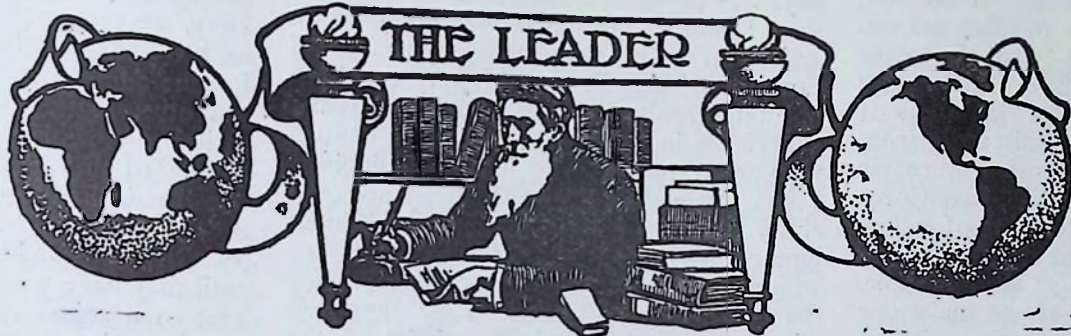


The Australian CHRISTIAN

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It is being more and more realised that the idea of apostolic succession has no foundation in fact, and that the assumption that Episcopal bishops are the channels through which, by the laying on of hands, divine grace is made to flow, is too absurd for serious consideration.



"No bishop, no church," is the logic of high-churchmanship, adherence to which will sooner or later drive it to where it ought to be—in the arms of Rome.

ORDINATION AND THE LAYING ON OF HANDS.

In another part of this issue will be found some queries by a correspondent in regard to the "laying on of hands." It is not our intention to answer these questions seriatim, but to treat the subject generally, in the course of which we hope the desired information will have been given. In the first place it may be said that in the minds of many people the laying on of hands is associated with the appointment to some office in the church, and with the Romish and Episcopal Churches is essential to ordination. It is this which is causing trouble in Kikuyu, South Africa, as it is claimed that only bishops in the line of apostolic succession can administer the ordinance of the Lord's Supper. Members of other Protestant communions, no matter how highly placed, and not having been ordained by the Romish or Episcopal Churches, are ineligible to administer the Lord's Supper. The High Church party is at one with Rome in this matter, but a more liberal feeling is gradually manifesting itself on the part of the Protestant section of the Church of England. It is being more and more realised that the idea of apostolic succession has no foundation in fact, and that the assumption that Episcopal bishops are the channels through which, by the laying on of hands, divine grace is made to flow, is too absurd for serious consideration. "No bishop, no church," is the logic of high-churchmanship, adherence to which will sooner or later drive it to where it ought to be—in the arms of Rome.

Begets sacerdotalism.

There are some other Protestant bodies who practise the laying on of hands in the matter of ordination, but of course they do not attach the same significance to it as the Anglican Church. It is with them a solemn setting apart to a special phase of church work, but not essential to that work. In the United States many of our churches take up this position; but in Great Britain and Aus-

tralia and New Zealand, it is the exception to do so. They do not practise it because they do not see any practical benefit arising from it, that it is a practice that begets sacerdotalism, and moreover, it is by no means clear that the New Testament intended it to be permanent in the Christian Church. From an examination of the various Scriptures, the evidence seems to be in favor of regarding the laying on of hands as a practice which was not intended to go beyond the apostolic age. If this view be correct, it will also account for the cessation of miracles, as only those upon whom apostolic hands were laid had the power to work miracles. It is quite true that at the appointment of the "seven" who presumably were deacons, we are told that they were set before the apostles, who prayed and "laid their hands upon them" (Acts 6: 6, 8). It is noticeable, however, that immediately afterwards Stephen manifests a considerable accession of power. In Acts 8: 17 the Samaritan converts, under the preaching of Philip, were not able to do signs or wonders until the apostles came down from Jerusalem and "laid their hands upon them." In the case of Barnabas and Saul (see Acts 13), fasting, prayer, and laying on of hands are mentioned, and we have no doubt that some spiritual blessing was added to them on this their first important work in connection with the church. In some important cases "laying on of hands" is not mentioned, and we should expect it to be mentioned if the practice was regarded as essential to appointment to office. When Paul and Barnabas revisited the churches in Pro-Consular Asia, we are told that they "ordained elders in every city" (Acts 14: 23). This word "ordained" had not the meaning that we attach to it now. It meant then to "elect by vote" or show of hands. It is likely that Paul and Barnabas nominated the candidates for the eldership, and that their choice was ratified by the vote of the church. This is in keeping with the democratic and simple nature of early church government. The elections were made deeply impressive by

prayer and fasting, but the "laying on of hands" is not mentioned. Also, in the Epistles to Timothy and Titus, where so much of detail is given in regard to elders and deacons, no mention is made of the "laying on of hands."

The Didache.

It is noteworthy, moreover, that no reference to the "laying on of hands" is found in the "Didache," or "The Teaching of the Twelve Apostles." This document is the earliest after the New Testament. It is a manual for the instruction of new converts. The second part is a directory for the worship, government and discipline of the church, and deals with the manner of observing baptism, fasting, prayer, the Lord's Supper, and also in regard to the officers of the church. But it has nothing to say in regard to the laying on of hands—an omission that seems to us, highly improbable if the "laying on of hands" was then deemed essential in the election of officers. This document is important because of its great antiquity and simplicity. It was probably in existence during the later years of the Apostle John's life—say about the end of the first century—and certainly at the beginning of the second. It is free, comparatively speaking, from the innovations which are found in later documents. The paragraph relating to the election of bishops and deacons is a very short one, and reads, "Elect therefore for yourselves bishops and deacons worthy of the Lord, men meek, not avaricious, and true and approved." The Greek word translated here "elect" is *Cheirotonesate*, and means literally, "to elect by show of hands." This document supports the view that elders and bishops were equivalent terms for the same office, and that the rule was to have a plurality in each church. It was years afterwards that the monarchical bishop grew into power and importance, first because he presided over the board of elders, and afterwards because he usurped other functions that did not belong to him.

Summing up.

In summing up, we may say that the laying on of hands" was in vogue in apostolic days; but if so, in connection with appointment to office, it meant the conferring of some gift, but as no such gifts are in evidence in the present day, the need for the practice now does not seem obvious. In any case the present practice of yearly elections would rob the ceremony of its dignity. We are of opinion, however, that our elections to office are too business like, and it would be all the better if they were attended with a little more prayer and fasting. As to the "laying on of hands," one might well submit to it from some venerable brother, and at once we think of Bro. Gore, but how few Bro. Gores are there? One shudders to think of callow youths and others we might mention trying to perform the ceremony. On the whole, we would suggest that we try to make our elections to office more impressive without the ceremony of "laying on of hands."

Editorial Notes

"Tipping the Lord."

Mr. Geo. Innes, of Philadelphia, at a Laymen's Interdenominational Conference at Toronto recently, spoke of the advance of the United Presbyterians of America in their missionary contributions. Before the every-member, simultaneous canvass these people who number about 140,000 in the United States were only averaging about ten cents each weekly, but as a result of the canvass they have forged ahead of all other bodies. Mr. Innes said of the old record, "We were simply giving tips of ten cents each; tipping the Lord." Commenting on this, F. R. Kershner, in the *Christian Standard*, says: "The expression sounds a bit grotesque, to say the least, and yet we are not sure but that it is really appropriate. If many church members gave as much to missions as they do for tips, the treasury of the Lord would be benefited by their action. As a people, we are not approaching ten cents a week as an average offering for our missionary interests. Under Judaism the first-fruits were sacred to Jehovah, and the tithe was the first thing the devout Jew thought about in apportioning his substance. Nobody will accuse the Israelite of being supergenerous in money matters, either. And yet we who share a far freer and higher heritage than the Jew under the Old Covenant, show our appreciation by tipping instead of tithing our Benefactor." In the United States the practice of tipping is more common and generous than in Australia, and the above remarks consequently have greater appropriateness there. But the fact remains that the average offering for missions and indeed for general religious work in this country approaches more nearly to the dimensions of a tip than a tithe.

Taft on Missionaries.

It has been the custom of some opponents of Christianity to sneer at the work of missionaries, and oftentimes the origin of their opposition has been traced to the men whose unjust treatment of inferior races has been exposed and antagonised by those at whom they sneer. Ex-President Taft, who is a member of the Unitarian Church, which takes but little interest in Foreign Missions, pays this personal tribute to missionaries in the *Youth's Companion* for Jan. 1, in an article on "The Growing Importance of Foreign Missions": "With very considerable opportunity to judge, from four years' experience in the Orient, and from contact with many missionaries in the Philippines, I feel justified in saying that they are generally persons of high character, high intelligence, high standards of living—persons who are willing to make every sacrifice for the cause they represent. They are men who know well the characteristics of the people with whom they deal. They learn their language, they study their peculiarities, and they train themselves to conciliatory methods. The very history of their broadened activities shows their practical methods." Mr. Taft is a keen and impartial observer, and the testimony of one such man counts for more with the thoughtful than the cheap sneers of hundreds of biased critics. But Mr. Taft is in the company of thousands who have fairly examined the subject and concluded that the missionaries of to-day are true heroes of the cross, and worthy of all respect.

Our Unique Position on Union.

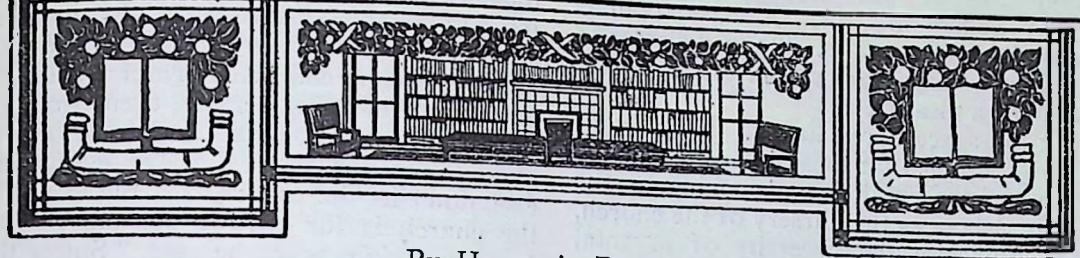
The unique position of the people who are pleading for a union of all Christians by a restoration of New Testament Christianity is well put by the *Christian Standard* in the extract we published last week. While other communions are considering the propriety of uniting upon a basis of compromise, each giving up some distinctive peculiarity for the sake of union, we, perhaps unfortunately, are not in a position to meet them halfway. The simple fact is that we have already given up our distinctive peculiarities, and the only peculiarity that remains is that we are practising and pleading for the very things which all admit to be right. All Protestants agree that the Word of God is a sufficient rule of faith and practice, and we have thrown aside all human creeds and confessions to accept that and that alone which all declare to be sufficient. The immersion of an earnest believer is admitted by all to be baptism, while there is controversy about the practice of sprinkling or the Scripturalness of baptising infants. We have already given up the disputable for the indisputable. Denominational names are hindrances to union, and we have given them up also. All unite in their admiration of the name which is above every name; they love to be called Christians, and contend their churches are churches of Christ, churches of God. So we simply adopt the names which all love, and have given up all

the appellations about which there is dispute and upon which union can never take place. It is admitted on all sides that the primitive churches consisted of a baptised membership, and here, again, we merely put into practice what is accepted in theory by all. The early Christians, beyond the shadow of a doubt, "came together on the first day of the week to break bread," and while some may prefer a monthly, quarterly or annual communion, there is no controversy about the Scripturalness of a weekly observance. Here, once more, is common ground, and we have already given up the controvertible for the admittedly Scriptural. In all these and other matters those who are criticised as being "so uncompromising as to abate nothing of their claims with a view to securing the desired end" have already abated everything. It is their misfortune to have been the pioneers in the matter of giving up until they have nothing left to give up. At least so it seems to them. But their very plea for union on the New Testament basis involves their readiness to receive fresh light, and any suggestions professedly along New Testament lines must ever meet with their sympathetic consideration. In the meantime they ask what more they can give up while remaining loyal to the Protestant principle of being guided by the Word of God. If all bodies are prepared to eliminate from their platforms as a basis of fellowship the practices and doctrines upon which the New Testament is silent, and to practise and teach the things which all admit to be right, the union of churches will soon be within measurable distance.

