Acts. Man was a machine, and conversion a miracle. The Bible was a "dead letter," and the Holy "Ghost," in some miraculous, indescribable and irresistible manner, was the author of every conversion. Material sights and sounds, visions and sensations, dreams, and experiences, were the assurance of pardon, rather than the word of God.

e. An Arrogant Clergy.

An *arrogant clergy* was another cause. Most of these men were ignorant, and ignorance and arrogance generally go hand in hand. They had taken away the key of knowledge, and would increase the shame between themselves and the common masses. They stood upon stilts, and would have the world look up to them. "God made men," said Mr. Campbell; "the priests made laymen." They stood in the way of every reformation; they were the chief causes of the divided condition of the Church; and they lorded it over God's heritage, and assumed the right of legislation for those in the pew. As Elijah found it impossible to redeem Israel from idolatry, so long as the priesthood of Baal ruled, so these men looked upon the restoration of primitive Christianity as an impossibility until the power of the modern clergy was broken. There were many exceptions to this rule—men as pure and noble as ever lived—but they were exceptions.

f. Human Creeds.

The *tyranny of human creeds* was a sixth cause. They are comparatively harmless today, but not so a century ago. Then they were found everywhere, and they were as rigid as rods of iron. No man, whatever his character, could enter the church without accepting their every detail. Within their sacred enclosure all truth was to be found, and therefore the minister was to be simply an anti-matter, or hand-organ, echoing the thoughts of others rather than his own. Independent research, and the avowal

of new truth thus found, were condemned. Each creed was an iron bed, and the preacher was made to fit it. If too long, he was shortened, and if too short, he was lengthened. The bed was greater than the man.

Such a claim was repulsive for another reason—it implied that the truth needed artificial support. Half-truths need human help, but the pure truth, as spoken by God, can stand alone. The Master asked no protection for it, but cast it forth as an angel from the skies, capable of caring for itself amid all conditions. Even the true scientist asks not the protection of men for his discoveries. He knows that

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers."

Creeds had destroyed the unity of the Church, and now they would have to be destroyed in order to the restoration of that unity.

g. Infidelity.

Rank infidelity was the last cause we mention. The beginning of the nineteenth century was a period of blatant infidelity not far from atheism. The scepticism of Europe had taken firm root both at home and in America. The Revolutionary War and the French Revolution contributed largely to this result. The lifelessness of the Church was also a large contributor. The pagan world was in densest darkness, and there was no adequate effort to send thither the gospel. In our own land the star of empire was moving rapidly westward, but the church and schoolhouse were not found in these border settlements. Unbelief was aggressive and reckless. The Legislature of Connecticut in 1741 declared against the work of the religious evangelist; Thomas Paine was an idol, and his flimsy arguments against the Christ were almost universally accepted. In Yale University there were two Paine societies, and less than a half-dozen Christians. The College of William and Mary, Bowdoin College and Transylvania University were little better.

Here is a sample of the underlying causes leading to the Restoration Movement, and surely they not only justify, but demand, the movement.

2. THE LEAVEN AT WORK.

The discovery of the planet Neptune is a good illustration of the religious unrest one hundred years ago. Astronomers had noticed that Uranus was being disturbed by some power, but they knew not what it was, and many of them set to work to locate it. Two of them—Adams, of England, and Le Verrier, of France, each ignorant of the other's purpose, entered their laboratories and began investigations. About the same time they located the place of the trouble, and, pointing their telescopes to the place, Neptune was discovered as the disturbing element.

About the time of the dawning of the nineteenth century, all could see that the religious world was sadly troubled. The Church had well-nigh lost her power, and her progress had been arrested. Dark clouds overhung the heavens, and hope fled from the hearts of many. Good men saw there was something terribly wrong, but they knew not what it was. Moved by a single impulse, a desire to discover and remedy the wrong, they began their investigations. In many cases they were far removed from each other, ignorant of the feelings, purposes and labors of the others. But one by one they located the trouble in the divided condition of Christendom, with its attendant evils, and they began the work of its removal.

a. In the Old World.

In the Old World the Haldane brothers, two of God's noblemen, inaugurated a movement of power and promise, but, as men count success, it was a failure. But, as God counts it, it was a success. They demonstrated the weakness and wickedness of division, and pointed out the only remedy: a return to apostolic Christianity. God wanted them for sowers, not reapers. The old soil where they lived and labored was too much pre-occupied for the seed to take ready root. But it was not lost, but was transferred by the Campbells to the virgin soil of the New World, where it has already grown into greatness, and yet seems only in its infancy.

Thomas Campbell had much the same experience with the Presbyterians that the Haldanes had with the Church of Scotland. Like them, he located the hurt of Zion in her divided condition, and with all his power he strove for her union. To a man with his clearness of vision and gentleness of spirit, divisions in the family of God were almost unbearable. Especially was this true when carried to the ridiculous extremes which he witnessed. Andrew Hunter, one of his brethren, contracted to build a church house in Glasgow for the Episcopalians. He was warned by the dignitaries of his church not to do it, but he would not heed the warning. Charges were preferred against him, and he was brought before the synod and condemned, that dignified body holding that the building of an Episcopal meeting-house was the same as the building of the "high places" (places of idol-worship) of the Old Testament. They also excommunicated a man for going to hear James Haldane and Rowland Hill preach.

There were four different bodies of Presbyterians, all holding to the Westminster Confession. Mr. Campbell was greatly grieved at this, and in 1804, just at the time turning away from sectarian divisions and organizing churches according to the New Testament model, it looked as though they would unite. His influence locally was so great that all opposition was overcome, and the lower synod voted for union. But when it reached the General Associate Synod of

Scotland, it was condemned, and had to be abandoned. But, as with the Haldanes, his labors were not lost. Sixteen years later, long after the Campbells had renounced denominationalism and were laboring for Christian union in the New World, success came.

b. In the New World.

Let us now cross the Atlantic and note the working of the leaven here where the great struggle is to take place. We find it in widely separated regions, and often among antagonistic bodies, and led by men utterly ignorant of similar movements elsewhere. The spirit manifested itself among the Methodists at the time of the declaration of American independence. These people, now under a different system of political government, naturally began anew the study of church government. Thomas Coke and Francis Asbury led in the plea for a prelacy, they being regarded as "superintendents" or bishops. But a counter movement, led by James O'Kelly, favored the Congregational form of government, with the New Testament as the only book of discipline. But the Episcopal party was so strong that O'Kelly and his followers felt justified in withdrawing. On Christmas Day, 1793, at Manakin Town, North Carolina, the secession took place. At first they called themselves "Republican Methodists"; but later they adopted the name "Christian," and resolved to acknowledge Christ as the only head of the Church, and the Bible as the only rule of faith and practice. Judged by numbers, the O'Kelly movement was not a large success. But their principles, being true, still live in the lives of many.

Soon after this the leaven was seen in the Baptist Church. Dr. Abner Jones, of Hartland, Connecticut, tiring of human names and creeds, began to urge with great zeal that all such things be abandoned, and that the people return to the simple life of New Testament Christianity. During the years 1800-1803, he established congregations at Lyndon, Vermont, and Bradford and Pierpoint, New Hampshire. The work grew and spread among both the Regular and Freewill Baptists until it was seen in New England, New York, Pennsylvania, Ohio, and in the British Provinces. They would have no name but Christian, and no law but that of the Bible.

The largest and most important of these movements was led by Barton W. Stone, a Presbyterian preacher of Kentucky. Mr. Stone was a man of strong mind and clean heart, and his following was large numerically, and influential. He saw the cause of his Master suffering, and he believed the remedy was in a return to primitive Christianity. As early as in 1804 there were many congregations—notably at Concord and Concord—and a constantly widening influence extended over other States. They would wear no name but the name of Christ, and would accept no book of discipline but the Bible. When this people later united with the followers of Mr.

Campbell, both were benefited, and God greatly blessed the union.

c. Old Churches.

There is another line of evidence showing the presence and power of this leaven, which, though peculiarly interesting and important, is not generally known. It is in the history of old churches in America, Scotland, Ireland, Wales and England, endeavoring to follow the model of the New Testament Church. In 1818 the church of Christ in New York, one of whose elders was Henry Errett, father of Isaac Errett, hearing of other churches striving for the divine model, issued a circular letter and sent to them, asking for fuller knowledge regarding their history, and a closer fellowship in their work. This New York church still exists, and is now known as the West Fifty-sixth Street Church of the Disciples.

The church of Christ meeting in Morrison's Court, Glasgow, responded with the information that "such churches as ours have existed in Scotland from thirty to forty years." This takes us back to 1778, or to the time of the American Revolution. This church is probably of Scotch-Baptist origin, and it antedates the Haldanes.

From the church of Christ worshipping at Leith Walk, Edinburgh, the correspondent said: "It is about twenty years since we were first associated together." This takes us back to 1798. This was J. A. Haldane's famous congregation, the remains of the old Independent church which had moved to Leith Walk.

The reply from Tubemore, Ireland, showed that they were organized in 1807. This was the spiritual home of Alexander Carson.

The churches at Manchester and Dublin were established in 1810.

The church at Criccieth, North Wales, was in existence in 1795, the date of its earliest records. But it is known to be several years older than this. It was a Baptist congregation. About this time there was a desire among some of these Baptists to adhere more closely to the New Testament faith and practice. J. R. Jones, the leader of this movement, was a man of ability. In 1799 several congregations, including Criccieth, withdrew from the Association, and from that time till 1841, they were associated with the Reformed Baptists, now known as Scotch Baptists. After the death of Mr. Jones in 1822, David Lloyd, father of Richard Lloyd, became its minister, and he, in turn, was succeeded by William Jones, another strong man. Mr. Jones came under the influence of Alexander Campbell's writings, with the result that in 1841 the church left the Scotch Baptists, discarding all human creeds and names, and took its place with the Restoration Movement of the nineteenth century. For many years Richard Lloyd, a gifted and faithful preacher of the ancient gospel, has been the minister at Criccieth. And his nephew and foster-son, David Lloyd George, Chancellor of the Exchequer of Great Britain, one of the most powerful men of the world, is a mem-

ber of this congregation. By many he is regarded as the highest embodiment of Christian civilization on the face of the whole earth. Speaking of the principles by which his wonderful influence has been attained, he says: "A very large part of the economic and social principles I am pressing upon the English people I obtained from reading the writings of Alexander Campbell." And yet we have some young men, unknown outside of a very narrow circle, who boast of having never read the works of Mr. Campbell.

These churches were ideal in their aim, if not in their attainments. They believed that the only way to restore the lost power of the New Testament Church was to reproduce that Church in the present day. They were mainly independent in origin, and they had little fellowship with each other. Messengers occasionally passed from one to another, but there was no general organization. But the fact that each was trying to restore the primitive faith according to the light of the Book brought them into substantial agreement. By invitation Mr. Campbell visited them in 1848, and was cordially received; and as a result they have since had a closer fellowship with each other, and with their brethren in America.

We see that the religious world was ripe for the work of this great Restoration Movement. Like our Christ, it came in the fullness of time. All over the land pious men located both the evil and the remedy, and they did what they could to stay the ruin resulting from a divided Church. But for the most part they consisted of small companies remote from each other, and with no magnetic leader to mass them into one solid army and lead them to victory. Surely God will supply that leader. When poor Israel, groaning in the bondage of Egypt, needed such a leader, Moses was called. When the unfinished work of Moses was to be completed, Joshua appeared. When the altars of Jehovah had been torn down, Elijah came. When the secret plot of Haman to destroy the Jewish people in a single day was about to be consummated, Esther brought deliverance. When the people needed to be aroused for the coming of the King, John the Baptist, in trumpet tones, awoke the consciences of the multitudes. When Popery, drunk on the blood of the saints, chained the Bible, and held the people in densest darkness, then Luther, the lion-hearted, proved to be the man of destiny. And when the Church, cold and formal, had lost her zeal for the salvation of men, Wesley appeared. And now, in this great emergency, history must repeat itself, for God still lives and loves, and his ears are open to the cries of his children. Another leader is needed, and he is found in the person of Alexander Campbell, a worthy associate of these illustrious predecessors.

"A gentle word is better
 Than many a voice of gold;
 A smile may break the fester
 Than long some heart did hold."

In the Religious World.

Professor Hugh Black, of Union Theological Seminary, U.S.A., who was called to succeed R. J. Campbell as pastor of the City Temple in London, has decided to remain in his present professorship.

The Pope visited the Church of Saint Anna, which is outside the Vatican precincts. Since the loss of the temporal power of the Pope, one form of Papal protest has been for the Pontiff to refuse to worship outside the Vatican.

