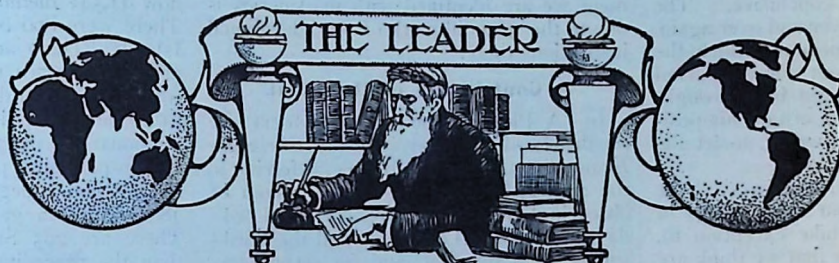


It is the business of a reviewer, if he does his work properly and without bias, to give due consideration to the standpoint from which the book is written.



The book therefore is to be taken on its merits, and not as the reviewer improperly suggests, "as a manifesto" of the body known as the "Church of Christ."

"THE CHURCH OF CHRIST."

The *Australian Christian World* of Feb. 3 has a review of the volume entitled "Church of Christ," by a layman. The review is by a Baptist preacher, and the criticism offered is from the standpoint of the views held by his denomination. At the very start the reviewer, perhaps unconsciously, prejudices a judgment of the book by saying: "We soon discover that the title of the book has to be read in a special sense, and that "Church of Christ" means that section of the church calling itself by that name." It is only common justice to the author of the book to say that this misrepresents his purpose. His intention was to write a book which should set forth the Church of Christ as it should be if constructed on the lines set forth in the New Testament. Whether he succeeded in doing so is the point to be decided, and not whether it expresses the views of a church already in existence. If such a church exists, it must not be taken for granted that, on that account the views of the writer are to be discredited. It is the business of a reviewer, if he does his work properly and without bias, to give due consideration to the standpoint from which the book is written. If in the reviewer's opinion the author departs from that standpoint, he is of course at liberty to show, if he can, the point of departure. But he is not at liberty to prejudice a judgment of the book by a bald statement which does violence to the avowed purpose of the author in writing the book.

The purpose of the book.

What that purpose was the author states clearly in his introduction. After referring to the influences of environment in forming religious opinions, he says: "We may well ask the question, Are we following blindly in opinions or faith because of our early training? Recognising these facts the writer decided to reinvestigate his accepted religion, and, if possible, to make an original and

impartial investigation on the subject pertaining to religious truth, considering it from the heathen, the Jewish and the Christian standpoints, the result of which is here given." From the foregoing it is evident that the author of the book endeavored to free himself of the influence of his religious environment and give to the world the results of an independent study of what the Church of Christ should be if fashioned after the New Testament model. The book therefore is to be taken on its merits, and not as the reviewer improperly suggests, "as a manifesto" of the body known as the "Church of Christ." If the author in his book gives a correct representation of what the Church of Christ should be, and if there is a body in existence answering to his description, so much the better for that body. We insist, however, that the book is not to be regarded as the "manifesto" of any religious organisation, but as the product of an independent study of the New Testament Scriptures.

Irrelevant criticism.

The reviewer is equally at fault in criticising the phrase "Church of Christ" as the title of an existing organisation. The author did not intend that the title of his book, "Church of Christ," should apply to any existing organisation. In his study of the New Testament he excluded all existing organisations, and gave a picture of the Church of Christ as he thought it should be if the New Testament ideal was realised. It was, therefore, beside the mark for the reviewer to suggest that "it is quite possible to use the phrase "Church of Christ" in a party sense." As a criticism of the book it is utterly irrelevant. Equally irrelevant is the remark that "we fail to see the difference between the phrases 'Church of England' and that in the New Testament, 'Church of the Thessalonians.'" It is not only irrelevant, but the failure to see the difference does not reflect much credit on the reviewer's discrimination. The phrase "Church of England" is used to designate

a national, state-aided church, whereas "Church of the Thessalonians" is used simply to indicate the band of disciples dwelling in Thessalonica (see 1 Thess. 1: 1). We have no objections to Scripture designations so long as they are used in a Scriptural sense. The phrase "Church of England" is not used in a Scriptural sense, and moreover is a misnomer. These things, however, do not touch anything the author of the book has said.

Baptism in relation to pardon.

Passing now from these irrelevant things, we come to that part of the review in which the book itself is criticised. "The main contention of this book," says the reviewer, "is that baptism is a condition of pardon . . . The terms of pardon are put thus on p. 240: 'First, all who come to the Saviour to obtain pardon are required to believe on him. THIS, ALL WHO HAVE THE KNOWLEDGE OF THE TRUTH CAN DO. Second, those seeking pardon must repent. Third, all were required to be baptised.' The emphasised words are ours, and point out the conception of faith the author has. We believe there is more in faith than the natural acceptance of the mind of a bit of knowledge, for 'no man can call Jesus Lord, except by the Holy Ghost.'" The latter part of this paragraph would no doubt be accepted by the author of "The Church of Christ," but he would probably disagree with the reviewer as to its relation to the sinner before conversion. In any case, it is only those whose theology is colored by Calvinism who would object to the statement that all can believe on the Saviour and come to him who have a knowledge of the truth. Our author, however, was not influenced by the Calvinistic ideas of some of our Baptist brethren when he wrote the work under consideration. Nor was he under this influence when he included baptism in the law of pardon. The wealth of Scripture citations and examples in proof of his position are not to be dismissed by the simple statement, "This is not the teaching

of the New Testament." If there was only one clear passage in the New Testament which associated baptism with the remission of sins, that one passage would be sufficient to sustain the position taken by our author. This one passage can be found in Acts 2: 38. "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." There are other passages which teach the same thing, but this one in itself is conclusive. The attempt has been made, over and over again, to destroy the evident meaning which the words convey, but without success. Had our author chosen, he might have brought a wealth of scholarship to sustain his position. He was content, however, to let the Scriptures speak for themselves.