O Lord, my God, fountain of all true and holy love, who hast made me, and preserved me, that I might love thee, give to thy servant such a love that, whatsoever in thy service may happen contrary to flesh and blood, I may not feel it; that humility may be my sanctuary, and thy service the joy of my soul, and death itself the entrance of an eternal life, when I may live with thee, my strength and my refuge, my God and everlasting hope. Amen.—*Jeremy Taylor.*

This is Christ's social gospel. Christ concerns himself with the unit of society—the one lost sheep. Christ does what is practical, spending his life among humble folk and in simple duties. But Christ does more. He creates the conditions of world-wide regeneration. His great watchword, "Seek ye first the kingdom of God and his righteousness," is, as Mr. Chesterton remarked the other day, "the most business-like thing that was ever said in human history." For to seek the kingdom of God and his righteousness is to put righteousness first in all our thoughts, and he who does this will not fail to serve the world, and by his service will help to build up the durable glory of his city, of his nation, of his empire, upon a foundation that cannot be overthrown.—*W. J. Dawson.*

THE PROBLEM OF THE CHILD—II.



By Henry A. Procter.

In my former article I discussed the importance of child study in addition to lesson study, for unless the teacher understands the child's nature and the working of its mind, there cannot be that adaptation of the lesson so very necessary if the desired result is to be secured. This result is no less than the making of character, which is the summation of the qualities of the mind and is manifested in what the child thinks, knows and does. The value of a child's thinking, knowledge and action is determined by its quality. If we can make the character of the scholars Christlike, we at once make citizens of the kingdom of God, and in securing the higher aim we obtain the lesser, *i.e.*, good citizenship on the earth and the continuance of those principles of conduct, needful for the preservation of goodness without which no empire or nation can survive. Viewed in this way, the teacher's task is a patriotic one. It deserves the greatest help it is possible to give. The Sunday School is the nation's first line of defence, not so much against the alien foes, but against the more dangerous enemies—vice, impurity, and every sort of sin. When the importance of the child is realised by the church, Sunday School work will receive a great deal more attention than at the present moment, and buildings will be designed that will make it possible for the best methods to be pursued.

Doubtless there are a number of men and women who could do infinitely better work if they were to prepare themselves for it, and if they were to use nature's allies—imagination and the child's love of play—in order to assist them. These two natural instincts can be used in securing and holding the attention of the class, but they are not the only ones that can be thus utilised. Every faculty of the mind, of perception, judgment, classification, reason and memory, can be brought into action by the teacher who really wants to build up a solid body of knowledge in the minds of the little ones. This is impossible if the class is disorderly. It is useless to try to teach a class which is not paying a scrap of attention to what is being said. It is not only a waste of time; it is positively injurious to the children. Fortunately there is no child with so much "original sin" as to prevent it from being controlled mentally as well as bodily. Attention of mind must, however, be differentiated from mere quietness. The body may be quite still, yet the mind of the child may be "over the hills and far away." To secure mental alertness, there must be attractiveness in the lesson and in the manner

of its presentation. What is so often lacking in teaching is the element of surprise. If the child knows what you are going to say before you say it, there will be no interest. In this respect the novelist's and the teacher's art is alike. You will understand what I mean if I refer you to a book. What keeps up your interest as you turn over page after page? Not the thing which is being related surely? Is it not the feeling of expectancy as to what is to happen next? Will the mystery be solved, etc., etc.? These are the silent questionings of the reader's mind. The skilful novelist knows how to keep the reader in suspense, how to surprise, how to disappoint and allure him from page to page, and all with such charm that even the "To be continued in our next" does not break the spell.

Carry the element of variety into your Sunday School class, and there will be a transformation. Get the child's imagination to work. Throw away your lesson helps and books while you teach—while you speak to your scholars—and tell them in your own way the lesson. If possible clothe the moral in the form of a story, and the charm of your instruction will be irresistible. It might be asked, "What is meant by a child's imagination?" Well, now, look at the child at play; what do you observe there? Simply that with the most limited materials a child can make the ideally beautiful. In a child's mind it is not reality that fascinates, but the imagery which reality suggests. Imagination is the Aladdin's lamp that changes the material into the fanciful. By imagination the broomstick becomes a prancing and spirited steed. The rag doll becomes an object of great tenderness, calling to the heart of the little girl and awakening the deep motherly instincts which hereafter are to bless the race. From ages 3 to 7 religious truth can be taught by finger stories. The fingers can be given names and can be brought forward like puppets as the teacher describes the action of the characters or tells of what this or that person said. If you doubt the efficacy of this method of teaching, try the following exercise just as a little tot is about to go to bed. Hold the hand wide open, then repeat the following:—"Go to sleep, little finger, there's one; go to sleep, little finger, there's two; go to sleep, little finger, there's three," and so on. As you repeat the words bend the finger inwards to the palm until all of them have been put to sleep. Then take the child's hand and put each of her fingers to sleep. It will surprise you how, aided by imagination, the little tot's face will light up, and if

you then put her to bed, telling her not to let those fingers get up again, she will press the little hand to her bosom, and sink into peaceful slumber. I never realised how the simplest of things could be used to aid the teacher until I saw experts demonstrate the possibilities of the method. If the teacher has not sufficient inventive power to make up finger stories, a little book can be obtained from the Sunday School Union, which will be very useful in helping both instructor and scholar.

The love of play.

Comenius said, "Let things that have to be done be learned by the doing of them." Apply this thought to our Sunday School methods, and at once you will begin to use another of nature's allies—the child's love of play. Every child likes to do things, and if objects can be handled the child loves to play with those objects. When the little bundle of instincts called a baby is born into the world, the knowledge is conveyed in terms of taste. Everything is carried to the mouth, but in the course of time knowledge of the outside world travels through all the sense avenues. It is not long that in search of new impressions the child learns to play—and play combined with imagination relieves what would otherwise be a monotonous and wearying existence. Love for play is never absent in a really healthy child, and is just as keen on Sunday as on any other day. It is a legitimate desire, and like all legitimate desires it can be controlled, and not only controlled, but utilised for the impartation of religious truth. There is little use teaching a child anything that he cannot afterwards express in his own terms, not in words, but in symbols. First of all comes impression, that is your part of the programme; the next is expression, that is the child's part. To do this there must be the necessary proper facilities, and the necessary things, such as tiny chairs on which the children can sit, sand trays, plasticene (for modelling), blackboards; paper of different colors, crayons, packets of seeds, little flower pots, etc., etc. With all these at hand, the lesson is first of all given. If you have stimulated imagination every one of those little children has visualised your message. Your lesson exists as a picture in the child's mind. Now change the order: The mental photograph has been made; it needs to be developed and fixed. With the sand tray, or plasticene, or any suitable medium, ask the scholars to make a picture in the sand corresponding to the picture in their minds. In a properly conducted Kindergarten every hand will be busy, and every brain alert. The children are in their element; they have begun to play, but, they have also begun to learn.

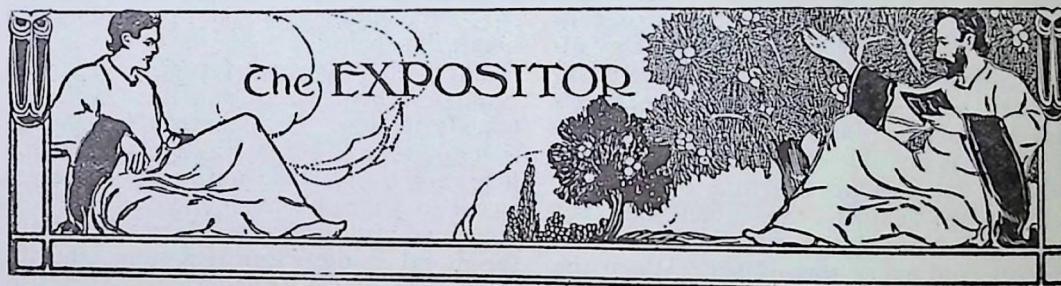
Of course such methods require lots of room. It is practically useless applying Kindergarten methods unless one has a separate apartment. Such a room ought to be bright, commodious and scrupulously clean. Curtains, flowers, pictures should adorn it, and a plain linoleum or hardwood floor should be underfoot. The piano should be

in the hands of a competent assistant, and the music suited to the child's mind. For this reason Sankey's hymn book is unsuitable for a modern school, simply because there are not in it a dozen hymns that are *childlike*. Children's hymns should be simple and full of the fragrance of the flower. A child knows little of "justification by faith," but he does know something of the flowers, the birds, and the sky. These are God's gifts to the little intellect, and they can be made to declare the glory of the Giver. The best book is the Sunday School Hymnary, issued by the Sunday School Union. With such a hymn book the singing of a Sunday School can be made exceptionally helpful. But it is not only in the Kindergarten that Kindergarten principles can be applied. In every department *impression* should be followed by *expression*; such expression, however, should be suited to the advancement of the scholar's knowledge. There is no good putting a sand tray into the hands of boys of 12 to 15, for we must remember that boys at that age think that they are too big for children's playthings. Sometimes we forget this until it is forced upon our attention in some unexpected way. Once a mother who had taught her boy the prayer, "Jesus, tender Shepherd, hear me; bless thy little lamb to-night," was shocked when one night the boy said, "Bless thy little pig to-night." Being a wise mother, nothing was said until the prayer was finished, then she inquired, "Why did you say 'Bless thy little pig to-night' instead of 'Bless thy little lamb'?" "Well, mother," replied the boy, "I am tired of being a little lamb. I want to be a tiger, a lion or a bear, not a little lamb." Perhaps he wanted to be a little pig because he thought a pig had unlimited license to get dirty. Any way, we must never lose sight of the fact that children do grow up, and as they grow our methods must be varied. At the same time Kindergarten principles can be carried on in all departments, so as to suit the advancing intelligence of the child. It is no use having the Kindergarten in the primary and by it turn the young seeds of life towards the sun, if the "chilling blast of traditional teaching" is to blight and wither them. Facilities for lesson expression are just as important to the children of the junior or senior departments as they are to the primary, and variety of lesson presentation even more so. To secure this there is needed a teachers' training class, presided over by a specialist. If it were possible to have a central school of teacher training, it would mean better discipline, greater effectiveness, and better results than we at present obtain. Until we can have such a specialist employed by our Union, local classes for teachers could be formed in each church, and the lesson taught by superintendent or minister. The teachers could discuss the method of presentation, and it would be seen that such an expenditure of time would be amply repaid. As for our own Sunday Schools, there is much room for improvement. During the next few years every church ought to prepare for the building of an up-to-date school hall. We have too many inadequate-

ly housed schools. A church, generally speaking, is not built with the needs of the Sunday School in view. A class room is required for every class. Twenty classes in one room makes teaching an onerous task instead of a pleasure.

But my space is exhausted. I shall conclude by saying that those interested in the welfare of the children and looking to the Sunday School as the nursery of the church, must emphasise the necessity of parental co-operation on the one hand and sympathy by the church officials on the other. To secure the support of the parents the homes should be frequently visited. Such visits should be for the purpose of discussing the welfare of the child. You can explain the object of your work; you can request the mother to follow up school teaching by home practice. If a teacher does this part of the work faithfully, when the time comes for the child to accept Christ he will not have a misguided mother or father objecting to their children's baptism. The Sunday School officials should encourage parents to bring their children to the church, especially those of the household of faith. Because they are in the formative period of their lives Sunday School scholars should be en-

couraged in the grace of giving. This may interfere with our theology; well, by all means change our theology. Every morning service should have a part of the worship designed for the child. A children's address and a children's hymn should be part of the morning service, even if one of the Scripture lessons has to be cut out to make room for them. Above everything else, don't let the children get the idea that the church is for grown-ups only. Our Lord was right when he said, "Suffer the children to come unto me, and forbid them not." One of the most ominous things in connection with the Churches of Christ is the scarcity of children at the morning service. This will produce disastrous effects in the future. It is a mistake the Catholics never make. They never lose their grip on the child—we do. Our way makes provision for him after he is lost to come into the church, but it seems to me to be the essence of sanity never to let the Sunday School scholar slip away from us at all. Encourage the child's presence, make provision for it. Let the church throw her arms around the child, and we need have no fear for the future. The child will look after that.



Seeking the Old Paths: The Leaven at Work.

By M. M. Davis.

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

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

attendant evils, and they began the work of its removal.

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

Thomas Campbell had much the same experience with the Presbyterians that the Haldanes had with the Church of Scotland. Like them, he located the hurt of Zion in her divided condition, and with all his power he strove for her union. To a man with his clearness of vision and gentleness of spirit, divisions in the family of God were almost unbearable. Especially was this true when carried to the ridiculous extremes which he witnessed. Andrew Hunter, one of his

brethren, contracted to build a church house in Glasgow for the Episcopalians. He was warned by the dignitaries of his church not to do it, but he would not heed the warning. Charges were preferred against him, and he was brought before the synod and condemned, that dignified body holding that the building of an Episcopal meeting house was the same as the building of the "high places" (places of idol-worship) of the Old Testament. They also excommunicated a man for going to hear James Haldane and Rowland Hill preach.