The Baptists have caught the inspiration of the Men and Millions Movement. They have promoted a five years' campaign, in which they plan to raise six million dollars for educational purposes, to locate 25 student-pastors in connection with colleges and universities throughout the country, secure 1500 students for their theological seminaries and 15,000 students for their educational institutions. We congratulate our Baptist brethren for such vision and enterprise.—"Christian Evangelist," U.S.A.

Speaking of the World's Bible Congress at San Francisco, Dr. Scudder, of the Areat Mission, declared that the Bible has been translated, in whole or in part, into more than a hundred Indian dialects, and it is estimated that 250,000,000 of the people of India have some portion of the Scriptures in their own language. The Bible is regarded, not only by British but by many Hindhi officials, as one of the most important aids to the English nation in the government, education, and betterment of the people.

We are not surprised that the Pope declined the request of the prelates of Belgium that he should institute an inquiry into German atrocities. A ruler who did not protest against the violation of Belgian neutrality, who has been silent about the "Lusitania," and is at this moment flying kites on behalf of Germany, is not likely to do anything in the interests of humanity. G. K. Chesterton, speaking of Mr. Hobhouse, a keen advocate of peace, says, "I have a great respect for Mr. Hobhouse, but it is my duty to break it gently to him that he is dead." So far as influence with the Allies and with all unbiased neutrals is concerned, the Pope is dead.

"One of the missionaries who has recently returned to Rome states that an English colleague, who was with him in Syria, and who has probably now returned to England, saw very important preparations at Jerusalem and Jaffa for an expedition against Egypt under the direction of German officers. A double track of railway line has been constructed from Damascus to Jerusalem and Gaza, and some distance beyond the ancient frontier line of Turkey and Egypt to the Isthmus of Suez. Jerusalem is transformed into an armed camp, defended by trenches, and containing 100,000 men. All the convents have already been converted into hospitals, with Turkish and German staffs, and the inhabitants are under strict supervision."

Character Building.

Miss M. Mitchell.

Most of us realise, at times more or less, that there are in our lives many undeveloped possibilities.

"Thoughts, instincts, feelings, immature,
Sleep face unexpressed, unseem;
And other lives lie hid in ours,
The lives that might have been."

Some one has said that we all live in a three-storey house. The basement is our physical nature; the second floor, our mind, or intellectual capacity; and the third, and highest, our spiritual being. For the development of the all-round man and woman each of these parts should be tenanted, and put to their best uses. "The mind has more room in it than most people think, if we would but furnish the apartments."

Young Australians easily crowd the basement. They love the development of their physical powers, and that is well so far as it goes. A strong basement is a good foundation for any house, but it is only meant to be the basis of something higher. Nothing is so narrowing, contracting, hardening, as always to be moving in the same groove, with no thought beyond what we immediately see and hear close to us.

"Our lot is very narrow to be sure," laughingly acknowledged the dweller in a great city, as she explained to a country friend improvements recently made in her home. "But the sky is as high above us as it is above you, and the earth as deep below us. We can't spread out much, but it is always possible to build up or down."

Some lives go up the stairway of our three-storey house, and passing by the second storey, enter the glory of the third—for the soul can see many things that the mind but dimly apprehends. But the outlook from the third storey of the soul would be wider, the strength would be nobler, and the life more beautiful and influential, did the man but give the time to enter into occupation of the second storey of the mind, and add to his spiritual insight, the right frictions and wide grasp of the cultured intellect.

New visions continually greet the ascending soul. "Secure one truth, and mix-perfectly another breaks upon us, as if a new star were born in the heavens."

Noble ideals make noble men and women. Therefore, let us ascend the stairway, which if at times narrow, will yet lead us into largeness of life, and the Divine Presence of the upper room.

In seeking to realise our ideal, there are two practical suggestions we would do well to bear in mind.

The first of these might be termed the Art of Impression and Expression. This means learning to think for ourselves, and endeavoring to express in language, as well as in life, the impressions we receive.

Do people learn to think? We teach a child to walk, to use his voice, we teach him generally to employ his gifts; but is he

taught to exercise his mind? This want of thinking is the great drawback of our age. Let us learn to create, as well as to receive the finished products of other minds. Every individual mind is a new creation, not a copybook; therefore we should learn to express our God-given personality. The awakening of the soul is its entrance upon an appreciation of its powers, relations, possibilities, and responsibilities. The true nature of man includes all he has in him to become, and when each man is true to himself, then must all things prosper.

Along with the faculty of self-expression, we would place the habit of good reading. The mind needs good material to grow on, and to redeem it from the plague of narrow-mindedness.

"Reading is the key that admits us to the whole world of thought and fancy and imagination, to the company of the saint and sage, of the wisest and wittiest minds. It enables us to see with the keenest eyes, hear with the finest ears, and listen to the sweetest voices of all time."

Professor Drummond said that Carlyle came to him as a thundercloud exposing shams; George Eliot impressed him with the power of influence; Ruskin filled him with a love for the beautiful, and Emerson taught him to see with the mind.

A young man gave this testimony:—"Books have become in my life some of the finest, keenest tools in the basket of the Carpenter of Nazareth." We cannot therefore do better than to earnestly and emphatically reiterate the memorable words which Paul addressed to Timothy, "Give heed to reading."

"Employ your spare time in seeking knowledge; redeem, if you can, a few hours or even moments of every day; read books, and try to make sure they are wise books; consort with wise men, avoid the company of fools; think, reflect, inquire."

"There is no wealth but life; life, including all its powers of love, of joy, and of admiration. That man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence over the lives of others."

The Christian aims to awaken and cultivate every noble power of his being, thus putting into motion living force in the service of Christ. Therefore, develop the all-round man, and render unto God the possibilities which are God's.

If all the good people were clever,
And all clever people were good,
The world would be nicer than ever
We thought that it possibly could.
But somehow, 'tis seldom or never
The two bit it off as they should;
The good are so harsh to the clever,
The clever so rude to the good!
So, friends, let it be our endeavor,
To make each by each understood,
For few can be good like the clever,
Or clever, so well as the good.

The Power of the Printed Page.

If John Bunyan had not written, we should doubtless be ignorant of the fact that such a man ever lived. Luther took hold of the printing press and made the Reformation permanent. No wonder the monks said: "If we do not put down this printing press, it will put us down." Richard Baxter was converted by reading a book, and such a man is apt to want to do good by writing a book himself; so he wrote his "Call to the Unconverted," which Philip Doddridge read and was converted. Doddridge wrote, "The Rise and Progress of Religion in the Soul," which led William Wilberforce to Christ.

Wilberforce wrote "Practical View of Christianity," by means of which Leigh Richmond became a Christian; and Leigh Richmond wrote a little tract called "The Dairyman's Daughter," which has been translated into more than a hundred languages, and millions of them have been circulated.

More than one thousand persons are known to have been led to Christ by reading "The Dairyman's Daughter." To it I owe my first act of consecration to Christ.

Reading Buchanan's "Star in the East" sent Adoniram Judson to preach the gospel to the heathen, so that all the results of his work can be traced to that small book. It may be that eternity will reveal to Mr. Buchanan more permanent results from the influence of his little book than from all the other forces of his life combined.—A. C. Dixon.

Practice the Most Effective Preaching.

It is said that Daniel Webster was once conducting a very important lawsuit. There depended much on the size of two cogwheels. Opposing counsel had made a very elegant speech endeavoring to show that the wheels were not the same size. Mr. Webster arose, had the wheels brought out and placed before the jury, and said: "There they are, gentlemen; see them for your-elves." With that he demoliished all that had been said. Even so a consistent Christian practice is effective. "So let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16) The following poem teaches the same practical lesson:

A woman sat by a hearthside place
Reading a book, with a pleasant face,
Till a child came up with a childish frown
And pushed the book, saying: "Put it down."
Then the mother, stamping his curly head,
Said: "Troublesome child, go off to bed!
A great deal of God's book I must know
To train you up as a child should go."
And the child went off to bed to cry
And denounce religion—by-and-by.

Another woman bent o'er a book
With a smile of joy and an intent look,
Till a child came up and joggled her knee,
And said of the book: "Put it down—take me."
Then the mother sighed as she stroked his head.
Saying softly: "I never shall get it read;
But I'll try by loving to learn his will,
And his love into my child instill."
That child went to bed without a sigh
And will love religion—by-and-by.

How an Anglican Minister Looks at Union.

Our attention has been attracted by the following notice in the Ballarat daily press of February 7:—

"Some interesting comments, having a bearing on the much-debated question of church union, were made by the Rev. J. Best, vicar of St. John's, Soldiers' Hill, in the course of an exposition of the parable of the tares of the field, at yesterday morning's service. His sermon was based on the text, 'Let them both grow together until the harvest' (St. Matthew 13: 30). In the parable, the rev. gentleman pointed out, the servants of the household were warned of the danger of the uprooting policy; they were not to gather up the tares lest they rooted up also the wheat with them. Christ's advice was, 'Let them both grow together until the harvest.' That, said the preacher, was what man had not done, and he instanced the heresy hunts of past days, which tended to destroy the usefulness of the church. Then there was the separatist policy, which had led people to declare there was evil within the church. 'Let us plant another field,' they said. They had, as a result of the separatist policy, the Methodists, the Baptists, the Church of Christ, and so on; but having planted another field, they found evil there too. Christ's advice was right—let them grow together until the harvest. He foresaw damage to the whole field following the endeavor to root out the tares. Through the heresy hunt and the separatist policy the Church had been damaged. They had to realise that mistake and avoid it in the days to come; they had to be repairers of the breach till the Church was united again. How was that unity to be reached? Take the largest division in the English-speaking world. The Methodists fenced off their own field from the church of the English people. 'Are they any holier? Are they any better?' asked the preacher. It was not for members of the Church of England to say, he continued. Let them go to an outside source for the answer, say a hard-headed Presbyterian Scotchman and a Roman Catholic Irishman, and ask them. He believed they would say 'No.' Then there was no reason for the separation. That must be shown, and Church of England people should go out of their way to do it. Let them try and show the Methodists that by raising a fence and keeping that fence they are continuing a policy which Christ said was not the wisest; which time had proved was not the best. The rev. gentleman concluded with the following exhortation:—'Let each Church of England minister take a special interest in one Methodist or Baptist during the year. Show them personally the mistake of the unit in believing we are what we know we are not, and show them that we care to welcome them in Christ's name if they care to come!'

The above is a report of a truly remarkable utterance. We had not hitherto thought of Matt. 13: 30 as an argument against sectarianism, to say nothing of a plea for union by the very simple method of Anglican absorption! We wonder whether since the days of Augustine and the Donatists, when the text was perverted into a reason against church discipline, there has been such a curious use of this verse of Scripture. A few comments seem to be in order, especially when the vicar specifically mentioned the Church of Christ.

(1) If bodies who separated from the Church of England are bound to unite with that church again, because separation is wrong, may not the argument be carried a little further back? Are the Romanists within the Anglican Church right when they advance this very argument as a reason for union with Rome? (2) God-fearing men who separated from the Church of England or other bodies, did not do so with an "I-am-holier-than-thou" demeanor. They came out because loyalty to God and His Word seemed to demand that they should. (3) The illustration of the Methodists' separation from the Church of England is a most unhappy one for the vicar. John Wesley did not wish to separate from the Church of England. His people were forced out of the body which would now be glad to claim him and his splendid work. A writer in the Methodist "Spectator" calls attention to the forty millions of Methodists who are, on the vicar's view, to unite with the twelve million Anglicans, and pertinently asks: "Why should not the Anglicans come to us, if only the matter of union is in question?" (4) The proposed button-holing of a Methodist or Baptist by an Anglican minister suggests interesting possibilities. It is not stated, but it is rational to suppose that members of churches of Christ, previously alluded to by the preacher, are not to be excluded from this personal work. How will the work be done? Will the Prayer Book be the instrument? If so, it will be met by the Word of God. A common reply to Anglican appeal will be, "It cannot be right, for it is not in the Book." The creed which needs no revision will be opposed to the "three great creeds of Christendom," and to the "Thirty-nine Articles of Religion." The contest is an unequal one; but we can sincerely thank the vicar on behalf of many for the kind welcome he has promised them *if they care to come* into the Anglican fold!—Ed.

The Soul of America.

The "Christian World" published a letter from Professor G. A. Johnson Ross—who is remembered with affection by many in

this country—in which he urges British people—

to be very patient with the apparent indifference of the United States to the moral aspects of the War, and to refrain from the dangerous use of contemptuous language about the "amoralisation of America" and to be allowed "one of the moral leadership of the world."

