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It is to be hoped that the Disciples will be represented by men who are loyal to New Testament truth, and who will refuse to secure a temporary gain at the expense of a permanent loss.



In the meantime we may accede to the request of the Episcopal Commission that prayers be made for the success of the work.

A WORLD CONFERENCE ON THE UNION OF CHURCHES.

By the last American mail we received several booklets dealing with the question of the union of churches and the progress made with preliminary matters in regard to holding a World Conference for "the consideration of questions touching faith and order." The first preliminary conference was held in May, 1913, and was called at the instance of the Protestant Episcopal Church in the United States. At this Conference most of the Protestant churches in the United States were represented unofficially. In his opening remarks the chairman of this Conference said:—"It is my privilege, as representing the Episcopal Commission, and perhaps in some sense New York, to extend to you a very cordial welcome. We have come together to get ready to consider the question which is exercising the mind and heart and conscience to-day of the whole Christian world, of how we may reconcile existing divisions in Christian lands and restore to the Christian church its unity, so that it may more effectively fulfil its divinely appointed mission. It is a difficult task that we are beginning, because those divisions represent convictions that are dear to all of us, because they are fortified by heredity, and yet it is not a hopeless, but a hopeful task, for we have seen a vision, and though it tarry, we shall wait for it, believing that it will surely come in God's appointed time."

First steps.

That the Episcopal Church should take the initiative in such a movement is perhaps the most hopeful thing in connection with it. It is true that the American branch of it. It is true that the American branch of that body is less conservative than the British, but as the latter has agreed to the preliminary steps that have been taken, no difficulty need be expected here. Except, of course, that it may be taken for granted that the High Church party will not surrender

any of its pretensions or even condescend to discuss the matter. As far as we are concerned we very cordially agree to the request that we should give this movement all the publicity we can and discuss its suggestions in a friendly spirit. We may not be sanguine as to the immediate results of the Conference, but we have no doubt at all that as an educational factor it will eclipse all previous efforts in this direction. One cannot help thinking that if the inhabitants of the spirit world are conscious of what is going on in this lower sphere, how Thomas and Alexander Campbell must rejoice in the thought that the whole religious world is thinking about union, and arrangements are being made for the holding of a World Conference on the subject.

Wide embracing.

From the remarks of the chairman of this preliminary meeting, it will be seen that no undue haste is contemplated in calling together this great World Conference. He deprecated going too far until a world basis has been reached. "One of the principal subjects of our consideration at this meeting," he said, "has been the extending of the basis, getting in the churches of Great Britain and Ireland, and after that has been done, then we have to move on to the continent of Europe, which we have not done yet, and we must get into full relations with all the communions throughout the world that we can, including the great churches of the East, before we venture to do too much in the way of forming a central organisation and having scholars begin to study the questions." The project truly is a big one, and in keeping with the American spirit of bigness. It is proposed to do on a magnificent scale of largeness what was attempted in a humble way by the Congress on Union held in Victoria. The latter was by comparison a simple matter, while the former will be as complex as it is possible for any Conference to be. As educational factors both will have their value.

Congregationalists and Disciples.

In connection with this movement a report is published by the "Committee on Church Unity of the National Council of Congregational Churches." From this document we take the following: "One encouraging by-product of this work," it says, "should not be left unnoticed. At an early preliminary gathering of delegates of several denominations at the invitation of Dr. Manning, in the rectory of Trinity Church, New York, your Committee met a Committee on Unity of the Church of the Disciples. As a result of subsequent correspondence a Conference was held by us with that Committee in April, 1911, in Brooklyn, New York. After a full discussion we came to the unanimous conclusion that there are no differences between us radical enough to prevent the consolidation of our local churches where such union is desirable; and in a joint letter a practical method of procedure for such union was set forth. Already several instances have been reported in which this has been accomplished with gratifying success." The hope is also expressed that this may prove the beginning of what may become an "affiliation which shall save much cost both of means and of men between the large body of the Disciples and Congregationalists."

A compromise.

To those who do not know the facts of the case, the above paragraph will be misleading. From a Congregational point of view it may be honest enough, but not so from the Disciple standpoint. It is only so, in so far as it is representative of men of the Peter Ainslie type, who are prepared among other things to surrender New Testament teaching on the subject of baptism. It is a union begotten of a compromise of truth, and as such would be repudiated by at least seventy-five per cent. of the Disciples of Christ. The official statement by the joint commission of the Protestant

Episcopal Church of the United States of America, has a paragraph which commends itself to us as being more manly and straightforward than the loose views of the self-appointed representatives of the Disciples. "In each Christian body," says the Episcopal Commission, "a sense of stewardship of Faith and Order exists which may neither be ignored nor compromised Until this disagreement is frankly and lovingly faced and remedied, no unity can be achieved except at the cost of violating this sense of stewardship. We may not do evil that good may come. Earnestly as we ought to seek Christian unity, we may not strive to bring it about by any method that involves compromising vital convictions and stultifying Christian consciences. No doubt by some it is believed that Christians are generally agreed in all really essential matters. But the truth of such a view depends upon what is reckoned to be essential. The fact is that Christians are not agreed as to what is essential." This agrees with what we have previously said, that the great need of the present time is agreement as to the basis of unity, and until a common standard can be universally accepted, the idea of unity must remain a dream.

Pray for success.

It is to be hoped that as the time draws near for the holding of this great Conference the Disciples will be represented by men who are loyal to New Testament truth, and who will refuse to secure a temporary gain at the expense of a permanent loss. In the meantime we may accede to the request of the Episcopal Commission that prayers be made for the success of the work. "Pray for us," they say, "pray earnestly that this work may be so blessed that it may greatly hasten the day when all men shall be enabled to see that Christians endeavor 'to keep the unity of the Spirit in the bond of peace,' and that among them 'there is one body, and one Spirit, . . . one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all.'"

Editorial Notes

Interstate Temperance Conference.

The Inter-state Temperance Conference which convenes in Adelaide on the 21st inst. will be the first of its kind in the Commonwealth and probably the first of a series to be held until the objects in view have been attained. Such subjects as Temperance Instruction in State Schools and in Bands of Hope and Sunday Schools, Scientific Teaching, Legislation, The Church and the Temperance Cause, Nationalisation of the Traffic, Campaigning, Federal Organisation, etc., will be fully discussed during the week of Conference, and there will be public

meetings in the evenings, including a "Big Public Rally" in the Exhibition Building. The result of the Conference should certainly be a united forward movement of the forces for righteousness throughout Australia and New Zealand. All the States will be well represented, and the free interchange of thought will be both educational and inspirational. We may well be encouraged by the growth of the temperance sentiment in all parts of the world, and particularly in America, where there are now nine Prohibition States, and where more than half the population live in Prohibition or local No-license areas. The movement there to amend the constitution of the United States by a clause prohibiting the manufacture, importation and sale of intoxicants has been received so heartily that its advocates are hopeful of securing National Prohibition by 1920. We wish the Adelaide Conference every success in the formation and execution of plans for the destruction of the degrading and death-dealing business.

Early Closing Referendum.

The Government of South Australia has promised to give the electors a referendum on the question of the early closing of liquor bars, and the temperance forces of that State are preparing for a vigorous campaign with a view to the closing of bars at 6 o'clock. If a majority is not gained for that hour those so voting will be counted as in favor of 7 o'clock, and failing this the advocates of 6 and 7 will count for 8 o'clock. The drink party, of course, will spare no expense to defeat the advocates of early closing reform. It is felt in South Australia that as other shops have to close at 6 o'clock, it is unfair to them that the publicans should have a virtual monopoly of the night trade, and that while it is a crime to sell bread and butter, which are the necessities of life, it should not be legal to sell beer, the great curse of life. Moreover, it is urged that while in other businesses 48 hours is a legal week's work, the public-house employee should not have to work till 11 at night. It is further contended that drinking at night is more common, and consequently more harmful than in the day, and that the early closing of bars will largely minimise the evil. When the referendum is taken there will be a straight-out fight between the powers that make for degradation and righteousness, between the tremendous force of vested interests and the unselfish advocacy of the interests of humanity.

"Billy" Sunday.

The *Christian-Evangelist* of a recent date contains a racy article by John Ray Ewers, of Pittsburg, on "Billy" Sunday's work in that city. A tabernacle seating 15,000 was specially built, and was too small. Church members were urged to refrain from going to allow room for others, but they still went. "Brewers, barkeepers and whiskey men were crazy, and because they were against him thousands came to be for him." "In four weeks he spoke to about 70,000 people

and won nearly 10,000 converts." His methods as described by Mr. Ewers would not commend themselves to the majority of our readers. "One moment he is standing on top of the pulpit waving a handkerchief; another he is flat on the floor shouting to the devil in hell. People scream with delight at his impersonations. He makes you laugh. He makes you weep. You laugh more than you weep, and some of his hearers did not often laugh. Flights of brilliant oratory, passages of classic English, statements of serious and beautiful truths, are interrupted by side-splitting situations, comic impersonations, and volleys of richest slang." "Sunday hits sin squarely between the eyes. The preacher does not live who can hammer sins like this man. He knows the world, and he knows men. He is the arch-enemy of whisky. Not one of the major sins escapes his mighty onslaught. His ridicule flashes like a rapier. His withering sarcasm makes many idle sins hide their guilty heads in very shame." Mr. Sunday is orthodox in the extreme. "He believes the old Book from cover to cover. He says 'If the consensus of scholarly opinion says one thing and the Bible says another—then the consensus of scholarly opinion can go plumb to hell.' He ridicules elocution, culture and theological seminaries." It takes all sorts to make a world, and "Billy" Sunday has his place in the service of the Lord. No doubt he is able by his outrageous eccentricities to reach a class beyond the circle of ordinary church influence, but it is a question how far his influence is permanent. Perhaps America is the one country in the world where such methods could meet with so hearty a response. J. R. Ewers says: "I heard him pray to the devil, telling 'the old man' that he didn't wonder that he had pneumonia, and that his teeth chattered." He says, "The doctrine of the Fatherhood of God and the brotherhood of man climbed out of the lowest and slimiest pit of hell." "He makes fun of social service, and is an out and out individualist. There are only two classes: those who have and those who have not accepted Christ. You can go down the sawdust trail to the front or go to hell. But it is only a small man who complains at his theology or his slang. The total effect upon the city is grand." "Men like Sunday. Think of 30,000 men trying to hear him one Sunday afternoon. I went, but could not get within ten feet of the door. Men climbed up on the roof, and it is said that one man remained for an hour listening at a window in the roof, and then jumped down inside and went up the trail—a convert." Mr. Ewers thus closes his appreciative article: "Pittsburg has nearly 600,000 people. One million live within a short distance of the tabernacle. The whole community is aroused. Men are talking of driving whisky out of the county and out of the State. Reformers were never so brave. Churches were never so courageous. Everyone is talking religion. Thousands are being turned toward a better life. 300 churches are working side by side. Is it only a cyclone of religion?"

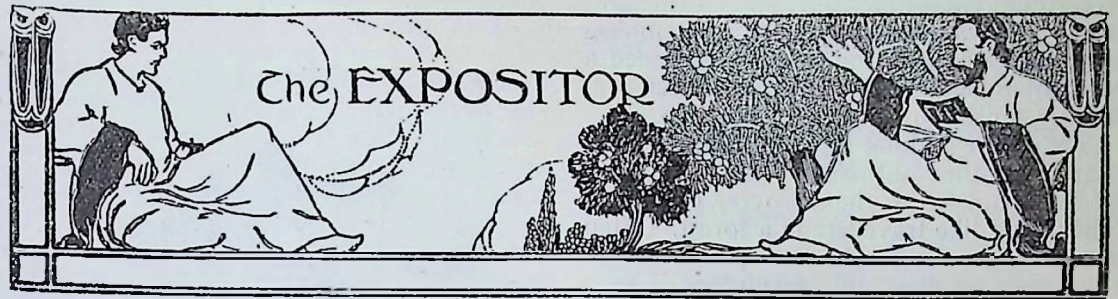
Is it only mob psychology? Is it a lowering of ideals and methods? Whatever it is, it is a very interesting phenomenon, and nobody can make me believe that 'Billy' Sunday does not desire, above all things, to honor his Lord."

Dr. Mullins on Open Membership.

"No man," says the *Christian Standard*, "stands higher in his own communion, nor is there any man more highly respected by Christians of all communions, than Dr. E. Y. Mullins, President of the Southern Baptist Seminary in Louisville. Dr. Mullins is broad, tolerant, and withal true to his convictions." In a recent article in the *Christian Index*, he writes thus of the "Open Membership" plan: "I do not believe Baptists should ever adopt the policy of open membership, admitting the unimmersed into church relations. Experience has shown that such 'union' does not succeed. Inevitably the discordant elements reappear and serious consequences ensue. The New Testament is not neutral or indifferent on the points of difference which are set apart in order to realise such union. It is not a normal or enlightened conscience which is able without scruple to waive these points of difference as if they were nothing." Again, he says: "In my judgment there is no greater blunder than to suppose that removing all barriers will make people anxious to join the church. This is not only a bad interpretation of the New Testament, but also bad psychology. It betrays a lack of knowledge of human nature. If all barriers and nothing distinctive, nothing worth while, is left for a man to join, who wants to join it? Tickets of admission are sometimes printed and distributed for lectures which are entirely free. This is based on the well-known fact that men are attracted by what has conditions attached more than by that which has none. Make church membership meaningless, and no one wants it. The strong denominations are those which believe in themselves, and which impose real conditions of church membership." Commenting on the above, F. D. Kershner pertinently says: "Dr. Mullins in the above quotation has stated a fact confirmed by the unvarying record of church history. If religion is worth anything, it is worth too much to compromise. The churches with easy and indifferent conditions of admission, like the Unitarians and Universalists, have never attracted many people. When a church which really believes in immersion compromises its belief in order to accommodate itself to those who do not believe in the aforesaid position, the majority of the non-believing classes will prefer to remain where they are. One of two things is true: either immersion is right, in which case it ought to be practised, or it is wrong, in which case it ought to be given up completely. The half-way ground appeals to nobody who has convictions on either side, and those who have no convictions are not worth appealing to." In S.A. and W.A. our Baptist brethren have nearly all adopted the "open membership" position, and the

tendency in the other States appears to be in this direction. We believe that even as a matter of policy, apart from the considerations of Scripture, this is a grave mistake.