In conclusion, the reviewer says: "We have written mainly about some things in the book that we must take exception to, but there are many things that we think are well said and would repay earnest consideration. The book will be chiefly interesting, we think, as a widely accepted statement among themselves of that body of Christians calling themselves 'The Church of Christ.'" The latter statement no doubt is correct enough, but we imagine the book will also be interesting to all seekers after truth. It is a book to be read, not through the medium of a review, but to be read and studied from beginning to end. Its claim upon the attention of the public is to be found in the fact that it professes to place before it the Church of Christ as delineated in the pages of the New Testament, and does not claim to be the manifesto of any existing religious organisation. In justice to the author, it should be read from the standpoint he himself has taken.

Editorial Notes.

Our First College.

Bethany College, West Virginia, was established by Alexander Campbell over 69 years ago. Here "the sage of Bethany" did much of his best work, and from his quiet village home he sent forth his first paper, the *Christian Baptist*, afterwards the *Millennial Harbinger*. Mr. Oglebay, of Cleveland, Ohio, has recently purchased the old Campbell homestead, with 205 acres of farm, for £5000 and presented it to the College, besides giving £5000 more to the endowment. The Campbell home, with the pictures, furniture and curios, will be preserved as a memorial of the man and his work. More than £28,000 was donated to the College in 1910, and the gifts of the last two years have exceeded £53,000. The institution has now an endowment of £80,000, and R. A. Long, who recently gave £5000, will be called upon at once for another £5000 which he promised on condition that £20,000 was raised last year. Bro. Ogle-

bay is also giving £6000 for the erection of "The Oglebay Hall of Agriculture and Science." While our other American Colleges and Universities are receiving large donations, Bethany has entered upon her seventieth year with brighter prospects than ever before. When our Australian brethren realise more fully the value of our own Bible College, large donations will begin to pour in. It is impossible to estimate how much of the wonderful growth of the movement we are identified with in America is due to the splendid work of our educational institutions there.

A Contrivance of the Devil.

In "A Plea for the Weekly Observance of the Lord's Supper," in the *Christian-Evangelist*, Cephas Shelbourne, referring to the admittedly New Testament custom of observing the Lord's Supper every Lord's day, says: "The Lord's day and the Lord's supper went together, and for seven (several?) hundred years the weekly communion was universal. But you say, 'All this has been changed.' Yes, but who changed it? John Calvin in his Institutes calls this change from the weekly communion 'a most evident contrivance of the devil, by whose instrumentality soever it may have been determined. Every week at least the table of the Lord should be spread in Christian assemblies.'" Calvin and Wesley were the poles apart theologically, but on this point they are one, and Wesley is quoted as writing in 1784 to the Methodist Churches in America, "I also advise the elders to administer the supper of our Lord on every Lord's day." It is to be regretted that the followers of these two great leaders have so far departed from the teachings of their founders. On the objection sometimes raised that the weekly observance may weaken our reverence for the ordinance, Bro. Shelbourne well says: "Does prayer become common because of its frequency? Does the reading of the Bible, the worship, become common? Then we should read our Bibles once a year, pray once a year, worship once a year. 'Upon the first day of the week.' It is not too frequent, the weekly home-coming to the Master's table; it is not too frequent to sit at the foot of the cross; it is not too frequent to quicken the spiritual imagination to the things of the unseen; if there be love, and if we have strength, it is not too often if this ordinance is one of the forces in the development of spiritual life to gaze upon Christ, 'the all-glorious and beautiful.'"

American Foreign Missions.

Our American brethren are growing in the grace of liberality in mission work. The Foreign Christian Missionary Society is one of three large missionary organisations, which undertakes both home and foreign work, has an income nearly as large as that of the F.C.M.S., while the American Christian Missionary Society devotes attention to

the openings in America. Besides these there are a number of State and district missionary organisations. The F.C.M.S. for the year ending last September received £72,122, an increase of more than £2000 over the former year's income, which was abnormally large owing to the Centennial. An idea of the operations of this society alone may be gained from the following figures:—There were 1938 converts last year, an increase of 20 per cent, and there are now 11,541 members in the mission fields. There were 800 baptisms in the Philippine Islands. There are 170 white missionaries at work with 761 native helpers; 127 native workers were added last year. There are 21 hospitals and dispensaries and 17 medical missionaries; 182,768 patients were treated, the gospel being preached to them all. 63 schools and colleges are conducted with 4884 pupils, a gain of 600 for the year. There are 205 Sunday Schools, 72 more than the preceding year, and the scholars have increased by over 3000, now numbering about 13,000. In the foreign fields 229 young men are studying for the ministry, one for every 50 members. At the same rate we in Australasia should have over 460 in our Melbourne College of the Bible. News has come of the baptism of the first five converts at Batang, Tibet, after three years of labor. It took seven years to win the first convert in China, and seven and a half years in India. Mrs. Ogden, the wife of our missionary, is the only white woman within 500 miles, and it is that distance to the nearest post office. This will give some idea of the difficulties in the way of missionary effort in that "most stubborn field in all the world." Since the inauguration in 1875, the F.C.M.S. has spent over £812,000. The watchword for this year is £100,000, and 25 new missionaries.

Destructive Criticism and Missions.