The reasons for this appeal are set forth by Professor Ross in a clear manner. He avers that in the United States there is a wide-spread and growing horror of War as a means of settling international disputes. So far as the present conflict is concerned, he calls attention to a fact which we are liable to overlook, that America is more polyglot than most Europeans realise, and that, to this composite mind, the War must present itself in a manner different from that in which the belligerents view it. America, he further says, has rendered services to all the belligerents, for which it can never be compensated, and when Peace is declared it is prepared to render even greater services. His conclusion is:—

I believe that no more superficial verdict could be passed, no judgment more certain to be over-see, than the idea that this attitude of the American people is one of moral indifference, or of cowardice, or of a cheap self-interest.

It is good to have this view of the case set before us by such a man as Professor Ross. But over against his first reason, is to be placed the unpleasant fact that America seems at last to be definitely committed to military preparations on her own account. It is anything but good news to learn that America contemplates a great army and navy.—"The Christian," London.

The Proud Lady.

That you, my son, go forth to fight:
Is very fair and meet;
And it's I shall be the Proud Lady
When you ride down the street;
There's none shall hear me leave a sigh
When you ride down the street.

That you, my son, are stout and brave
No man will dare gainsay;
But it's I must smile with the sword at my heart
To see you ride away;
Proudly must bear the heavy pain
To see you ride away.

Comrades in arms, hunched forth are we,
For I turn warrior too;
To England lightly you lend your life,
But it's I give England you,
The, costly gift of a Proud Lady,
The gift, my dear, of you!

—E. J. C.

Growing Old.

A little more tired at close of day;
A little more anxious to leave our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little more laughter, a little more tears,
And we shall have told our increasing years;
The book is closed, and the prayers are said,
And we are a part of the countless dead;
Thrice happy, then, if some soul can say,
"I live because he has passed my way."

Foreign Missions.

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

The Missionary Programme.

Quite often the question is asked by those seeking to lead: "Is the programme of the church large enough?" By that is meant the work placed before the church for its task in the matter of evangelisation.

The plan as outlined by Jesus Christ is world-wide, and the missionary organisations that have been called into being to help to give effect to that plan have sought to be loyal to their Captain.

Too often, however, the local church has failed to grasp the situation in relation to the divine commission; they have treated it in some instances as though it were of minor importance, or as though it were given as an after-thought on the part of Christ, and attach to it a correspondingly unimportant position. What is the cause of this? There are various reasons. A failure on the part of the membership of any church to realise the importance of that significant word "others," has possibly more to do with their dis-interestedness than anything else. A call for helpers to work for a social, or subscriptions to a football or tennis club, receives a ready response, while many such enthusiasts have little interest in a missionary offering or meeting. This failure may be due to the early training in the home or in the church, and surely here is where the Bible School teacher and the preacher of the gospel miss the choicest opportunity of service. The missionary programme of the church is of greater importance than to be put off with two appeals for funds during the year. It is in fact a larger programme than the merely appealing for funds at any time. It does not begin with giving, but with praying. "Pray ye the Lord of the harvest." We do not believe the missionary programme ends here, and we are not of those who believe we should trust the Lord only, for we are encouraged by the deep and united fellowship of a God-inspired brotherhood to believe that the Lord delights in our trusting one another as well. Certainly the call is to prayer. It is equally as important, and shows the spirit of Christian discipleship, when we seek to help the Lord answer our prayer. It is little else to "pray the Lord of the harvest to thrust forth laborers," and then lay some more land to use up our surplus cash. It is for us to realise there is an intensely practical side to the missionary programme. There are boat tickets to be bought, and orphans' mouths to be filled, and buildings to be erected out of stone and mortar. There is a work of education and organisation to be carried on at home, which means printers' bills and postage stamps—all these are part of the great programme of missions.

In the local church the work of the church at home and abroad should find a prominent place. It pays to devote at least

one meeting a month to definite missionary work. This will deepen the faith of the church and enlarge the vision—two things the absence of which is now causing much harm to our religious life. A missionary writing the other day of a lecture delivered by a medical man in India, quoted him as saying the climate of India is blamed for an unfair lot. The great need was for ordinary protection against mosquitos and sun-stroke, but it was also necessary to have a live interest in one's work, and not to consider oneself over much; to be sociable, and not to shut oneself off when other people were not very congenial; and to throttle pettiness. This is good, sound advice, not only for missionaries in India, but for the whole church of Jesus Christ.

The church with a definite missionary programme beginning at Jerusalem, and extending through Judea and Samaria, reaching its limitation only as it touches the uttermost parts of the earth, will find the climatic conditions for spiritual culture and growth normal at all times.

The missionary programme of every church should contain plans for some definite work. The living link idea is one of the finest for any church. Our American brethren realise this, for there are now in that land 167 churches supporting their own missionary. Sixteen were added during the past year. Of these the annual report of the F.C.M.S. says: "We must acknowledge the great help of the living link churches. About one half of the receipts from the churches as churches come from those in this class."

In Australia we have three at present, but there are many more who, with a little effort, could reach the required amount. The sum of £120 contributed during the year constitutes a church a living link. This is in the programme of the Committee, and we are anxious to see it become part of the programme of the local church.

It is absolutely necessary this coming year, that we raise the income of the Committee by £300. For the past two or three years there has been a gradual falling off. This year we shall have to obtain an over-draft to enable us to complete the year's work. While this is necessary, there are possibly some churches holding money that has been given to Foreign Missions, waiting that it may be handed in with the annual offering in July. We would urge that every penny of this money be sent at once to your State Treasurer, as it will make the burden of the Committee lighter. Do not keep it in the bank earning interest when it should be sent on the mission for which it was given. Remember your stewardship!

In the missionary programme of the church should also be included that of missionary education. The future of our work depends upon the interest of the rising gen-

eration, and their interest will be in proportion to their education.

Christmas at Shrigonda.

Rosa F. Tilley.

On Christmas Eve we all met in our little schoolroom, an expectant, happy gathering. Beside those worthy of receiving a reward some of the people came to watch the proceedings. One of the masters gave an address about the birth of our Lord Jesus Christ, and we had a real happy time. On Christmas morning we had an open meeting. The schoolmaster spoke on the offerings brought to Christ, and his points were: Gold, obedience; frankincense, prayer; myrrh, love.

The converted Brahmin spoke on joy. The joy of the angel and others at Christ's birth. Were we Christians joying in what God had done for us, and what he could be to us? One address was all for the children, and the last speaker appeared for all to trust in Christ as their Saviour.

The schoolmaster's wife, who is a certificated kindergarten teacher, had taught the children a carol which they sang beautifully. All were happy, even though our thoughts wandered at times to those who are so bravely fighting for us. I had an invitation to visit my old friends at Lonand, and help with the Christmas there, which was held on January 3. About 500 assembled.

The workers asked me to give a short address, when the gifts were distributed. We had been busy in the early morning tying the gifts on to a tree in the compound. It was a very pretty sight, with dolls, balls, toys and clothing of all description. Several of the high officials were present, and thanked the workers for the invitation.

We do trust that this year many more will be under instruction, and that the rewards will be an impetus for them to learn well. May the seed sown bring forth fruit.

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.

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

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

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All correspondence and money for the Federal Committee should be sent to the Organising Secretary, Ira A. Paternoster, Buller-st., Prospect, S.A.

The Family Altar.

Conducted by A. E. Illingworth.

SUNDAY OBSERVANCE.

In a volume of essays entitled, "New Leaves," by Wilson Young, I came across a thought-provoking chapter under the caption "Sunday Afternoon." The writer contends that it is different from any other afternoon, and goes on to remark: "The sense of Sunday will be one of the last things to die in a race that has sat under the shade of Puritanism, and even those people who have never observed the rites of any religion are subject to strange recurring qualms every seventh day, and will be pricked by the desire to do something on that day which is different from their ordinary occupations." It needs no bell or calendar to tell the Angel-Saxon that it is Sunday. . . . I saw in a visitor's book in a little inn in Cornwall the verses in which P. J. H. de la Haye had sung the praises of Mary Muddle's hospitality, enjoyed by him in that little cottage inn that lies between Mullion church and the sea.

And I advise you all to hold
By the well-tried things that are good and old.
Like this old house of Munday.
The old church and the old inn,
And the old way to depart from sin
By going to church on Sunday.

Then in his conclusion to the essay the writer remarks, "Certainly the Carlton and the Albert Hall are poor substitutes."

Sentiments of this character serve to show us the debt we owe to our forefathers for their strict commemoration of this day as a "day of rest."

SUNDAY, FEBRUARY 27.

Seed Thought.—*The Church as a Looking-glass.* To the extent that we see into the principalities and the powers in the heavenly places might be made known through the church: the manifold wisdom of God.—Eph. 3: 10.

Selected Gems.—
The principalities and powers are to look down into the church on earth as into a speculum or looking-glass, and as they look into it they are to see fresh rays of the beauty of God and fresh manifestations of His many colored wisdom. The angels and archangels and all the company of heaven are to be watching the church to learn more about God.—F. W. Ingram, in "Eyes of Flame."

Scripture Reading.—Eph. 3: 1-10.

MONDAY, FEBRUARY 28.

Seed Thought.—*The Content of the Promises.* Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame.—Isaiah 54: 4.

Selected Gems.—
When Christian, in "Pilgrim's Progress," turned aside with Hopeful into By Path Meadow, they were surprised to find themselves captured and tormented by Giant Despair in Doubting Castle. They would have perished there but for the timely remembrance of the key in Christian's possession called Promise, with which they were enabled to unlock the doors and escape back again to the highway to Mt. Zion.

Scripture Reading.—Isaiah 54: 11-17.

TUESDAY, FEBRUARY 29.

Seed Thought.—*Moral Proxies and their Content.* He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. 13: 20.

Selected Gems.—
In the "Confessions" of St. Augustine, referring to the theft of some pears he says, "Alas! I had never done it. I loved them in it; they consumed me of the accomplices with whom I did it. . . ."

O friendship, too unfriendly! thou incomprehensible invader of the soul, thou greediness to do mischief out of mirth and wantonness, thou thirst of others' loss, without lust of my own gain or revenge; but when it said, "Let's go, let's do it," we are ashamed not to be shameless."

Scripture Reading.—Prov. 13: 14-24.

WEDNESDAY, MARCH 1.

Seed Thought.—*The Need of Resistance.* Neither be partaker of other men's sins; keep thyself pure.—1 Tim. 5: 22.

Selected Gems.—
It is a sharp test of what a young man is made of, to come forth from the shelter of a father's care and a mother's love, and to be forced into witnessing and hearing such things as go on whenever a number of young men are thrown together. Be not "partaker of other men's sins."—Alex. Matheson.

Scripture Reading.—1 Tim. 5: 17-22.

THURSDAY, MARCH 2.

Seed Thought.—*The Effects of Divine Grace.* O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.—Rom. 7: 24, 25.

Selected Gems.—
Who hath a harder struggle than he that laboureth to overcome himself?—Thomas a Kempis.
Conquer thyself. Till thou hast done that thou art a slave.—Burton.

To God we must turn or remain for ever forlorn and un-aided.—R. P. Downes.

Scripture Reading.—Rom. 7: 18-25.

FRIDAY, MARCH 3.

Seed Thought.—*The First Attempt at Godless World-power.* Come up! Let us build for ourselves a city, and a tower with its head in the heavens, so let us make for ourselves a name.—Gen. 11: 4 (Rutherfordian).

Selected Gems.—
The first tower of which we hear as built upon the earth was certainly built in a species of aspiration, but I do not suppose anyone will think it was a religious one.—Ruskin.

Above all it teaches that rebellion against God is the original source of discord. The gift of Pentecost, as the Fathers saw, is the converse of the story of the Tower of Babel. The true unity of the race, made known in Christ, is confirmed by the utterance of the Spirit which is heard by all hearts. The believer "journeys" not away from God's presence, but draws nigh to him by faith.—Dunmore.

Scripture Reading.—Gen. 11: 1-8.

SATURDAY, MARCH 4.

Seed Thought.—*Restors for Gratitude.* Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee.—Deut. 10: 11.

Selected Gems.—
God leads me! Through all the old unquiet years, Struck down by failure and by sin, When life's grief and selfish fears Made all the way I stumbled in A mystery of darkness—still I think: He led me. Looking back It seems to me His blessed will Fulfilled my life, and any lack Of presence or of riches or of power Were angrily in disguise, However much I longed for A present earthly paradise, God led me.

—J. W. Taylor, in "The Doorkeeper."

Scripture Reading.—Deut. 26: 1-11.

FOR THE WEEK-END.

I see the arena that round me lies,
I feel the guilt within;
I hear, with grief and travel-erles,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good.

Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me.

The wrong that pains my soul befalls
I dare not throne above,
I know not of His hate,—I know
His goodness and His love.