Our own experience is that people prefer to unite with a church that stands out faithfully for what was admittedly the New Testament position.



Seeking the Old Paths : Settling the Baptismal Question.

By M. M. Davis.

Alexander Campbell was married to Miss Margaret Brown, daughter of John Brown, of Brooke County, Va. (now West Virginia), March 13, 1811. Just one year later a little girl came into the home, and brought them many blessings, among them a demand that the question of infant baptism be re-studied. Questions are never settled until they are settled right. Like Banquo's ghost, they refuse to down until they are downed according to the eternal principles of truth.

As already seen, the Campbells had decided that this was to be a question of forbearance, each one deciding it for himself. "As I am sure," said Alexander Campbell, "it is unscriptural to make this matter a test of communion, I let it slip. I wish to think, and let think, on these matters." Here is proof of the fact that we often look at a thing, but do not see it. Two things are essential to sight: the object and the angle. There is an angle in which light is absorbed by an object, and there is one in which it is reflected by it; hence an object is visible or invisible, important or unimportant, according to the viewpoint. This question, as seen from the viewpoint of their education and inheritance, was not to be neglected, but it was not to be made a test of fellowship. Most of the members at Brush Run had been baptised in infancy, and thought they had done their duty in the matter. Thomas Campbell, expressing the prevailing idea on the subject, said "that it was not necessary for them to go, as it were, out of the church, merely for the purpose of coming in again by the regular and appointed way."

The agitation in the Campbell family on the subject of baptism was widespread, and yet there had been no conferences on the subject. Dorothea, a sister of Alexander, told her brother that she had been reading her Bible carefully, and was convinced that it did not teach infant baptism, and she asked him to speak to her father about it. The brother, smiling, told her that he and his wife had reached the same conclusion, and that he was then on his way to see Mr. Luce about baptising them. Here is another proof that God was moving on the hearts of the people, and leading them to the truth as it was in the Scriptures.

June 12, 1812, was the day of the baptisms, and Buffalo Creek the place. Mr.

Luce, on his way to Buffalo, spent the night with Thomas Campbell. The next morning, as they were about to start to the water, Mr. Campbell told him that he and his wife, after a thorough study of the question, had decided to be immersed. This was the first intimation to others that the older people had also been involved in the baptismal agitation, and it added greatly to the interest on the subject.

The prominence of the parties to be baptised, and the novelty of the scene (for Baptists were not numerous in that section), attracted an immense audience to the home of David Bryant, near the Buffalo. The senior Campbell, in an elaborate address, gave the reasons resulting in this action, and said they must walk in the light as God had it shine on their way. Alexander followed in a strong address, emphasising the two points that immersion alone was Bible baptism, and that the penitent believer was the only proper subject of the ordinance. James Hlanen and wife were convinced by this address, and the seven were baptised by Mr. Luce.

In connection with his baptism, Mr. Campbell took another advanced step in the restoration of the primitive practice. He and Mr. Luce had agreed that the ordinance should be in strict harmony with apostolic custom, and as there was no precedent for the "religious experience" practised by Baptists as a prerequisite for baptism, this was to be omitted, and the confession made by Peter at Casarea Philippi, "Thou art the Christ, the Son of the living God" (Matt. 16: 17, 18), would be substituted in its place. Mr. Luce hesitated here, not because the change suggested was not Biblical, but because it was not according to "Baptist usage"; but he finally yielded, saying that he believed it to be right, and he would do his duty and risk the censure likely to be heaped upon him. And so, perhaps, here, for the first time, "the good confession," as practised by the early church, was honored and emphasised on American soil.

The influence of this meeting was immediate and widespread. On the next Lord's day, at Brush Run, thirteen others made "the good confession," and were baptised by Thomas Campbell. Many others followed their example, and in a short time the

church was composed, almost entirely of baptised believers. But a few turned away from them, refusing to discredit the faith of their ancestry. They could agree on everything except baptism; and so Richardson well says that "immersion, apt emblem of separation from the world, occasioned a separation between those who had been previously united in religious fellowship."

They were making rapid progress in their search for the "old paths." The discovery of one truth led to the discovery of others. They were like travellers in a forest. Often the finding of a single dim path leads to others not so dim, till finally one is on a well-beaten roadway which is easily followed. We saw in our last study three important discoveries, and now we see three others. The first three are general in their character, but these have to do with the details in giving one's self to God. They are:

1. *That immersion is the baptism of the Bible.* They had received, without question, the faith of their fathers for generations. But when forced to study the matter for themselves, as honest scholars, they saw at once that immersion alone was taught in the Book, and that affusion was of a later date and of human origin.

2. *That the penitent believer was the only proper subject of baptism.* The baptism of infants, like sprinkling and pouring, had been practised so long that it would have been almost sacrilegious to question its validity. But when they were compelled to find Bible authority for the baptism of their baby, or leave it unbaptised, again, as conscientious scholars, they had to abandon one of their most cherished traditions.

3. *That "the good confession," made from the heart, was the sole condition preceding baptism.* They saw that Christ was the only Saviour of men, and when the lost would come to him they were not required to relate a "Christian experience"—a thing impossible for the sinner—but to confess him as their personal Saviour, and on that confession of faith be baptised into his name.

As Alexander Campbell is now the recognised leader of the great work inaugurated by his father, it is well that we hear a word from him on the questions before them at this time. In giving his reasons for not being a "party man," he said:

1. "Because Christ has forbidden me. He has commanded us to 'keep the unity of the Spirit'; to be 'of one mind and one judgment,' and to 'call no man master on the earth.'"

2. "Because no party would receive into communion all whom God would receive into heaven. God loves his children more than our creeds."

3. "But if I am asked by a partisan, 'Could you not join us and let these things alone?' I answer, 'No,' because

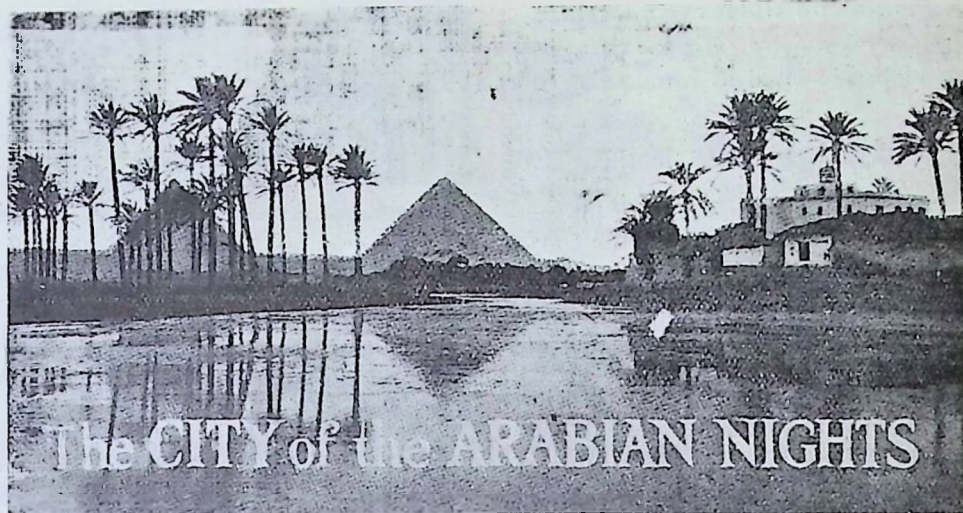
"(1) The man who promotes the interest of a party stands next in guilt to the man that made it. The man that puts the second stone on a building is as instrumental in its erection as the man that laid the first.

"(2) All parties oppose reformation. They all pray for it, but will not work for

it. None of them dare to return to the original standard. I speak not against any particular denomination, but against *all*."

These clear-cut utterances show that this young man was not simply a religious

zealot, but a philosopher, with an intelligent appreciation of the mighty task to which his Master had called him.—*Christian Standard*.



By Harold J. Shepstone.

There is no country that grips the imagination and charms and fascinates you like Egypt. It is unlike any other land—an immense valley or plain, bordered by great deserts, down through the centre of which a mighty river flows, the very life-blood of the country. Its banks are dotted with an imposing array of monuments and ruins of a bygone civilisation, intermingled with daring modern engineering works, with here and there mighty cities and bewitching villages.

You are fascinated by the hoary antiquity of this wonderful land; interested in its Biblical associations, held spellbound by its display of colossal statues and ruins of mighty temples, charmed with its glorious climate, and astonished at its modern prosperity. One has only to add that Egypt was the cradle of the oldest civilisation in the world, as well as the fountain of European arts and sciences, to show the part it has played in the world's history. Over this once favored and glorious land, in the height of its power and splendor, the Pharaohs reigned. It was in Egypt that Abraham, Jacob, and Joseph sojourned. Here Moses dwelt, and here was witnessed the wonder of the Exodus, while it was to Egypt that Joseph fled with the infant Jesus and his mother, when he sought refuge from Herod.

The prosperity of the country, thanks chiefly to British rule, is certainly amazing. Cairo and Alexandria, though still preserving their Oriental atmosphere and attractions and all the dignity of the East, can, nevertheless, boast of their trams, electric light, magnificent public buildings, fine streets and open places—wonders, in fact, which would astound the Pharaohs and Ptolemies if they could revisit the scenes of their grandeur in the days before the Arabs and the sands swept over degraded Egypt.

At Alexandria—the seaport founded by Alexander the Great after he had destroyed Tyre some twelve hundred years before the first stone was laid in Cairo—there are generally more ships to be discharged than the authorities can cope with.

It was here, by the way, that Omar, in the seventh century, destroyed the greatest library the world has ever seen, for Alexandria was once the centre of learning and art. Seven hundred thousand priceless manuscripts and books were sent by the Mohammedan fanatic to feed the furnaces of the public bathing establishments. It was at Alexandria, too, that the Romans reared the mighty Pharos, which was not only the father of lighthouses, but reckoned among the wonders of the world.

It is when you leave Alexandria behind, with its famous pillar, its wonderful catacombs and ancient ruins, and hasten in a modern express train across the 130 miles of country to Cairo, that you realise that Egypt is a land of strange contrasts, where the modern clashes with the ancient, and where the East meets the West. The track runs through irrigated fields where cotton and sugar are cultivated, past picturesque mud villages, then over a stretch of desert, across canals and other artificial waterways, now skirting the banks of the Nile, the whole relieved by glimpses of ancient ruins or the sight of a slowly moving caravan of camels, when Cairo, standing like a jewel at the handle of a fan, just where the narrow Nile valley expands into a great plain, comes into view.

Although the largest city in Africa, Cairo is essentially an Arabian creation—"the city of the 'Arabian Nights.'" It arose when Memphis and the Pharaohs had gone, and Heliopolis had followed suit into the dust of ages. Its domes and minarets, which pierce the sky on all sides, are in strange

contrast with the massive Egyptian temples of the Pyramids just outside the city on the edge of the desert. In like manner the modern accompaniments of progress in Cairo contrast strangely with the "living pictures" which might have stepped straight out of the Bible gallery: the devout at prayer on the house-tops; the water-carriers with their "new wine in old bottles"; the scribes with their ink-horns and pens of reed in their girdles; the stately camels laden with merchandise from afar; and the "footmen," with bare leg, flowing robes and wands of office, running before the "chariot"—landau or motor-car!—of their lordly master.

Yes, it is a city of delightful contrasts. Here you have prehistoric antiquity face to face with a modernity as up-to-date as Bond-street.

In Cairo only are now to be found the scene and most of the dramatis personæ of the "Thousand and One Nights," within stone's throw of twentieth-century civilisation in many of its latest aspects. The short quarter of an hour's drive from the railway station transports you into the very world of the Caliphs—the same now as when Nouredin, Abou-Shamma, Bedredin Hassan, Ali Cogia, the Jew Physician, and all the rest of them played their parts any time since or before Saladin.

We hasten back to the city and inspect its magnificent mosques, of which there are nearly three hundred, the most famous being that of Mohammed Ali, sometimes called the Alabaster Mosque, its wall being encrusted with alabaster. The entrance from the north leads into a large open court, surrounded by arcades. In the centre rises the fount of ablution, an octagonal dome structure resting on pillars. Here the Mohammedan washes according to the forms prescribed by the Koran, before entering the mosque to pray. On every hand one is reminded that, though we are in a country over which the British flag flies, and which is sacred to us for its Biblical associations, it nevertheless is a Mohammedan stronghold. At sunset the cry of the Muezzin is heard all over the city from the innumerable minarets, calling the faithful to prayer, and your donkey-boy, dragoman, or the merchant in the bazaar with whom you may be bargaining, will, when the strains float over the city, ask your pardon and, turning his head, gracefully bow towards Mecca, mumbling, "There is no God but Allah."

One could write at great length upon the treasures in the National Museum. Some of the exhibits are of absorbing interest even to those who know little of Egyptology. There are the wooden funerary barques which were used to carry the sarcophagi of dead rulers down the river to the necropolis. There is the Village Sheikh, that wonderful wooden statue over five thousand years old, and other examples of portrait sculpture which make us lament that this art, so living and so various, should have been allowed to harden into the stiff hieratic style of a later period. The gallery

of jewels is full of treasures taken from the coffins of dead queens—collars, chains, bracelets, and rings of gold set with jasper and lapis lazuli. Lastly, there are the mummies of the ancient sovereigns of Egypt that ruled the country with an iron hand many hundreds of years before the birth of Christ. Even the most unimaginative individual can scarcely help being impressed at beholding the actual features of the Pharaoh of the Oppression, now brought to light after a period of some three thousand years.

But Cairo's great attraction is undoubtedly the Pyramids, which can be seen from the tops of any of the high buildings in the city. Crossing the historic Nile, without whose aid the immense monoliths and obelisks, as well as the huge blocks of granite used in the temples, could never have been transported from their native rock-beds in the quarries of Assouan, we reach the road that leads to the Pyramids. It is about five miles in length and as straight as an arrow, down which the electric trams now run. The road is embanked, so that during the inundation, when all the land around is submerged, traffic can go on undisturbed. As you catch a glimpse of these wonderful structures, towering skywards, you marvel at the ingenuity of the ancient builders. There are three, that known as the Great Pyramid being the largest of them all. It has a base of 764 square feet, equal to the area of Lincoln's Inn Fields, and rises to a height of 480 feet, exceeding that of St. Paul's Cathedral and also of St. Peter's at Rome. The stone of which it is built has an aggregate weight of seven million tons, easily rendering it the greatest of stone-built erections. Visitors can ascend to its summit, and also penetrate into the interior. The latter is the much more difficult feat, and can only be accomplished by the help of the Arab guides.