The well known writer and preacher Arthur T. Pierson has not much sympathy with Higher Criticism. In a recent issue of the *Missionary Review of the World*, he affirms that "it is permeated with rationalism and naturalism, and imperils both sound doctrine and pious practice, and is especially fraught with risk to missions." He contends that "if this doctrine of evolution is right, Scripture is wrong, Adam is a myth, and a simian ancestor must take the place of the first man. And a more serious inference must follow as to the second Adam. He is not the last Adam, but, however comparatively perfect, only a sort of premature and exceptional development on the way to the final and full orb'd perfection." The effect of such teaching on missionary work is put thus: "We happen to have from all quarters unmistakable testimony to the destructive influence of those views upon the faith of the new converts in the heathen lands, and the existence of the native church. One conspicuous missionary in India writes of seeing the rapid decay of faith in the Bible and the deity of Christ where these views are taught." Mr. Pierson tells

us that "when a very prominent higher critic recently visited India, he was approached by the most successful Indian evangelist in the Presidency, and frankly told that the views he taught and embodied in his books were actually undermining the faith of converts all over India. He was so much impressed that he called together the missionaries of the city and locality, and besought them not to promulgate those views he had advocated." But the blighting influences of such teaching are not confined to the mission fields. As our writer truly says of the Bible: "How can it be the supreme human book if at the bottom its claims

are either impudently arrogant or mistakenly confident, or fraudulently false? If Moses was a myth, and the whole Levitical order a post-exilic invention and fabrication; if there is no proper prediction in the Old Testament beyond a sagacious forecast; if the Old Testament miracles are folklore or traditional exaggerations of natural occurrences; if Christ taught as he believed and was taught, but was himself a victim of prevailing ignorance and popular tradition—then the Bible ceases to be the final authority in faith and practice, and each man's reason and conscience become the final arbiter of truth and duty."

seek to do it for him, the result will surely be—

"The gospel banner, wide unfurled
Shall wave in triumph o'er the world;
And every creature, bond and free,
Shall hail the glorious jubilee."

Our motto then as a church should be—that we are determined on "no retreat or retrenchment." We should not be content with "As you were," still less with "Stand at ease." Our watchword is our Lord's command—"Quick march! Forward!" until the kingdoms of the world become the kingdoms of the Lord and his Christ—until the knowledge of God covers the earth as the waters cover the sea. "Therefore whatsoever your hands find to do, do it with your might."

High ideals.

7. We need men of high ideals. Paul's ideal in relation to himself was to win Christ; to reach the goal of Christian perfection; in relation to his converts, "to present every man perfect in Christ Jesus." We want men like Paul, who not only will do a good work, but do a good work well. Quality counts as well as quantity. Christ did all things beautifully well. There was perfect thoroughness in all his work. No slipshod work will please God. We must have a high conception of duty and the dignity of our calling. You will never surpass your ideal; therefore, as Emerson would say, "hitch your waggon to a star." "The supreme need," says Hudson Taylor, "is to get God's man in God's place, doing God's work, in God's way, for God's glory." Let this be our ideal. As a contrast, how pitiful is the epitaph, "Born a man; died a grocer." If we are God's men in God's place, doing God's work in God's way for his glory, we will undoubtedly be a force in propagating the gospel.

Men of power.

8. We need men of power. Power belongeth unto God, and Jesus claimed that all power was bestowed on him. Jesus said, "Lo, I am with you," but also, "Tarry till ye be endued with power" (ability: Young's Lit. Translation). Paul and the apostles preached not with "enticing words of man's wisdom, but in the demonstration of the Spirit and of power." In their weakness the power of Christ rested upon them. The apostles were men of power, because they went forth with an authoritative commission in the power of the Spirit, with an all-powerful gospel, which had been all-powerful in their own experience. The promise is also, "To those who have no might, he increaseth strength." Knowledge is power. A knowledge of men and things, but, above all, a knowledge of God and the Bible. Andrew Murray was asked once what was the one essential for Christian service. He replied that the one essential was really two. First, a working knowledge of the Bible; and second, to be filled with the Spirit. We

AUSTRALIA: A FORCE IN PROPAGATING THE GOSPEL



An address delivered at Lismore District Conference, by A. Hutson.

Concluded.

5. We need men of purpose and resolution; men who have a definite aim and goal. Those who aim at nothing generally succeed in hitting it. But "aim high, keep humble; the best marksmen always kneel." To my mind the purpose of the church is the publishing of the truth and the salvation of humanity. Consequently concentration of forces is essential, for "unity is strength." "United we stand; divided we fall." The forces of the church of God should move like one mighty army and as the hymn says, "We are not divided, all one body we; one in faith and doctrine, one in charity." The men of the past who have adorned the church and the world have been men of purpose. John Knox prayed, "Give me Scotland." The winning of Scotland was his purpose, and how well he achieved! On the High-st. of Glasgow, one cold, bleak night, stood a hungry, ragged boy, watching the many well-fed, richly-dressed citizens hurrying to their homes. And while he stood there, shivering in the cold, he resolved in his noble heart that when he became a man he would do all in his power to relieve boys in a plight such as his. That boy's name was William Quarrier, and the world knows how, by the help of God, he carried out his noble resolve. Through the homes at Bridge of Weir, which bear his name, thousands of Glasgow's waifs and strays have passed, and to-day they rise up and bless his name. A noble resolve put into deeds is eternal. In Christian service it is men with this spirit that we want. It is recorded of Carey that when a boy he fell and broke his arm while trying to climb a tree. But as soon as he recovered, the first thing he did was to climb that tree to the topmost branch. It was this spirit that

made him the hero of India. We need not speak of Livingstone, Moffat, and a multitude of other noble souls, who have rendered signal service for God. Have a purpose in life; pray and work for that end. There are many obstacles in the way. The way to victory is hard. But victory is possible, and in "that day" no sacrifice we may be called to make now will seem to have been too great.

Definite consecration.