I dimly guess, from blessings known
Of greater out of sight,
And, with the chastened judgment, own
His judgments, too, are right.

—J. G. Whittier

The Adventists' Addition to the Bible.

"The Bible and the Bible only, as a rule of faith and practice," is the Protestant watchword for which saints have fought and died. The Catholic Church, the Bible and—nothing else—in an inflexible dogma is interpreted. The Swedenborg Church has the Bible and—nothing else—Swedenborg's revelation to interpret it.

The Shakers have the Bible and—something else—Mother Ann Lee's revelation to interpret it.

The Mormons have the Bible and—something else—Joe Smith's revelation to interpret it. Christian Scientists have the Bible and—something else—Mrs. Eddy's Science and Health to tell what it means.

Seventh Day Adventists have the Bible and—something else—Mrs. White's revelation to interpret it.

Each of the above churches has done exactly the same thing, namely, has put right along with the good old Bible another inflexible interpretation to tell what that old Bible means. Whenever these new interpreters say it means, all their members must accept as true without further question. Dare a Catholic dispute the Pope's interpretation, or a Mormon dispute Smith's, or an Adventist dispute Mrs. White's interpretations? No, indeed I know positively that no Adventist minister or editor dare contradict anything Mrs. White says on any Bible text or doctrine. He would lose his office immediately if he did.

All Christians accept the Old and New Testaments as being both inspired. Yet, whatever any New Testament writer says a text in the Old means, we always accept as infallibly correct. Then when do we accept as superior, the Old or the New? The New certainly, because it tells us what the Old means. Now each of the churches has a new revelation telling us what our old book means. Which, then, with respect, is the superior revelation, the old book or the new, modern revelation, which tells what the old means? The New, of course. So each of these modern revelations stands related to the Old Bible just the same as the New Testament stands related to the Old. The new revelation is their real guide, and they have to go by it—and do so as it explains the Bible, the same as we go by the New Testament in explaining the Old. They cannot fairly deny this. Adventists, in all their church papers, in their sermons, in their churches, in their Sabbath school lessons, for their children, quote the "Testimonies" of Mrs. White to explain what the Bible means. Which, then, is their guide? The testimonies, surely. Mrs. White has written about 30 volumes stating positively every text Adventists hold as being God's truth. Her writings touch all the important parts of the Bible. Adventists dare not explain any of this differently from her interpretation. We explain what the highest authority, Mrs. E. W. White, has made clear old woman of 88 years as her daughter, Genevieve the old Bible.—D. M. Cairright.

Reports from the Field.

Tasmania.

LAUNCESTON—Anniversary services of the Bible School were held last Lord's day, with good attendances. In the morning Bro. Reg. Ennis gave a splendid address on "Sacred Services." The afternoon service took the form of Mother's Day, when a large number of mothers with their babies attended and responded to the cradle roll, each infant also receiving a book. Bro. J. Sacke, from Sydney, delivered an interesting and instructive address on the "Responsibility of Children." The scholars rendered some special hymns. The evening meeting proved very successful, the building being crowded. Bro. Ennis delivered a fine address on "The First Miracle," "The Boys' and Girls' Bible Classes," and special hymns in fine style, great credit being due to our preacher, Bro. Day, for the manner in which he has trained them. On Wednesday the annual demonstration and prize giving was held. A beautiful roll of honor was unveiled by Bro. Day. Recitations, solos, and singing by scholars and choir proved very enjoyable. The presentation of prizes closed one of the most successful anniversary gatherings we have had. On Monday, Feb. 7, Bro. Reg. Ennis gave us his interesting address on "The College of the Bible." A goodly number were present.—Jas. P. Foote, junr.

New Zealand.

WELLINGTON SOUTH—Last Saturday the Bible School held its annual picnic at Seaton Park. Special cars were provided to convey the scholars. Last Lord's day morning Bro. Phillips addressed us, and again in the evening, when he spoke on "The Lord's Supper," which proved very interesting and helpful to members and non-members alike. Mr. Money, who was reported to be very ill some time ago, is still in very poor health. Our prayer is for his restoration to health.—A. L. Feb. 1.

PETONE—December 27 (Boxing Day), the brethren formed a "line" to paint the inside of the chapel. Work commenced at 6 a.m., and by noon there was a very great improvement. The sisters provided breakfast and lunch. January 16, at the conclusion of an able address by Bro. Grinstead, two young men made the good confession, and the following Sunday morning were baptized. January 29, Sister Alice Absdek was married to Mr. H. Pettit, Bro. Grinstead officiating. January 30, the annual picnic of the Bible School was held at Maunabo Park, when a large number of scholars, parents and friends spent a very pleasant day. Good attendance at morning and evening meetings.—P. A. Feb. 1.

NELSON—On Jan. 30, Bro. Dickson exhorted the church on "Soul winning," and at our gospel service preached a good sermon on "The Church Identified." Attendance at both meetings good. Our Sunday School picnic on the 1st February was thoroughly enjoyed by all. The usual races for the older children were dispensed with, the money being forfeited to the Sick and Wounded Soldier's Fund. "The Wedding Garmet" proved an interesting address, Lord's day, 6th. Meetings fair. We are all sorry to lose our Bro. Howard Ames, who is now in camp at Palmerston. Bro. Ames has acted as secretary for the Sunday School for the last three years, and has always filled this duty in an able and conscientious manner. The C.E. Society continue to do good work with their cottage meetings.—Z, Feb. 2.

CHRISTCHURCH—"God has the right to expect fruit of us," so ran the lesson from the figure last Sunday morning. In the evening Bro. Gebbie preached a great sermon on "My Neighbor," Wednesday, Bro. Grandam spoke of "Honoring after Righteousness." Bible Class, and Mission Band resume to-morrow.—P.S.N. Feb. 2.

MOTUEKA—Membership, 192; one added during past year by baptism. Average attendance

at all meetings good, with the exception of the mid-week prayer meeting. Lord's day School—on the roll, 20; attendance fair. Bible Class of eight doing well. Have created an auto-room at the rear of the building; cost, £20. Brethren did the work. We had evangelist for one month; his visit was helpful. Middle District evangelist held a mission at Lower Moutere, and visited each baptistry for three baptisms. We were thankful for his presence.—Jan. 27.

West Australia.

FREMANTLE—Tuesday evening, Feb. 1, Bro. Roy Coventry, missionary-declet for India, gave us a good address. On Wednesday evening we had our quarterly church business meeting. Good reports were given by Bro. Cole, for the Bible School; Bro. Vereo, Senior C.E.; Bro. Vanstan, the choir; Sister Mrs. Warren, Young Women's Mission Band; and E. G. Warren, the Chinese Mission. Bro. Coventry will speak here Sunday evening, Feb. 13. This will be his last address in Australia for a few years. H. J. Banks, Organising Secretary of the Conference, will preach here on Feb. 20 and 27. The writer will be engaged in the North Perth Mission.—E. G. Warren, Feb. 5.

PERTH—On Lord's day morning, Jan. 23, it was our privilege to welcome two into our membership from sister churches. We had with us Bro. Wm. Wilson, of Melbourne, who delivered an instructive address. At the close of the gospel service a scholar from the Bible School declet of West Guildford, gave us a helpful message on duty. A social gathering of the men was held in Bro. Bell's tea rooms, on Feb. 2. Tea was served at 6.30, after which a Men's Society was formed, with the object of developing the brotherhood spirit, and inculcating ideals of Christian citizenship. Bro. Coventry, who is on his way to the mission field in India, was among our guests, and spoke of the need for workers in the far-off lands, W.A., Feb. 4.

COLLIE—We had a flying visit from Bro. E. G. Warren, of Fremantle, on Lord's day, Jan. 16, on behalf of Home Mission Sunday. In the afternoon Bro. Warren addressed the Ewington people; but owing to a request to officiate at the burial of a little child, the service had to be curtailed considerably. In the evening Bro. Warren gave a splendid gospel address, and a young man made the good confession, was immersed the same hour, and received into fellowship on the 3rd. There are now six of our members who have enrolled for active service. On the 24th the combined Bible Schools of Ewington and Collie held their annual picnic at Telfer's Pool, and a very successful and enjoyable time was spent.—L. J. Moignard, Feb. 2.

South Australia.

BERRI—We had good meetings to-day. The gospel service was well attended. Our subject for the evening's address was, "The Eight Gates to the City of Blessedness." So far our Home Mission offering has reached £4-RR, Feb. 6.

UNGARRA—The meetings are keeping up well. The attendance at the Bible School is on the increase, good interest being taken in the Bible school anniversary, to commence practising for us on Lord's day, 15, Feb. 6. Bro. Hunt who has come to labor with us as evangelist. He exhorted the church very nicely. The brethren are much encouraged by the Home Mission Committee sending along a man to help them. Bro. Wilfred Nankivell, of the College of the Bible, took the service on the last Lord's day in January, when we had a very nice meeting.—H. T. Pedlar, Jan. 7.

GROTE-ST.—At our morning service Bro. Wilfred Nankivell, of the College of the Bible, kindly addressed instead of Bro. Thomas, who had been call-

ed to the country to bury our Sister Mrs. Elizabeth A. Cox. Miss Jean Scott, who on the previous Wednesday had been immersed, was welcomed into fellowship. We sympathise with the relatives of Mrs. Cox, who has been called home, also with Mrs. Lindholm and family, in the loss of her sister. W. T. Magarey has been elected secretary of our Sunday School. His beloved father, Dr. S. J. Magarey, was for 21 years our Sunday School superintendent. We hope that our new secretary will be spared to render even a longer service to our school. Donald Magarey is among the latest of our members to enlist. Sret. Harold Davidson has returned from the front. He was in the original landing at Gallipoli. He has had a severe illness, but is recovering rapidly. We were glad to welcome him. Bro. Thomas preached at night on "The Comfort of Evening Time" to a good audience. Our Home Mission offering is now just over £66. On Tuesday last, at our annual Sunday School teachers' meeting, our superintendent, Ross Manning, and his good wife kindly entertained the teachers at supper at the close.—Feb. 13.

MOONTA—Since last report we have had a most successful series of addresses on "Christ and the People," which came to a close this evening. There was a splendid congregation, who appreciated Bro. Allen's earnest appeal. During these addresses we have had two confessions; one young man who through faith and obedience was received into fellowship last Lord's day morning; also his wife was restored to fellowship. We are sorry to report the great loss of Bro. and Sister Marsh in their sad bereavement of their youngest son, also Sister Marsh's father. The sympathy of the church is extended to the family on behalf of Chaplain's Fund last Lord's day evening amounted to £2/10/-—H. Nancarrow, Feb. 13.

MILANG—Our meetings here improved somewhat of late, and our Evening Societies are both increasing in numbers. The Y.P.S.C.E. had an interesting missionary meeting recently, when we were pleased to have Bro. A. H. Wilson with us to say a few words. We are holding our church anniversary services on Feb. 20 and 22, when we are looking forward to having J. E. Thomas with us.—S.H.G., Feb. 13.

STRATHALBYN—Good meetings all day to-day, when we held our anniversary services. Bro. H. R. Taylor, from Maylands, was with us all day, and gave some fine addresses. He exhorted the church this morning, conducted a children's service in the afternoon, and preached a fine sermon to-night to a full chapel on "The Love of God." Miss Minnie Leedham, from Geost, favored us with some lovely solos. A collection was taken in aid of the Children's Hospital. Our Home Mission offering has reached 16/9/-; there may be a little more to come.—H.B., Feb. 13.

BORDERTOWN—Our meetings are keeping up in interest. Our Home Mission offering exceeded our appointment, being now £27/10/-, with some yet to come. Bro. Ray Killmer, of Wallaroo, who is returning to his studies at the College of the Bible, spent last Sunday with the brethren at Mundulla and Bordertown, exhorting the church in the morning, and preaching the gospel at night. We were pleased to have him with us. Another of our brethren, L. E. Vereo, who has spent some years at the College, has been spending his vacation in helping the churches in this circuit, but is now about to return to the city. We shall miss his willing help, and pray that he may be blessed in his work.—E.E., Feb. 14.

PROSPECT—On Thursday evening the church showed its appreciation of Bro. Paternoster's four years' ministry by holding a social. Bro. J. S. Thomas presided. It was supported by Bro. Gore, Huntsman, and Saunders, each of whom testified to the hard work put in by Bro. Paternoster, both as evangelist and secretary of the P.M. Committee. Reference was also made to Mrs. Paternoster's helpful influence and work. Bro. H. R. Reynolds, superintendent of the Bible School, spoke on behalf of the church. During his pastorate here Bro. Paternoster has been privileged to baptise 78 persons upon a profession of their faith in Christ Jesus, and over 20 have been

added to the church by letter or restoration. We have lately been encouraged by several confessions, and a spirit pervades the church which promises future blessing. On Lord's day morning Bro. Bert, from Grotz-st., was welcomed into fellowship.—J.T.F., Feb. 13.