This is at once the greatest of the world's monuments, and was erected by Cheops. He began its erection about 4000 B.C., and finished it about twenty years afterwards, by the help of 100,000 men. It was built to hold the remains of its creator; but

though the marble sarcophagus is there, it contains no body. No one knows where it is. As Byron says:

"Let not a monument give you or me hopes,
Since not a pinch of dust remains of Cheops."

—The Quiver.

Northern Suburbs Conference, Sydney.

The second annual meeting of the above Conference was held in the North Sydney chapel on February 21.

The meeting commenced with a devotional service led by T. E. Rofe. At 3 p.m. Alan Price, President, took the chair. The office of Secretary being vacant, the first business was an election to fill the vacancy, F. T. Webber being appointed.

Delegates were present from the four churches in the district. Chatswood church was received into the co-operation. Thornleigh, being part of Hornsby church, did not apply for admission.

Visitors were welcomed in the persons of Bren. H. G. Harward and F. T. Saunders, and Sister Mrs. Colbourne. T. Bagley, President of the State Conference, read a greeting from the Home Mission Committee.

Minutes of previous meeting were read and confirmed. The election of officers resulted as follows:—President, T. Bagley; Vice-President, T. E. Rofe; Treasurer, H. G. Payne. Committee: Dr. Bardsley, C. J. Lea, R. Verco, J. H. Colmer, A. Oldfield, C. Morris.

The report contained sympathetic reference to the loss sustained by the district through the death of Bren. Edmund Gole (Mosman) and G. H. Morton (Hornsby).

Under heading "New Churches," J. H. Colmer, of Thornleigh, described conditions there, and thanked the Committee and visiting speakers for their help. W. J. Fox, of Chatswood, stated that there were about 40 members in their locality, and they were continually finding others of whom they had not formerly known. Many of those who formed the nucleus of the church had held important positions in other churches, and there was every prospect of the establishment of a strong church. He commended the Committee for the part it had taken in the organisation of the church, and reported that T. Bagley would begin his labors with them on March 1.

The clause dealing with united prayer meetings evoked a keen and useful discussion. Some of the suggestions made are given: (1) That such meetings be held on a Saturday afternoon or a public holiday; (2) That the Committee as a whole visit each church once during the year and take over the mid-week meeting; (3) Saturday afternoon prayer meeting with a social tea at the close:



A Street Scene in Cairo.
Camel Train Passing the Grand Continental Hotel.

(4) Definite subjects for discussion and prayer. The general opinion appeared to be that united mid-week prayer meetings were impracticable. A meeting on a Saturday afternoon followed by a social tea appeared to be in highest favor. The whole matter was handed over to the incoming Committee.

Finance.—Receipts: £5/1/6; Expenditure, £1 12/4; Credit balance, £3/9/2.

No statistics were presented owing to the proximity of the General Conference.

Discussion on future work gathered round the possibility of doing something at Manly. Attention was also directed to the possibilities of the Main North line between Strathfield and Hornsby.

The Committee recommended that the capita- tion fee be reduced from 2d. per church member to 1d. The recommendation was adopted.

In order to develop the social side of church life it was suggested that churches have an annual tea meeting, members of other churches to make a point of attending such in good numbers. This practice had some years ago prevailed in all the churches around Sydney, but had fallen into desuetude owing to the increase in the number of churches, but could easily be worked in the Northern suburbs.

The time and place of next meeting was fixed at 2.30 p.m. on Saturday, January 30, 1915, in the Mosman chapel.

After the adjournment for tea a meeting was addressed by A. E. Forbes, of Belmore, on "Church Consolidation," and G. T. Walden on "Church Expansion." Bro. Tingate and the North Sydney choir provided an excellent musical programme. Thanks were tendered to the North Sydney church for the use of their tastefully decorated building, and to the sisters who presided over the tea tables.

Mallee Circuit Conference, Vic.

The annual Conference of the churches of the above circuit was held at Brim on March 4. A short devotional service was conducted by Bro. Shipway, from Stawell, who availed himself of the opportunity to express his pleasure at being present with the brethren. A hearty welcome was extended to all visitors, and greetings were received from T. W. Smith, Secretary Home Mission Committee; the church at Stawell, and others.

The evangelist's report showed the circuit to be in a fairly good condition. Since his commencing work in this circuit on November 30 of last year, the meetings have been well attended, and the prospects encouraging, though there remains a great work to be done. During the three months in the circuit he had travelled nearly 850 miles, held 34 meetings, and delivered 33 addresses. For this period there were three additions by faith and obedience.

Reports from the individual churches were also read, and the need of more aggressive work strongly urged. The work of pressing forward with the purchase of land in Warracknabeal was left in the hands of the Executive Committee and the evangelist, and steps are to be taken immediately to secure a block. The sum of £48 has already been promised toward this debt.

At this meeting Bro. Shipway delivered a splendid address on "The Threefold Vision," which was attentively listened to by all.

At the conclusion of the meeting tea was served by the sisters, and about thirty partook. A pleasing item at this juncture was a presentation of a silver-backed mirror to our Sister Hose, who is leaving us. Sister E. Hovey very suitably made the presentation, and Bro. Marshman responded on behalf of Sister Hose. We regret the loss of our sister, who has been a capable and consistent worker in the church.

At the evening meeting the attendance was good, when two addresses were delivered. Bro. Cambridge in his address on "Problems and Demands of the Field" brought forward the needs of the field, and made a strong plea for the services of some of the splendid young men of our district who were not at present interesting them-

selves in church work. He believed that the solution of the "Warracknabeal problem" was the key to most of the others. The field demands men, money, co-operation and consecration. Bro. Shipway in his able manner spoke on "Our Day of Opportunity," and urged the necessity of availing ourselves of the present, and making the best of the future opportunities. The enjoyment of the meetings was considerably added to by items rendered by the choir, a duet by Sisters J. and E. Hose, and a solo by Bro. Shipway. A hymn of farewell by the choir, and the singing of the Doxology brought one of the most successful Confer- ences to a close.—W.G.C.

Eyre Peninsula Conference, S.A.

At a recent date, the Committee of the Confer- ence met at Tumbay Bay, the eight members pres- ent travelling an aggregate of 200 miles to attend. Among other matters, the following plans were laid for the future. The publication of a district paper, the *Christian Chronicle*, was decided upon. Later in the year a combined picnic is to be held at Peake's Flat. One Sunday we are to concen- trate our efforts at Lipson, when all the churches of the Conference are asked to attend a united communion service in the afternoon, and a special evangelistic service at night. The resignation of Bro. Raymond from the position of Conference Treasurer was received with regret, and Bro. Brock was appointed to fill the vacancy. We are hoping that the Conference will consolidate the work in this scattered district. The brethren here are sorry to lose Bro. Raymond, who during his sojourn on the West Coast has proved himself to be an earnest and loyal servant of the Master. We wish him well in his future activity. His de- parture will throw much more work upon the shoulders of the local brethren.—A. J. Fischer, Sec.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

Church.	Annual Offering, 1914.	
	1913.	1914.
Abbotsford		£0 17 1
Ascot Vale	£10 0 0	11 11 0
Bairnsdale	0 5 0	
Ballarat	18 6 0	9 0 0
Bayswater	1 10 0	0 16 6
Bendigo	16 0 0	17 0 0
Berwick	16 0 0	17 10 0
Bet Bet	14 4 6	12 2 9
Blackburn	2 11 6	1 11 0
Boort	4 0 0	4 18 0
Box Hill	1 13 6	9 2 9
Brighton	19 15 0	20 5 4
Brim	7 0 0	8 0 0
Broadmeadows	0 8 3	0 8 0
Brunswick	3 10 0	5 15 0
Buninyong	0 12 6	1 0 0
Burnley		1 15 0
Carlton (Lygon-st.)	107 18 10	71 11 8
Carlton (Queensberry-st. Chinese Church)	3 10 0	3 10 0
Carnegie	2 10 0	1 19 9
Castlemaine	2 9 7	2 15 0
Cheltenham	16 10 3	21 5 0
Colac	6 0 0	8 0 10
Cosgrove	10 5 0	7 9 6
Croydon	2 0 0	1 11 0
Dandenong	5 15 0	8 14 6
Derby	1 6 0	1 11 0
Doncaster	11 17 0	10 0 0
Drummond	5 8 0	2 0 0
Dunmunkle	2 18 0	4 4 6
Dunolly	2 16 6	2 13 0
Echuca	0 3 6	1 0 6
Emerald	1 7 0	1 2 0
Fairfield Park	1 3 0	0 9 0
Fitzroy	15 0 0	20 10 0
Footscray	2 3 6	6 1 5
French Island	1 15 0	2 6 0
Geelong	10 0 0	10 0 0
Gordon	1 13 6	1 12 0
Hampton	6 3 6	4 0 0
Harcourt	4 12 0	5 15 6

Hawthorn	45 2 6	57 14 6
Horsham	1 13 0	3 8 6
Kaniva	9 6 3	15 1 0
Kerang	2 0 0	1 10 0
Kyneton	9 13 0	5 6 0
Lancefield	0 11 3	*
Lillimur	3 8 0	2 16 3
Malvern	3 11 0	4 0 0
Maryborough	1 17 3	2 8 6
Melbourne (Swanston-st.)	90 0 0	93 11 3
Merbein	1 15 0	3 7 0
Meredith	3 9 9	6 1 6
Middle Park	6 17 9	4 0 0
Mildura	10 6 0	6 0 0
Montrose	4 2 0	5 5 3
Moreland	7 10 6	10 10 4
Mount Clear	0 10 0	**
Newmarket	5 5 8	6 12 7
Newstead	1 15 0	1 10 0
Northcote	8 3 6	7 8 0
North Fitzroy	25 0 0	39 16 7
North Melbourne	5 4 3	3 8 3
North Richmond	6 11 0	5 13 1
Pakenham	1 10 6	1 11 0
Polkemmet	7 1 0	8 4 6
Port Fairy		1 5 6
Prahran	3 17 8	2 13 3
Preston	3 0 0	10 0 0
Red Hill	1 6 0	1 16 0
Shepparton	5 10 0	5 15 0
South Richmond	2 14 6	2 14 0
South Melbourne	6 0 0	6 2 0
South Yarra	10 1 0	9 14 6
St. Arnaud	1 10 0	2 0 0
Stawell	2 8 6	3 7 4
St. Kilda		0 15 0
Surrey Hills	6 9 9	6 13 3
Swan Hill	1 0 0	1 15 0
Taradale	4 15 0	5 5 0
Terang	2 0 0	***
Ultima	1 0 0	2 0 0
Walhalla	1 0 0	1 0 0
Warracknabeal	2 15 6	2 0 0
Warragul	2 4 1	2 0 0
Warrnambool	3 6 0	5 5 0
Wedderburn		4 17 6
Williamstown	4 5 2	*
Windsor	7 0 0	5 5 0
Wonga Park	1 5 0	*
Yarrowonga	1 0 0	2 5 0

Total from Churches ... £677 13 9 701 2 0

* Not yet received. ** Bible School only. ***No church now meeting at Terang.

Individual and Other Offerings.

Mrs. Milesi, Sorrento, 2/-; Thomas Hair, Clear Lake, £6; Nurse Gray, Beacac, 2/-; Sister L. E. Parsons, Trentham, 2/-; Sister McDonald, Kinnabulla, 10/-; Bro. and Sister Beard, Tallangatta, 7/6; Sister Edwards, Yarra Glen, 2/-; Horsham, Disciples, £1/1/-; Anonymous (book of stamps), 2/-; Bro. and Sister Varcoe, Healesville, £2; Bro. and Sister Linard, Loch, 7/6; Mrs. Thornton, Glenormiston, 5/-; Miss Faulkner, Trafalgar, 2/6; Mrs. McGill, Chillingollah, £1; Miss McGill, Chillingollah, 10/-; Bro. and Sister J. J. Mudge, Kaneira, £2; E. Eastlake, Bairnsdale, 10/-; Mrs. Chambers, Heidelberg, 5/-; H. D. Black, Oaklands, N.S.W., £1/1/-; Isolated Bro. and Sister, Kaneira, £1; Edward Bagley, Majorca, £1/1/-; W. J. Bennett, Cannic, £1/0/6; J. Lovell, Bairnsdale, £1; "M.F.," Port Franklin, 2/-; H. J. Knipe, Jeparit, 5/-; J. H. Smith, Terang, £2; Balwyn Disciples, per Bro. McDowell, £2/7/-; M. and A. Stevenson, West Portland, 18/-; Miss M. Malcolm, Hopetoun, 2/6; H. Kent, Glen Thompson, 5/-; Mrs. C., and Miss A. Wright, South Pelluc- bla, 10/-; Mrs. Gilmour and Family, Tallarook, £2; Mrs. Durham, Patho, 2/6; Mrs. Bert Free- man, Bamawn, 10/-; Mrs. Dawson, Allambie, 2/-; W. Cowper, Lake Rowan, £5; F. Cowper, Lake Rowan, £5; Bro. Connell, Lake Boga, 4/-; Bro. and Sister Briggs, Kyabram, 3/-; J. Johns, Men- zies Creek, £1.

	1913.	1914.
Total from Individuals, etc	£28 13 11	£41 2 0
Gross Total	£706 7 8	742 4 0
Thos. W. Smith, Sec., W. C. Craigie, Sec., "L'Allegro," Rathdown-st., 265 Lit. Collins-st., North Carlton. Melbourne.		

The Family Altar

Conducted by M. M. Davis,
From the "Christian Standard."

MOTHERHOOD.

True motherhood, excepting the Christ life, is the loftiest life known to man, and it comes of great responsibility. No strong character is possible without responsibility. If we would have our children imbeciles, let us do their thinking for them, and bear all their burdens. Mother, before the birth of her babe, may have been giddy and frivolous and thoughtless, but a single look into its little eyes, and all of this vanishes, if she be a real woman, and she, too, realises a birth—birth into that special and glorious realm prepared for her by her God—a realm into which even angels can not enter. Up to this time she is like a pleasure-boat—beautifully painted, gorgeously adorned and ringing with notes of youthful pleasure—but henceforth she resembles the stately ship bearing a priceless treasure onward to the port of heaven. If she is still living, let us cherish her; and if she be dead, may our memory of her be sweet.