There were four different bodies of Presbyterians, all holding to the Westminster Confession. Mr. Campbell was greatly grieved at this. And in 1804, just at the time when Barton W. Stone, in America, was turning away from sectarian divisions and organising churches according to the New Testament model, it looked as if they would unite. His influence locally was so great that all opposition was overcome, and the lower synods voted for union. But when it reached the General Associate Synod of Scotland it was condemned, and had to be abandoned. But, as with the Haldanes, his labors were not lost. Sixteen years later, long after the Campbells had renounced denominationalism, and were laboring for Christian union in the New World, the union was consummated.

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

Soon after this, the leaven is seen in the Baptist Church. Dr. Abner Jones, of Hartland, Conn., tiring of human names and creeds, began to urge, with great zeal, that all such things be abandoned, and that the people return to the simple life of New Testament Christianity. During the years 1800-1803 he established congregations at Lyndon, Vt., and Bradford and Pierpont, N.H. The work grew and spread among both the

Regular and Freewill Baptists until it was seen in New England, New York, Pennsylvania, Ohio, and in the British provinces. They would have no name but Christian, and no law but that of the Bible.

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

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

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

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

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

The churches at Manchester and Dublin were established in 1810.

The church at Criccieth, North Wales, was in existence in 1795, the date of its earliest records. But it is known to be several years

older than this. It was a Baptist congregation. About this time there was a desire among some of these Baptists to adhere more closely to New Testament faith and practice. J. R. Jones, the leader of this movement, was a man of ability. In 1799 several congregations, including Criccieth, withdrew from the Association, and from that time till 1841 they were associated with the Reformed Baptists, now known as Scotch Baptists. After the death of Mr. Jones in 1822, David Lloyd, father of Richard Lloyd, became its minister; and he, in turn, was succeeded by William Jones, another strong man. Mr. Jones came under the influence of Alexander Campbell's writings, with the result that in 1841 the church left the Scotch Baptists, discarding all human creeds and names, and took its place with the Restoration movement of the nineteenth century. For many years Richard Lloyd, a gifted and faithful preacher of the ancient gospel, has been the minister at Criccieth. And his nephew and foster-son, David Lloyd George, Chancellor of the Exchequer of Great Britain, one of the most powerful men of the world, is a member of this congregation. By many, he is regarded as the highest embodiment of Christian civilisation on the face of the whole earth. Speaking of the principles by which his wonderful influence has been attained, he says: "A very large part of the economic and social principles I am pressing upon the English people, I obtained from reading the writings of Alexander Campbell." And yet we have some young men, unknown outside of a very narrow circle, who boast of having never read the works of Mr. Campbell.



The Agony in the Garden.

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

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

Correspondence.

"LAYING ON OF HANDS."

As some of the brethren with whom I am acquainted have been discussing the question of the "laying on of hands," I forward you a few questions on the subject, with the request that you answer same, as fully as possible, in the pages of the "Christian."

1. What is the Scriptural method of ordaining church officers?
2. In the New Testament we read that the apostles and others laid their hands on brethren who were chosen for office. Is it not right that we should follow their example?
3. What Scriptural reasons are given for discontinuing the practice?
4. What position is taken by the Churches of Christ on this question?
5. Do any of the Churches of Christ ordain their officers by this means? If so, why?

6. If it is not generally practised, why not?
7. Are there any good reasons why the church of to-day should not practice the laying on of hands?

Trusting that you will favor me with an answer to the above,—I remain, yours in Christ,—
"Bercan."

[For reply, see "Leader."—Ed.]

Southern District Conference, S.A.

The Southern District Conference was held at Strathalbyn on Feb. 10. The attendance and interest manifested at both sessions was of the best. The morning session opened with a devotional service led by A. G. Rudd.

The President, A. W. Pierce, opened the business session at 11 o'clock.

Delegates from the churches at Strathalbyn, Goolwa, Milang, Point Sturt, Murray Bridge, Willunga, Mt. Compass, Stirling and Aldgate Valley responded to the roll call.

Statistical and written reports were presented on behalf of the above-named churches, also Naracoorte. No sensational progress was reported by any one of the churches, but the whole indicated that steady work had been done. One pleasing feature of the reports was the interest manifested in and the progress made by the Bible Schools during the year.

The President opened the afternoon session with song and prayer.

Quite a number of visiting brethren and sisters were present, and to the following on behalf of the Conference the President extended a welcome: Bren. D. A. Ewers, W. L. Ewers, Cherry, W. J. Taylor, E. P. Verco, J. E. Thomas, Crawford, Manning and R. K. Spotswood; Sisters Weekes, Bice, Black and Spotswood. Two evangelists, Bren. Caines and Baker, were welcomed to the district.

Greetings were received from Bren. T. J. Gore, J. E. Shipway, Smith of Melbourne; Bro. Gordon, President of Northern Conference; Bible School Union; the churches at Unley, Grote-st., and Bordertown.

Apology was received for the absence of I. A. Paternoster, State Conference President.

Consideration was given to Bible School work and evangelisation. W. L. Ewers, representative of the Northern Conference, was invited to open the discussion on Bible School work. He did this in a very interesting and practical address. He was followed by W. J. Taylor, representative of the Bible School Union. Bro. Taylor suggested the appointment of a sub-committee, and the use of the travelling library formed by the Union. A very interesting discussion followed, and eventually a resolution carried that a sub-committee consisting of the superintendents of the various schools be appointed and given power to act in conjunction with the Union for the advancement of Bible School work.

Consideration of Evangelisation.—Discussion of this subject was opened by J. T. Train, of Murray Bridge. Bro. Train very ably brought before the Conference the greatness and the claims of the district. As a result of a suggestion made by him and after some discussion a resolution was carried that the Conference Secretary write the various churches in the district and ask them to consider the advisability of releasing their evangelists that they might each spend two or three Sundays with the church at Lameroo.

Delegates from the churches at Strathalbyn and Goolwa asked that the subsidy of 7/6 per week to each church be continued. Agreed.

A. G. Rudd, who had been deputed by the Committee to visit and report on prospects of the work at Mt. Compass, presented his report, which was very favorable.

Bro. Jacobs, of Mt. Compass, followed, and very enthusiastically told of the work done, also of their efforts to erect a building and their need of funds. It was decided to refer the matter after favorable comment to the Church Extension Committee.

Election of Officers.—President, Theo. Edwards; Vice-President, A. G. Rudd; Secretary, W. S.

Yelland; Delegate to Northern Conference, A. W. Pierce.

The offering taken during the afternoon amounted to £20/11/8, an increase of £5 on last year's offering.

Disappointment was expressed when it became known that the President's address had been crowded out. During his term of office Bro. Pierce has visited the churches in the district, and had gathered some valuable information.

Sister Weekes rendered two solos, which were greatly appreciated.

It was resolved to forward greetings to T. J. Gore, whose presence and counsel was much missed; the Kaniva, Eyre, and Northern Conferences; our boys in College, and G. Bennett, one of our boys who some years ago left the district for America, and is doing splendid work there.—Theo. Edwards.

N.S.W. Home Mission Notes.

H. G. Payne.

G. H. Browne spent a week at Gilgandra during the month, and conducted several meetings. W. Wakefield, of the Bible College, spent his vacation at this place. There have been four additions as the result of the work done. Bro. Browne is to go there to baptise those who made the good confession.

From Bangalow Bro. Mason reports three added by faith and baptism.

At Bungawalbyn good meetings have been held. The work at Byron Bay is being built up. Casino has also been visited.

A. E. Forbes, of Belmore, has started an attractive little church paper. Meetings are good. Interest is increasing. Two added by faith and baptism.

Two additions by faith and baptism are reported from Erskineville. Bro. Clydesdale has resigned, resignation to take effect on April 30.

Junece is having plans of the new chapel prepared. They are planning a forward move to mark the opening of the building.

F. T. Saunders (Lilyville) reports two added by faith and obedience.

Lidcombe (W. J. Williams) sends a similar report.

The Mosman chapel has been commenced, and is to be completed in four months.

Thos. Bagley will go to Chatswood on March 1. H. G. Harward will commence at Sydney on the same date.

The annual offering is not coming up to expectations. It is not expected to reach £350. Last year it was £390. Very few churches have given as much as last year, still fewer have given more, the great majority have given less. Land and building schemes in many of the churches, drought over part of the State, and the influence of the evil spirits of indifference and pleasure-seeking which are characteristic of this State, and which are being felt in the churches, are among the factors responsible for the reduced offering.

Receipts for the month were £350/7/11. Expenditure, £142/15/2. The debit balance is £207/12/2. We were looking to the annual offering to enable us to meet Conference with a small credit balance. It is extremely doubtful if it will do this. Will churches and individual members send in promptly any money due to the Committee?

You can't live on amusement. It is the froth on water—an inch deep, and then the mud!—
George Macdonald.

In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the present hour.—
Goethe.

The only faith that wears well and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience.—
Lowell.

The Family Altar

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

MEMORY.

Often a ship sinks in the sea, and it is never raised up. But in many cases divers go down and explore it, and bring back things from its deep, dark grave. These things may be pleasing and profitable, or they may be worthless, repulsive, slimy relics from the great steamer. These divers are like our memories, which are constantly dipping into the past and making us look again upon the deeds of other days. And this they do, whether we will or not. And, oh, how we would like to blot out some of these sad memories, but we cannot. The very effort to do so only makes them the more vivid. Our special aim this week will be to so live that every deed of to-day may be a pleasant memory to-morrow.

SUNDAY, MARCH 1.

Gems of Thought.—"And he dreamed; and, behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it" (Gen. 28: 12).

Sometimes when the sky is beclouded, we do not see that across the garden path there sways a ladder of gossamer, linking tree with tree; but when the sun shines, it is revealed by its silver sheen. So, as the infidel looks upward, he can see no bond of union between this atom of stardust and the metropolis of the universe, until his eyes are opened, and he sees the ladder left by the trail of the departing Saviour. Thank God, we are not cut adrift to the mercy of every current; this dark coal-ship is moored alongside the bright ship of heavenly grace; yes, and there is a plank from one to the other.—*Meyer*.

MONDAY, MARCH 2.

Gems of Thought.—"Arise, O Lord; O God, lift up thine hand; forget not the humble" (Psalm 10: 12).

Lord, we come before thee now;
At thy feet we humbly bow;
Oh, do not our suit disdain!
Shall we seek thee, Lord, in vain?

—*W. Hammond*.

Some one asked St. Francis of Assisi why he was influential and had so much power with the people. "Well," replied St. Francis, "I've been thinking about that myself lately, and this is why. The Lord looked down from heaven upon the earth and said, 'Where can I find the weakest, the littlest, the meanest man on the face of the earth?' Then he saw me, and said, 'Now I've found him, and I will work through him. He won't be proud of it. He'll see that I am only using him because of his littleness and insignificance.'" When we are willing to be only the vessel which holds the mercies of God for our fellow-men, God will fill us full of blessings for them.—*Mary E. Watson*.

Bible Reading.—Psalm 10: 1-12: The prayer of the humble.

TUESDAY, MARCH 3.

Gems of Thought.—"Many are the afflictions of the righteous; but the Lord delivereth them out of them all" (Psalm 34: 19).

When I was on holiday I came to the top of the high hills of Devonshire. My attention was attracted by an ant, which I watched carrying a long straw, and looking like a man carrying the longest telegraph pole you ever saw, until it came to a crack in the rock, which was like a precipice to the tiny creature. After attempting to take its burden across in several ways, the ant got to one end of the straw and pushed it in front of him over the crack till it reached to the other side, crossed over on the straw, and then pulled it after him. There is no burden you and I carry faithfully but some day is going to become a bridge to carry us.—*William Jagoe*.

Bible Reading.—Psalm 34: 12-20: Our help in the hour of affliction.

WEDNESDAY, MARCH 4.

Gems of Thought.—"Rest in the Lord, and wait patiently for him" (Psalm 37: 7).

God's ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil can not brook delay;
The good can well afford to wait.

—*Whittier*.

Looking on the door of Bedford jail, I wondered how many prayers Bunyan had sent up from behind it that it might be opened. Yet for twelve years the bolts of that door were undrawn. But the delay, how affluently fruitful! Dreams were going on behind that door, and the world needed them. When "Pilgrim's Progress" had taken shape, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed by, swung that door wide open. Let us give God time. Let us trust his wisdom. Sometimes a quick answer would be the worst answer. Let us learn that God's delays are not denials.—*Wayland Hoyt*.