UNLLEY.—We are very pleased to announce that two have entered Christ, one young lady from the Sunday School, on last Sunday evening, and to-night a young man who has been attending the services for some time. The offering for Home Missions is £12/10/4 to date.—P.S.M., Feb. 16.

KADINA.—During the week some of our members have lost loved ones through death. Mrs. Burgess (nee Gertrude Blunt) has been called home. Mrs. Melrose, nee Griffin, sister-in-law to Bro. W. Stee, Bro. Fern, Read, has lost his father, and the Brethren Bartles have lost their Bro. Thev. Special prayer was offered at this morning's service for the bereaved ones. Bro. J. Warren, who has been with us now for several weeks, is leaving again for the Bible College. He had charge of the services all day. On Thursday evening we held our half-yearly meeting; there was a very large attendance of members. During the past quarter there have been baptised, and one received by letter; one lost through death. Bro. Weald, who has been our evangelist for 12 months, was offered and has accepted another term of 12 months. We had a good attendance this evening, when Bro. Warren gave his farewell message.—Jas. H. Thomas, Feb. 13.

HINDMARSH.—On Monday, Jan. 31, a very successful Sunday School picnic was held at Ridge Park, Glen Omond. On Sunday, Feb. 6, the Home Mission collection amounted to £13/14/-. One young man was received into membership. At the Brotherhood in the afternoon, Pastor A. J. Clarke addressed the meeting. The school is increasing in interest. 88 scholars brought their Bibles. The Young Women's Institute held their first annual display in the lecture hall last Thursday evening. There was a large and appreciative audience. Items were given by the orchestra, choir, and different squads. Much interest was evinced in the various gymnastic and physical culture exercises. The march of the Allies evoked loud applause. During the evening presentations were made by the instructor, Bro. G. P. Curtis, to the members of the Committee. The presentations consisted of framed photographs of a patriotic tabuleux, which was given by the Y.W.I. during the recent jubilee celebrations. Refreshments were dispensed at the close of the programme. It is interesting to note that nearly all the members of the Institute are also members of the church. The new secretaries are Misses F. Hattersby, and Bert Reid.

CROYDON.—Morning, F. Plant presided. H. J. Hessel exhorted. Our Home Mission offering amounted to £17/4/-. Bible School attendance was 172 scholars; 12 new scholars. At the gospel service H. Bennett gave a powerful address. Bro. Harvell commenced his labors to-day, half-time Healy Booth, and same at Croydon. We hope 9th will bring a great spiritual uplift to Healy Booth and Croydon. Lord's day, Feb. 13, G. Hadden presided. Geo. Duncan exhorted. Bible School attendance, 160 scholars. Gospel service, H. J. Hessel, presided. "Can I Sell our Infirmities?" Our harvest thanksgiving services will be held on Feb. 27.

YORK.—Since last report work has gone steadily along. Farewell socials were given to Bro. J. Kohl, who leaves for the front shortly; also Bro. W. Wiesberg, who left on the 7th. Presentations were made to each by the various church activities. Teachers' annual tea and meeting was held, when officers for the year were elected. School is keeping up well. Our picnic was held on the grounds of Mr. Haslam. Bro. R. Watson has been elected deacon in place of Bro. J. Swain (retired), and Bro. Tatum elected elder in place of Bro. Ford (deceased). Last Lord's day morning we were delighted with an address from our Bro. Walter Pfeiffer, who left on Thursday for the College of the Bible. On Monday the church gave him a farewell; various

brethren spoke in appreciative terms of our brother, who was church organist. Our prayers follow him. Dorcas resumed work this week.—E.J.P., Feb. 13.

WALKERVILLE.—Since our report we have received into fellowship with us by letter Sister C. Mitchell, from Unley. Bro. J. H. M. Hawkes has preached some helpful gospel addresses in the evenings. Home Mission offerings, £3/10/6.—A.H., Feb. 13.

TUMBY BAY.—The church here has been somewhat at a loss for some time, as the work here is more than the local talent is capable of carrying on, and we are more than jaded with the presence of Bro. Hunt, whom we expect to do a good work here. We took up our Home Mission offering last Sunday, amounting to £12/7/6; more to come yet.—G.E.H.

QUEENSTOWN.—Sunday, Feb. 6th, worship, fair attendance. Sister Mrs. Brooks and Sister Lily Arthur were received into fellowship. Evening crowded meeting; Bro. Brooker addressed on the subject, "Not far from Gilly-P." To-day, Feb. 13, splendid attendance at Q.P.M. Mrs. Walker, from Semaphore, J.E.E., gave a nice talk on British New Guinea. Worship, fair attendance. Bro. R. Harris presided. Bro. Holliday, who was recently baptised, was welcomed around the table. We were pleased to have Sister B. Walker, from Semaphore, join with us. Bro. B. Davies, pastor, Albert Baptist Church, exchanged platforms with Bro. Brooker. Bro. Davies delivered an inspiring exhortation on "The Lord's Supper." At the Bible School in the afternoon a letter was read from the past secretary, H. S. Watkins, who has been in hospital, and is now in a convalescent home in Egypt. Good meeting. Bro. Brooker gave a very helpful address.—D.L.W., Feb. 13.

NORWOOD.—To-day A. M. Ludbrook spoke at our morning meeting. Bro. Baker presiding. One received by obedience, L. W. Baker giving the message on "The Inevitable Christ." Nice sermon. At the close two fine men made the good confession. Harvest thanksgiving next Lord's day. Home Mission offering to date, £35.—G.H.J., Feb. 13.

New South Wales.

CANLEY VALE.—February 6 was a real letter day in Canley church. The officers came alone again to help us. Serg. Fraser presided in the morning, assisted by Corp. Casperson and Pte. Boys, Paine, Hales, and Lewis. Capt. Chap. Collins of Paddington, exhorted. There was a good attendance of members. At 3 p.m. Pte. Lewis took charge of the Bible School, and Capt. Chap. Riley gave a nice address to the children. The afternoon was spent in the rehearsal. We filled the building with a congregation of 150 people. This is the largest meeting in our history. Corp. D. Wadley presided. Pte. R. Richard acted as organist. Pte. Neilson and Schindler rendered solos, and Pte. Lewis gave an appropriate recitation. Capt. Chap. Pike proclaimed the gospel in an earnest manner, at the close of which three young ladies and a soldier in khaki confessed their faith in the Christ. A sister who was immersed the previous Sunday was received in at the morning meeting. The soldier who confessed Christ last Sunday night was baptised and received in this morning. Our Home Mission offering is £6/16/6 to date, which is an increase on last year's offering. Splendid meeting to-night. One young lady and a soldier in khaki confessed their faith in Bro. Lewis, Boys, and Cliff. Simon on the eve of their departure for the front. The church members and comrades in camp combined in a presentation of a white watch to Bro. Cliff. Simon.—A.O.W., Feb. 13.

LILYVILLE.—Services have been fair during the month. Bro. Garden has preached every Lord's day morning and evening, except one, this year. The whole of his addresses, by the morning, are from the Book of Revelation. The church annual business meeting was held during the week. The following officers were elected: Deacons, Bro. Garden, Ellington, Brown, Smith, with Bro.

Ellington as treasurer; Bro. Smith, secretary.—A.A.S.

BANGALOW.—Since last report meetings have been fair. Feb. 6, Bible School was well attended. The kinders and teachers were pleased with the installation of chairs in their department. This assembly around the Lord's table was well attended. We were pleased to have Sister Wall, back with us before she takes her departure to Queen-land. We were gladdened with the reappearance of Bro. C. Snow, from camp. Our brother's exhortation to the church was greatly appreciated. At night, excellent number present. One of the largest congregations for some time. The C.E. meetings are well attended, and the Society is doing splendid work. Increased gatherings at Byron Bay. This place is visited weekly. The writer is commencing a weekly intercessory service at Bangalow. This is the first of its kind in the district. Feb. 9, the writer will be commencing meetings at Noshua.—T. J. Jones.

NORTH AUBURN.—Meetings greatly improving, and fairly well attended. Bro. Crawford gave us a very helpful exhortation, which was much appreciated by the members, and Bro. Morton gave the gospel address, his subject being "Christ's Crucifixion," which was very much appreciated by all present. The church members all join in thanking God for his answer to prayer for our Sister Turner's successful progress.—A. S. Horsfall.

ERSKINEVILLE.—Splendid meeting yesterday morning, W. Morton speaking. Home Mission offering received £2/16/-. New scholars to the school. At night one young fellow was baptised, and an earnest young lady made the good confession.—P. J. Pond, Feb. 14.

NORTH SYDNEY.—Good meetings to-day. Bro. Tingate presided over the Lord's table, and Bro. Stevens gave us a splendid address. The gospel service was well attended, and Bro. Payne gave a thoughtful address on "Parables of Rejection."—Cyril T. Garrett, Feb. 13.

MARRICKVILLE.—Fair meeting this morning. Bro. Forbes gave a helpful talk. Bro. Rush gave a powerful address to-night on "In the Grip of the Past." We are making a big effort to revive the mid-week meetings. Bro. Rush has prepared a very interesting syllabus for the ensuing quarter. Home Mission offering still growing.—J.T.T., Feb. 13.

CHATSWOOD.—Nice meetings on Lord's day. F. T. Webber presided in the morning. Bro. and Sister G. W. Mitchell, from Newmarket, were received into fellowship. C. Boyall presided at night, and delivered a splendid address. On Saturday, 12th, our Bible School, in conjunction with the City Temple, held a very successful picnic at the Avenue Lane, Cove River. Under the leadership of Bro. Goldard, our school continues to make good progress.—T. Hazley.

CITY TEMPLE.—Good meeting, the last two Lord's days.—Three received into our fellowship on Feb. 6. Bro. Harward gave a fine mid-week address at the morning service to-day. Visitors present: Bro. Pattison, Hobart; Bro. and Sister Clark, Brighton, Vic.; Bro. Haddon, who is going to the College, assisted at the gospel service; at night, when Bro. Harward gave a splendid address on "The Cross of Discipline." March 5, Bro. Whately, of the College, spoke at the evening good address last Wednesday night. Bro. Harward will commence his third year of ministry at the City Temple. March 5 for City Temple members will be rally day, every member present. Sorry to lose the services of our organist, Bro. Les. Warner, for the time being, the military authorities calling on his services as officer for training recruits at the Malindang district. Home Mission Day collection to date, £150.—J. Crawford, Feb. 17.

ENMORE.—It was our pleasure to receive into our fellowship this morning, Feb. 13, Sister Miss L. Bulley, by faith and obedience. Bro. James White's subject was "God's Handwriting." Bible

Forestvale Mission, Bulawayo, Rhodesia

Eighth Annual Report.

The eighth anniversary of the above mission was held on October 28. Our financial year closes on 30th September, 1915, while our anniversary dates from the 13th October, when we met for the first time to break bread.

The joy and hope which filled our hearts when writing our seventh annual report caused by the coming of our sister co-workers from New Zealand was but short-lived. We welcomed them to Bulawayo on the 8th November, 1914, and had them farewell at the mission, 29th December, 1914. Sister Miss MacNally was ordered to return by Dr. Strong, who attended her here. Having dismissed our helper, Miss Woodhouse, on the arrival of the sisters, my wife and I had to undertake everything again until we obtained the services of a Miss Reeves as a general helper.

Miss Reeves continued with us until last August. Since then the work is being carried on by Sister Sherriff, Sister Mrs. N'gana (Native) and the writer.

Sister Mrs. N'gana was a member of the Bulawayo church, and is a Government certificated native teacher. We engaged her last May at £4 per month, and she has done the best on the mission site. Besides teaching in school she assists my wife with the colored children, in return for which we find her in food. Her husband, who is also a member, carries on laundry work in Bulawayo.

Sister Sherriff (for the first time in Africa) has been sick of fever, and had two weeks in hospital, and was generally run down. The doctor ordered a change at the coast. After staying a week in Cape Town, and meeting with the church there, we went round the coast to Durban and spent a month by the sea.

We returned to our work on June 11, much refreshed and strengthened. Our young Durban wife had one more instance of God's mindfulness of us. We had exhausted our funds, being loath to leave the beautiful sea till compelled to do so. To help us home I borrowed 30/- from a friend. God knew all about it, and when shaking hands with a good Bro. Gordon, from Johannesburg, in a quiet way, peculiar to himself, he slipped a cheque for £5 into my hand.

I am thankful to report "All's well" on the mission at the time of writing.