SUNDAY, MARCH 15.

Gems of Thought.—"As is the mother, so is the daughter" (Ezek. 16: 44).

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
It was fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield;
But patiently, silently bore her part—
Lo! there in that battlefield.

No marshalling troop, no bivouac song;
No banner to gleam and wave;
And oh! these battles they last so long—
From babyhood to the grave!

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.

—Joaquin Miller.

The mother thinks she is only rocking a child,
but she may be rocking the fate of nations and
the glories of heaven.—*Talmage.*

Bible Reading.—2 Tim. 1: 1-9: Maternal influence.

MONDAY, MARCH 16.

Gems of Thought.—"Things which cannot be shaken may remain" (Heb. 12: 27).

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure.
—*Robert Browning.*

To-day's wealth may be to-morrow's poverty;
to-day's health to-morrow's sickness; to-day's
happy companionship of love to-morrow's aching
solitude of heart; but to-day's God will be to-
morrow's God; to-day's Christ will be to-mor-
row's Christ. Other fountains may dry up in heat
or freeze in winter, but this knows no change.
Other fountains may sink low in their basins, but
this is ever full.—*Maclaren.*

Bible Reading.—Heb. 12: 25-28: Things unshaken.

TUESDAY, MARCH 17.

Gems of Thought.—"I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren" (Gen. 44: 33).

Love thyself last; and oh, such joy shall thrill thee

As never yet to selfish souls was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven.

—*Ella Wheeler Wilcox.*

Among the truly popular girls I have known one stands out pre-eminently. I knew her intimately for ten years, and I never knew one person who did not find her just lovable. Once during her Sophomore year in high school a group of her chums were discussing mottoes and naming their favorites. "Hitch your wagon to a star" and "To the stars through difficulties" were favored. Turning to Jessie, some one said, "Haven't you a motto?" "Yes," she said; "it is this: 'Me last!'" "What do you mean by that?" the others asked. "That's my motto, and I think it is a good one." "But what does it mean?" Then Jessie explained: "It means just what it says—'Me last.' That is, I am to think of myself last; I am to put everyone else ahead of me, and then can look after myself when everybody else is taken care of. See?" The girls saw. And they knew that right there lay the secret of her popularity.—*A. W. Cooper.*

Bible Reading.—Gen. 44: 18-34: A noble example.

WEDNESDAY, MARCH 18.

Gems of Thought.—"Come now, let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18).

A despondent young man, wearied with repeated failure in his life, flung himself on a lawn near a fountain. As its jet of spray leaped into the air, flashed in the sunlight, and fell again into the basin, he said to himself, "That is like my life. I make good resolutions, rise for a while from sin, and then fall back." Then he looked at a soft, fleecy, pure white cloud, and thought, "That was once, perhaps, dirty water, but was drawn up by the sun. Oh, for a power to draw me up!" Jesus is that power. He can draw men and women out of their oft-repeated sin and failure into the sunlight of his purity.—*James D. Lawson.*

Bible Reading.—Isaiah 1: 16-20: Cleansing for all.

THURSDAY, MARCH 19.

Gems of Thought.—"Wilt thou be made whole?" (John 5: 6).

The preacher at a rescue meeting was pressing home the question of Jesus at Bethesda, "Wilt thou be made whole?" Suddenly he leaned forward, paused an instant, then shot these words out: "Remember, men, it's not patched, but made whole." "That's it, that's just it, and all of it," responded a man who, when the meeting was opened, rose and said, "I patched for years, but the patches fell off or made bigger holes. I had become a hard drinker. I lost my situation. I sobered up, got another situation, failed again and again. Still I patched, and still I fell. At last my wife and children had to go away to her father's, and decency and clothes were gone. One wet, cold November night, as I sat, half asleep, in the doorway of an empty house, a Bible-woman asked

me to come into the mission. Then Jesus found me. He didn't patch; he just made me whole. And now we're all together and happy again."—*Mrs. R. W. Lowe.*

Bible Reading.—John 5: 1-9: Perfect cures.

FRIDAY, MARCH 20.

Gems of Thought.—"For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9: 3).

Wisdom should lead us to look on this United States as, first and foremost, the chosen seat of the enterprise for the world's conversion. Forecasting the future of Christianity as the statesman forecasts the destiny of nations, we must believe that it will be what the future of this country is to be. As goes America so goes the world in all its moral welfare.—*Dr. Austin Phelps.*

It is ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud which shall pilot the world forward.—*Alexander Hamilton.*

Bible Reading.—Rom. 9: 1-5: Patriotism.

SATURDAY, MARCH 21.

Gems of Thought.—"Thou shalt not bear false witness against thy neighbor" (Ex. 20: 16).

Boys flying kites haul in their white-winged birds,
But you can't do that when you're flying words;
Thoughts unexpressed may sometimes drop back
dead,
But God himself can't kill them when they're said.

—*Carleton.*

When you hear an evil report about any one,
halve it and quarter it, and then say nothing about
the rest.—*Spurgeon.*

Bible Reading.—Ex. 20: 12-17: Watch your words.

The effective life and the receptive life are one. No sweep of aim that does some work for God, but harvests also some more of the truth of God and sweeps it into the treasury of the life.—*Phillips Brooks.*

New Books.

A WEST POINTER IN THE LAND OF THE MIKADO, by Laura Delany Garst. Illustrated.

"The West never made a greater gift to the East than Charles E. Garst." Thus spoke a famous statesman of Japan. Post free, 5/3.

WITH THE TIBETANS IN TENT AND TEMPLE. The narrative of the events of a journey in the Closed Land, by Dr. S. C. Rijnhart.

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[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. Phone, Ascot, 767.]

A "Living Epistle" in Harda.

We had a very interesting time with the other three evangelists in the villages. We left Harda on the 20th January, and came back on the 31st. We visited 39 different villages and preached to about 1000 people. We could have done more, but sickness of one of the evangelists kept us back. We preached 82 times, and sold 35 gospel portions and tracts. We had many interesting debates and conversations during the campaign, but I will mention here only one particular case. We were in a village (Alwari) sixteen miles from Harda. From this village about twelve years ago a man came to our hospital at Harda for treatment, and while in the hospital came to know of the love of God and of Jesus Christ. He accepted Jesus Christ as his Saviour. He is still in Harda, and a faithful Christian, loved by all. As we were in this village many came to hear our message and songs. They paid us very good attention while we were speaking. Some of the people were nodding their heads, saying that what we said was surely true. After we preached we enquired about the relatives of this man. There were twelve of them, or more. We asked them whether they see any difference in Kaloo (the name of the man who became a Christian) since he became a Christian. They all said "Yes, there has been a great change," and they all praised the conduct and character of the man. "We all love him now, and whenever he comes here to visit us he brings sweetmeats for the children, and the children love him." We showed them the reason of this difference, and told them they might become as Kaloo, if they were to follow Christ. We were again invited here. We wish we all may become loving like Kaloo.—Very sincerely,—M. J. Shah, Harda, C.P., Feb. 2, 1914.

Items from Shanghai.

Owing to so many extra duties falling to me during the last few months, and the very sad time in parting with loved fellow-workers, my letter writing has been left, and now I find myself with such a large number unanswered that it is almost impossible for me to answer in the little space of time I have this week, so I think it will be best for me to write a sort of general letter, which I am sure all will accept.

The strain of the last few months has left me rather nervous, and I must, if possible, have a little change from my usual round of duties.

Our Christmas and New Year were the saddest I have known, though Bro. Ware was very anxious that everything should be as usual. So we carried out the programme, but it was with sad hearts. Then within three weeks we laid away his brother-in-law, L. J. Day. He and Bro. Ware

have been real brothers to me, as also Mr. Cameron, another brother-in-law. Mrs. Ware has three sisters here in Shanghai. Two others besides herself are widows. God's ways are hard to understand, yet we are persuaded that it is well. We know your sympathy will go out to their sorrowing ones, and we thank you for it.

My family is well. The children are growing rosy and strong. My oldest charge at present, Hannah, was married on the 15th to a Christian young man. She made a very sweet bride. Since the Revolution in China the marriage customs have changed, and now it is possible for these young people to become acquainted and attached to one another before. And instead of the bride's dress being red, with gold tinsel all over it, and her head and face covered with a thick silk veil, she, if a Christian, dresses according to the position her future husband has, and according to the amount of money he can afford. Our little bride was dressed in a very quiet and yet beautiful silk outfit, and her head was arranged with a wreath of pink roses (pink is the bridal color), with a pink tulle veil falling over her face, and in her hands she carried a shower bouquet of pink carnations and asparagus fern. I hope to send her



Miss Rosa F. Tilley.

This is a photograph of Miss Tilley, our devoted missionary stationed at Diksal, India. Miss Tilley will soon visit Australia on furlough. It is probable that she will reach Perth in time for the annual Conference to be held at Easter. The brethren will take a delight in honoring so faithful a worker as Miss Tilley.

photo. taken in her wedding outfit, and hope it will appear in the "Christian" or *Pure Words*, so that you may all see her.

Yet a week, and we shall have the Chinese New Year with its crowds and meetings. Then after these we begin to open school again. In some of the letters I have received there are questions about the cost of the support of these little girls. The Secretary of the Federal Committee has all the information regarding this, and it would be better for those who want such information to write him.

With loving greetings to you all. God bless you in all you undertake for him.—Yours for His sake,—Rosa L. Tonkin; Shnghai, China.

Distinguished Visitors Expected.

Readers of the "Australian Christian" will learn with interest of the fact that the Executives of the Federal Conference and of the Federal F.M. Committees are forwarding a very cordial invitation to Dr. and Mrs. W. E. Macklin, of Nanking, China, to visit Australia, and to be present at the next Federal Conference (to be held in Adelaide in September next). Dr. Macklin is one of the best-known missionaries in the whole of China. He has rendered long and distinguished service as a representative of the F.C.M.S. Dr. Macklin is widely known in China, not only as an evangelist, but also as a physician and translator. In the recent revolutions in China he played no unimportant part in saving the city of Nanking from destruction. "When you think of moral heroes and intellectual giants," says the *Intelligencer*, "always include Dr. Wm. E. Macklin." The hearts and homes of the Australian brethren will be opened for the reception and entertainment of Bro. and Sister Macklin, should the visit be possible.

News from Near and Far.

It is expected that Bro. and Sister P. A. Davey will reach Australia after their absence in Europe about May next.

Mr. and Mrs. H. L. Pang recently spent an enjoyable day with Miss Tonkin, in Shanghai, while on their way through to Japan.

Bro. A. T. Waters, of Oba, has been seriously ill, but was on the occasion of Mrs. Waters' last writing well on the way to recovery.

Mrs. John Sing, wife of our Sydney Chinese evangelist, has, together with her husband, and Mr. and Mrs. Wong, arrived in Sydney. A welcome was tendered her on Saturday evening last.

The following "Notice for Prayer," written out by Peter Pentecost, one of our teachers on Oba, New Hebrides, and sent to Mrs. Waters to be type-written, will give an indication of the calibre of some of our native workers:—

1. "Pray that the work of God may grow in grace.
2. Pray for our friends.
3. Pray for the leader, P. Pentecost, and the second leader, P. Takaro.
4. Pray for the missionaries, Mr. and Mrs. Waters.
5. Pray for sick ones.
6. Pray for the heathen, some troubles, or our enemies."

According to another notice the choir practises on Friday evenings at 8 o'clock. There are evidently some progressive brethren in the New Hebrides.



Correspondents are requested to condense their reports as much as possible.

Victoria.

STAWELL.—Sunday, Feb. 22, our first harvest thanksgiving service. Our morning subject was "The First Ripe Fruits," and the evening one, "The Harvest Home." There was a good attendance of members at the morning meeting, and the evening meeting was the largest for some time. The members gave most liberally, and we had quite a nice show. The building looked exquisite, having been tastefully decorated by a number of the sisters. On Monday a most successful social evening was held, and the fruits so kindly given were sold.—J. E. Shipway.

SOUTH RICHMOND.—The anniversary of the Sunday School was held on Feb. 22. A fine attendance at both meetings. Bro. Ludbrook gave his address on "Puffing Billy." On Feb. 25 a demonstration was given by the children, a large and appreciative audience being present. Bro. Arnott, of Burnley, gave a fine address on "A Bible School Vision." The anniversary was continued on March 1, when the prizes were presented to the children, and certificates to those who obtained over 60 per cent. R. C. Edwards presided over the afternoon meetings. Opportunity was taken to give Bro. Chipperfield, of Fairfield, the leader of the singing, a butter-dish and knife as a token of appreciation of his splendid services. Special thanks must be given to Miss Pittman, of Windsor, and Bren. Whittaker and Wendorf, of Prahran, for their co-operation. At the close of the last meeting one scholar confessed Christ.—W.A.

BRIM.—Harvest thanksgiving services were held on March 1, with splendid success. At the afternoon meeting there were about 100 present, when Bro. Combridge preached from Gal. 6: 9. We had the pleasure of taking the confession of a young married couple who had come a distance of over thirty miles to be present. These were baptised during the afternoon. We were pleased to have fellowship with Bro. and Sister F. Jones, Bro. and Sister Davis, and Bro. and Sister Richardson. At the evening meeting we again had our building almost full, about 100 being present, when Bro. Combridge spoke on Acts 14: 17. Valuable assistance was rendered by the members of the choir, who sang at both services.—O.M., March 2.

COSGROVE.—Good meetings last Lord's day. We had Sisters Black and Clipstone, and Bren. Cliff and Brown visiting us, and Bro. W. Baker, who has been away for some time on account of an accident, was again with us. Bro. and Sister Brown and family are leaving us, and we spent a pleasant evening at their home, giving them a surprise farewell. Bro. Clipstone presided, and presented them with small mementoes, and spoke of the high esteem in which they were held by the church and all their neighbors. Their going will reduce our membership by five, and we shall indeed miss them both in Sunday School and in the church.—J.C.S., March 2.