Bible Reading.—Psalm 37: 1-7: Waiting on the Lord.

THURSDAY, MARCH 5.

Gems of Thought.—"I will trust in thee" (Psa. 55: 23).

If the wren can cling
To a spray aswing
In the mad May wind, and sing and sing
As if she'd burst for joy—
Why cannot I
Contented lie
In his quiet arms beneath his sky,
Unmoved by life's annoy?

—*Robert Haven Shauffler*.

God's promises are like the boughs of a tree bending over a river, for his half-drowned children to lay hold of.—*Samuel Rutherford*.

Bible Reading.—Psa. 55: 16-23: Trusting in the Lord.

FRIDAY, MARCH 6.

Gems of Thought.—"And they [the cities of refuge] shall be your refuge from the avenger of blood" (Josh. 20: 3).

The gateway of the city of refuge was probably always attended night and day by men whose duty it was to receive and take care of fugitives. One would not be left outside pleading for admittance; the "latch" was on his side of the gate. A man once stopped a preacher in a street of London, and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I always had thought that God was

a hard God, and that we must do something to propitiate him. It was a new thought to me that he was waiting for me to open to him."—*W. T. Dorward*.

Bible Reading.—Josh. 20: 1-9: Picture of our soul's refuge in the Christ.

SATURDAY, MARCH 7.

Gems of Thought.—"Be strong in the Lord and in the power of his might" (Eph. 6: 10).

Is your strength consecrated? That's the main question. It is not so much, "How strong are you?" A tiny bullet that has been fired from the bore of a rifle does more execution than tons of rock that have slipped down the mountain side. Get into some groove. Have the projectile force of your life correlated to a pair of sights and a target. Quit being an aimless well-wisher; specialise in Christian work. Make missionary, evangelistic, temperance—any of the lines so familiar to Christian endeavor—your life work. Pick your antagonist.—*Anon*.

Power in control is the man; power not in control is the monster.—*J. H. Potts*.

Bible Reading.—Eph. 6: 10-19: Armored for battle.

THE CRITIC.

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" said an angel who happened to be walking with him.

"It is indeed," said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot just remember his name. See his little shark-like, cruel eyes darting here and there like a ferret's, and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you did not perceive."

"What is that?" asked the man.

"That it is a looking-glass we are approaching," said the angel.—*Baptist World*.

MAKING TIME FOR BIBLE STUDY.

J. R. Mott urges those who plead that they have no time to spend in Bible study to make an effort for one month and try the plan of spending the first half hour of the day in Bible study.

"At the end of the time let us know whether it has interfered with your regular work or standing or efficiency? Hundreds of persons in different parts of the world have accepted this challenge. Thus far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us, without trying it, to say that this cannot be done?"

Precept freezes, while example warms. Precept addresses us, example lays hold on us. Precept is a marble statue, example glows with life—a thing of flesh and blood.—*W. E. Gladstone*.

In the Realm of the Bible School

THE LAWFUL USE OF THE SABBATH.

Sunday School Lesson for March 15,

Luke 13: 10-17; 14: 1-6.

A. R. Main, M.A.

In the Old Testament Scriptures we have the record of God's gracious enactment of a Sabbath rest for his people. "The lawful use of the Sabbath" will naturally be such a use as was in harmony with the law of God. In order for us to appreciate the requirements, it will be necessary to see what the Scriptures declared with reference to the Sabbath. Only a few texts may here be given.

In Gen. 2: 3 we are told that "God blessed the seventh day and hallowed it; because that in it he rested from all his work which God had created and made."

When the children of Israel received the manna from God, supplies were granted every day but one; the Sabbath supply was gathered on the sixth day (Ex. 16).

In the decalogue at Sinai, observance of the seventh day of the week as a Sabbath was enjoined. No one was to do any work on it. The prohibition extended to the whole of a man's household—himself, family, servants, "strangers" and cattle (Ex. 20: 8-10).

The command to do no work was fairly rigid; so much so, that no fire was to be kindled on that day (Ex. 35: 2); while a man gathering sticks was liable to death by stoning (Num. 15: 32).

In the later history of the people of God, the Sabbath law was often violated. Jeremiah proclaimed the word of Jehovah: "Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work: but hallow ye the Sabbath day, as I commanded your fathers; but they hearkened not, neither inclined their ear, but made their neck stiff, that they might not hear, and might not receive instruction" (17: 21-23). Isaiah declared Sabbath keeping to be a means of pleasing God: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of the Lord honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (58: 13, 14).

Nehemiah, knowing that Sabbath-breaking was a sin which led to the punishment of captivity, called the people back to God's law, and bade them refrain from engaging in commerce on the Sabbath, saying: "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath" (see Neh. 13: 15-18).

Such Scriptures will help us to understand the

sanctity of the seventh day to the Jews, and to appreciate the greatness of the sin of profanation.

Rabbinical traditions.

Professed reverence for the Sabbath was a special mark of Judaism from the captivity to the time of Christ. "The keeping of the Sabbath became the special sign that distinguished Jew from Gentile, and the Sabbath, combined with the synagogue (an institution that grew up during the exile), played a large part in saving Israel from absorption in heathendom. After the return these two institutions, the Sabbath and the synagogue, were the main bulwarks of Judaism, and two of the leading factors that made Israel the people of the law." This reverence for the Sabbath manifested itself in what seems to us a very peculiar way. It was natural that the people should wish to know precisely what might and might not be done on the Sabbath. The rabbis gave such instruction with astonishing results. The Nishna enumerates thirty-nine principal classes of prohibited actions. The "miserable micrology" of the rabbis may seem to us entertaining, but it is sad to think that the men responsible for such trivialities were the religious leaders of the people, and that their puerilities were put in place of God's law. A man might put wine on the eyelid on the Sabbath, but not into the eye, because that would be healing. Some knots might not be tied, or untied, but "a knot which a man can untie with one hand only, he does not become guilty of untying." A priest who hurt his hand might bind it up with reeds in the temple, but he might not press out the blood. "He who has the toothache must not rinse his mouth with vinegar [and spit it out again; for this would be to apply a medicine]; but he may wash them as usual [and swallow the vinegar, for this would be merely like taking food]." Some kinds of boots were allowed; others forbidden. To catch a flea was hunting, and therefore working, and therefore forbidden. In the Gospels we see examples of the curious position taken up. The plucking of the ears of corn (Matt. 12) was forbidden as a kind of reaping. Our present lesson shows that healing was looked upon as illegal.

We must not make the mistake of thinking that in all this the people were consciously hypocritical. There was revealed at times a splendid, if mistaken, zeal for what they believed to be God's law. Loved ones were allowed to perish in the flames while the hearts of their dear ones ached; it was better to lose life than to disobey God. Jews, refusing to draw a sword in self-defence on the Sabbath, were butchered and their city taken. Such perversity arouses more than contempt or even pity.

Jesus and the Sabbath.

There are two things to be noted in connection with our Lord's Sabbath practice and teaching. First, he carefully kept God's law. He who said "the Scripture cannot be broken" and who came for the express purpose of doing God's will, did not violate the command of Sabbath-keeping. He did not relax that law. Some have misinterpreted his defence of the disciples (Matt. 12) and have

made it appear that Jesus thought the Pharisees were too punctilious with reference to the divine command. This will never do. The disciples, he said, were "guiltless." The Master perfectly kept God's law. No one will ever get from Jesus an example which will sanction disobedience. Secondly, Christ deliberately broke the rabbinical traditions which were superimposed upon God's law. Often he rebuked the scribes for placing on men's shoulders rules which made void the law of God.

The two incidents of our lesson show the Lord's use of the Sabbath and his breach with the traditions of the elders. The Master went into the synagogue on the Sabbath. For him the day was a day of public worship. His custom was thus to go where he might help and teach the people. Our second miracle reveals him accepting an invitation to dinner on the Sabbath, and that in a Pharisee's house. The Master never thrust himself on people, but he availed himself of all opportunities; we have no record of a refusal even in cases such as this, where apparently he was asked for the purpose of being spied on, and when, it is probable, that the very presence of the dropsical man was part of a plot to incriminate the Teacher.

Seven times did the Saviour perform miracles of healing on the Sabbath, thus showing his detestation of the prohibitions of the rabbis. The Lord used many arguments to convince his opponents of their folly. Our Golden Text contains one: "The Sabbath was made for man, and not man for the Sabbath," which implies that when the true welfare of man conflicts with the observance of the Sabbath, the latter must give way. "Charity is above rubrics, and mercy better than sacrifice." On one occasion the Master showed his own inherent authority to do what he deemed best: "The Son of man is Lord of the Sabbath." He was above the judgments of men. More frequently, we find an *ad hominem* argument. Jesus convicted his enemies of inconsistency. They justified their hero David for breaking the law, and yet condemned guiltless disciples who had broken no law but only human tradition (Matt. 12: 3, 4). The incident of the text also gives this argument. With an eye to profit as well as mercy, they led their cattle to water on the Sabbath; but they found fault with Jesus' merciful healing of a "daughter of Abraham." They pulled an ass or an ox (many read "a son or an ox") from the pit on the Sabbath; but they objected to Christ's cure of the man with the dropsy. Jesus held that it was lawful to do on the Sabbath and proceeded with his works of mercy and beneficence. The Jewish regulation with reference to the watering of animals reveals extraordinary reasoning: "To lead an animal to water on the Sabbath was allowable, provided it carried nothing that could be regarded as a 'burden'; water might be drawn for it, and poured into a trough, so that it came and drank of its own accord; it might not, however, be brought and set before the beast." The Talmud does not permit, "if an animal has fallen into a pit or pool of water, to 'lay hold on it, and lift it out'; it is allowed, however, to supply it with food, or, if that be impossible, to bring mattresses and cushions for the purpose of helping it to come out of itself." It is possible that this rule was later than the time of Christ, and that the change of procedure was connected with his criticism.

The Lord's day.

It is altogether probable that the present study was selected with a view to applications to the Lord's day and modern times. The practice of many in speaking of the first day of the week as "the Sabbath day" would suggest such an application. But the first day is never in the Scripture called a Sabbath. It would be unwarrantable to seek to make the Old Testament references to the Sabbath apply to the Lord's day, which is not an exact counterpart of the Jewish Sabbath. Some believers profess to keep Saturday as a Sabbath; they would bring us into bondage to the law given to the Jews; and yet even they cannot pretend to keep the law as did the Jews of old. Obviously, too, they lack the ancient penalties. A perusal of Col. 2: 13-17 ought to help such people. For regarding one day specially as the Lord's we have sufficient warrant. The early church met on the first day of the week, to worship God and break the memorial loaf (Acts 20: 7; 1 Cor. 16: 2).



[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 Year's Work at Diksal.

Diksal, India, Jan. 13, 1914.

It is now two years since we took up the work at Diksal. The Lord has graciously answered prayer and blessed the work in all its branches and enabled us to reach a goodly number of people with the gospel.

The Lord has blessed us with two converts this year. These are still continuing to attend the daily Bible readings and Sunday services, and are showing growth spiritually. We have many enquirers after the truth, and some have said they will make a stand for Jesus and be baptised. They are not yet ready to do so, but I believe it will not be long before five or six will make the good confession. They know the gospel now and have accepted Christ in secret, but we count little upon this in our work, and so have not reported it.

We have had splendid times in some of the villages and also in the bazaars preaching. The people have shown a marked improvement in their attention. We have been called into many homes to have a chat about the true way of salvation and generally speaking the people have been pleased to hear the truth. There is not a village and hardly a house into which we would not receive a welcome. These are good signs of the silent influence of Christ's word amongst these people.

We have been able to hold 893 services, and gave 1365 addresses to these audiences, besides individual talks beside the way. This is the sowing time; the harvest will truly come.

We closed the year 1913 with 13 members, and although we have had increases, yet with members removing we have been brought down again to 13 members. I must say this is an earnest little band of Christians, and we enjoy our fellowship with them. We have service and breaking of bread each Lord's day, and it does one good to see the bright faces and hear the earnest prayers offered for their fellows still in heathen darkness. Their subscriptions amount to 16/7¼ per year. They all take part in seeking to further the kingdom of Jesus Christ.

Miss Tilley has been with us since September. She has taken over the Bible women's work, and also visitation of the homes of the people. Many homes have thrown their doors open to her, and are very friendly. Our Sunday School still continues to keep up. Seven scholars attend regularly. Miss Tilley has lately taken over this work, and under her tuition the young people are advancing well in the knowledge of the Scriptures.