The present membership of the church is two whites, 4 colored, and four natives. Many are in different parts of the country working where there are no churches. During the year two have been added by faith and baptism, one colored, one native, and one by letter. We have withdrawn from a brother and sister during the year. I rejoice to report that last month (October) we had seven confessions. Two have been baptised and returned to their home at Selkwe. The others are being further instructed before baptism.

Our Lord's-day meetings are well attended by natives working round about the mission, with an occasional white visitor. Attendance would average about thirty of all sorts. Sisters Sherriff and N'gana conduct Bible School at 3 p.m. on Lord's days for the colored children and native students. This is the writer's chance to write or study.

I encourage the native brethren to exhort and preach as opportunity offers. With all their faults and failings, we have many evidences of the Spirit working in them. A Native thinks nothing of working a month for 1/- or 2/-, and spending 7/6 on an English or native Bible.

Sisters Sherriff and N'gana are the teachers with the writer as principal. School is held five days a week, from 9 till one. Twenty three on roll: two white, seventeen colored, and four natives. Boarder children work at any work they are able to do, girls domestic, boys industrial.

I have supported four during the past year, and commence this year with four (all brethren). Bro. Bulawayo is commencing his seventh year. Day. I will pay him 5/6 per month and his food. Bro.

Harlowe has signed on for his second year, and will get 2/6 per month and food. Both these boys come from North of the Zambezi River, and are both anxious at the close of their term to be sent as teachers and missionaries to their own people. Nothing will please me better if their permit. I have not been anxious to engage students, owing to the war here, and in Europe, and the uncertainty of trade.

Mr. C. de J. Lanfesty, the Government Inspector, spent the third of September with us, inspecting the school and mission. We have received a very favorable report, and E.M. Mission is now classed as a first class, so we have risen from 3rd to 1st class.

Owing to numbers of boarders, colored, scholars, our Government grant increased to £21/10/- last year. This is put to general funds of the mission.

We have seventeen colored boarders, children. At present ten boys and seven girls, from about six to sixteen years old. The sisters at least will understand how Mrs. Sherriff's time is occupied with this crowd around her, in addition to Molly and our dear lady Theodora, 18 months old. Sister Sherriff needs a white helper.

We had several native families living on the farm, but owing to some of them practising witchcraft, they quarrelled amongst themselves, and left the mission. One man brought some stones to show us, which he said the spirits had thrown into his kaya. The writer offered to go and sleep in his hut, to give the spirits a chance to stone him. One family blamed another family, for killing a baby with witchcraft. There is plenty of evidence for the gospel yet; these poor people in the midst of civilisation are to be pitied.

Makuni Mission, Northern Rhodesia, is faithfully carried on by Bro. Peter Masiya. We support our brother to the extent of £2/10/- per month, and he finds himself in everything. The sisters' and young people's circles in New Zealand are relieving us of this liability.

It would pay to support a white missionary in Northern Rhodesia, who has yet to be opened up to the white settler, and has large native population. Bro. P. Masiya reports five additions for the past year, making the total on the church roll twenty-eight members. Twelve of these, he says, are very good. One brother helps him in preaching. He has a day school of fifteen scholars. Peter is waiting to get married, and wants me to help him pay his £7 lobola (present) which, according to native law at present, he must pay to the girl's father for the girl.

I regret to report having to close down San Koko mission, for want of funds to support it.

We need a brother, or married couple, to cooperate in the general work of the mission; the brother to be able to give systematic instruction, religious and secular; say, between the ages of 25 and 40 years old. Our highest grade or standard at present is the fifth. Four scholars in it, reading, writing, arithmetic, composition and singing, are the principal subjects taught. Bro. F. L. Hadfield has promised to come out and examine the school next Thursday.

Bro. J. D. Starn, secretary and treasurer of the first Church of Christ, Bryan, Ohio, U.S.A., exerts me to come out of my business and give my full time to the mission work. It is a big responsibility, and would have to be done gradually to enable me to dispose of the business, stock, and liabilities. Besides, I am very anxious to see a brother at least fifteen years younger than myself, and far more qualified, undertaking the work as co-worker. It is our desire and determination to continue in the work till God raises up someone more able to take my place.

We acknowledge with thanks the help of our co-workers at Bulawayo and Intini Missions at various times throughout the year.

Churches of Christ have five missions in Rhodesia, North and South, i.e., Bulawayo, Intini, Inzomi, Makuni, and Forestvale, with Senkobo temporarily (I hope) closed down. Also a mission at Roozpoort, Transvaal, in charge of one of my old boys, George Khosa.

—John Sherriff.

In the Hospital.

C. Campbell Heron.

[The writer of the following is a member of our Y.P. Society at Stawell, Victoria. He is a young man, and a confirmed invalid. Bro. Robbins says of him: "He is a bright young Christian. Though he is always in pain, yet I have never heard him complain." This adds interest to the experience described.—Ed.]

Scene: In the ward of a public hospital. First person, a young man continued to bed by a long illness; second person, an elderly Dane named S—, with a dislocated shoulder.

Subject: The death of a fellow-patient, the news of which has just been learned.

S— seemed shocked by the news. A long silence followed; I could see that he was thinking.

"You do not think that so great a calamity, surely?" I suggested. "He will, perhaps, be better off where he is now than he ever could be here."

"Where is he now?" asked S—, gazing curiously at me.

"In Heaven," I replied; "if he were saved."

"There is no Heaven. When a man dies, he is done!"

It was my turn now to gaze, and I studied his face to see if he were in earnest. He was as serious as I was.

"You cannot believe that?" I said, in amazement.

"Yes, I do. There is no eternity—no God!"

No God! The words struck me as a thunder-bolt. To have anyone disbelieve the truths which had been instilled within my heart and mind from earliest childhood—the thing seemed impossible. I had read of such happenings before, but never had I heard with my own ears a bold denial of the Creator.

"If there is a God," went on S—, "why does He not show Himself, like He did to Moses in the Old Testament? Why cannot we see Him for ourselves?"

"But He does show Himself," I answered; "in all that is beautiful around us in the fields, in the flowers, and, most of all, in our own being. Who made, and cares for, all these things?"

"Nature; it is all Nature!"

"And what is Nature?" I asked. "Who is Nature, that is so good and true and lovable? Is it not God?"

"I suppose so," doubtfully.

"And you do not believe in God?" I repeated.

"No. I used to believe once, and have read the Bible through; my mother taught me religion when I was a boy. But nobody believes in it now, a days; it is all a story, a yarn. None of the rich people care for religion; the great people don't believe in it."

But don't you think that it is our religion which places the Christian countries of the world so far ahead of those which have not the knowledge of the Gospel? I am sure that it is only the love that Christ taught us which impels the people to build the hospitals for the sick. If there were a heathen country, you and I would not so well cared for as we are now; instead, we die of suffering and starvation."

"Yes," he replied, thoughtfully; "that may be so. They say there is no God." I do not know.

I opened my Testament and showed him several passages. He read them patiently, even earnestly, and read on beyond them. But he returned the book to me at last, and, with a smile, informed me that "he could not see it!"

The next morning I gave my little marked Testament to Nurse P—, and asked her to give it to S—, and to add a word of her own in explanation of what I had told him. It had come in handy to part with the little book, for it had seen service in the South African War, in an Australian soldier's pocket, and had been given to me ten years ago by a dear relative, naturally. I valued it. But I felt the sacrifice worth while when he promised to read it.

We saw each other constantly during the day.

lowing week, but never had another chance for a long chat. Then one night he was taken suddenly ill, with severe pains and vomiting. The matron gave him remedies, and soon he appeared all right; he went to bed and to sleep.

Nurse P. was one of the nurses on night duty that night. At one o'clock, as she passed through the ward on her regular, silent rounds, she stopped at S.'s bed to listen for his breathing. She could not hear it. Approaching quietly, she bent over him in the semi-darkness and listened, but still could hear no sound. Alarmed, she placed her hand over his heart; but its beating had stopped. Silently the angels had called for him, and in the night had carried him home.

My little Testament was found in his bag, and returned to me. The cover bore evident marks of its having been used; and on one of its pages, facing the 24th chapter of Luke, there were plain thumbmarks where it tells of the resurrection of Christ, our Saviour and King.

Sisters' Department

VICTORIA.

Secretary: Miss Rometsch, 59 St. Vincent-st., Albert Park.

"Saved to serve."

The Women's Conference Executive met in the hall, Swanston-st., on February 4, 1916. President, M. Chown, presiding. Mrs. J. Pittman led the devotional exercises, and gave some nice thoughts on "Trust in God." Dearest sympathy was expressed for Sisters Huntsman and Lee, who have been called to part with their loved ones. Mrs. A. J. Hagger led in prayer on behalf of bereaved families. A fine paper on "How best to increase the interest in Home Missions" was given by Mrs. T. Hagger. On her recommendation of the Committee was granted a Home Mission Fund. The sisters are reminded of the one penny per year per sister member towards Conference expenses. Will delegates collect now? Suggestions for Conference were received. A portion of the evening session will be devoted to No-License, and ten minutes will be granted during the day to country sisters, giving them an opportunity to speak. Additional Bible Schools: Brighton, 1; Hawthorn, 1; Prahran, 4; Footscray, 2; Moreland, 7.

Foreign Missions.—All our missionaries are reported well, and doing good work. Bro. Roy Coventry is now on the way to India, to labor as missionary at Baramati. The prayers of the brotherhood are asked for him. The Foreign Mission Committee will rejoice at a fine Home Mission offering, knowing that this is necessary to the strengthening of the home base, that the churches may be better able to send the gospel to foreign lands.—L. Lyall, Supt.

Hospital Visitation.—Mrs. Meyer, to Eye and Ear, St. Vincent's, and Women's Hospitals, nine visits in all. Sisters Tully and Meyer gave their usual Christmas tree, which was much appreciated by patients and nurses. Miss Dabney, four visits; Alfred Hood, Mrs. Thurgood, Melbourne; Women's, St. Vincent's, and Austin Hospitals, nine visits in all; a large number of books, papers and magazines distributed. Members of churches visited: North Richmond, St. Kilda, Newmarket, Collingwood, North Melbourne, Hawthorn, Preston, Prahran, Lygon-st., South Yarra, Boroondra, French Island, Thanks to Sisters Chown, Supt., Kelly, Tucker, Wark, for magazines; J. Baber for parcel of undergarments; Burrows and Ames for fancy baskets filled with sweets for the children; Tully and Meyer for Christmas cheer.—E. C. Thurgood, Supt.

General Dorcas.—There was a good attendance at the last meeting of the year 1915. Twelve needy cases were relieved, 4 bonnets sent to old ladies at Cheltenham Benevolent Asylum, 70 more garb to needy sent to Sister Grace for use in mission, 50 to Melbourne City Mission, and the usual Christmas parcel to Miss Wilson's free kindergarten, containing 140 garments. Total garments sent out, 311. Clothing received from Mrs. Burrows, Mrs. Goudie, Mrs. Allen, Mrs. Funston, and a

donation of £1 from North Fitzroy Sewing Class. Will the sisters accept our thanks? £10 received from Trustees of Margaret Goodie Fund. Members of churches received various contributions.—Northcote, Moreland, Swanston-st., North Richmond, Tabernacle, Balminton, Boroondra, North Fitzroy, Windsor, Austin Hospital, Lygon-st., Will Trustees of Fund accept the best thanks of the Committee?—L. R. Martin, Supt.

Prayer Meeting Committee will visit Swanston-st. on Friday, 2nd February, at 3 p.m.

Next meeting of Executive will be held in the hall, Swanston-st., on Friday, March 3. A full attendance of sisters requested.—L. R.

Women's Mission Band.—Receipts: Carnegie, £1/3/6; North Fitzroy, £1; Williamstown, 8/-; A Sister, 2/-; Brim, £1/0/-; South Melbourne, 10/-; Emerald, 10/-; Swanston-st., £1/17/-; £1/1/-; Brighton, £1/15/-; Meredith, £1/1/-; Mildura, £1/1/-; Lygon-st., £2/5/-; Gardiner, 1/-; Total, £27/6. Total collected for Second Quarter, £45/1/6. Expenditure: Paid to Mr. T. Hagger, Home Mission Secretary, £12/15/6; Paid to Mr. R. Lyall, Foreign Mission Secretary, £10/1/8; Paid to Mr. R. Emms, College of the Bible, £2/11/11; Total, £27/11/6.—G. Hayward, Treasurer.

Obituary.