BOORT.—We had a fine morning meeting on March 1. Amongst those present were Bro. T. Hagger and Bro. and Sister Clay, and nine visiting brethren from Wedderburn, besides many of our own members from long distances. A temperance rally was held in the afternoon in the tent, when the I.O.R. was represented by Wedderburn, Barraport, Quambatook, and Boort. The tent was comfortably filled, and a powerful address was delivered by Bro. Hagger. In the evening we had a large gathering to hear the gospel.—A.T.L.

MORELAND.—On Sunday evening, March 1, we witnessed the confession of two, a young man and woman. The contributions towards the seating for our lecture hall in cash and promises have extended to approximately £34. Bro. Mortimer, from British East Africa, addressed the evening service, giving an exceedingly interesting talk on Africa, and particularly unity of churches.—C.R., March 8.

NORTH FITZROY.—Fine large meeting for worship. Five received into fellowship; one by faith and obedience, and four by letter. Crowded meeting at gospel service. Bro. Baker in his usual good form. He alluded to our late dear Bro. Forbes.—A.J.H., March 8.

NORTHCOTE.—Good meetings and interest continuing. March 8, Bro. Mortimer gave a splendid exhortation, which was enjoyed by all. W. Phillips continues to give us excellent gospel addresses, and under his ministry the church is being built up and strengthened. One pleasing feature of our church is the splendid work the choir is doing under the leadership of B. Barber. R.C.

CHELTENHAM.—Meetings continue to be very good. A fine spiritual tone is manifested. Bro. Wilson has maintained a high standard in his addresses well worthy of the interest that is being shown. This morning we had a splendid address from Wm. Judd. In the afternoon there was a large gathering in the Bible School. The kindergarten class was again too large for the accommodation provided, and part was compelled to meet in the yard.—F.W.M., March 8.

BALLARAT.—Good meetings to-day. Three confessions to-night. Members very enthusiastic re the opening of new chapel next Lord's day, and are looking forward to and working hard for the Kingsbury-Binney mission in the way of advertising, etc. We are confident of great success.—A.E.P., March 8.

NEWMARKET.—Yesterday marked the commencement of the second week of the gospel mission. During Bro. Allan's absence, the platform has been ably occupied by Bren. Mortimer and W. D. More. Bro. More spoke every night except Monday. Footscray choir helped greatly on Friday evening. Thanks to all these brethren. Four confessions so far, Bro. More preaching. We continue nightly under Bro. Allan's leadership. Would specially appreciate help of men at men's meeting on Sunday afternoon next, March 15, in Masonic Hall (opp. Flemington P.O.).—J.I.M., March 9.

BURNLEY.—Four received into fellowship who had been baptised the previous Sunday; one baptised, and one confession (a young man) at the close of the service last night. Bro. Arnott speaking at both services. Open-air work still on the up-grade. The Bible School is also growing. Thirty-two in the Adult Bible Class yesterday. The school has been reorganised and regraded, and promises well.—J.W.N., March 9.

NORTH MELBOURNE.—Good meetings yesterday. Bro. Mudford, from Newmarket, gave a helpful address to the church. At the conclusion of Bro. Hutson's chart address in the evening on "Gospel Requirements," two made the good confession. Next Sunday evening Mr. Mortimer, of Nairobi, is with us.—A.H., March 9.

CARLTON (Lygon-st.).—Our meetings on Sunday were large. In the morning we had an inspiring service, when there were a number of visitors present—Sister Franzen, Perth, W.A.; Sister Anderson, Glenelg, S.A.; Bro. Norman

Clarkson, Enmore, N.S.W.; also H. Jeffs, the preacher from the Clifton Hill Baptist Church, who gave a fine address. One received by obedience. The presiding brother made reference to the passing away of the late esteemed William T. Forbes, of North Fitzroy, who was formerly in membership with the church, and who with a number of others went from Lygon-st. to start the cause at North Fitzroy. Sustained interest in the Century Bible Class. S. G. Griffith continues his series of addresses on "Heretics of History," the talk being on "Calvin, the French Heretic." In the evening S. G. Griffith delivered with much earnestness a powerful discourse upon "The Masses and the Churches." Two fine young men made the good confession. On Tuesday evening we had the pleasure of listening to an able lecture by Robert Jones (under the auspices of the Century Bible Class) on "Errors and Graces of Speech." At the mid-week prayer meeting on Thursday evening Mr. Craig, the Baptist minister from Devonport, Tasmania, gave an appreciative address.—J.McC.

HAWTHORN.—The sisters of the Sewing Class held a very successful picnic in the Botanic Gardens last Thursday week. A farewell social was tendered Bro. W. Wright in the lecture hall on Feb. 28. Presentations were made to him by the Adult Bible Class and choir. Good meetings yesterday. Visitors included Mrs. Bowden and daughter, of Norwood, S.A.; Mrs. Somerville, Bro. Pratt, Wedderburn; Sister Whitelaw. A meeting is to be held this week to form a Men's Society.—A. C. Rankine, March 9.

BENDIGO.—At the morning service on Sunday, J. Kenley gave the address, and one young lady was given the right hand of fellowship. A. W. Connor preached at night to a good audience. We are sorry to announce the resignation of our evangelist, who has accepted the position of preacher at Subiaco, W.A. Bro. Connor has been with us three years. H. Sims and A. Dempster journeyed to Derby and conducted the meetings there.—C., March 9.

MALVERN.—Good meeting Lord's day morning, when one by letter (Sister Henderson, from W.A.) was received in. Among visitors present was L. Ward, from Warrnambool. L. McCallum exhorted, and preached to a fair audience in the evening. We are to have W. McCallum (who has lately returned from America) with us next Sunday to preach the gospel.—C.K.M.

KYNETON.—The district Conference was held at Taradale on Feb. 25, when representatives were present from Kyneton and Drummond, also Bren. Marrows and Stewart, from Castlemaine, and Bro. and Sister Clay. A splendid congregation gathered at night to hear Bro. Clay's address on "Doors." Bro. Clay also gave an address in the afternoon on "Church Efficiency." Both addresses were highly appreciated. A basket tea was held in the Taradale cricket ground. The following were appointed officers for the ensuing year: President, W. H. Beer, Drummond; Secretary, H. Main, Drummond; Circuit Committee, Bren. Clarke, J. Jackel, W. Gilmore, T. Price, and G. Harman. Reports showed that progress had been made, an increased membership, and a desire to attempt greater things in the future. With the advent of Bro. Wedd from the College of the Bible, we look to the future full of faith, hope and love, and believe that this is going to be the most progressive year seen in the Kyneton circuit.—J. R. Combridge.

BOORT.—The attendances all the week at the mission have been good, showing an increase each night. On Friday night one young woman made the good confession, and was immersed this morning and received into fellowship, together with a young man previously immersed. The meetings were all well attended to-day, and at the close of the gospel address to-night four made the good confession.—A.T.L., March 8.

BRUNSWICK.—A few Saturdays ago the C.E. Society held a picnic at Elwood, in the afternoon and evening. An enjoyable time was spent. We have been helped with exhortations by J. King-shott and J. G. Barrett. Bro. Shain, our evangelist, is slowly recovering from his illness. To-night Bro. Barrett spoke on "A Momentous

Question," and was assisted by Bro. Alfred Bray, of the Moreland church. Reference was made at the morning service to the death of Bro. Forbes, of the North Fitzroy church, who was a pioneer worker here, and recently helped us in our land purchase.—W.T., March 8.

GEELONG.—Last week the Young Men's Club visited the power station of the Melbourne Electric Supply Co., and were shown round by Traffic Supt. Bro. Thomas, and a most instructive evening was spent by the 36 present. Good meetings on Sunday. At night the local I.O.R. held a church parade, when Bro. Gifford Gordon preached a suitable sermon.—E.B.

CARNEGIE.—Splendid meetings all day, today. One received into fellowship this morning. H. M. Bowen gave us a fine message on "Consecration." Record attendance at our Bible School. Good meeting at night, when one of our Bible School scholars made the good confession.

EMERALD.—Since last report meetings have been very well attended. On March 1 we were glad to have with us H. Legg, from Montrose; also a few visitors from other churches on the 8th. Bro. Henderson is doing good work here.—W. P. Legg, March 8.

WEDDERBURN.—Having good meetings morning and evening. Bro. Bulgin has settled down to work in organising Sunday School. Started preparing for our Jubilee celebrations to be held second week in June. Expect good times then, and many souls added to church thereby. Our pioneers, please note, as you are expected to come from far and near.—F.J.P., March 8.

MELBOURNE (Swanston-st.).—We were glad to have Bro. C. McCallum and wife, who have just returned from America, with us on Sunday. Bro. Allen spoke in the morning, and we had a very large meeting at night to hear Bro. McCallum. He gave us a very fine address on "Seeking God." We wish our brother and sister every success in their work at Hobart, where they are going after a short stay in this city.

New Zealand.

NELSON.—Three young ladies were immersed last Thursday evening. More than 70 persons witnessed this ordinance. Splendid meetings on Feb. 22. Bro. Mathieson presided over the morning meeting, and Bro. Brough exhorted. In the evening Bro. Mathieson spoke on "India and the Gospel." There were 135 present at Bible School.—H.E.A., Feb. 25.

HASTINGS.—On Sunday, Feb. 15, during the afternoon, the church here went to the river and had the pleasure of seeing Sister Potts, wife of our Bro. Potts, and Bro. Roy Barnard immersed into the Triune Name, after which the sisters spread out (on the banks of the river) a nice tea, when a pleasant afternoon was spent.

AUCKLAND (Ponsonby-road).—We have had the pleasure of Christian fellowship with brethren from various parts, who, coming to the Auckland Exhibition, came also to the called-out assembly to worship with their brethren. One of them, H. Langford, of Christchurch, came on Feb. 22, and on Bro. Turner's invitation kindly took the evening service, and gave a pleasing and profitable address. In the morning a youth, Bro. M. Vickery, was received into fellowship, he being one of a third generation in the same assembly, an event specially pleasing to old members. In my last report I put two additions; it should have been three.—E.C.

DUNEDIN.—C. F. McDonald presided over a good attendance on Feb. 19, when the annual church meeting was held. Report from the Dorcas Society stated that the Society began its work on April 29, and closed on October 16, the average attendance being 10. 53 garments had been distributed, besides boots, blankets, coal and cloth, and 18 families were helped. Mrs. C. Christensen is president of the Society, and Mrs. L. Kemnitz visitor. The Tabernacle auxiliary of the C.W.B.M. has 140 members, with an average attendance at the monthly meetings of 36. A mission circle in connection with the auxiliary was formed last year. Nine regular meetings and two social even-

ings were held, and 23 names were on the roll. The money raised by the circle goes to South Africa to support a helper at Makanui mission. Misses K. Sinclair and C. Sundstrum continue as leaders of the Junior Endeavor Society. A committee, consisting of C. F. Sundstrum, A. Thompson and J. W. Stokes, has been set up to meet members emigrating to New Zealand, who come to make their homes in or near Dunedin. The attendances at Roslyn morning services have been well up to the average, and the collections show an increase over 1912. Plans for the Roslyn building have been approved, and tenders are to be called for immediately, the estimated cost being £1100. Statistics showed church membership, including Roslyn, 375; Bible School scholars, Tabernacle, 115 (including 25 in Bible Class); Roslyn, 40; teachers, 11 and 6 respectively. P. D. McCallum's ministry commenced as from May 1, and by his consecrated and earnest service he is winning his way into the hearts of God's people. The treasurer's statement was the best presented in the history of the church. During the year the late Bro. Alexander Gair gave £500 towards the Tabernacle building fund, and £200 was received from the late Mrs. Alexandrina Scott. For the Roslyn building about £400 has been raised, and £200 more has been promised. Home Mission offering last year amounted to £63/0/3, and Foreign Mission, £53/8/-. One confession last evening.—L.C.J.S., Feb. 23.

Tasmania.

LAUNCESTON.—Bro. Procter was again with us last Sunday, and preached to splendid congregations morning and evening. His addresses have been much appreciated both by members of the church and the many strangers who came to hear him and in returning to his usual field of labor he carries with him the prayers and the best wishes of those whose pleasure it was to meet him. The Endeavor Society met as usual on Monday night. This was consecration night. The vice-president conducted the meeting, and gave an address on "Even Christ pleased not himself." There was a large attendance. We beg to acknowledge the following contributions towards the building fund:—Church, South Yarra, Vic., 10/-; N. Philips, Sydney, 5/-. The Home Mission collections for Margaret-st. were £13/2/9.—A. W. Heron, March 7.

West Australia.

FREMANTLE.—Wednesday evening, Feb. 25, Bro. Taylor gave an instructive address on "The Hope of the Christian." Lord's day morning Bro. Stenhouse presided over a good meeting. We were pleased to have our esteemed Sister Mrs. Stenhouse with us again. There was a splendid congregation in the evening to hear the gospel. Another young man made the good confession. The Senior C.E. had a good meeting Monday evening. "Foreign Missions" was the subject for the evening. Many prayers were offered for our beloved workers in the foreign fields.—E. G. Warren, March 3.

CENTRAL PRESTON.—The church celebrated the fourth anniversary of the Bible School on December 14. Good meetings all day. We are greatly indebted to H. Crowden, who came from Caveside to conduct the services, also to the brethren and sisters of South Road, for their help with the singing, especially Bro. and Sister Hutton and family. The church was greatly cheered by a visit from Roy Hutton on Feb. 1, who exhorted in the morning, and addressed the Bible School in the afternoon, when we had a good attendance of scholars.—G. E. Howard, March 1.

Queensland.

ANNERLEY.—Good meetings yesterday. H. U. Rodger gave a very thoughtful exhortation in the morning. Bro. Olsen preached at night. The committee have been able to fix on a suitable building site, containing two good allotments, situated at the junction of Ipswich and Annerley-roads. It is one of the most elevated sites in the

district, and only a few hundred yards away from the hall in which the meetings are held at present.—A.R., March 3.

ALBION.—Good meetings on March 1. Bro. Morton, from Zillmere, exhorted in the morning. Visitor, Sister Mrs. Walters, from Boonah. Bro. Rodger preached at night; one of our scholars made the good confession.—B.