Our secular school keeps up well with 25 scholars in daily attendance. These boys and girls did well in the exams. and are bright and happy at their work. The total amount collected for fees is Rs.41/12/0, which is good, considering the famine conditions which prevail. The parents are de-

lighted with the progress the boys have made. Many of these boys know the gospel story now, and we pray God to draw them into the kingdom.

Re Scripture sales. We have been able to dispose of 336 portions of God's Word. The silent witnesses will tell in the work of winning souls, and will go where perhaps no missionary has the opportunity of proclaiming the gospel. God will then bless his own Word.

Bible women's work. We have three Bible women on part time. They go out every afternoon and seek by friendly chats to draw the women's attention to the claims of Jesus as Saviour. They are well received, and have good, attentive listeners. Many of the women press them to come again soon and tell more of the wonderful new story.

Re medical work. The Lord has given us good success during another year. There is many a grateful soul at Diksal for the relief and cures obtained here. By this means many a hard heart has been softened and opposition to the gospel broken down. People come to us from fifty miles around, and we have had a few from greater distances than that. I find this the best means of all to reach the people with the name of Jesus and the gospel. We have been the means in God's hands of saving eight lives, besides relieving a tremendous amount of suffering at very little cost to the mission. This work has, practically speaking, been self-supporting. During the year we received £12/5/5¼ for fees and medicines, and by it have been enabled to treat 793 patients, giving them 1721 treatments and 2321 doses of medicine. The people themselves say that Jesus Christ is giving victory over disease through the remedies applied. I could state some very touching incidents here would space permit, but I must push on.

We had a very enjoyable time at Christmas with the children. We had about fifty all told, and after prayer and an address by Sudoba, the preacher, on the meaning of Christmas, the little children recited poetry and sang songs taught at school, and then came the gifts. They were all delighted. The gifts consisted of toys and cloth and food. It was a treat to see their happy faces. One little fellow with his smiling black face came and asked me if I could arrange to have Christmas once every week. I guess he must have enjoyed himself.

The school has begun again now for the New Year, and the boys are delighted to get back again. I have been very busy with the opening up of work at Shrigonda. This work takes a good deal of time, as the business wheels of India drag slowly. We are withal progressing. We secured a fine block of land near the town, 26 acres, with a good well of water on it, and are now making preparations for a start at the native quarters. This building will not take long to erect—just about six weeks. We like the prospects for work

at Shrigonda. I think that place will show fruit soon, because they have heard of the big company of Christians at Ahmednagar, fifty miles away, and of course are influenced by this fact. If we can procure a place in the town, Mrs. Watson and I will remove to there so that we will be near the work of building, and we will also become acquainted with the people there.

I have met the high officials of the town. They were very friendly towards me, and have invited me along any evening to their library and tennis court. This company consists of chief and second magistrate, two medical men, two school masters, two professors of Hindu Mythology, and one veterinary surgeon, so these are the princes in the land. I would ask your prayers for us as we seek to uplift Christ before the multitude at Shrigonda. God bless you, brethren. We are grateful to you for your confidence in us, and also for your prayers and support during 1913. We know that you will hold the ropes while we enter into another year of labor for Jesus Christ.—Yours in His bonds,—H. Watson.

Are Foreign Missions Worth While?

Sir Andrew Fraser, the late Lieutenant-Governor of Bengal, says:

"I have served the Crown in India for thirty-seven years. I have taken care to know the missionaries, to inquire about their work, to see what they were doing. I have gone to their schools. That was part of my official duty. It was also my pleasure. I have gone to their congregations. I have seen the missionaries preaching in the villages, teaching in their schools, treating patients in their hospitals. I know something about the Indian missions. You say, 'Is it worth my while to give myself to this work?' and my answer is, 'Emphatically worth while.' The work is a great work, and I come back to speak of it with faithfulness and pride."

Dr. Morrison, the well-known special correspondent in China of the *Times* newspaper, says:—"I think it only fair to say that the good name which Englishmen possess in China—a name for straightforwardness and honesty—is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries living in the land. Think what it means to have scattered throughout that vast Empire in hundreds of stations, high minded English gentlemen, whose word is their bond, living simple and pure lives, absolutely trusted; who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China, the more I admire it.... From an experience gained in witnessing their work in every province in the Empire, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China."

Mrs. Bishop, the well-known traveller, has told how contact with missions entirely changed her views of missionary work. There was a time, she says, when she was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But her testimony is this: "I am a traveller solely, and it is as a traveller that I desire to bear my testimony to the godly and self-denying lives, the zeal and the devotion of nearly all the missionaries of all the churches that I have everywhere seen."



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

Tasmania.

LAUNCESTON.—The chapel was crowded on Sunday night last, the occasion being the anniversary service in connection with the Bible School. The chapel was beautifully decorated with white flowers, and about 150 scholars were seated on the platform. They rendered several sacred songs under the able conductorship of H. Swain. After the song service, which was much appreciated, Bro. Swain delivered a powerful address. The anniversary was continued on Wednesday night, in the form of a concert by the scholars of the school. The building was again packed. The programme consisted of solos, duets, trios, quartettes, action songs, choruses, marches, and counter-marches, also a splendid violin solo. H. Swain conducted the meeting, and was a host in himself. Mr. James Foot, secretary, reported that ten months ago the number of scholars on the roll were 15, to-day the number stood at over 250, and the Century Bible Class was the largest of its kind meeting in Tasmania, having 137 members. The prizes were distributed to the children, and every child who had not gained a prize was presented with an award, this being made possible by the generous gift of two of the church members. A presentation was made to Miss Wilson, the church organist, in appreciation of her most able past services. She has retired from the position on account of ill-health.—A. W. Heron, Feb. 20.

West Australia.

SUBIACO.—Since last report we have had several additions by faith and baptism. Audiences have been good at gospel meeting; also good attendance around the Lord's table. The hand of death has visited us, and taken from our midst our young Bro. Charles Evan, also our aged Bro. Gerloff; several homes of our members have lost loved ones also—Sister Wite's husband, Bro. and Sister Millington's aunt, Sister Miss Kitty Davidson's sister. To all these homes the church extends Christian sympathy. We held our harvest thanksgiving services Sunday, Feb. 15. Real inspiring meetings; fine display of God's bounties; large attendances. Social evening, Monday, 17th, arranged by Endeavor Society; large audience, good programme; products sold, money used to relieve cases of distress in district. Bro. Banks still preaches with faithfulness and power. Home Mission offering, about £25 raised as yet.—J.L.C., Feb. 17.

FREMANTLE.—Lord's day morning, Feb. 15, Bro. Vanstan presided over a good meeting. We were glad to have Sister Miss Myers and Bro. Tout with us again. The exhortations given by our brethren in our morning meetings have been a blessing to us all. Sister Mrs. Davey is doing a good work in visiting the hospital and the jail. Sister Mrs. Knight also gave an earnest address to the ship-wrecked sailors at the Sailors' Rest on Feb. 5. We have some fine personal workers here. Last Lord's day evening we had a good congregation of strangers to hear the address, "The Rich Fool." The brother who recently confessed Jesus was baptised and received into fellowship. Monday, Feb. 16, our young people had a live temperance meeting. Bren. Whelan, Potter, Bridge, Thomson, Tout, all took part in the meeting, and Miss Francis sang the solo "Shadows" very nicely. The drink bill for W.A. the last 17 years is £10,000,000. The National Debt since the foundation of this State is £25,000,000.—E. G. Warren, Feb. 17.

NORTHAM.—Last Sunday week we had the largest congregation we have seen in the Northam chapel since our arrival seven months ago. On Thursday night we also had our record prayer meeting. At the close of the address three made the good confession. We are planning for a Red and Blue rally in the Bible School as soon as the hottest weather is over. Last Sunday we had thirty scholars and six teachers at the Bible School, our collection for the afternoon being 10/1.—A. T. Eaton, Feb. 10.

New Zealand.

INVERCARGILL.—Bro. Bull is faithfully delivering the message. During the past month a married woman put on Christ in baptism, and was received into fellowship at Avenal on Jan. 18. We have lately received additions by letter from Christchurch in the persons of Bro. and Sister D. Fraser and Bro. R. Mableson. The J.C.E. Society is under the able management of Sister Marion McKie and Bro. L. Penny carrying out a good work among the young people. A Senior Bible Class has also been established by Bro. Bull. The improved envelope system of giving introduced by the church some eight months ago has proved a most successful innovation so far as putting our church finances on a satisfactory basis, and Bro. Bewley, who supervises this work, purposes bringing the system before the delegates at the Easter Conference.—P.

PALMERSTON NORTH.—On Jan. 22 the Bible School held the annual picnic at Fitzherbert. There was a large attendance of children and adults, and a most enjoyable time was spent. The Christian Endeavor held a social on Jan. 28, and invited the members of the other C.E. Societies and Bible Classes of the town. A large and representative gathering was held. Recently we have received into fellowship Sister M. Brown, from Oamaru; Bro. C. Tagg, from Wanganui, and Sister V. Anderson. Sister Munn, our correspondent for the "Christian," has left for Wanganui. Last Sunday evening Bro. Johnston commenced a series of addresses on "The Divine Church and the Apostate Church," illustrated by chart. The work is improving.

NELSON.—Good attendance at prayer meeting last Thursday. Splendid meetings on Lord's day. At the meeting for worship Bro. Phillips presided, and Bro. Knapp exhorted. The young man who made the confession the previous Sunday was received into fellowship. Bro. Mathieson's subject for the gospel service was "The Man who Betrayed the Christ." One young lady confessed Christ. There were 140 present at Bible School.—H.E.A., Feb. 11.

Queensland.

ANNERLEY.—The public meeting in connection with our first anniversary services was held on February 11, when the children rendered a splendid programme which had been well prepared for the occasion. The superintendent's report dealt with the first year's work at Annerley, and was well received. Sister G. Moffat also favored held the audience by a well rendered recitation. The prizes were distributed by Bro. G. Cane, supt. of the City Bible School. Refreshments were then served. Bro. Nightingale acted as chairman for the evening. There was a good attendance, considering the weather. A flashlight photo. was taken.—A.R., Feb. 12.

BRISBANE.—The attendance at the Lord's table yesterday was the greatest for months past; including the evening meeting, about 150 attended to remember the Lord. S. Trudgian exhorted. Being the opening day of the mission, special services were held. In the afternoon a meeting for women was conducted by Mrs. Nightingale. For the opening gospel mission address W. H. Nightingale based his remarks on "A Fool's Declaration." The mission will be continued until next Lord's day, which has been set apart as "every member present day." The Y.P.S. is maintaining its interest and popularity, and new members are being added.—H.C.S., Feb. 16.

TOOWOOMBA.—Have been here four weeks. Thirty-two meetings have been held, including Sunday School gatherings, anniversaries, open-air work, etc. A considerable amount of visiting has been done. On the whole the attendances have been good, keen interest aroused and maintained. Five added, three by faith and immersion, two previously baptised, and one confession last night (15th). On Sunday, Feb. 1, the three Sunday Schools, with their superintendents and teachers, assembled in the central school, when a short address was delivered to the parents, after which the prizes were distributed to the children, and a very happy and profitable time was spent.—W. J. Way.

MARYBOROUGH.—Pleased to say we are moving along nicely. The meetings are conducted by local brethren. The Bible School is also progressing.—J.W.S., Feb. 20.

CHARTERS TOWERS.—Splendid meetings yesterday. Bro. O'Brien's sermon was powerful and convincing. Two decisions. O'Brien's work showed an increase of one in membership, allowing for nine transferred to other churches. We realise a greater work could be done, but we are in a back street. £250 would see us in the best position in town. Brethren, united prayers for the cause here are requested.—R. Coward, Feb. 14.

ALBION.—Bright and cheery meetings last Lord's day. Bro. Nightingale exhorted in the morning. One sister received the right hand of fellowship. Visitors: Sister Miss Campbell and Bro. Haldane, from Boonah. Bro. Rodger preached to a full house at night. Sunday School is growing in numbers, and during the month we have added two more teachers to our staff, and we are still short of workers. The average attendance at the Young People's Class is 21, while our mid-week prayer and Bible study attendance averages 23.—B., Feb. 19.

ROSEWOOD.—A meeting of the West Moreton Executive was held in the chapel on Feb. 9. Bro. Berlin, President, in the chair. Representatives were present from Rosevale, Mt. Walker, Marburg, and Rosewood. The principal business was the consideration of applications for the position of evangelist. After due discussion, C. H. Pratt, of Boonah, and formerly of the College of the Bible, was selected. Bro. Cockroft, who is returning to College, tendered his resignation as secretary, J. Domrow to be asked to act as secretary until the annual meeting on March 17 in the chapel, Rosewood. We are expecting Bro. Way, our State Organising Secretary, to be with us.—W.B., Feb. 20.