6. Men with a definite consecration—"separated unto the gospel"; men who fill their hands with work, first having emptied them of the world. Some years ago a young men's society was formed in England, and designated "Sons of Rest." The chief rule of the society was that no work was to be done until they were twenty-one, and as little as possible thereafter. Many Christians to-day have joined a like society. I remember Gipsy Smith telling a story of a father who gave his two sons a piece of work to do before he left on a journey, with strict orders that it was to be completed before his return. Arriving home he found the work still unfinished, and calling Ezekiel, asked him what he had been doing. The simple and unabashed reply was, "Nothing." Calling Daniel he asked him the same question, and Daniel equivocally answered that he had been "helping Ezekiel." How many of us are helping Ezekiel instead of helping the Lord against the mighty? We sometimes sing, "Fly abroad, eternal gospel," and "Send the light," but keep the key of the money-box in our pocket, and sit still at home ourselves; or "Rescue the perishing," but never stretch a hand to save. But if our hands are filled with some God-given task, and we resolutely

need men who are mighty in the Scriptures, and who are filled with divine power.

Men of prayer.

9. We need men of prayer. "Men ought always to pray," said Jesus. Paul exhorts us to "pray without ceasing." Australians are men of pleasure, sport, amusement, men of the world; and because they give themselves wholly to these things, they are becoming a force in these things. And if we are going to be a force for God, we must be whole-hearted in prayer. Do we believe in prayer? Do we believe prayer moves the hand that rules the universe? Do we believe that "the fervent prayer of a righteous man availeth much"? Scriptural examples may teach us to believe more firmly in the efficacy of prayer. The Syrophenician woman would take no denial from the Master when she sought healing for her daughter. The denial was a test of faith, and her faith was abundantly rewarded. The man at midnight would take no refusal from his friend, and because of his importunity he received as many loaves as he needed. The widow would take no denial from the unjust judge, and because of her persistence he avenged her of her adversary. True prayer is humble, trustful, persistent, and will take no denial. Like Jacob it cries out, "I will not let thee go unless thou bless me." Would it not have been decidedly weak and wrong for these persons to have given in at the first denial? Judging from results, it manifestly would. "There is nae guid done, John, till ye get into close grips," so said James the doorkeeper to Dr. John Brown, who gave us the immortal Rab. Yes! The close grips is just what God intends to bring about by denials. There must be determination on our part to receive what we ask for. If we are guided by the Spirit to ask for any blessing, God's intention is surely to bestow. Wrestle, ask, seek, knock, pray through. Take no denial. But don't forget prevailing prayer must always be accompanied by prevailing effort on our part, for God puts no premium on laziness or neglect of duty. We must not expect him to do what we should do, and this is often the reason of unanswered prayer.

Men of God.

10. In conclusion, to be a force we must, in one word, be men of God. To be men of God we must live near God. Much tends to draw us away from God. There is our daily avocation, our necessary association with men of the world, the natural tendency of our lower nature, the fascinating allurements of the age. To counteract these subtle, undermining influences, and to keep our spiritual natures keen and untarnished, we must have daily fellowship with God. We must live in the "secret places of the Most High." Again, in our enthusiasm for truth, our Bibles are apt to become too much a hunting ground for proof texts, and too little a revelation of God and his will

for us. Our Christian service is in danger of becoming too professional. It is one thing to speak of and about God, and quite a different thing to live near him. After contact with men Christ found that to keep perfectly fit it was necessary to have recourse to the mountain-side alone for communion with God. Such communion is surely necessary for us if we would be fully equipped for efficient service. Without a holy life thus equipped, our crusade is destined to failure and defeat. But if we live near God the influence of the world will be counteracted, and its allurements will call in vain. Is not the supreme need of to-day to get men who will live near God? Men whose characters prove that they have been with Jesus. Water only reaches its own level, and its force depends upon the height at which it flows. So the force of our message is determined by the height at which we live. If we live but one inch above the world, so will our influence be. But if we live near God in the heavenly places we shall be a force for God that will turn many to righteousness. Thus will the church of Christ become an irresistible force in propagating the gospel.

N.S.W. Letter.

By Thos. Hagger.

To be spiritually-minded does not demand the upward rolling of the eyes, pious ejaculations at opportune or inopportune times, a sanctimonious air and face; but it does demand that we shall have the mind or disposition of God, of Christ, of heaven; and such a mind means life and peace (Rom. 8: 6).

Love is one of the traits of the heavenly disposition. Without this, eloquence, gifts, knowledge, faith, benevolence, and even martyrdom are nothing (1 Cor. 13: 1-3). True love manifests itself; God loved and he gave his Son (John 3: 16); the Saviour loved and he gave himself a ransom for all (1 Tim. 2: 6). A little girl at an African mission station, when a special offering was being made to send the gospel to an island off the coast, where as yet it had not been preached, brought 30/-, and when asked by the missionary where she had obtained so much replied: "I had no money to give, so I sold myself into slavery, and there is the money, to send the gospel to those who have never heard it. She loved and she gave. If I love my brethren I must show it. If I love the unsaved around I must show it by doing all possible to bring them into the way of life.

"I want, dear Lord, a love that feels for all,
A deep, strong love that answers every call,
A love divine! A love like thine!
A love for high and low!
On me, dear Lord, a love like this bestow."

If such a love is mine, then am I spiritual. Another trait of the Christ disposition is sacrifice. The Lord sacrificed heaven, comfort, ease, and life for our sakes. But have I ever given up anything I prize for another or for the cause? Am I to this extent spiritual?

World-conquest.

Desire for world-conquest is also the mind of God. He loved a *world*; Christ died for a *world*; he commands his gospel to be preached in *all the world*. Have I this mind also? Am I to this extent spiritual? Or do I take narrow parochial views of God's work? Oh! that we may all have a vision of world needs, and of world-conquest, and cry, "The whole wide world for Jesus."