BRISBANE.—Last Lord's day W. Trudgian gave an uplifting exhortation, taking as his subject "Like as a father pitieth his children." The attendance was good. The following visitors worshipped with us: Bro. Taylor, N.Z.; Sister Mrs. and Master Bull, Mosman; and Sister O'Brien, Charters Towers. S. Trudgian preached the gospel. Several of the members visited Hawthorne for the opening service.—H.C.S., March 2.

HAWTHORNE.—Last Lord's day evening the primitive gospel was proclaimed in this suburb for the first time. There were about 60 present, including several prominent members of other religious bodies. During the evening a gospel solo was sung by Sister E. J. Gilliland. A splendid gospel address was delivered by W. H. Nightingale on "Seek ye the Old Paths." Yesterday five new scholars were added to the Bible School, there being now 87 on the roll.—H.C.S., March 3.

South Australia.

NORTH CROYDON.—To-day we celebrated the third anniversary of our preacher, H. J. Horsell. The chapel was beautifully decorated. Bro. Horsell presided. The church roll was called, and each member responded with a verse of Scripture. Bible School, the attendance was 157. At the gospel service Bro. Horsell preached a powerful address on "Christ's Sufferings." Bro. Horsell presided over a social gathering held in his honor on Wednesday evening. The function was an unqualified success. Officers from other churches were present. A musical and elocutionary programme was contributed by the choir and friends. Lord's day, March 8, in the morning F. Plant presided. H. J. Horsell exhorted. Bible School attendance good; 141 present. At the gospel service H. J. Horsell preached on "Jesus and the Children," after which one woman and one girl confessed Jesus as their Saviour.—J. S. H. Ferris, March 8.

QUEENSTOWN.—Tuesday, March 3, we had a good meeting, when Bro. Enniss, of the College of the Bible, addressed us. On March 8, in the morning, Bro. Brooker presided. Bro. Aub. Wilson addressed on Matt. 21. Afternoon, men's meeting was well attended. Bro. Brooker spoke on "The Intricate Mechanism of Man," an educational address, splendidly delivered. Evening, Miss Henry, from China, spoke, giving splendid descriptions of China and of the work there to an overcrowded audience. To-day's meetings fully demonstrate the wisdom of the officers in suggesting to the church the need of enlarging our building. A number of brethren assembled at the Outer Harbor to say farewell to Bro. and Sister Flitercroft, and Bro. and Sister Harkness, who left by the "Ceramic" on Saturday.—H.W., March 8.

MILANG.—Last Sunday we had the pleasure of a visit from Bro. Horace Kingsbury, who exhorted the church. We were delighted with the way in which he unfolded the Word of God to us. To-day Bro. Enniss presented the claims of the College of the Bible, and also preached the gospel this evening to a good congregation. Bro. Baker took the opportunity of going to Strathalbyn and assisting the brethren there.—J.C.W., March 8.

MOONTA.—Good meetings all day. Morning, good number present. Bro. Neill presided, and Bro. Verco, of the Kadina church, exhorted on James 1: 27. Gospel service at 6.30; fair number present, and Bro. Verco gave us a splendid address from 1 Cor. 15: 27. Three weeks ago we started holding meetings out at East Moonta on Wednesday evening, and the interest and attendance at these meetings are growing. At the first meeting there were 40 present, at the second 64, and at last Wednesday's meeting there were about 80. The addresses of Bro. Cuttriss are heartily appreciated by the people, and we are praying

that at an early date we will be able to start a church out there.—B. Marsh, March 8.

KADINA.—Last Monday evening at our C.E. meeting Miss Ethel Loader resigned her position as recording secretary and convener of the Sunshine Committee. Our sister, who is going to Broken Hill, has been a good worker in the C.E. work, Bible School, and the church choir. Miss Martin takes the place as recording secretary, and Mrs. Verco on the Sunshine Committee. On Thursday evening last we had with us Bro. Roy Raymond, who is on his way to take up his work on the Murray. His words of advice to each Christian present will long be remembered and cherished. To-day we have with us Bro. Cuttriss, from Moonta, and his exhortation was of great interest. Bro. Raymond presided at the Lord's table. This evening Bro. Cuttriss took as his text Romans 8: 8.—Jas. H. Thomas, March 8.

NORTH ADELAIDE.—On Wednesday, March 4, Bro. W. Adams was baptised upon a confession of faith in Christ, and was received into fellowship on March 8. Miss Millie Parkinson was also welcomed into fellowship from the church at Unley. At a special business meeting of the church, held on Wednesday, March 4, the church decided to release A. G. Day from the end of March, and to grant him two weeks' holiday from March 18. On Sunday, March 15, Bro. Day will preach farewell sermons both morning and evening, and on Tuesday, March 17, a farewell social will be held. On Thursday, March 5, a social was held in connection with the K.S.P., and a scarf pin, suitably engraved, was presented to Bro. Day as a token from the Club.—W.T.S.

HINDMARSH.—March 1, good meetings. 2.30, Dr. J. C. Verco gave an interesting address at the Century Bible Class. 6.30, the church had the pleasure of listening to a fine address by Miss A. Henry, of the China Inland Mission. There was a good attendance. Mission hymns were rendered by a number of the Bible School scholars, under the leadership of Miss W. Doley. The church recently pledged itself to pay off the existing debt of £200 on the property in two years' time, and we expect to pay off £50 at the end of this month. If any isolated members see this, will they have a part in it? We shall be pleased to hear from them.—J. W. Snook.

LONG PLAINS.—Our Home Mission offering was a little over £13. We held our harvest thanksgiving services last week. There was a fine attendance on Sunday night. The writer spoke on the subject, "The Harvest Home." A quartette and a solo were well rendered. On Monday night the building was comfortably filled. The writer occupied the chair. Splendid addresses were delivered by Bren. Gordon, Wilson and Ewers. Musical and elocutionary items contributed toward an enjoyable meeting. A collection of £2/17/- was taken up for the Children's Hospital. Supper brought the meeting to a close. Our first C.E. meeting since going into recess, was held on Friday night. We look forward to a successful C.E. year.—F. J. Goodwin.

MALLALA.—There has been an improved attendance during the last quarter. Several morning meetings have been exceptionally good. Our H.M. offering was about £4/16/-. We have recently lost Sister Miss R. Snell; she has married, and is now residing at Williamstown. We have been pleased to welcome a number of visitors to the meetings lately. Prospects are a little brighter.—F. J. Goodwin.

GROTE-ST.—This morning Bro. Caldicott presided, and Bro. Thomas exhorted. There were several visitors present. This afternoon Miss Henry, of the China Inland Mission, gave a splendid address on missions in China to a large audience in the chapel. A collection was taken in aid of the mission. This evening Bro. Thomas preached. Bro. R. Carmichael sang a solo.—T.M.G., March 8.

New South Wales.

LILYVILLE.—On Feb. 25 the annual business meeting of the church was held. Reports showed fair progress. W. G. Browning, W. C. Dane, J. Fox, and H. H. Riddell were elected deacons.

Bro. Dane resigned the superintendence of the school owing to having removed some distance further away. J. Fox was elected to the vacancy. The meetings were not so good as previous weeks. Two new scholars in the school. At night heavy rains interrupted the service, but drove a man into the porch for shelter, where the message reached him, and after the meeting he made the good confession. The school teachers have elected J. R. Browning treasurer, and re-elected R. A. Fox secretary of the school.

BUNGAWALBYN.—Good meetings last Lord's day. At the morning service we had with us Bren. Hodson and Winter, from Moree. We appreciate their fellowship. Gospel service, chapel nicely filled; a splendid gathering of young people.—T.G.M., March 2.

LISMORE.—March 1, first harvest thanksgiving services held. Suitable address on "Praising God" was given. E. Savill presided. E. J. Mather present as visitor. Bible Schools well attended. Number of new ones at Century Bible Class. At night Bro. Stevens spoke on Jer. 17: 6, 8. Very large audience. The goods donated were suitably disposed of on March 2. "Missionary Committee" commenced with eight collectors. Sisters Wingfield, J. Hambly and Newton are the sick amongst us.—S.S., March 3.

LILYVILLE.—The Men's Society met last Tuesday and discussed "The Father's Responsibility to his Child." The discussion revealed considerable interest in the question, and all confessed to being helped. The prayer meeting on Wednesday was addressed by Bro. Thomas, of Marrickville, Bro. Saunders having gone there in the interests of Foreign Missions. Yesterday's meetings were only fair as regards attendance. The school had its best attendance for some time, though, and two new scholars were enrolled. The kindergarten continues to grow, and the matter of accommodation is an acute problem.

CHATSWOOD.—At a business meeting of the recently formed church at Chatswood the following deacons were appointed: J. Chapple, W. Fox, F. T. Webber, A. Graham, R. Fancourt, M. Verco and Bro. Schache. The membership is now 35. The meetings are bright and full of promise. A small deposit has been paid on a 60ft. block of land on the Main-st. The land will cost £307. It is our aim to build up a strong self-supporting church as quickly as possible. To accomplish this we must secure a building more appropriate than our present up-stair room. We are prepared to make a big effort, and we shall appreciate any help to purchase the land in order that a building may soon be erected. As a special favor I would ask the brethren of N.S.W. to kindly stand by us in this undertaking. A donation now from one hundred good friends would place the church on a good basis. Write to T. Bagley, "Allan-Brae," Nelson-st., Chatswood, N.S.W.

PETERSHAM.—Good meetings. On March 1 we were glad to welcome Bro. and Sister Coleman after their holidays, and pleased to see that the change had done them a great deal of good. March 8, meeting not so well attended. Those who were present received a great blessing from the address by Bro. Illingworth, who took for his text "Where your treasure is, there will your heart be also." Bro. Coleman is anxious to get as many adults as possible to attend Bible Class, which he conducts in the afternoon. At the gospel meeting at night Bro. Coleman preached a stirring sermon.—T.I.

ERSKINEVILLE.—A good meeting at the breaking of bread, Lord's day, March 8, when we had as a visitor Bro. Andrew Smith, from Auburn, who gave the church a fine word of exhortation. We were also pleased to have with us again after a long absence Bro. R. Maxwell. Bible School holding its own. Good attendances. Seven new scholars enrolled this afternoon. The school is badly in need of several teachers. We have four classes with 15 and 16 scholars in them. At the gospel service we had the largest meeting for some considerable time. At the close of the gospel service a special meeting of church members was held. The church expresses its deep and heartfelt sympathy with Bro. Williams and those near and dear to him in his illness. We pray that

God may restore him to health and strength again.—W. Budgen.

SYDNEY.—Splendid meetings to-day. Bro. Harward exhorted at the morning service, and at night gave a fine gospel address on "The Peerlessness of Christianity." Thursday night a farewell to Bro. Bagley, and welcome to Bro. Harward, was held, visitors being present from nearly all the sister suburban churches. J. Stimson, chairman. Fine short speeches from Bren. Illingworth, Walden, Collins, and Gale, and after presentations to Bro. and Sister Bagley from the church, and the members of the Bible Class, fine addresses by Bren. Bagley and Harward. Musical and elocutionary items varied the programme, which was brought to a close with refreshments and a conversazione.—J.C.

BELMORE.—Excellent meetings yesterday. J. Crawford spoke at the worship meeting to over 70 per cent. of the membership. The Bible School is making headway. Fourteen new scholars yesterday. The church is getting enthused on Bible School possibilities. The gospel service was a time of blessing. Bro. Forbes preached. We have to report for yesterday, one lady restored, and a gentleman willing to follow the Lord through the waters of baptism.

HURSTVILLE.—The annual church and Bible School picnic was held on Saturday, 7th inst., at Doll's Point. We were pleased to have a good many visitors with us. Everything passed off splendidly, and all were delighted with the day's outing. The church met for worship this morning, the 8th inst., when we were pleased to have Bro. Collins with us, who gave a splendid exhortation on "Knowing Jesus." The school still continues to be well attended. The gospel service was conducted by Bro. Garden, who gave an able address on the life of Matthew, which was listened to with interest.—Eleanor J. Winks.

ENMORE.—We had the joy of receiving two sisters into fellowship at the morning meeting, and were pleased to have with us as visitors Sister Mrs. Arthur Day, Adelaide; Bro. Harrison, New England; and Bro. Percy Saxby, Taree. Bro. Enos Coleman gave a stirring address on Matt. 10: 24. The painting of the Tabernacle is now completed, at a cost of £110, and has made a wonderful improvement in the look of the building. We are sorry to have to record the death of a very old and faithful member of the church, in the person of Bro. James Porter, who was accidentally killed on Friday. Our late Bro. Porter was baptised on the same day as Bro. John Kingsbury, by the late Bro. Joseph Kingsbury, in the Domain Baths, 50 years ago. Bro. Illingworth's address in the evening was based on Luke 3: 16-17. He made feeling reference to the loyalty and sterling character of our late Bro. Porter. Bro. Illingworth read several requests for prayer from various people for loved ones who were sick and in trouble. The ordinance of believer's baptism was administered at the close of the meeting.—E.L.

The Stricken City.—Kagoshima, the city in Southern Japan which has suffered so severely from earthquake and fire, stands on the shores of a lovely land-locked bay, nearly forty miles from the open sea. It was once the fortress of the Daimyo, Prince of Satsuma, and the native city of many heroes in Japanese history; but it is best known to the modern world as the scene of the last struggle of the Satsuma rebellion of 1877, and as the birthplace of Admiral Togo. It was there that Francis Xavier, the great Jesuit missionary, landed in 1549, and commenced the mission, at first so successful, which ended so tragically in 1637, when 37,000 Christians were massacred. In modern days, the gospel was first carried to Kagoshima by some of the Japanese converts from the C.M.S. Mission at Nagasaki, in 1879, and the city was occupied by the Society. For a few years there was great success, then a reaction set in; but latterly, although it is still a difficult place, the prospect has been brighter. Besides Mr. A. C. and Mrs. Hutchinson and three lady missionaries of the C.M.S., there were missionaries of other societies in Kagoshima at the time of the earthquake.

Obituary.