South Australia.

BALAKLAVA.—Harvest thanksgiving services were held last Sunday. "Gratitude to God" was the topic of the morning address by the evangelist and "The Sin of Ingratitude" in the evening. The building was tastefully decorated with painted texts (the work of Bro. A. Flounders) and wheat, fruit, bread, vegetables, etc. The music, under the leadership of O. Finlayson, was especially appropriate and helpful. The building was crowded at night. A thankoffering was taken in the morning. Bro. Stan. Curtis has recently left for the Bible College. A presentation of suitable books was made to him. Our K.S.P. is in a healthy condition; some 5 or 6 have recently been added to its membership. Miss Ivy Roberts, one of our teachers, has left us for Lameroo. We will miss her valuable assistance.

MILANG.—A very successful anniversary was held on Feb. 15 and 17. I. A. Paternoster was the

visiting preacher, speaking Sunday morning and evening to very large attendances, the Institute Hall being crowded at the evening service. A large choir rendered the singing, while the solos by Sister Weeks of the Hindmarsh church materially helped the meeting. On Tuesday evening, after a hearty tea in the chapel, at the crowded meeting in the Institute Bro. Baker presided. Bro. H. S. Goldsworthy read the secretary's report. Mr. Cooper, of the Congregational Church, spoke on "The Ideal Church." W. J. Taylor on "The Church and Its Problems." Bro. Paternoster also spoke on "The Church." We enjoyed the fellowship of a large company from the city and sister churches. We regret we are losing three of our members who are leaving the district—Sisters Mrs. and Miss Overall, who have been connected with the cause here for many years; also Bro. Colebatch, who is returning to the city. We trust they will be a help to the churches where they will go.—J.C.W.

NORTH CROYDON.—Splendid meetings today. This morning E. Bartlett presided; H. J. Horsell exhorted. Received into fellowship Sisters I. and P. Duncan, from Hindmarsh. Bible School attendance good; 149 scholars present; two new scholars. At the gospel service Morton Noble gave a powerful address. Sunday, 22nd, we held our harvest thanksgiving services. Splendid attendances. In the morning A. G. Dodson presided. H. D. Smith gave a splendid exhortation. Bible School attendance, 153 scholars. At the gospel service H. J. Horsell gave an interesting address on "God's Goodness of Harvest." Last Monday night Reg. Enniss, of the College of the Bible, spoke on the interests of the institution.—J.S.H.F., Feb. 15.

WALKERVILLE.—This month our attendances at both services each Lord's day have been fairly good, but the Bible School and J.C.E. Society have been poorly attended, owing to the heat. Our little cause has suffered to a great extent during the last few months by several members removing from the district. W. Miller, from Norwood, has been preaching for us during this month, and his addresses have been very much appreciated. We just managed to reach our apportionment for Home Missions—£3. We have been unfortunate in losing our secretary, Bro. H. H. Were, who has gone to live at the Semaphore, and the writer has been appointed secretary *pro tem.*—J. Dabb, Feb. 22.

MOONTA.—To-day we held our first harvest thanksgiving services, and the chapel was nicely decorated with the fruits of the season supplied by the members of the church and friends. Morning, breaking of bread, Bro. Neill presided, and we were pleased to have with us J. Kilmier, of the Wallaroo church, and he gave us a helpful exhortation. Bro. Cuttriss gave the right hand of fellowship to Miss Heithersay (nurse), one of the fruits of the mission. Bible School at 2.30, good attendance. School still on the upgrade. We now have 85 scholars. Gospel service at 6.30, when about 175 persons were present, and Bro. Cuttriss gave a helpful and inspiring address. Public meeting and social to-morrow night.—B. Marsh, Feb. 22.

MURRAY BRIDGE.—The interest has been well maintained in the gospel meetings, and the attendance at the Lord's table has been fairly good. 31 broke bread to-day, including three visitors. Bible School continues to grow, there being 40 present to-day, including 20 in the Bible Class. The first wedding was celebrated in our new chapel on 14th inst., when Sister R. Patterson was united to Mr. J. Mead.—J.T.T., Feb. 22.

QUEENSTOWN.—Sunday, Feb. 22, good attendance of members and visitors. We had with us Sister Anderson, from Semaphore, Sister Tubel, and we were also pleased to have Sister Hill back with us, who has been absent on account of bereavement. Bro. Lawton presided. Bro. Brooker addressed on Matt. 19. Bro. Flitcroft also had a few words to say to the members, probably for the last time before going away. Evening, we had a packed audience. Bro. Brooker continued his subject of the previous Sunday, "Has God Spoken to Us?" finishing a splendid sermon.—H. Watkins, Feb. 22.

NORWOOD.—This morning we had a good meeting, when Reg. Enniss gave a most interesting address on the Bible College. We were glad to notice Bro. and Sister Wm. Burford and the Misses Burford amongst our visitors. This afternoon Bro. Enniss told to the Adult Bible Class the story of the Bolenge Mission, which was much enjoyed. The largest vestry was too small to accommodate the members of the class and visitors, consequently an adjournment was made to the Tabernacle. To-night Miss Henry, of the China and Inland Missionary Association, addressed a crowded house. Bro. Dickson and Enniss taking part in the service. The choir sang very beautifully a most appropriate anthem, "Send out thy light." One young man, a member of the K.S.P., made the good confession at the close of Miss Henry's wonderful address.—S.P.W., Feb. 22.

KADINA.—This morning a large number met around the Lord's table, when Bro. S. Trenwith gave the exhortation. We had a good meeting this evening, when Bro. Verco preached a powerful sermon from Romans 1: 16. Sister Mrs. Verco sang a solo, and a quartette was also given.—J. H. Thomas, Feb. 22.

UNLEY.—The mid-week meetings continue to be well attended. Although the shade temperature reached 111.9 on Wednesday, over 70 persons were present at the prayer meeting, which was held in the open-air. It has been decided to conduct the Men's Class in future more as an Adult Men's Bible Class, under Bro. Huntsman's leadership. On the first Sunday in each month the meeting will also be open to ladies. On Sunday evening, after a splendid address by Bro. Huntsman, on "The Spiritual Value of Christian Baptism," five made the good confession—grandmother, mother, and two sons, and another boy from the Sunday School.—P.S.M., Feb. 23.

SEMAPHORE.—The work has improved since last report. Meetings are better. Home Mission offering reached £18/15/2. There was a splendid gathering last night, when the writer preached on "The Need for the Churches of Christ." We are sorry to report the first death in the ranks of the church, Sister Edwards, senr., who passed away last Friday.—W.

GLENELG.—We are recommencing the various classes after the holiday recess. On the 13th the Young Christians' Class assembled in the schoolroom, and enjoyed a social evening together with the evangelist. On the 16th the Young Ladies' Class held a short meeting to plan for future work, and were then entertained at supper by the president, Mrs. Pittman, at Abbots refreshment rooms. Bro. Enniss paid us a visit on the 17th, and although, on account of the fleet festivities, the number in attendance was small, yet we thoroughly enjoyed his address, and we believe he will be pleased with the results.—E.W.P., Feb. 23.

GROTE-ST.—This morning E. R. Manning presided, and Bro. Thomas addressed the church, making special reference to our late Sister Giffen, who died during the previous week, aged 91. She had been a faithful member of the church in this place for many years. The sympathy of the whole church is extended to the bereaved family. This evening H. Kingsbury delivered a splendid address before a good congregation, Bro. Thomas assisting in the service. There were several visitors present, among whom were Bro. and Sister Tully, of Doncaster, Vic., and Bro. Payne, West Australia.—T.M.G.

PYAP WEST.—Pleased to have with us at the breaking of bread yesterday H. Lawrie, of Long Plain, and H. M. Tuck, of Balaklava. Bro. Lawrie read our New Testament lesson, and Bro. Tuck gave a splendid exhortation on "Doing Small Things." In the evening in the hall, Bro. Tuck delivered a good gospel address from the theme: "First things First." The gospel meetings theme: "First things First." The gospel meetings theme: "First things First." From now on the meetings will be held fortnightly, the writer doing the speaking.—L.C.J., Feb. 16.

LOCHIEL.—On Feb. 8 and 9 we held special anniversary services. W. Taylor gave uplifting addresses at the three Sunday services. Two were received into fellowship at the morning meeting. On Monday a picnic was held in the afternoon,

when all thoroughly enjoyed themselves. This was followed by the tea. The sisters gave the provisions, and the receipts from tea and supper, £8/10/-, were added to the church fund. At the public meeting, addresses were given by Bren. Wiltshire, Swain and Clark. Musical items were rendered by the scholars and the choir under the baton of G. Pridham. The reports of work done in connection with the Bible School were very satisfactory, considering the school was only organised about twelve months ago; we have now a school of 66. Two made the good confession at this meeting. Bro. Greenshields, on behalf of the church, presented Bro. Clark with a writing case and a letter of appreciation from the sisters, in recognition of the good work he has done here. Feb. 15, Bro. Clark preached his farewell sermon to a good audience, one making the good confession. Much regret is sustained by the departure of Bro. Clark, who is leaving to continue his study at the College of the Bible.—W. G. McGregor, Feb. 18.

New South Wales

INVERELL.—Bro. Waters went to Moree on the 16th and baptised a young woman who had previously confessed her faith in Christ. A good service was held in the morning, the sister being received into the church. There were about 18 present, and at night a gospel service was held, there being about 22 present. A Sunday School class was also conducted. The same evening services were conducted here by Bro. Brightie in the morning, Bro. Cust exhorting, and at night Bro. Cook proclaimed the gospel message. Bro. Lewis journeyed to the Wattles, where he held services. In the afternoon T. G. Cosh conducted the services at Delungra. There were splendid gatherings at both places.—W.B., Feb. 16.

TAREE.—Things generally in the district are satisfactory. The work at Bootawh has at last yielded fruit in the conversion of Bro. and Sister McLeod, in whose property the little Union chapel stands. There are others who seem considerably impressed. Wingham, Killabakh, and Comboyne are considering the prospects of unitedly engaging a second man to help cover this big district. The famous Bulga settlement can be reached from Wingham, and should be worked. We want a single young man who is not afraid of hard, rough work. Many strangers attend our Taree gospel meetings. Last night a young man and his wife stepped out to confess Christ. He is the son of Bro. and Sister Amos Saxby, of Chatham. They will be baptised next Sunday morning. A social evening was held on Feb. 5, to say farewell to Sister C. McAuley, who, having passed her examinations, has left for the Teachers' Training College, Sydney. Our young sister was an earnest worker in the C.E. and Bible School. Presentations from these two institutions were made by Sisters E. Wright and E. Billingham.—G. E. Burns, Feb. 16.

BELMORE.—The Bible School is our best field. We have recognised that fact here for some time. Result, our boys and girls pass from the senior classes by intelligent faith and obedience into church membership. They shoulder their responsibilities at once, whether it be teaching in the school, contributing to the new building fund, or singing in the choir. Yesterday we had 120 scholars in the school, and in six weeks we aim at 200. The fellowship meeting was well attended. Bro. Illingworth lifted us higher, and left us determined to press on to greater achievements in the name of the unconquered One. At the gospel service the building was full, and Bro. Forbes preached. The prospects are bright, every agency pushing ahead, taxing the old building to the utmost, but sanguine about the new church home at an early date.—John Rodger, Feb. 23.

ST. PETER'S.—Since last report we have had to say farewell to Bro. Clark, who has returned to the College of the Bible. Thursday, 12th, a farewell social was held to wish him God-speed, which was largely attended and enjoyed by all. Sunday, 15th, Bro. Clark preached, about 60 being present. Sunday, 22nd, Bro. Price exhorted. We had a visitor from City Temple, Bro. Dilly. Sun-

Continued on page 142.

Obituary.

SUTTON.—We regret to report the death, at the advanced age of seventy-three years and eleven months, of our brother in Christ, Richard L. Sutton, who departed this life on January 27. Our late brother had been a member of the church here for about sixteen years, having been admitted by faith and baptism in 1898. Although not a regular attendant at the Lord's table, owing to failing health, during the last year or two, yet his faith was strong in the Lord, and his end was peace. Our sympathies go out to his bereaved family, the youngest of whom—Sister Miss A. Sutton—is a teacher in the Bible School.—J.W.S., Maryborough, Qld.