A lady visitor to New York saw on the footpath a ragged, cold, hungry little girl, gazing wistfully at some of the cakes in a shop window. She stopped, and taking the little one by the hand, led her into the shop. Though she was aware that bread might be better for the cold child than cake, yet, desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another shop, where she procured for her a shawl and other articles of comfort. The grateful little creature looked the lady full in the face and with artless simplicity said, "Are you God's wife?" That child could see in the lady's actions the mind of God, the mind of heaven. As we come in contact, day by day, with the world, can it see in us the evidence of spirituality, of God-likeness? And noting our freedom from earth-stains, does it say, "He is a son of God"? "She is a daughter of God"? If we are spiritual, we shall recommend the gospel to others.

New South Wales Conference.

Are you coming to Sydney at Easter? At that time the 26th annual Conference of the churches in this State will be held. Isolated brethren should plan to be present. Country churches should endeavor to have a good delegation present. Every evangelist should come along. And interstate visitors will be cordially welcomed. Come, and let us rejoice together over the past, and plan for greater efforts and conquests in the future. All who are coming are requested to send on their names, and state whether they desire us to find accommodation for them.

Bible College Organising Secretary.

C. M. Gordon, Organising Secretary of the College of the Bible, has been through this State, and has been most heartily received. His visit has done a lot in creating a greater interest in our Australasian College, and he has secured a fair amount of monetary support. God bless our Bible College!

Last, but not least!

The last thing I desire to write about in this letter is Erskineville. We commenced

a tent mission in the Park on Jan. 8th, and it has rained almost all the time, but only on one evening was the rain so bad that we could not hold the service. The audiences have been large, and the brethren have worked splendidly. H. G. Payne, the local evangelist, had devoted much time and energy to the organisation of the special effort, and so much of the success is due to him and the brethren in the local church. The choirs of some of the sister churches in Sydney have helped us, and the preachers and other members from the various congregations in and around the city have cheered us by their presence. At the time of writing 33 had confessed Christ, 1 had been restored to fellowship, and 1 baptised believer had been received. There is one week more to run. One of the features of the effort has been the launching of a campaign to raise £350 by July 16 to purchase land for a chapel. This is an absolute necessity if the good work is to be continued. The local brethren have risen to the occasion, and are giving nobly. The fund now stands at £213/1/- This is an opportunity to help a deserving band of brethren, confronted with a big work in a needy neighborhood, who are trying to help themselves. Let the brotherhood see to it that the required £350 is raised and the church put on the road that leads to a home and a workshop of her own.

Feb. 7, 1911.

Sisters' Department.

VICTORIA.

Victorian Sisters' Executive met on 3rd inst. Correspondence included letter from Mrs. Gray, New Zealand, Miss Thompson, Mrs. Filmer and Miss Tonkin.

A verbal report was given of Home Missions. Extracts were given from one of Mrs. G. P. Pittman's letters, thanking sisters for gifts received per Miss Allan, and telling of their delight at being able to speak the language a little. Mrs. Pittman says, "I can sing the Hindi hymns, but I do not always know what I am singing; but I can read the Testament and follow the addresses, which is a great treat after sitting so long and not being able to understand a word said in the meeting. We have had our first year's examination. We had to go 150 miles from here for our oral examination. We heard the result of that before we left; both passed in three tests, dicta-

tion in the vernacular, reading and translation, and speaking with a pundit. I felt the last most, being very nervous, speaking to a strange Hindoo before two ministers—one a Wesleyan, and the other a Baptist. Now we are hard at work on our second year's work, which is very stiff indeed."

Additions from schools: Ascot Vale, 2; Footscray, 3; Preston, 5; Collingwood, 4; Swanston-st., 1.

At 3 o'clock the meeting merged into the prayer and praise meeting. Mrs. Pittman presided, and Mrs. Ludbrook led the devotions, taking for her lesson the Epistle to Jude. Mr. Bagley gave a fine address, at the close of which "God Bless You" was sung as a farewell to Mrs. Harward.

The next meeting will be held on March 3,



Fifth Anniversary of the Church of Christ, South Road, Tasmania.

when the Temperance Committee will provide a programme.

The Secretaries of Sisters' Prayer Meeting and Dorcas Societies are reminded to have their reports in by March 1, or they cannot be included in silver anniversary programme.

Sisters' Prayer Meeting.—The Windsor Sisters' Prayer Meeting was visited prior to the holidays, and the superintendent faced the largest sisters' meeting for the year. She expressed her pleasure at the interest taken in the sisters' meeting. Mrs. Thurgood gave a short talk. During January the Prayer Meeting Committee and officers of the Sisters' Executive, by invitation of Mrs. Trinnick, met at her home to have a farewell chat and cup of tea with Mrs. Harward. Before we separated, Mrs. Trinnick presented the guest of honor with a nice hand-bag as a token of love and remembrance. Several "speechlets" were made, and a pleasant hour spent.

Foreign Mission Report.—Since our last meeting the work in the foreign field has been carried on as usual. The following is a brief report of the doings of some of our workers. Bro.

Purdy, on Aoba, has experienced very trying times. Hundreds of shocks of earthquake have been felt, many of them so severe as to rock houses to and fro and open chasms in the ground. Still God preserved the missionaries. They have baptised 58 more into Christ; others are waiting. 70 more are to be baptised very shortly. Bro. and Sister Filmer from the Island of Pentecost report all is well. They are very busy in the Lord's work, and amongst other things visited the Island of Oba and Maewo to see if an even greater work could not be done. They, together with Bro. Purdy, report favorably for another man to be sent. Sister Rosa L. Tonkin, in Shanghai, tells the good news of 11 baptised on Christmas Day—5 men and 6 women. It was a time of great joy. Sister Mary Thompson needs our prayers in

Harda, India. The plague has again broken out, and half the people have left the town. The plague is extra severe. It is the same as visited England and known as the "Black Plague." People are dying on every hand, yet our missionaries keep at the work. Sister Thompson has been inoculated. Let us pray she may be kept safely by God in the midst of all the plague. Sister Terrell, together with our latest missionary, Sister Tilley, is busy at Bara-mati. They visit the villages and treat patients, and conduct classes. Nurse Terrell treated no less than 53 new patients in one week, the first week of this year. Her health is good; she has a good pundit (teacher), from whom she receives instruction two hours every day. Bro. and Sister Davey sent a very brief message

by last post. They have just welcomed 6 new members into the church. They were looking forward to F. M. Rains' visit. Bro. and Sister Strutton have now finished their holiday in New Zealand, and this week leave for Queensland, and then N.S.W., and in March will visit Victorian churches. We are looking forward to their lectures in our midst. In conclusion, let me ask for the prayers of our sisters for the missionaries, that they may be kept in the hour of danger, and be used by God to bring joy and gladness into the hearts of the people who sit in darkness and the shadow of death.