CAMERON.—With sincere sorrow we record the death of R. W. Cameron, eldest son of Bro. and Sister R. G. Cameron, of Merbein, which took place at the Mildura Hospital on Sunday morning, March 1. Robert Cameron was aged 27, and for practically his life-time bore the heavy trial of physical weakness. His condition was a painful pang to his parents. He met his trying lot with noble patience. Bro. Cameron's mental endowment was as fine as his physical was deficient, and he devoted all his talents to the cause of Christ. Handicapped so terribly, it was wonderful what he accomplished. We shall miss him from his place of service, and the church fellowship is so much poorer by his removal, but the influences of his life for the best will remain. He was laid to rest in the Merbein Cemetery in the presence of a large body of friends. Many will sympathise with Bro. R. G. Cameron and family.—Hugh Gray, Mildura, Vic.

FLOOD.—Bro. James Flood has gone to be with Jesus. I feel constrained to write a brief note to bear testimony to the grand, noble character that has passed from us. Bro. Flood was associated with the writer for many years in church fellowship; and it is my happy privilege to be able to say that in all my experience I never met one who more fully bore the character of a Christian, as we find it in the Scriptures. He was ready for every good work, however lowly it might seem to be; kind, considerate of others' feelings; never taking offence; gentle to old and young; full of liberality and benevolence. He suffered much in his last illness, but with such patience and resignation as to surprise those who waited on him. The memory of such a life will be a powerful solace to his sisters and brothers. We share their sorrow and also their hope.—Jos. Pittman, Windsor, Vic.

GIFFEN.—Our aged Sister Mrs. Elizabeth Giffen passed peacefully away on Feb. 11 at her residence on South Terrace. She was the oldest member of Grote-st. church. She came to this colony 65 years ago from her home in England, and has been residing here ever since. She gave her life to the Saviour many years ago, and was immersed by Pastor Henry Hussey in the Bentham-st. church. She came to Grote-st. from that church 24 years ago, and has during that time been an earnest member in this place. She has been for many years associated with the Dorcas Society, and in this work she sought to do all she could among the needy. Her life was sweet and beautiful as she served God in her home and among her family. She sought to faithfully train her children in the knowledge and love of God, and the memory of her life is very precious to them. Mrs. Giffen was a devoted student of the Word of God and a great reader. She especially loved to read and talk of the coming again of our Lord and Saviour, and cherished the hope that possibly she might still be here when her Lord came. She was continually waiting for him, and it was a release from the weakness of the body when the Father's call came. Mrs. Giffen has left three sons and two daughters to cherish the memory of a loving mother. Her son George is the famous cricketer so well known in Australia, while another son, Walter, has also been a noted player of this game. Another son is an invalid, while the two daughters are faithful and beloved members at Grote-st. The sympathy of the church is with all them that mourn with them. We laid the mortal remains away in the West Terrace Cemetery on Friday, 12th, in sure and certain hope of a glorious resurrection at the last day. The aged are passing from us as the days go by, and their lives have been a benediction to us. May we count them very precious to us while they live, and at last we shall rejoice in their going home, and look for the glad reunion in that land where the inhabitants never grow old. We shall meet this mother in Israel "when the day dawns and the shadows flee away." Till then may we be as faithful to Jesus Christ and to the church as she was.—Jas. E. Thomas, Adelaide, S.A.

Correspondence.

READING.

The "Leader" *re* reading in our public worship will, I hope, impel to decisive action wherever required to remedy inaudible and careless reading. The plea for more reverence for the holy Word, and more consideration for those who come to hear, put so comprehensively and forcibly, should stir readers to accept your advice and "Prepare, prepare, prepare." In support I have found that reading aloud greatly assists the understanding, for every word has then its due force; therefore I have advised appointed readers to read the chapter aloud at home, and note the pitch needed for audibility. I suggest a trial. Good reading is exposition. Brethren interested could aid readers by commendation and advice. *Re* the selection of readers: careful judgment should control the desire to appoint many to this service, for the displacing of the incapable may offend, the fear of which causes the retention on the plan of unedifying readers. To overcome this fear I suggest that the "Leader" should be read at the next church business meeting, or at a special meeting, and that brethren should be exhorted to self-denial, and to submit to any displacing that was necessary to accomplish the needed improvements, to be ready as Paul was (Phil. 4: 12) "to know how to be abased and how to abound in the Lord's service. All appointees should do their best, and therefore must as you advise, "Prepare, prepare, prepare."—Edwin Carr, Auckland, N.Z.

THE BIBLE IN SCHOOLS.

My criticism of Bro. Grinstead's statement can only be considered "unfortunate" in the interests of stifled discussion. This question is not settled in N.Z. Our last General Conference passed the resolution referred to by Bro. Grinstead, but surely that does not end our thinking on the question. There was a time when I would have opposed even so innocuous a resolution as that, but I suppose I had grown some by January, 1912. By the end of 1913 I had grown some more, and perhaps my little experience here of the vaunted "Nelson system" had helped that growth. But any way we have come to a pretty pass if our Conference resolutions are to be looked upon as ex-cathedra utterances, designed to stop our thinking, or silence our speaking.

To call a Bible lesson lasting for half an hour per week and given *outside of school hours* a "system" of Biblical instruction strikes me as amazingly funny.

Bro. Grinstead's reply reveals afresh that he

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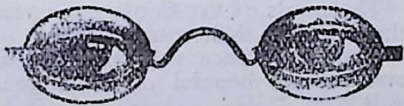
fears man more than he trusts God in this matter. He seems obsessed with the very fault he condemns in the Anglican. The Anglican (at least according to Bro. Grinstead) says "Bible lessons are no good without special interpretation," and Bro. Grinstead says in effect the same thing when he questions the value of Bible lessons given by the public school teachers.

It would be interesting to have Bro. Grinstead's definition of "undenominational teaching." It cannot mean teaching that no denomination holds. Presumably it means the exclusion of what is peculiar to any denomination, and the teaching only of what is common to all. But how is this to be decided? Who is to set the standard of common agreement?

"Surely the State has no authority from God to teach religion." How will this do for a parallel statement? "Surely the State has no authority from God to compel me to send my child to school to learn that 2 and 2 are 4." As an argument the one statement is as conclusive as the other.

God has seen fit to give us a written revelation, and he has not made it a close preserve. That is the Anglican and Roman fault. But the Anglican in this country has quitted his fault to some extent in committing himself to Bible lessons by the public school teacher. It may be with a sinister design as Bro. Grinstead's contemptuous references seem to imply, but I for one refuse to believe it. If the State assumes authority to teach, and, adopting the principle of compulsion, legally excludes the Bible from its schools, it is doing so at its peril, and the church is recreant to its trust when it submits in silence, as it has for altogether too long a period in this country. The fact is, "Church" and "State" cannot be placed in airtight compartments. As Divine institutions they act and react on each other, and the "State's" gravest danger to-day in every country is that through the indifference and indolence of the "church" it will forget that "the Most High God ruleth in the kingdoms of men." If a democracy is ever to be saved from such supreme folly it must be taught the lesson in its primary schools. The pitiful half-hour a week "Nelson system" will never do that. In opposing the Bible in Schools' League's proposal Bro. Grinstead should offer us something worth fighting for.—I am, etc., T. J. Bull, Invercargill, N.Z.

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VICTORIAN.

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

The Executive met in the hall, Swanston-st., on March 6, President Mrs. Chown presiding. Mrs. F. M. Ludbrook conducted devotional, taking for her Bible reading the fourth chapter of James. Mrs. Manifold led in prayer on behalf of bereaved families of our late Sister C. W. Mitchell and Bro. W. Forbes. Mrs. Davis read a paper on "Service."

This month Mrs. Zelius goes to America, and Mrs. Hunter to West Australia. We wish them a safe journey.

Correspondence included apologies from Miss Hill, Mrs. Millis, Mr. Chas. Hardie, Mrs. Moysey. Suggested programme for Conference submitted and adopted. Additions from Bible Schools—Doncaster, Cheltenham, North Carlton, Collingwood, one each.

Foreign Missions.—All missionaries well, and doing a good work in their respective fields of labor. We expect Miss Cameron, of South Australia, the next missionary to be sent out, to be with us at our Conference.—L. Lyall, Supt.

General Dorcas.—There was a good meeting on Feb. 18. A busy day was spent in working for the needy ones. We thank the Doncaster Benevolent Class for their bountiful supply of groceries, a piece of flannelette, garments, etc., also a donation in cash of 5/-, sent to those in need 10 parcels of groceries and two parcels of clothing; received from Goudie Fund, £3 to help needy cases in the churches. The next meeting will be held in the hall, Swanston-st., on Wednesday, March 18, from 10.30 a.m. An invitation is extended to all sisters to come along and help.—L. R. Martin, Supt.

Prayer Meeting Committee visited North Melbourne on Feb. 12, and Footscray, Feb. 26. At both these meetings Sisters Chown, Baker, Wilson and Sharp gave very helpful papers. Next meeting of Committee will be held at South Yarra on the 18th inst., and North Richmond on the 30th. All sisters invited—N. Trinnick, Supt.

Hospital Visitation.—To Children's Hospital, Miss Jerrems, 1 visit, 20 books distributed, and a large number of cards. Miss Petchey, Alfred Hospital, 2 visits. Mrs. Morris, Queen Victoria and Children's Hospitals, 2 visits; Benevolent Asylum, 2. Mrs. Cameron, to Alfred Hospital, 7 visits; Old Folks' Home, 2 visits; balls given to the children. Mrs. Meyers, Eye and Ear, Private, and Melbourne Hospitals, 10 visits in all. Mrs. Thurgood, Melbourne Hospital, 3 visits. 98 cards, 302 magazines, and a bountiful supply of home comforts were distributed to the above institutions during the past month. Members of following churches visited: Balmain-st., Croydon, Nth. Richmond, Nth. Melbourne, and Prahran. Thanks for illustrated papers and magazines to Sisters Burrows, Chown, Robinson, Sharp, Watts, and Mr. Moore, of Caulfield; General Dorcas for packets of lollies.—E. C. Thurgood, Supt.

Conference will be held in Lygon-st. chapel on Wednesday, April 8, commencing at 10.30 a.m. An interesting programme is being prepared.

Next meeting of Executive will be held in the hall, Swanston-st., on Friday, April 3, at 2.30 prompt. Mrs. Chown leads devotional, and Mrs. Hagger reads a paper. All sisters cordially invited.

SOUTH AUSTRALIA.

The Executive met on March 5. Mrs. Cant led the devotional exercises.

Correspondence received from Mrs. P. Pittman, Daltonganj, India; Mrs. H. Lovell, America; Miss Norman, England.

Sunday School Additions.—Maylands, 2; Unley and Cottonville, 4; total, 6.

Obituary Notices, Mrs. Caldicott.—Sister Baine, of the Williamstown church; Sister Lawrie, of

the York church; Sisters Davidson and Giffen, of the Grote-st. church, had received the home call.

Hospital Report, Miss West.—The Hospital Committee for the past three months have been doing a good work. The Robert-st. Dorcas Society and a few members of the church helped with cash and goods to the value of £3/11/7, which was distributed among the inmates of the Destitute Asylum; also the C.E. Society had a pear evening; 28lbs. were collected. The York Society sent a nice parcel of goods. The Maylands Girls' Guild assisted with money. The Norwood C.E. Society and Sisters' Prayer Meeting, and all other churches and sisters who have helped in this good work, we most heartily thank. If those who assisted us in our work could see the pleasure it gives they would be abundantly rewarded.

Visits are as follows:—Hospital, 46; Destitute, 62; Consumptive and Cancer Home, 27; Home for Incurables, 21; Convalescent Home, 12; Children's Hospital, 6; Cottage Homes, 6; Sick and Aged, 71. Magazines and texts, 924; also fruit, flowers, cakes, sweets, eggs, and all sick comforts have been distributed to the inmates of the different institutions.

Foreign Missions, Miss Whitfield.—As this is a half yearly report, we have thought it wise to compare our finances with those of the corresponding periods of the last two years. For the first six months of 1912, the total receipts were £22/5/3½; for the same time in 1913, £21/8/10½. For the first six months of 1914 our receipts are £19/11/9. We will need to work hard during the next five months so as to have a good amount to show on our balance sheet. From the field our workers write very hopefully of the prospects concerning the extension of the Master's kingdom. They have varied experiences, and in their disappointments and encouragements ask for the prayers and sympathy of God's people. We would like to thank the sisters in the different churches who so willingly gave their time to distributing the invitations for Miss Henry's meeting; also the Executive for the collection, amounting to £2 5/1½, which was handed over to the Foreign Mission Committee. We were all pleased at the large attendance, and feel very grateful to all those who helped to make the meeting a success. Amounts as follows:—Hindmarsh, mite box, £1 2/2½; Croydon, 3/11; Norwood, 9/-.

Home Mission, Mrs. Riches.—I am sorry to report that the annual offering last month is far behind the amount asked for. Our appeal was for £1000. The reports are not yet all in, but it appears that the total will not exceed £730. Bro. Roy Raymond, of Eyre Peninsula, will take up the work in the Murray River District, with headquarters at Berri, from the beginning of next month. This is a great and growing field, and the missionary will have to endure hardness as a good soldier of Jesus Christ. In all the fields now occupied, the work is quietly progressing. The outlook at Wallaroo is especially bright, and Bro. Wiltshire will shortly hold a mission there. R. Harkness and wife leave for a trip to England on March 7, and we trust the trip will, under God's blessing, result in his complete restoration to health. Amounts:—Mile End, £1/18/8; Malala, 11/2; Queenstown, £2/19/9; Grote-st., 8/4; Norwood, 4/9; Unley, £1/14/6; Total, £7/17/2.

We were pleased to welcome Mrs. B. W. Huntsman to our meetings again, and also Mrs. Michael, who is on a visit from West Australia. We were also pleased to have Mrs. E. W. Pittman with us again, who had been laid aside by illness.

Leader for next devotional meeting, Nurse Wayland.

Treasurer's Report, Mrs. Bond.—Receipts for December 4 and February 5: Dec. 4, received for Home Missions, £5/9/9; Feb. 5, £6/16/2; in hand, £3/9/7½; Total, £15/15/6½. Received for Foreign Missions: Dec. 4, £1/15/2; Feb. 5, £8/16 4½; in hand, £7/2/11; Total, £17/14/5½. General Fund: Collection, Dec. 4, 11/10; in hand, £7/2 7½; Total, £7/14/5½. Expenditure: Hospital Committee, £2; Donation, Grote-st. Sunday School Building, £2/2/-; Total, £4/2/-; Balance, £3/12/5½.