CRISP.—Death has taken from our midst one of our oldest and best members in the person of Sister Eliza A. Crisp, wife of Bro. H. W. Crisp, mother of Mrs. Griffiths, Mildura; and Mrs. Love, grandmother of Bro. A. C. Crisp, of the College of the Bible. Some 48 years ago she was baptised in the Baptist chapel, Brewer-st. (now Charles-st.), Prahran. Upon arrival with her husband 11 years ago, she united with the church here, and continued to the last one of its most faithful and devoted members. After many and sore trials, at the age of 71 she has gone to be "with Christ, which is far better." Her remains were laid to rest in the Dandenong Cemetery, F. E. Thomas officiating at the grave, and also conducting a sympathetic in memoriam service this evening in the chapel. There was a full meeting, and the bereaved relatives have the sincere sympathy of every member of the church. "Absent from the body, present with the Lord."—J. Proctor, Dandenong, Vic.

PHILLIPS.—On Jan. 18 Bro. William Phillips passed away at Melbourne, at the age of 79 years and 11 months. Bro. Phillips was baptised and received into the church under the ministry of G. L. Surber, at Lygon-st. When the work at Collingwood was decided upon, Bro. Phillips was one of the hundred which went from Lygon-st. to make up the Collingwood congregation. For many years he gave the best he had to the church. His sunny disposition and genial manner caused him to be loved by all who knew him. His consideration of the comfort of others led to many kindly deeds on his part. His passing away caused much regret, as he was anxiously looking for his son, who was returning from America after a separation of 16 years. Bro. Phillips, junr., arrived two weeks after his father departed this life. An accident on one of the Melbourne trams brought on his unexpected death. His last moments were spent in quiet sleep. He was laid away in the presence of loving friends in the Coburg Cemetery. We weep with the widow and seven children who are left to mourn this loss. May they find comfort in the truth that "earth knows no sorrow that heaven cannot heal." S. G. Griffith and C. Anderson, of Northcote, officiated at the home and grave.—R.C., Northcote, Vic.

STAGGARD.—Percival Arthur Staggard was born in North Fitzroy, Vic., November 23, 1886, and entered into the life that is life indeed Jan. 31, 1914. His last illness covered a period of three months, part of which included the most trying summer weather. Through it all he exhibited a cheerfulness and courage that was inspiring to see. Many friends visited his bedside and ministered to him in many little ways, thus helping him to bear the burden of his sickness. For these acts of kindness he could never be thankful enough, and among his last words were expressions of gratitude for the thoughtfulness of so many friends. He made a public confession of his faith in Christ on New Year's Night, 1911, and was baptised the following Wednesday, and entered into the membership of the Lake-st. church. From that time he never looked back. He was a devoted disciple, and one who was never ashamed. While he was naturally quiet and reserved, yet he had the courage of his convictions, and was a faithful, fearless witness to the saving power of the gospel of Christ. He was a good soldier, and fought a good fight. Bro. Percy was an ideal son.

His first thought in earthly things was for his widowed mother. There was a bond of confidence and mutual solicitude between mother and son that is seldom seen. As a brother he was kind, tender, and affectionate. He was true in friendship and thoughtful in all the little things that help to fill life's cup of joy. In fact it seems to the writer that he was as nearly perfect in all the relations of life as it is possible for us to be. He honored God and did his whole duty to men. Well was it said by many, "He lived a beautiful life."—W. B. Blakemore, Perth, W.A.

VICK.—Sister Mrs. Anne Vick, wife of Bro. Vick, fell asleep in Christ at Mildura on December 13, 1913, at the ripe age of 76, after a life full of good works. For some time her strength had been perceptibly declining, but she was ill only for a brief period at last. Mrs. Vick was always of a strong religious temperament. About ten years ago, during the Harward and Pittman mission, she learned the way of the Lord more perfectly, and was immersed into Christ, and was in happy fellowship to the time of her death. It was her supreme joy to worship God and listen to his word. A woman of strong convictions, she adhered to her principles with constant and unflinching devotion. She delighted in the Lord, and her life was ordered and controlled from the spiritual sphere. She was never afraid to bear testimony to Christ, and her life evidenced the power of her faith and the sincerity of her purposes. Her religion was a life. The influence remains. Her aged partner who survives, and four daughters, are in fellowship with the church here, and with the church cherishes her memory, and rejoices in the victory of Christ over death and the grave.—Hugh Gray, Mildura, Vic.

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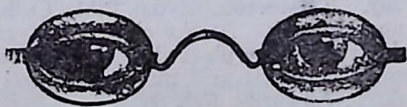
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From the Field—Continued.

day School still on the upgrade; two new scholars and two new teachers at the night service.—C. E. Cook, Feb. 23.

BANGALOW.—A very successful social gathering was held at the residence of Mr. J. G. Snow in order to bid God-speed to F. Wells, prior to his departure for the College of the Bible. Addresses were delivered by J. P. F. Walker, J. Cook, J. G. Snow, and T. G. Mason, and a presentation of a handsome volume was made by the latter on behalf of the church. A programme of vocal and elocutionary items was contributed, and dainty refreshments dispensed.

ERSKINEVILLE.—The Bible School is progressing well. Good attendance of scholars. A deep and keen interest is manifested throughout the school. Expecting big increases within the next few weeks. Kindergarten department is growing to such an extent that we have no room for scholars. The Bible School learns with regret of Bro. Clydesdale's resignation. He has been a tower of strength for good work in our school.—W. Budgen.

MEREWETHER.—Splendid time last Lord's day. Bro. Freetwell exhorted at morning meeting. Lord's day School, distribution of prizes. Bro. Wright, president of school, opened with a few well chosen remarks, followed by the writer and Bro. Freetwell. We gave away about forty prizes. In the evening service Bro. Freetwell spoke to a good audience.—J. Fraser.

HORNSBY (Albert-st.).—Elder Crosthwaite presided. The church was fortunate in having two brethren to exhort them—Bro. Morton, of Belmore, and evangelist T. R. Coleman, of Mosmans. Three new members were received into fellowship—Bro. and Sister Tipping, and the daughter of Sister Ball. Bro. Payne's address at the gospel service was worth listening to, his subject being "Repentance." The writer is paying a visit to Hobart, and Bro. Payne will from next Lord's day take over the superintendency of the Lord's day School, the writer having resigned from that position.—Thos. E. Rofe.

ENMORE.—We were pleased to have our Bro. Forbes, from Belmore, with us on Sunday morning. His address was very helpful, and the "Companionship, Guardianship, and Guidance" which God has promised to his children, formed the theme of the speaker's discourse. Bro. Illingworth's subject at the evening service was "The Song of Simcon," from Luke 2. At the close of the meeting, the good sister who made the confession on the previous Sunday was baptised.—E.L.

LILYVILLE.—The meetings yesterday were fairly well attended. A satisfactory increase was noticed in the meeting for worship. The school reported five additions to the roll. Classes are organising. We cannot afford it as regards money, but we cannot afford not to have it as regards interest, so we are considering if something cannot be done to provide separate accommodation for the kindergarten. We do not expect to make a general appeal, but think this can be done and done almost at once. We must hold the children. Meeting at night only fair, though the percentage of non-members exceeded that of members. Good interest was shown in the "Conversion of Lydia."

Victoria.

WINDSOR.—Since last report Mrs. McIvor has been added to the church by immersion. On the 11th inst. a very happy social evening was spent at the invitation of church officers. Friends were present from Prahran, St. Kilda and South Yarra, and contributed to the evening's entertainment. Short addresses were given by brethren who had taken part in the meetings during the last three months. The opportunity was taken to present the church secretary, Bro. F. Lloyd, with a writing case and gold-mounted fountain pen as a mark of appreciation from the members. This morning Bro. McKean exhorted, and Bro. Gibbons conducted the Bible Class and evening meeting. Sisters Morris, Grote-st., S.A. and Meeks, Bendigo, worshipped with us to-day.—H., Feb. 16.

CARLTON (Chinese Church).—During the last three months all works are much improving, especially the morning service and Bible Class. Bro. Bew, who left Melbourne for Deniliquin after his baptism, has returned to our midst. The Brunswick C.E. Society visited us last Tuesday evening. The programme which they rendered was much appreciated. Bro. Jame spoke at both meetings to-day, his morning subject being on "Tell the other" (John 1: 46).—D. C. Gow, Feb. 15.

ECHUCA.—On the last two Lord's days we had with us L. Anderson, from the Bible College. We have had a helpful and cheering time. Our brother has done wonders in visiting members and friends. With his help we have started a Sunday School with good prospects of success. A week-night meeting was held on Thursday evening. We are thankful for the good help promised us by the Home Mission Committee, which will enable us to have a preacher to carry on the work here, and we pray that God will bless his own work.—K.N.S., Feb. 15.

SOUTH MELBOURNE.—On Feb. 8 Bro. P. Masters, of the Port Melbourne Baptist Church, addressed the morning meeting. He gave us a splendid address. We are now preparing for our mission, which commences in April. The Home Mission offering amounted to £6/2/.—E.D.

NORTHCOTE.—Splendid meetings all day. A good attendance of members at the Lord's table. Bro. Wm. Phillips helped us all with a splendid exhortation. Good gathering at our gospel service to hear our preacher proclaim the gospel. Bro. Phillips already is making his presence felt amongst us. We have been successful in securing the services of A. G. Day, of Adelaide, to labor with us as evangelist.—R.C., Feb. 22.

CARNEGIE.—Three received into fellowship on Feb. 22. Bro. Hagger's address gave us all an uplift. Record attendance in the "Willing Workers" class to-day. One confession at night.

MORELAND.—Attendances still well maintained at all meetings. Bro. Baker, from North Fitzroy, exhorted on Sunday, Feb. 15, when we had a splendid address. For the seating accommodation for the lecture hall an appeal was made on Sunday, Feb. 15. This Sunday cash and promises to the amount of close on £20 has been donated. Bro. and Sister Clay were with the church this morning.—C.R., Feb. 22.

DANDENONG.—One confession at the close of the discourse by F. E. Thomas last Lord's day evening. Meetings are well attended.—J. Proctor, Feb. 22.

BRUNSWICK.—Things are going along steadily with us. Have been edified with addresses from Bren. Kingshott, Shain and Abercrombie. On Saturday, Feb. 7, we tendered a social evening to the sisters in recognition of their splendid efforts in the sale of work, and we took the occasion to welcome Bro. Shain as the evangelist. On Tuesday, Feb. 10, the C.E. Society paid a visit to the Queensberry-st. Chinese Mission, and provided the programme. Sorry to relate that Bro. Shain is laid aside with illness, and J. G. Barrett has kindly consented to take the gospel meetings pending Bro. Shain's return to health. The gospel was faithfully proclaimed by Bro. Barrett to-night; subject, "Life and Death." Bro. Wilson is leaving us for Rochester, and spoke a few words of farewell while presiding at the Lord's table this morning. R. Nankervis helps us in the choir with his cornet. The school is now practising hymns for the forthcoming anniversary, and are being trained by Bro. Butler, with Harold Barrett at the organ.—W.T., Feb. 22.

BURNLEY.—God is richly blessing the work here. Six confessions at the last three gospel meetings, four last Sunday, one at the open-air meeting, and one last night, when there was also a baptism. The others are to be immersed next Sunday. The Bible School also is in a healthy condition, having 71 present yesterday. Under the able leadership of Bro. Arnott the work here promises to be a power for good in this community.—J.W.N., Feb. 23.

CARLTON (Lygon-st.).—We were pleased to have in the assembly to remember the Lord's death, Sisters Patterson and Mills, of Brisbane;

Bro. Jones, from Unley, S.A., also Bro. Mortimer, from East Africa, who gave an inspiring address, and also spoke again to the Century Bible Class in the afternoon. S. G. Griffith, although somewhat indisposed all day, gave a fine discourse in the evening, his subject being "The First Cake." At the week-night prayer service on Thursday we had a helpful talk from W. Phillips.—J.McC.

BAYSWATER.—Meetings here continue about the same. To-day we had the pleasure of welcoming back with us J. Clarke, who has been away to New South Wales during the College vacation. During his absence the platform has been occupied by several of our local brethren, and also by Bro. Peters, of Hawthorn, to all of whom we tender our sincere thanks.—C. J. Martin, Feb. 22.

HAWTHORN.—Yesterday morning we had a fine meeting. Bro. and Sister Collings, with their son and daughter, were received by letter from South Richmond. Sister Bowden and daughter, from Norwood, were with us. The choir sang splendidly at night, and we had a good meeting. Our Bible School anniversary will be held on March 15.—A. C. Rankine, Feb. 23.