Hospital Visitation.—December and January Reports.—Mrs. Morris reports visits paid to the following: Queen Victoria, Austin, Homeopathic Hospitals, and Benevolent Asylum, 5 visits in all; 50 magazines and books distributed, also home comforts. Miss Petchey: Alfred Hospital, 3 visits paid; 40 books distributed, also biscuits, lollies and sundries. Mrs. Tully: 2 visits paid to Eye and Ear Hospital; 40 books and papers given away. Mrs. Cameron: Old Folks' Home, 2 visits; Alfred Hospital, 2 visits; 105 books given

away, also toys for the children. Mrs. Thurgood: Melbourne Hospital, 2 visits; Alfred Hospital, 2 visits; 25 books distributed. Miss Jerrens: Children's Hospital, 1 visit; donated 1 dozen soft balls, the gift of Sister Bryan, of Windsor church; distributed 32 books and some cards; Benevolent Asylum, 2 visits.

Members of following churches visited: Collingwood, Brighton, Richmond, South Melbourne. Thanks to following for books and papers: Sisters Chown, Zelius, Roy Thompson; A Friend, parcel of books; Sisters' Executive for donation of 15/- toward buying home comforts for the sick ones.—E. C. Thurgood, Supt.

SOUTH AUSTRALIA.

The Executive met on February 2. Devotional exercises were led by the Secretary.

Sunday School additions: Hindmarsh, 1; Glenelg, 1.

Obituary.—The following sisters have passed away during two months:—Dec. 11, Sister Liddle, Grote-st. Dec. 15, Sister Emmie Pearce, Point Sturt. Dec. 27, Sister Forward, Norwood. Jan. 21, Sister Myrtle Wurfel, Kadina. Jan. 16, Sister Franks, Queenstown.

Delegates present, 26. Response from roll call of churches, 45. Collection, 14/10.

We were pleased to welcome Mrs. C. Thurgood to our meeting. She very kindly spoke of our work, and how delighted she was to be with us, and also told us some of the different methods of work in America.

Treasurer's Report—Receipts for December.

Home Missions, £10/7/6; Proceeds from Picnic, 5/-; In hand, £10/10/6; total, £21/2/11. Paid General Conference—Home Mission Committee, £21; Balance in Bank, 2/11.

Foreign Missions.—Receipts for December, £3 16/-; Proceeds from Picnic, 5/-; In hand, £10 4/5; total, £14/5/5.

General Fund.—Collection, 11/11½; In hand, £3/8/6; total, £4/0/5½; Paid Hospital Committee, £1/10/-; Balance, £2/10/5½.

General Conference Luncheon Fund.—Luncheon Fund, £10/9/8; In hand, 4/10; Balance, £10/14/6.

Hospital Committee.—I have to report the work of visitation carried out on behalf of my Committee. I thank the sisters for the donation of £1 10/-, also the Catering Committee for £2. We were able to give to the sick and aged some cheer at Christmas, and it brought sunshine into many a poor heart. The following are the visits: Adelaide, 41; Destitute Asylum, 13; Consumptive Home, 5; Home for Incurables, 8; Private Hospital, 3; Sick and Aged, 17; magazines, 713.—E. Brooker, Supt.

Foreign Missions.—All sisters in country churches are reminded that mite boxes are ready for every one who desires such. Do not delay writing to the undersigned and do not forget how much good can be done by small, regular contributions. Amounts as follows:—North Adelaide, 17/-; Norwood, 16/6; Queenstown, 13/1; Unley, £1/4/-; Hindmarsh, 3/2; Glenelg, 6/-; Grote-st., 5/9; York, 5/9; total, £4/11/3.—M. Haverland, Supt.

Home Missions.—Good reports and results of missions held. 22 confessions at Broken Hill, 28 confessions at Narracoorte. A good interest shown at all the meetings. Amounts as follows: Queens-

town, £3/13/11; Glenelg, 16/4; Norwood, £1/5/7; York, 6/3; Grote-st., 14/1½; Mile End, £1; Nth. Adelaide, £1/3/9; total, £8/19/11½.—E. Ewers, Supt.

Leader for next devotional meeting, Mrs. T. H. Brooker.

A. E. Manning, Secretary, North Parade, Torrens-ville.

King of Glory Now.

Col. 1: 13-19.

At the Name of Jesus every knee shall bow,
Every tongue confess him King of glory now;
'Tis the Father's pleasure we should call him
Lord,

Who from the beginning was the mighty Word.

At his voice creation sprang at once to sight,
All the Angel faces, all the Hosts of light,
Thrones and Dominations, stars upon their way,
All the heavenly Orders, in their great array.

Humbled for a season, to receive a Name
From the lips of sinners unto whom he came,
Faithfully he bore it, spotless to the last,
Brought it back victorious, when from death he
pass'd;

Bore it up triumphant with its human light,
Through all ranks of creatures, to the central
height;

To the throne of Godhead, to the Father's breast;
Filled it with the glory of that perfect rest.