A. E. Manning, Secretary.

West Wimmera Conference, Vic.

Lord's day, March 1, was a day of special importance to the disciples of this district. Our own modest chapel, always large enough for other ordinary Sundays, is not to be thought of on "Conference Sunday." We therefore make use of the spacious Mechanics' Hall. The meetings this year were all well attended, reaching the climax in the crowded gospel meeting at night. W. H. Allen, of the Swanston-st. church, was the speaker for the day. In the morning he spoke on "In Memoriam." In the afternoon his subject was "Christ's Test of Discipleship," and in the evening, "Our Unchangeable Record."

The Conference began on March 4, with a devotional meeting led by the writer. Bro. Allen gave a much appreciated and helpful address on the subject of "The King's Highway." The afternoon session, under the chairmanship of T. B. Verco, was largely attended, including delegates from the churches of the association, and visitors from various parts of the district and Adelaide. Greetings were received from the Victorian Home Mission Committee, the Federal F.M. Committee, the Southern Conference of South Australia, and J. I. Mudford.

The C.E. hour was observed under the leadership of Bro. Wheaton. Reports and responses were given by the following societies: Bordertown, South Lillimur, Bill's Gully, Lillimur United, and Kaniva. Short addresses on the topic, "The Religious Charter of the Race," were delivered by Bren. Warncken, Benn and Allen. Short prayers concluded the "hour."

Reports were submitted by the churches of the Conference. Bren. Benn, Edwards and Warhurst also reported on their work.

The election of officers was as follows: President, E. G. Rowe; Vice-President, W. S. Wylie; Treas., J. M. Goldsworthy; Secretary, R. M. Williams.

The evening meeting was very largely attended. E. Edwards occupied the chair, and the speakers were Bren. Warhurst and Allen, who spoke respectively on "The Strength of the Church," and "The Attitude of the Church of Christ towards Christian Union."

Votes of thanks were passed to the Swanston-st. church for Bro. Allen's valuable services, and to Bro. Allen himself for his much appreciated and timely help.

The meals of the Conference were provided by the sisters in their usual manner.

The Conference was in every way a success, and we are hopeful of much good resulting.—A.R.B.

MARRIAGE.

HENDERSON—TWIDDY.—On Feb. 10, at the residence of the bride's aunt (Mrs. Hawkins), "Wabdallah," Steele Avenue, St. Kilda, by Mr. Marrows, evangelist, Castlemaine, Charles Edgar, son of Mrs. Henderson, Charlton-road, Wedderburn, to Maud Maunder, eldest daughter of Mrs. S. Twiddy and the late Maurice Twiddy, "Belmont," Godfrey-st., Wedderburn.

COMING EVENTS.

MARCH 15 & 17.—Glenferrie Bible School anniversary, March 15. Demonstration, Tuesday, March 17. Speaker, A. P. Wilson. Collection Sunday afternoon. Meals provided at church for visitors.

MARCH 22 & 26.—Preston Church anniversary. Special services, Sunday. Speaker, Mr. Leng (Ballarat). Third anniversary of building chapel in a day. Thursday, public demonstration. Good speakers. Good musical programme. Seats reserved for those who took part in the historic event.

APRIL 12.—Easter Sunday Evening. The Swanston-st. Church of Christ Choir will render Maunder's "Olivet to Calvary," immediately after service. Come early and secure seats.

Furnished room to let, or board and lodging, quiet, Christian home (no children); near beach, station; bathing box, conveniences. "Stirling," Orlando-st., Hampton.

Here and There

P. A. Dickson and wife will be among the S.A. visitors at the Victorian Conference.

Four confessions last Sunday night at the tent mission at Boort, Vic., making five to date.

J. E. Thomas, of Adelaide, will take a prominent part in the N.S.W. Conference this year.

Bro. and Sister R. Harkness left Adelaide for a trip to England by the "Ceramic" last Saturday.

W. J. Williams, evangelist of Lidcombe, N.S.W. was taken seriously ill on March 6 with some form of a stroke.

Bro. and Sister D. A. Ewers leave by the mail steamer for the W.A. Conference on the 26th, and will be absent a month.

Theo. Edwards, of Stirling East, S.A., has been seriously ill with pleurisy, but it is now hoped that he is on the road to recovery.

A. W. Connor, of Bendigo, Vic., has accepted an engagement with the church at Subiaco, W.A. Victoria's loss is West Australia's gain.

I. A. Paternoster, the President of the S.A. Conference, spent last Lord's day at Goolwa, on the occasion of the church anniversary there.

A. G. Day leaves S.A. on the 19th. Farewell at North Adelaide on the 17th. Commences at Northcote, Vic., after a short visit to Sydney, on April 5.

As the subject for the Bible School Department was the "review of the quarter's lessons," the page has been omitted this week and the space given to other matters.

Will church secretaries kindly send the names of sister delegates to the Victorian Women's Conference to Miss Rometsch, 59 St. Vincent-st., Albert Park, not later than March 30?

The *Christian-Evangelist* says: "The Kings of Denmark and Sweden have come out strongly for prohibition. Denmark will doubtless be made totally dry inside the next two years, as the majority party has declared for such a programme."

The *Patriot* (S.A.) says: "According to a recent statement by the Secretary of the Licensed Victuallers' Association, there are about 1000 licensed hotels in New Zealand, and the publicans find £40,000 every three years to fight No License."

The Austral has received a supply of Meacham's "Training to Teach." The author's intention is to supply a book that would be a real help to those who have been denied the advantage of special training, but who have opportunities for service. Price, post free, 4/3.

Delegates of the Victorian Sisters' Conference are again reminded to collect the penny per sister member as soon as possible, the same to be sent to Mrs. Hayward, 74 Cameron-st., Moreland. Country sisters are asked to take notice of this appeal, and forward their pennies towards Conference expenses.

Scripture Instruction Campaign Appeal.—Mr. Joseph Nicholson desires to gratefully acknowledge receipt of the following amounts towards the appeal for £1000 for Scripture Instruction Election Campaign:—O.R.S., £25 (instalment); W., 10/-; A.M.W., £1; J.H.L., £5/5/-; S.F., £25 (instalment); Mrs. F., 10/-; Rev. J.W., 10/-; P.H., £1; Rev. T.S.B.W., 10/-.

All reports for the Victorian Women's Conference must be in hands of superintendents not later than March 30. Secretaries of prayer meetings please send to Mrs. Trinnick, Barkly-st., N. Fitzroy; Home Missions, Mrs. J. Pittman, 15 Hornby-st., Windsor; Dorcas and Church Aid, Mrs. C. H. Martin, 271 Graham-st., Port Melbourne; Hospital Visitation, Mrs. W. C. Thurbourne, Swanston-st., Melbourne; Temperance good, Mrs. Ray, McFarlane-st., Albert Park; Foreign Missions, Mrs. R. Lyall, 26 Gatehouse-st., Parkville.

The church at Balmain, N.S.W., is now meeting in Sterland's Hall, corner of Darling and Nelson-sts., entrance in Nelson-st. This hall is within a stone's throw of the Rozelle Post Office.

During the month of April more than 300 towns and villages in Illinois, U.S.A., will vote on the question as to whether or not they will license saloons. There is said to be much anxiety among the liquor sellers and brewers concerning the result.

The Victorian Women's Temperance Committee will hold a meeting in the chapel, Dorcas-st., Sth. Melbourne, on March 18, at 8 p.m. Prayer Meeting Committee will visit South Yarra on March 18, and North Richmond on the 30th; meetings at 3 p.m.

"Bishop Williams, of Detroit," says the *Expositor*, "illustrates the absurdity of carrying American denominational distinctions into China or other mission fields, by citing the result of the attempt to translate 'Protestant Episcopal' into the Chinese tongue. The churchly title which sounds so dignified in English turns in Chinese to the disconcerting literalness of the 'Church of the Kicking Overseers.' No wonder 'change of name' has been popular in China. Presbyterianism hardly fares better, for the best China can do with 'Presbyterianism' as a church name is to transmogrify it into the 'Church of the Ruling Old Men.'"

The Secretary, Victorian Home Mission Committee, in forwarding list of annual offerings from churches, etc. (which appears in another part of this issue), writes:—"In connection with acknowledgment of annual offerings from churches, etc., in Victoria for 1914, I desire to point out that several brethren have sent amounts in which were meant to be added to 'Annual Offering,' but as there was no intimation to this effect such sums were accepted as ordinary contributions from individuals, and acknowledged as such in former issues of the 'Christian.' Taking all of these into account, it may be said that the Victorian brotherhood has actually exceeded the amount set as an aim for this year, viz., £750."

According to the Baptist handbook for 1914, the United States is easily the first Baptist country in the world, with Great Britain second, a very long way behind. There are 58,340 Baptist Churches in the United States, with a membership of 6,003,211. In Europe Great Britain stands first, and until three years ago Sweden came second, and Germany third. Since the last triennial survey the membership of the Russian Baptist Churches has increased from 37,127 to 60,295, so that Russia now takes the second place in Baptist Europe, and the third in the Baptist world. The handbook again records a slight decline in membership in Great Britain, and this is accompanied by a more serious fall in the number of scholars in the Sunday Schools.

The thirteenth quarterly meeting of church officers, evangelists, and speaking brethren, was held in the Swanston-st. lecture hall on Monday, March 2. Bro. McLellan was in the chair. Before commencing the meeting the chairman made feeling reference to the passing away of Bro. W. Forbes. Joseph Pittman was asked to lead in special prayer on behalf of the sorrowing family. A motion of sympathy was also passed. After the opening exercises attention was drawn to the presence in the meeting of Bren. W. B. Phillips (recently arrived from America), J. J. Franklyn (late of N.S.W.), and A. P. Burdeu (of Stawell), and a hearty welcome was extended to these brethren by the chairman. Each of the brethren responded. The essayist for the evening was S. G. Griffith, of Lygon-st., who took for his subject "Christian Benevolence." The essayist dealt with only one phase of the subject, viz., Ministerial Relief. His paper set forth reasons why provision should be made for aged and infirm evangelists who had served the churches during their lifetime, but who, on account of the demands upon them, had been unable to make provision for themselves in old age. The natural diffidence of preachers in bringing forward this subject was mentioned. The preachers, who are generally the leaders in all other interests—such as Home and Foreign Missions, etc.—hesitate to make an appeal on behalf of their brother preach-

ers, for obvious reasons. The very nature of the preacher's calling prohibits him being a speculator, or one who seeks material gain; and if it become known that a preacher does happen to possess property, or have some means other than his salary, such a state of affairs is looked upon as a calamity! The reading of the paper brought forward lively discussion, and Bro. Griffith was heartily thanked for having introduced the subject. Opportunity was taken to urge upon all the Victorian churches the splendid scheme that had been worked out by the Federal Aged and Infirm Evangelists' Trust, said Trust to be prevailed upon to make the scheme more widely known amongst the brotherhood. J. J. Franklyn was asked to be essayist for next meeting, to be held early in June.

God's Chosen People.—The *Jewish Chronicle* reckons that at the commencement of the sixteenth century, there could scarcely have been more than a million Jews in the entire world. Since then, however, the growth of Jewry has been phenomenal. At the commencement of the nineteenth century, there were said to be five millions. Half a century later the numbers reached six or seven millions; and at the end of another half a century—in 1896—the greatest living authority on Jewish statistics gave their number as eleven millions. And now, after the lapse of another seventeen or eighteen years, we are informed that there are no less than 13,000,000 Jews in the world. And the surprising feature of this latest calculation is the officially authenticated fact that, in the country where they are most persecuted, and which during the past three decades has driven forth millions to seek an asylum in other countries, there are more Jews to-day than ever before; and this in spite of pogroms, and baptisms, and overcrowding, and starvation, and the pursuance of a merciless policy of repression which led Pobiedonosteff to prognosticate that in the end a third of Russia's Jews would emigrate, a third would die, and a third would join the dominant faith. The old story of Israel in Egypt renews itself to-day in Russia: "The more they afflicted them, the more they multiplied."

AN APPEAL FROM GROTE-ST. SUNDAY SCHOOL.

To old scholars and members of Grote-st. church and Sunday School scattered abroad, and to all our brethren, Greeting.

Dear Fellow-workers.—The attendance at our Sunday School has grown so large that it became imperative for us to erect new class rooms in addition to our present building. In this we have made provision for the kindergarten school, some of which were meeting in the stable. We have also erected a hall for the Junior school, and for men's work, to be known as Magarey Hall, in memory of Hon. Dr. S. J. Magarey, who was for 21 years the superintendent of our school, and his beloved son, Dr. Frank Magarey, who at the time of his death was president of our Men's Bible Class. We have also erected a new and convenient kitchen, and made provision for better facilities for the catering at Conference time. All this has cost about £1100. We have already raised about £200 of this, and we are anxious to secure the rest by the opening of the building on March 25 next. We therefore wish to appeal to all who would like to have a part in this good work to forward as liberal a subscription as they are able to give as soon as possible. If at some future date any could help we should be glad to receive their promises in addition to any present subscriptions. We have always sought to help others and even when needing this for our own work. We have gladly raised a record offering for the church of £103 as our quota to the Home Mission Fund. If we could give any further information we should be glad to be enquired of. Will you please forward donations to W. J. Manning, National Mutual Buildings, King-William-st., Adelaide. Thanking you on behalf of our school,—We are, yours in the Master's service,

E. Ross Manning, Supt.
E. Barnes, Sec.
J. E. Thomas, Evangelist.

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JESUS CHRIST, GOD'S ONLY SON.

March 15 to 21.

Daily Readings.

Begotten, not made. Heb. 1: 1-9.
A true body and a reasonable soul. Matt. 26: 36-45
Conceived of the Holy Ghost. Luke 1: 26-38.
Born of the Virgin Mary. Luke 2: 1-20.
The Priceless Love-Gift. John 3: 11-18.
Growing clearness of conviction. John 9: 1-38.
Topic—Jesus Christ, God's only Son, our Lord.
1 John 5: 1-13.


How did Christ, being the Son of God, become man?

Adore his divinity; take comfort from his humanity.

"God had only one Son without sin; none without suffering."

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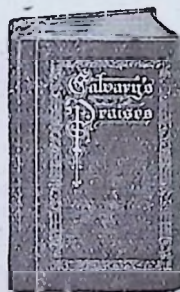
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