NEWMARKET.—Mr. and Mrs. Lowe, late of Maryborough, Vic., were received into membership on Sunday, February 8. Very fair meetings since last report. We are busy preparing for our forthcoming mission, which commences on Sunday next. J. E. Allan leads in this effort. We shall appreciate the presence and help of any brethren. Church anniversary on March 22. The church here has lost one of its most godly and faithful members in the passing away of our loved Sister Mrs. C. W. Mitchell. Our only consolation lies in the fact that our loss is gain to the departed. The deepest sympathy of the church is with the bereaved family.—J.I.M., Feb. 23.

BENDIGO.—W. W. Davey, of Echuca, was with us on Sunday, and exhorted at the morning meeting. He was a benediction to all present. Mrs. Millsom, of Malvern, who is spending a few months in this city, and Miss Eva Hands, who has been sick for some time, were also present. A.W. Connor preached at night, the second of a series of topics on "The Virgin Birth," which subject is causing some discussion in the local press. One young girl lately from Wedderburn confessed Christ. T. J. Cook preached at Golden Square. The work there is steadily progressing, and a choir is being again formed. Dr. Cook held meetings at Derby. There were two confessions there a fortnight ago, on the occasion of J. P. Seymour's visit. Mrs. Bertram, senr., and her daughters have removed to North Carlton, and Miss L. Johnson to Maldon. Social evenings were held in connection with their departure, and Miss Johnson was the recipient of many presents on the occasion of her wedding.—C.

BLACKBURN.—Improved meetings last Lord's day. F. Morton, of the Bible College, has taken up the work. At the close of a very earnest address we were pleased to witness one young lady come forward and make the good confession.—A. T. Edwards, Feb. 23.

GEELONG.—On Saturday, Feb. 14, Mr. Sid. Thewlis and Miss Lily Hughes were united in the bonds of matrimony by Gifford Gordon. They both have for some time past been very active workers in the church, and were made recipients of several nice presents from the various auxiliaries. On Sunday morning, Feb. 15, we were very pleased to receive Bro. and Sister McLennan and their daughter into membership. They have been staying in Geelong on holidays, and desired before leaving for their home in Wycheproof to join fellowship with us. We hope shortly to have them residing permanently with us. A fairly good congregation at night, when there were three confessions. Our Home Mission offering amounted to £10, which, considering that only a month ago our golden offering was over £50, and that since we became self-supporting we have contributed over £70 to Home Missions, is most encouraging. Last Sunday three received into fellowship, and at night, after a fine address, one young lady made the good confession.—E.B., Feb. 23.

PRAHRAN.—We had the pleasure of a rousing address yesterday afternoon by Thos. Hagger. Our new primary school hall is now in use for kindergarten, in charge of Miss Moody and fourteen assistants. We expect to formally open it by the end of March. Splendid audience last night. Our usual big crowd of strangers is maintained. Students, old and new, visiting us this week, Bren. Black, Coventry, Nankivell, Hollams, Wendorf, and Wakefield, the last named giving a helpful address on Sunday morning.—P. J. Pond, Feb. 23.

MALVERN.—Splendid meeting on Sunday morning. Many visitors present, among whom were G. Black, from Strathalbyn, S.A., who presided, and Ross Graham, from Broken Hill. Bro. McCallum addressed the church. A. Huntsman has been elected an officer of the church, *vice* Bro. Turner, who resigned.—C.K.M.

BOX HILL.—Splendid meetings all day yesterday. Record attendance at the Junior Endeavor at 10 o'clock. At the meeting for worship we were pleased to extend the right hand of fellowship to Bro. and Sister Apperby, from Prahran, also Bro. J. Holmes, from Lygon-st. F. J. Sivyver gave us a delightful exhortation. Record attendance at the Bible Class. This class is studying the Book of Acts under Bro. Sivyver. Splendid services again at night, when the same brother preached on "What We Stand For."—Robt. G. Carter.

Here and There

The South Australian Committee has decided to subsidise the work at Lochiel 10/- per week to assist the church there in securing a preacher.

F. Collins, 81 Jersey-road, Woollahra, is in charge of hospitality arrangements in connection with the New South Wales Conference.

A. G. Day, of North Adelaide, has accepted a call from the church at Northcote, Melbourne, and will commence his work there at the beginning of April.

The Northern Suburbs (Sydney) District Conference was held at North Sydney chapel on Feb. 21, and was successful, though the attendance was not what it should have been.

L. Anderson, of the College of the Bible, has recently spent about ten days in the Echuca, Vic., district, and the little church there has been much encouraged by his stay there and his work with them for the Master.

Bro. Roy Raymond, who has resigned his position in Eyre Peninsula, has been invited by the South Australian Committee to take up the work in the Murray River district, with headquarters at Berri. He will probably be there by the middle of March.

The meetings at Warrnambool, Vic., since the mission, have been well attended. Three more of the converts have been welcomed into fellowship, making 27 to date, and another has been baptised. Other people are expected to confess Christ shortly. The church is hopeful of contributing more towards the support of her preacher from this on.

The attention of all concerned is again invited to the thirteenth quarterly meeting of church officers, evangelists and speaking brethren, to be held in the Swanston-st. lecture hall, Melbourne, on Monday evening next, March 2, commencing at 8 o'clock sharp. S. G. Griffith will speak on "Christian Benevolence." A full attendance is desired.

Northern Conference, S.A., will meet at Balaklava, on Tuesday and Wednesday, March 10 and 11. Church secretaries are reminded to forward particulars required to the Conference Secretary at the earliest possible date. Everything points to an enthusiastic gathering. Among the many visitors expected is Reg. Ennis, of the Bible College. Any requiring accommodation kindly notify the Secretary. For further particulars, see "Coming Events."

The address of E. J. Paternoster, junr., is now Percy Terrace, Croydon, S.A.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, March 6. Mrs. F. M. Ludbrook will conduct devotional. A full attendance is requested. Delegates are again reminded of the one penny per sister member to be collected as soon as possible and sent to Victorian Women's Treasurer, Mrs. Hayward, 74 Cameron-st., Moreland.

Jas. Hunter writes:—"Owing to my intended departure for Europe in April next, I have resigned the position of Hon. Secretary and Treasurer to the Aged and Infirm Evangelists' Trust, and Bro. William H. Hall, of Macarthur Parade, Dulwich Hill, has been appointed my successor. It is requested that all correspondence be sent to him in future."

The N.S.W. Home Mission Committee wrote to the Government, objecting to the new arrangement for running of trams during church hours. The commissioners have replied, intimating that they have no intention of altering the arrangement. The best they will do is to place flagmen in the vicinity of places of worship where it is considered necessary.

On Tuesday of last week Bren. Hagger and Clay conducted an evangelistic service in the chapel at Port Fairy. About 40 went over by drag from Warrnambool, and these, with a number of Port Fairy residents, crowded the chapel. At the close there was one confession. W. L. Jones will conduct a Wednesday evening service there each week from this on. The prospects are good.

J. R. Combridge was called from his field of labor to the bedside of a brother who was lying at the point of death at his home at Grenville, Vic. The passion for souls is so strong in Bro. Combridge that even under these circumstances he planned for and held some meetings, and had the joy of taking three confessions. He believes that the prospects for the organisation of a church there are good. It would be good if this field could be taken in hand by the State Home Mission Committee.

Sunday Desecration in Australia.—Returning to England after spending five and a half years in evangelistic work in Australia, Miss Lily Cowmeadow writes most seriously about the prevalence of Sunday desecration in Australia: "On the goldfields all the big football and cricket matches are played on Sunday afternoon, and while we were in church, listening to the prayers of penitent souls crying for mercy, we would hear now and again the shouts of the crowd over some point in the games."

The sisters of the Lygon-st church, Melbourne, entertained the Board of Management, the Faculty and the Students of the College of the Bible at tea on Monday, 23rd inst. Altogether some ninety people partook of the fine things provided. Short addresses of welcome were given to new and old students by S. G. Griffith and M. McLellan, on behalf of the Lygon-st. sisters, with feeling reference to the presence of F. G. Dunn, the esteemed Chairman of the Board, who has been laid aside through illness. Bren. Main and Knott on behalf of the Faculty, J. Whelan on behalf of Students, and Bren. Dunn and Lyall on behalf of the Board, also spoke. During the course of the speeches reference was made to the fine body of students enrolled, and the belief was expressed that this year would be the most profitable, in all respects, in the history of our College. There were about forty-five students in evidence, among the number being three lady students. The Lygon-st. Male Quartette Party kindly favored the company with some musical items, as did also Mr. Simpson, also of Lygon-st. Towards the close, Mrs. McLellan very feelingly responded on behalf of Lygon-st. sisters to the many expressions of gratitude and thankfulness.

Our Indomitable Congregationalism.—"If anything were needed to demonstrate how absolutely and unconquerably congregational our people are, the Toronto Convention would furnish the evidence. With the exception of a meagre handful, once. With the exception of a meagre handful, the whole assembly was a unit upon the question.

Even the handful were congregationalists on everything save expedients for co-operative work. Not a single voice in the whole assembly was raised in favor of abrogating in the slightest degree the independence of the churches. This fact is both significant and heartening. The days of ecclesiasticisms are over. The apostolic freedom is a heritage too priceless to cast aside. The Toronto Convention was another shining illustration of the fact that the Restoration plea can combine both freedom and unity after the fashion of the apostolic days."

Throughout this month, says the *Christian World*, an influential deputation from the religious bodies of the United States will day by day be meeting the councils and committees of the various Free Church bodies in England in the interests of world-wide Christian unity. The three members of the delegation reached London last Wednesday. They are Dr. Newman Smyth, the famous Congregational divine of New Haven; Dr. Peter Ainslie, of the Disciples of Christ; and Dr. W. H. Roberts, of the American Presbyterian Church. Their purpose is to promote a World Conference on Faith and Order with a view to the union of all the Christian churches, and their express aim is to secure the co-operation of the Free Churches in this cause. The most significant fact in connection with the delegation is that they come on behalf of, and at the expense of, the American Protestant Episcopal Church (a daughter church of the Established Church of England), and that not one of the delegates is an Episcopalian.

COMING EVENTS.

MARCH 1 & 4.—The Conference of West Wiramera Churches will be held at Kaniva. Meetings morning, afternoon and evening, both days. Twenty-fifth anniversary of the Kaniva church.

MARCH 3.—Century Bible Class. "Errors and Graces of Speech" (humor and pathos), a lecture by Robt. Jones, Esq., Principal of College of Individual Instruction, in Lygon-st. Christian Chapel, Tuesday, March 3. Free.

MARCH 10 & 11.—Northern District Conference at Balaklava, S.A. Bible School session, Tuesday night, March 10. General Conference, Wednesday, 11th, at 10 a.m., Workers' session; 2 p.m., Business; 7.30 p.m., public meeting.—W. L. Ewers, Sec., Balaklava.

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BIRTH.

VERITY.—On Feb. 18, 1914, to Mr. and Mrs. A. E. Verity, of Newport—a son.

DEATH.

CRISP.—On Feb. 17, at Rodd-st., Dandenong, Eliza A., the beloved wife of Henry W. Crisp, and loved mother of Mrs. Love, and Mrs. E. Griffiths (Mildura) and the late C. C. and W. H. Crisp, aged 71 years and 4 months.

"She was so tired of toil, of everything
Save loving those who needed all her love;
Her heart was like the golden heart of spring
When white clouds sail above.

"Autumn of life and tears were hers, and yet
She sang and gladdened us the while.
Nor storms, nor snow, could make her once forget
Young April's radiant smile.

"She was so weary, yet she ne'er expressed
How weary. Then she smiled at set of sun
And whispered as she drifted into rest,
'My earthly loving is done.'

IN MEMORIAM.

SMITH.—In affectionate memory of mother, who went home February 29, 1912.

"Only Good-night, beloved, not farewell."
—Inserted by her loving son and daughter, A. and E. Smith, Campsie, N.S.W.

The Society of Christian Endeavor.**THE RELIGIOUS CHARTER OF THE RACE.**

March 1 to 7.

Daily Readings.

The Bible the People's Book. Neh. 8: 1-12.
The perfections of the Word. Psalm 19: 7-14.
Answering the heart's questions. I Cor. 1: 21;
2: 12.

Everybody entitled to know. Rom. 10: 11-15;
Coloss. 1: 21; 2: 24.
Wisdom for the patient seeker. Prov. 8: 32-36.
Revealing us to ourselves. James 1: 17-25.

Topic—The Religious Charter of the Race.
1 Peter 1: 22; 2: 2.

(Missionary Meeting.)

Is mine an unread or a well-read Bible?
Am I scattering the healing leaves of the Tree
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How is the Word made effectual to salvation?

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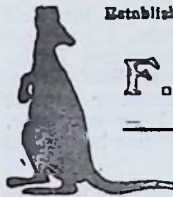
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