Name him, brothers, name him, with love strong
as death,

But with awe and wonder, and with bated breath;
He is God the Saviour, he is Christ the Lord,
Ever to be worshipp'd, trusted, and adored.

In your hearts enthroned him; there let him subdue
All that is not holy, all that is not true:
Crown him as your Captain in temptation's hour;
Let his will enfold you in its light and power.

Brothers, this Lord Jesus shall return again,
With his Father's glory, with his Angel train;
For all wreaths of empire meet upon his brow,
And our hearts confess him King of glory now.

—Caroline Noël.

Life as an Education.

The outward features of life may not be all we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, he has ordered them with a view to our entire and final, not only our immediate happiness; and whenever we can be safely trusted with pastures that are green and waters that are still, in the way of earthly blessing, the Good Shepherd leads us there.—Thorold.

Pious Selfishness.

Salvation is not solitude. Salvation represents a great sociality. Salvation is the heart of a noble fellowship. There may be too much said about salvation when that term is too narrowly interpreted. No selfishness is so selfish as pious selfishness. No cruelty is so cruel as Christian cruelty. The bite of the wolf is nothing to the lie of the soul. What if your salvation and mine are of infinitely less consequence than we have supposed? If we have been looking on that term as simply expressive of that comfortable, individual certainty of going higher, and doing less and less, and enjoying the indolence of doing nothing, some strong man may one day arise who will tear that idea of salvation to rags and tatters. It is not true, therefore it is not healthy, therefore it ought to be put down. "Are you saved?" may be a wicked enquiry. In another sense there is no greater question than, "Are you saved?" are you a new creature, a liberated soul, a mind on which there shines the whole heaven of God's light? Are you a soldier, a servant, a helper of the helpless, a leader of the blind? Are you akin to the soul of Christ?—Dr. Joseph Parker.

Victorian S.S. Union Conference.

The first Teachers' Conference under the auspices of the Sunday School Union of Churches of Christ in Victoria was held in the Christian chapel, Cheltenham, on A.N.A. day, Jan. 30.

T. B. Fischer, President, presided over both sessions, afternoon and evening. The aggregate attendance thereat must have been 400, which was most gratifying to our Committee, and augurs well for their continuance. The chairman extended a hearty welcome to all, and referred to the occasion which had brought together those who were employed in the grandest work on earth as being a delightful one; he trusted that, as a result of this unique gathering, (1) our teachers would receive encouragement and instruction from the various addresses; (2) that leading points contained therein would be noted as an aid to more effectual teaching; (3) that the spirit of friendship would be fostered amongst us, and that the birthday of this Conference would be the forerunner of many more.

W. L. Jones, of South Richmond, delivered an interesting address on Bible School Work, tracing its history from 1780 to the present time, referring to the wonderful changes it had passed through under the following stages: (1) Probation; (2) Toleration, a period in which the churches gave the work but very little encouragement; (3) Appreciation; great progress made during this stage, when religious leaders and editors of church papers were compelled to take notice of Sunday School work and had to learn the lesson of giving appreciation thereto; (4) Admiration; time coming when it would prove to be the most valuable asset of the church of to-day and claim the admiration of her members; (5) Teaching; affirmed that the preachers should bring this matter more prominently before the members of the various churches, who were only just beginning to realise the value of this important work.

H. G. Harward followed with an earnest and impressive address on "Bible School Evangelism," the main points dwelt upon being (1) Organisation; (2) Interest in the individual scholar; (3) Teaching; (4) Opportunity for decision. He work by the large results which accrued to the churches from her ranks, the supreme object which must never be overlooked being that of winning the scholars for Christ. He compli-

mented the Union on the inauguration of these meetings, and trusted that it would be but the commencement of greater efforts.

B. J. Kemp then favored with a splendid essay on the Superintendent, setting forth qualifications necessary for this office, which were as follows: (1) He must be a godly man, with a deep spiritual influence over both teacher and scholar; (2) Able to control school as regards teaching, leading and maintaining order; (3) Sympathetic in his nature, gentle, but yet firm when the occasion demands it.

The addresses caused a considerable amount of discussion, in which many of our Bible School workers took an active part. This session was interspersed with congregational singing and a solo by Sister Mrs. Roy Thompson. During the evening a most enjoyable time was spent over tea, many engaging in informal discussions, arising out of the various topics as presented by the speakers.

The evening session commenced at 7.30. The chairman extended a hearty welcome to C. Fleming McDonald, President of the Sunday School Union in the Dominion of New Zealand, also congratulated A. R. Main on his appointment as Principal of the College of the Bible, and on the high honors recently conferred upon him by the Faculty of the Melbourne University. Greetings were conveyed from the Sunday School Union of New Zealand at this our first Conference, to the Sunday School Union of Victoria; he stated that, knowing the good work accomplished by the latter, they in New Zealand had decided to establish one on similar lines, which would take in the three districts.

A. R. Main delivered an excellent address on "The Teacher and his Class," followed by J. C. F. Pittman on "The Graded Bible School, and T. R. Morris on "Bible School Methods: English." No discussion followed the above. As many in the audience had travelled great distances in order to be present, the chairman thought it only right to close the session early, so that they might arrive home before midnight.

During the proceedings Sisters Mrs. Chapman and Mrs. Roy Thompson favored us with solos.

The following resolutions were passed at this Conference, and carried unanimously:—

(1) That the best thanks of this Conference be tendered to F. G. Dunn and the Austral Company for devoting a page in the columns of the AUSTRALIAN CHRISTIAN to the Bible School, and also to A. R. Main for editing same.

(2) To A. L. Read, Secretary of the South Australian Sunday School Union, for greetings conveyed and good wishes expressed.

A comprehensive vote of thanks was accorded to the speakers, soloists, sisters' catering committee and the chairman.

This concluded the business, and the meeting was closed with prayer by the President.