SMITH.—It is with feelings of deepest sorrow I have to record the death of our esteemed Sister Smith, which took place on January 26th, at her residence, Alice-st., Auburn, N.S.W. Our sister was one of our foundation members, having been baptised about seven years ago. She was a zealous worker in every good cause for the church. She was a deaconess of the church, also a member of the Sisters' Dorcas Class, in which she was a prominent worker. At all social gatherings she was ever ready to do all she could, and always careful to see no one was forgotten. The church at South Auburn has lost a faithful disciple and worker, and one whose place it will be hard to fill. Our hearts go out in sympathy to our Bro. Joseph Smith and his family in their sad bereavement.—G. S.

COX.—On Friday, Feb. 11, after sixteen weeks of patient suffering, our Sister Mrs. Elizabeth Ann Cox was called to higher service. She had reached the age of 90 years, and was as "sheep ripe unto harvest." She has been a member of Grace-st. for over 25 years, having come to us by letter from the Aldinga Baptist Church in 1901. During this quarter of a century she has been a faithful and loyal member of the church. She was a sincere friend to the minister, and sought in every way to encourage him in his work. She was an active member of the Dorcas Society, and strove to be of service to the poor through this means. Her husband passed away over 37 years ago, and in all the time since she has sought by industry and loving care to train her children in the way of the Lord. They now all rejoice in the memory of one who was a good and wise mother, and always a loving friend to her children. Her daughter Sarah is one of our deaconesses, while other of her children are faithful Christian-workers. She, like Mary of old, will be lovingly remembered because she hath done what she could. We shall miss her very much at Grace-st. We commend the dear ones who sorrow to Him who is the resurrected and the life. We shall meet our loved ones at last in that better land, where we shall never grow old, nor ever be parted. T. J. Gore went with the writer to the little cemetery at Aldinga, where, according to her own wish when in life, the body was interred in the old family burying ground, on Sunday, Feb. 11. Our sympathy is with the loved ones.—J. E. Thomas.

CULLINGBORD.—On February 10, 1916, at Cheltenham, Victoria, Bro. Hutter, Cullingbord was called to rest. He had been a consistent member of Lygon-st. church of Christ since the days of Bro. G. L. Sibley's ministry. As long as his health would permit, he was very regular in his attendance at the church services. When unable to come to church he sent his contribution towards the support of the gospel, though his income was only an old age pension. His death re-

sulted from paralysis. On February 11, in the Melbourne Cemetery, we laid his remains to rest, on the lap of mother earth, in the presence of relatives and friends.—J. W. Webb.

ACKNOWLEDGMENTS.

VICTORIAN FOREIGN MISSION FUND. Bible Schools (for Children's Day)—Bayswater, 1/4/-; North Carlton, £1/10/-; Swanston-st., £1/9/-; Emerald, Township, £1/0/6; Hawthorn, £2/15/11; Cheltenham, £1/17/-; Cheltenham, for Son, £1/1/3; Lygon-st., £1/10/-; South Melbourne, £3/11/2; Harcourt, £1/5/1; Brim, 10/9; Brunswick, £1; Windsor, 13/6; North Fitzroy, £1 2/6; North Richmond, £3/7/2; Emerald, £2/0/8, additional, 5/-; Malvern, £1/0/6; additional, 3/7; Maryborough, £1/4/3; Mildura, £3/1/4; additional, 4/6; Middle Park, £1/3/3; Castlemeane, £1 9/6; Colac, £2/10/-; Collingwood, £1/3/-; Boroondra, £2; Preston, 10/6.

Churches: North Fitzroy, £14/10/4; Swanston-st., £6/3/9; Northcote, 18/4; Let. Bet. for native, £5; Dunlop, 10/3; Rimmington, 7/6; Gardiner, 10/9; South Melbourne, £12/12/6; Carlton, Chinese, £6; South Yarra, £12/6/6.

Other Amounts: Miss Dabney, £1; J. Huffer, 5/-; Bible College, £2; Perth, £2/10/-; Mrs. E. Zelin, £1/10/-; Bible Class, Boroondra, £1/10/5; Mr. and Mrs. Baldwin, £1; C.E. Society, Malvern, £1/10/-; T. Hagger, 10/6; C.E. Society, Box Hill, £5; J.C.E. Society, Berwick, £1; J.C.E. Society, Preston, £1/5/2.

R. Lyall, Treas., 30 Leveaux-st., N. Melbourne; J. E. Mulford, Secretary, 70 Munro-st., Ascot Vale.

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From the Field—Continued.

School sessions were good. T. Heaton has just commenced to train the young folks for our annual prize distribution and anniversary meetings. At night we had a full chapel for the monthly soldiers' service. Two beautiful solos were sung by our young men who are going away soon—Bren N. Jansen and E. Cartright. Bro. Hingworth's prayer list of 127 names of members or relatives of members was read, and interesting prayers offered on their behalf. The Home Mission offering now stands at £105—a very fine result in view of the fact that one month ago we raised £50 in our New Year's Thankoffering.

HORNBY—J. H. Colner presided, Elder Crosthwaite exhorting on "The Wonders and Judgments of Egypt." Thos. Hagley delivered a stirring gospel address on "Thy Kingdom Come." Total Home Mission collections so far are £22—Thos. E. Rolf.

NARRABRI—Better attendances at the Lord's table the last few Sundays. Sunday School also better attended. Last Sunday the superintendent gave the prize promised to the best behaved scholar in each class for 1910. A prize is to be given next year to the scholar who brings the most new scholars. We intend erecting two vestries for Sunday School use. The brethren intend doing the work themselves. One is giving a timber, another supplying the team and wagon to cart it in, and others will cut the timber. Bro. Warhurst, with help, will do the building. Bro. and Sister Rogers have decided to stay in Narrabri for a while longer. We are glad of this, as it is hard to get such fine Christians. We expect our Home Mission offering to beat previous years. The church is thankful to the Home Mission Committee for choosing Bro. Warhurst to labor with us.—G.A.C.

MOSMAN—Feb. 6 to 13 was set apart for a week of prayer and self denial. Afternoon meetings from two till four; evening, 7 till 9. All who attended testify to the blessing received. To-day was a time of great refreshment. Bro. Payne based his exhortation on the words "For I do always those things that please him." At the gospel service Bro. Ewers spoke on believer's baptism. At the close of the service a self-denial offering was taken in aid of the reduction of the debt on the church building, and so far we have £35—T.C.

Victoria.

NORTH FITZROY—Splendid meetings all day. At night a picked house listened to Bro. Baker, who spoke on "Scriptural Conversion." A splendid interest was maintained, and at the close a young man from the Bible School made the good confession.—A.E.S., Feb. 6.

EMERALD EAST—E. Kiley conducted the meeting, here on Feb. 6. The attendances were good. The Home Mission offering amounted to £21/10. Last Lord's day Bro. and Sister J. G. Barrett were with us. Bro. Barrett conducted all meetings throughout the day. We are greatly indebted to the Home Mission Committee for their splendid help in supplying us with preachers in the absence of a permanent man.—R.L.S., Feb. 14.

WARRNAMBOOL—On Feb. 8, a Christian Endeavor re-union was held, when the C.E. Society, which lapsed for some time, was reorganized. There was a good enrolment, and keen interest is being displayed by the young people. Last night two young ladies made the good confession. Our annual Home Mission offering has reached £11.—A.J.F., Feb. 14.

HAWTHORN—Fine attendances at meetings to-day, services were inspiring. Bro. Scandrett, in the last of the Mountain Top series of addresses, "On Olive's Brow," and "Golgotha's Lonely Height," brought home the awfulness of sin and our indebtedness to Christ. Home Mission offering amounted to £13.—P.R., Feb. 13.

CARLTON (Lygon st.)—Splendid meeting at the breaking of bread. Holiday-makers are returning, and the attendances are improving. R. T. Pittman spoke in the morning, and J. W. Welsh at night, each giving a fine address. G. E. Moore,

of Brighton, occupied the platform on Thursday evening, and delivered a thoughtful address. E. Hagley left for Canada last Saturday, and expects to be away about twelve months.—J.M.C.

MELBOURNE (Swanston-st.)—Both morning and evening services on Feb. 13 were conducted by Bro. A. R. Main in the absence of Bro. Franklyn. Attendances all day were good.

KANIVA—We are having fairly good meetings, especially those for the breaking of bread. Our annual circuit Conference is fixed for the 10th and 22nd of March, when we hope to have a time of blessing, and spiritual enjoyment. Our sympathy is extended to Bro. and Sister Lawrence in the serious illness of their daughter Alice, also to Bro. Fiebert in his painful and long sickness. Our prayers abound for both.—A.R.B.

FOOTSCRAY—In the absence of Bro. Whelan, who is on holiday, Bro. Anderson, from Northcote, spoke this morning. Bro. Young, of Dunolly, was among the visitors, and we understand, intends to reside in Footscray. The Bible Class was presided over by J. Ley, junr., at which a good number were present. In the evening Bro. Swain preached to a fair congregation. During the absence of Bro. Whelan for three weeks Bro. Swain is to occupy the platform on Sunday evenings.—A.J.T.

BALLARAT—Our Bible School picnic was held on Foundation Day, and we had an enjoyable time. The half-yearly business meeting of the church approved of a scheme to reduce the building debt of £800 by £500 during the year, and the meeting was adjourned to Feb. 21 for the committee's report of members' support. An offer of £150 has been made conditional upon an equal amount being raised by the church. Bro. Leng was away from us visiting his aged mother, who had to undergo an operation, which we are pleased to say she is recovering from satisfactorily.—A.E.B., Feb. 13.

NORTH RICHMOND—Good attendances were recorded at last Lord's day's meetings, Feb. 13, several visitors, and many strangers, being present. At the conclusion of the Lord's Supper which was ably presided over by S. Chipperfield, the church was addressed by H. A. Procter, his subject being taken from John 15: "I am the true Vine, ye are the branches." Bible School work is still on the upward trend, through the efforts of a loyal band of consecrated workers. At the gospel service Bro. Procter delivered a powerful address on "Heirs of God, and joint heirs with Christ" to an attentive audience. We regret to report the loss of one of our beloved deaconesses, Sister Mrs. Cox, who is sailing for Palmerston, New Zealand, on Wednesday, the 16th inst. We commend her to the church worshipping there, and pray that she may soon find some useful service to render to God in the new land. All the church auxiliaries are now again in full swing, and we look forward humbly but confidently to the future of the work in the Master's name.—A.H.T.

FITZROY—Feb. 6, good meetings. Bro. McCallum gave splendid addresses. We are all sorry to lose our brother. On Feb. 10, we gave our brother and sister a farewell social. Bro. Mitchell made special presentation made to them. Bro. McCallum also spoke words of thanks and farewell. Feb. 13, Bro. McCallum gave his farewell addresses.—G.

PRESTON—Meetings on recent Sundays have been reminiscent of Preston's best days under the ministry of the late Joseph Binney. All departments of the work are reviving under the able leading of Bro. Schwab. To-day 100 were present at the morning service, and the chapel was almost full at night. The addresses given were very practical and spiritual. Instead of holding a sale straight-out each offering for the building fund. This realised £20 cash, and a further £5 in promises. Our finances are improving. In the Home Mission offering we reached our appointment of £110/7.—W.A.S., Feb. 13.

STAWELL—Attendances at our meetings are steadily increasing, the chapel yesterday evening

being almost packed. A choir has been organized, and contributed its initial item last evening acceptably. Bro. Robbins spoke morning and evening. Bro. Payne presided at the Lord's table at night, when 20 broke bread. He complimented members on the fine advancement of the church during the last six months.—A. D. G. Sheppard.

SWAN HILL DISTRICT—Bro. Auristia has arrived in the district, and has created a very favorable impression. We feel that his coming will be of great help. Last Sunday he gave interesting talks to the brethren at Swan Hill and Lake Boga. The two evils is very laid in our hearts. We are endeavoring to fight it. Last night a audience gathered to hear the writer on the subject. All departments of the church work are in a healthy condition.—D.A.C.

BOORF—The meetings to-day were all well attended, when Bro. Oldfield preached his farewell message. We enjoyed the fellowship of Bro. H. Lacy, from Gordon, who is shortly going to camp. At the evening service Bro. Oldfield spoke on "A Great Salvation," and at the close, one who had previously made the good confession was baptised. On Wednesday evening a farewell message was tendered to Bro. Oldfield, when a profession was made, and regret expressed at his departure.—A.L., Feb. 14.

MILDURA—A. H. Wilson arrived in Mildura on Jan. 22, overland from S.A., and was cordially welcomed at a social on the following Thursday. We are glad to say our brother's labor here has been very much appreciated. The attendances are constantly increasing at both the Lord's day and weekly meetings. Two additions from the Bible School by faith and baptism. We are looking forward to a time of spiritual prosperity in the Master's cause.—C.A.F.

MORELAND—Sunday, Feb. 6, at the Joint Endeavor meeting the secretary, H. Hayward, left the district the same week, gave his farewell talk. Leo. Phelan, an energetic worker, is the newly appointed secretary. At the meeting of worship, Bro. Knight earnestly exhorted. Bro. Ewers spoke afternoon and evening. To-day Chappell, from Melbourne, was the speaker at the morning and afternoon meetings. His missionary talks were much appreciated. A full house at the evening meeting, when Bro. Ewers proclaimed the gospel. A baptismal service was afterwards conducted, when a young lad who had previously confessed his Master was immersed. Our Home Mission offering amounted to £17, greatly in excess of the sum we were asked to contribute. In other of our Bible School teachers, Bro. J. R. Hodge, has enlisted for active service.—V.C.B., Feb. 13.

Queensland.

BRISBANE—During worship yesterday a young woman who was baptised at the mid-week service was welcomed to fellowship. Our esteemed Bro. and Sister Colvin, of Southport, were received by church letter. At the gospel service A. C. Rankine gave the second of a series of chart addresses. In answer to the invitation many women came forward, one being the mother of a family.—H.C.S.

ZILLMERE—Our mission week has passed without any visible results. Bro. Way has spoken twice each week, and three times to the new bacon factory; he has preached to us very faithfully and well. To-night, the 10th inst., he took for his theme "The Church of the Living and Dead." Bro. and Sister Rankine gave a splendid address. We have had a good seed, and done much good in our Home Mission morning, 6th, Bro. Barker exalted Sunday. Bro. Way conducted the gospel school and preached a forceful sermon on "God is Love" to a very good and attentive audience.—J. Ross, Feb. 10.

TOOWOOMBA—Since last report a student has been baptised, and has been added to the church. On Wednesday, 2nd, we held a welcome home service. Bro. Little back from the front. Bro. Little will greatly strengthen the cause here. Our worship meeting yesterday the writer presided; Bro. Little exhorted very effectively. Special prayers of thanksgiving were offered

the recent rain. The gospel meeting was a special meeting for men. Bro. Davis chose as his subject, "Wanted, Men."—Rev. Chapman, Feb. 7.

Here and There

G. P. Cuttriss' address for the next few months will be c/o J. W. Smook, Port road, Croydon, S.A. Phone, 5879.

J. W. Baker has completed one year of service with Norwood church, S.A. During that time 42 conversions have been made.

The Victorian Women's Conference Prayer Meeting Committee will visit Swanston-st. Ladies' Class on Tuesday, February 22nd, at 3 p.m. Sisters cordially invited.

Some Bible School State secretaries have not yet ordered text books for Australasian School of Methods. In order to avoid disappointment, an approximate order must be forwarded to Bro. Emmiss right away.

Bro. S. G. Griffith arrived safely at his destination and new field of labor, Dunedin, New Zealand, after a pleasant voyage. A public reception was planned as a welcome, and he was to begin his ministerial labors on Sunday, Feb. 6.

The Victorian Women's Temperance Committee will hold a meeting in the Church of Christ, Glenlyon-road, Brunswick, on Wednesday evening, February 23, at 8 p.m. First-class speaker; good programme. A hearty welcome extended to everybody.

The Victorian Home Mission account will close on February 29th for the Conference balance. All Home Mission money should be forwarded to either W. C. Craigie, 205 Latrobe-st., Melbourne, or Thos. Hagger, 15 Walsh-st., Geelong, before that date.

We extend our congratulations to the genial editor of our "Family Altar" department on the attainment of his silver wedding anniversary. We wish Bro. and Sister Hlingworth continued blessing and success as they labor for Christ and his church.

Sisters Miss Bewley and Mrs. Cuttriss and family passed through Melbourne last Wednesday on their way to Dunedin, New Zealand, where they will spend a few months' holiday. Their address will be c/o 55 Dudding-stone, N.E. Valley, Dunedin, N.Z.

With pleasure we note the splendid success of Miss Winnie Lyall, of Swanston-st. church, who has secured a scholarship of £40 per year, entitling her to a six years' University course. We extend our hearty congratulations and our best wishes for continued success at the University.

The article by M. M. Davis appearing in this issue is long, but interesting. It is a reprint of the first chapter of Bro. Davis' book, "How the Disciples Begot and Grew." This volume is one which every disciple could peruse with great advantage. The Austral. Ch. will have some copies in hand in a few weeks' time; price, 4/6; posted, 4/3.

Bro. Emmiss has returned from a visit to the Foundation churches in the interests of the College of the Bible. He reports a growing appreciation of this work amongst the Tasmanian brethren. It is likely that several young men will later send their way to the College as students. Several churches visited had not seen one of our preachers for several years.

The first meeting of the 1916 session of the C.E.T.C. will take place in Swanston-st. lecture hall on Tuesday, February 22nd. There are indications that there will be a large enrollment. Young men from all the Melbourne churches will desire to (clearly) participate in the work and services of the churches should join. The fees are: 1/- on enrolment, and 1/6 per term in advance.

The sympathy of the brethren will go out to Bro. Thomas Mitchell and family for the loss they have sustained. Last Friday morning a serious fire occurred at their business premises in Londale-st., Melbourne. Though the building itself was saved, the loss by fire and water will be great.

We are pleased to notice the rapid promotion of Bro. Frank H. Dunn, of Swanston-st. church, who some time ago left for service abroad. He has received his commission, and also an appointment as Assistant Adjutant and Intelligence Officer on Headquarters Staff. Lieut. Dunn belongs to the 23rd Battalion, 6th Brigade.

In the American "Christian Standard" of Jan. 8 just to hand, there is an appreciation of the work of D. A. Ewers, who for years contributed an Australian letter to the pages of the "Standard." A photograph of our late brother in company with A. C. Rankine also appears. This photo was taken at Cincinnati, U.S.A., in 1909.

Victorian Bible School teachers will please note that, in lieu of the February-March Conference, a teachers' tea will be held on Monday, March 6, at Lygon-st. chapel. Full particulars obtainable from local secretaries, to whom cards of invitation will be forwarded. It is hoped that a large number will reserve the evening for this gathering.

The classes conducted in Adelaide by Bren. Gore and Paterson will be resumed on the last Tuesday of this month. We are glad to learn that several young men have notified their intention of beginning the course. The year-long departure is being made. The classes are now open to young ladies also. Bible School teachers may thus be greatly helped. We wish the teachers and students a very successful year. Many men from this class are now in active service. A considerable number have come from it to the College of the Bible, Glenlyon.

"In the 'Christian' the Fellowship church has the credit of giving 5/- towards the College of the Bible Fund, whereas it should have been £2." In explanation of the foregoing, Bro. Emmiss writes: "The list of acknowledgments printed on Feb. 3 was, as clearly stated, for money received during 1915. The sum of 5/- was donated during that year by a member of Foscary church, and was the only amount received during the above-mentioned period. Early in January of this year £2 was received from the church, and will be included when acknowledging 1916 contributions."

In the course of a long and deeply sympathetic appreciation of Bro. D. A. Ewers, who passed away three months ago, Chaplain Captain G. T. Walden writes:—"May I suggest that the story of his life, with selections from his writings, would be much appreciated by his brethren and sisters. Some of 'Chips from a Wheelwright's Block,' written, I think, in Queensland, and 'Wind-falls from my Garden,' written while in Doncaster, Victoria, are worth a resurrection from the squelching of the papers in which they now repose." As our readers know, such a book is in preparation. It will be published shortly. Particulars will be given at an early date.

On page 121 appears a reprint of a little tract by D. M. Cairnright. In addition to whatever intrinsic value the article may have, it will be of use in showing Mr. Cairnright's present attitude to Adversism. Persistent misrepresentations are in circulation to the effect that Cairnright has retracted his exposure of Seventh Day Adventism. This is nonsense. For the tract referred to above came as an enclosure in a letter dated Jan. 16, 1916, and signed by Mr. Cairnright himself. The author wrote to us regarding his new book on "The Lord's Day from Neither Catholics nor Pagans," which Rexell and Co. are publishing. The Austral. Ch. hopes to have some copies on hand shortly.

In a recent number of the British "Bible Adverser" the following notice appeared:—"It was decided to ask the G.E.C. (General Evangelistic Committee) to join with the F.M.C. (Foreign Mission Committee) in requesting the Editor of the B.A. to devote the main space of two issues

to put forth the claims respectively of Home Missions and Foreign Missions. Many of us have read with great pleasure the special issues of the 'Australian Christian' on those lines, and we believe their experience has been that much interest has been aroused in this way, and that the funds have benefited as a result. We sincerely hope that the request to be preferred will in no way be prejudiced by its being thus publicly named. But we cannot think it will."

A public patriotic service (the second of its kind) will be held in the Auditorium next Sunday, February 20, at 3 p.m., under the auspices of the Y.M.C.A. While the service will be in general honor of Victorian soldiers, special tribute will be paid to the bravery and memory of Staff Sgt-Major John Marshall, late Area Sgt-Major (Area No. 64) (City of Melbourne). Captain-Chaplain James Wilson, from the battlefields of Northern France, a splendid speaker, will give the principal address, and Mr. Cliff Brown, Y.M.C.A. Secretary from Esquimaux, will also speak. The chair will be occupied by Col. A. T. Holden, Chaplain-General of the Methodist Church. Admission is by ticket, procurable at Y.M.C.A., 130 Pinders-st., Melbourne.

COMING EVENTS.

FEBRUARY 22—On Tuesday, February 22, Brunswick Church of Christ, Glenlyon-road, C.E. Society will receive a visit from the Chinese Mission, who will provide the programme, and some special Chinese music will be played. Collection. Doors open, 7.30; commencing 8 sharp. Come early to secure a seat.

SILVER WEDDING.

ILLINGWORTH—MAGGOWAN.—On Feb. 16th, 1891, at Perth, Tasmania, Bro. G. Morris, Arthur Ebenezer, only son of the late Frederick Illingworth, to Florence Newall, second daughter of the late John Thorburn Maggowan of Ballarat. Present address: 98 Stanmore road, Peter-sham, N.S.W.

WANTED.

Returned wounded soldier from Gallipoli, son of an old church, having some land, would like some kind of means to assist in growing same for small poultry farm. Apply, Private, Goldford Post Office, N.S.W.

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Opening at Three O'clock.
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Contributions to these Stalls in money or good will be thankfully accepted.

All interested in the religious education of the young, and in desiring that the Book of God should mould and guide the lives of the coming generation, are specially asked to assist in the effort.

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The Great Promise.

1. Richness—the reward of faith. Gen. 15: 1-7.
2. Time a factor in its accomplishment. Gen. 15: 13-18.
3. Delayed by impotence and mistrust thirteen years. Gen. 16.
4. Abolition promised in everlasting covenant. Gen. 17: 1-9.
5. First fruits of promise. Gen. 21: 1-8.
6. Bitter fruit of unbelief. Gen. 21: 9-21.
7. The test of faith and its reward. Cp. 1 Peter 1: 6, 7; Gen. 22: 1-10.

The Men of Mighty Days.

"As thy days, so shall thy strength be."—Deut. 33: 25.

Walt Whitman has a great word in his eulogy of General Grant. He describes him as "a man of mighty days, and equal to the days." The word is just a transcript of the divine promise. We are always purposed by our God to be more than a match for the largest circumstances, more than level with the vastest opportunity, more than adequate to the most exacting task. Mighty days are, therefore days of royal privilege because they are days of promised power and endowment. "His was it in that day to be alive, but to be young was very heaven!" The day of convulsion is the day of our Lord. The fearfully unfamiliar task is a strange door into a new inheritance. Our impossible marks the very hour of grace.

In the "mighty days" we can unlock the mighty power of God. The background of every day is grace, and the more tremendous the day the more bounding is the grace. And therefore we can interpret our difficulties as the index of our resources. Our ordinary endeavors are capital in the bank, and we can draw upon "the unsearchable riches" to the last demand of our need. "As the days, so shall thy strength be."

Taken with God's mighty grace we can unlock ourselves. If life were just a sunny picnic that was never broken up by fierce tempest, by thunder and lightning and pelting rain, the greater part of our human resources would remain unused and concealed. It is in the mighty days that we discover ourselves. Latent gifts troop out of

their graves. Barbed seeds spring into vigorous life. We never thought we had it in us! The big struggle becomes not only our reveler, but also our unearther, and we put on strength and majesty like a robe.

We are living through mighty days, and by God's good grace we can be equal to the days. These are days of great unfolding, and we are having surprises on every side! Young fellows who were regarded as milksons are revealing themselves as iron pillars. Once-while selfish men are unveiling their spiritual wealth in glorious sacrifice. Women who appeared to be living for nothing are giving their life like wine! The "mighty days" are upon us, and God is making us equal to the days.—J. H. Jowett.

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