The assemblage then dispersed, being highly delighted at the enjoyable and profitable time spent in the company of those who are deeply interested in Bible School work, many expressing the desire that the "Teachers' Conference" should be perpetuated as an annual fixture.

J. Y. Potts, Hon. Sec.

Correspondence.

SYNAGOGUE OR CHURCH?

To the Editor.

Sir,—The names given to the meeting houses of the Christian churches is a matter that has received some attention in the past. Our brethren have been careful not to adopt a name that would create a wrong impression in the minds of people. The names generally adopted are not happy in their application as they do convey wrong ideas.

The term "Church" is generally and rightly objected to among our brethren; but to my mind

"Temple" is equally improper. "Ye are the temple of God," says Paul, addressing the people of the Corinthian church. How then can we rightly designate the brick and mortar, etc., the "Temple"? "Tabernacle" is also unscriptural and inappropriate. The Word speaks of our bodies as tabernacles, and it also speaks of our bodies as temples, and it is much the same thing, only one has a human application and the other a divine. But it is true that the tabernacle in the wilderness became the temple in the city, both however were the abiding places of God and the place where God revealed himself unto his people. To-day God reveals himself in his people unto his people, not in buildings made with hands. Then we come to the name "Chapel." I am afraid the associations of the name are not such as to please. Webster defines it thus: "A subordinate place of worship." Subordinate, of course, to the "cathedrals" and "churches" of the State religion.

There is a name shorn of any such associations and which perfectly conveys the ideas we hold. Synagogue is a more fitting name to my mind than any of the foregoing. We have the expression in New Testament use (James 2: 1-2, R.V.) and to my mind its general adoption would simplify things very much to-day. Anyhow, we have no vestige of Scripture for any of the others in use at present.

What do the brethren think?

Yours, etc.,

G. BURNS.

The Society of Christian Endeavor.

THE LORD'S PRAYER. II.

Topic for March 6

Daily Readings.

The dishonored Father. Mal. 1: 6-11.

The Father who redeems. Isa. 63: 7-16.

The Father's pity. Psalms 103: 1-13.

The Father of mercies. 2 Cor. 1: 1-4; 1 Peter 1: 3-5.

The spirit of adoption. Rom. 8: 10-19.

The cry of the child's heart. Gal. 3: 26-4: 7.

Topic—The Lord's Prayer: (2) Our Father in Heaven. Matt 6: 9; John 14: 1-14.

The model prayer,—why?

Study the prayer in sections.

God's kingdom,—how is it composed?

S.A. Churches of Christ C.E. Union.—At the Executive meeting held at Grote-st. on Friday, Feb. 3, it was decided to hold a Foreign Mission rally at Grote-st. on Monday, May 29, in the evening. Churches with Endeavor Societies not yet in the Union are invited to join at once. Any subscriptions unpaid are asked for at once. Hope the individual societies are bearing in mind the presentation banner offered by Bro. Horsell. Who is going to win it?—Geo. H. Manger, 84 King Wm-st., Kent Town.

The West Torrens District C.E. Union (S.A.) held its annual meeting on Tuesday, Feb. 7, in the Hindmarsh Baptist Church. The Churches of Christ were well represented during the evening. A. D. L. Aird, a member of York church, was in the chair as retiring president, and during the evening Ira A. Paternoster was elected president for the coming year. Jas. E. Thomas presented the banners won during the year, and the Robert-st. Church of Christ Society won with a 59 per cent increase. D. A. Ewers, of Mile End, spoke on "C.E. Work in America." The Union is planning for a week's campaign to be held in the chapel from March 23 to 29. To all Endeavorers in and around Adelaide a hearty invitation is extended to all of these meetings.

His Likeness.

There is the story of a great sculptor who longed to carve a statue of Christ. He worked upon a block of marble for three years, and then, calling a little child, asked whether she knew who it was. "No," said the child, "I don't know. It may be some big man; I don't know."

The sculptor knew he had failed, so he asked God to help him try again. Years longer he worked and prayed, and at last called a child of his household. "Do you know who it is?" he asked her. She looked upon the marble face for a moment, and, with tears streaming down her gown, she cried out: "It is the One who said, 'Come unto me.'"

The sculptor knew that he had caught in his marble something of the divine likeness he sought. You readily see the thought.

If we are Christians, it ought to be possible for every one to see in us some resemblance to Christ. They should be able to point to our patience, our lovingness, our ready forgiveness, our faithfulness, and say, "That is Christ in him."

"We could never bring out the likeness alone; but if we will let Jesus work in us and with us, he will develop it surely, so that, though we see it not, our friends can not fail to recognise his likeness."

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Cheltenham, per Mrs. Stayner, £2 8/8; Warragul, £1; Maryborough and Bet Bet, £18/2/6; Terang, penny per week, 8/-; Castle-maine, £24; Geelong, £10; Warragul, penny per week, 8/-; Surrey Hills, per Mrs. Dent, 15/2; Bro. P. Johns, Yarrowonga, £2/2/6; Bro. F. W. Fiegert, Winiam, 10/-.

M. McLellan, Sec., 263 Lit. Collins-st., Melbourne.
W. C. Craigie, Treas., 263 Lit. Collins-st., Melbourne.

FOREIGN MISSION FUND.

Victoria—Churches—Lygon-st., per Miss E. Jane, £1/3/4; Swanston-st., per Miss Rometsch, £2/9/-; South Yarra, per Sister Lewis, £2/5/-; School, Wampoonny (Children's Day), £1/8/-.

F. M. Ludbrook, Collins-st., Melbourne.
T. B. Fischer, Cheltenham.

R. Lyall, 39 Leveson-st., Nth. Melbourne.

CHURCH EXTENSION FUND.

Sister Lee, £1; Bro. Fischer, Lang Lang, £1. Note.—Contributions to above fund will be received with thanks.

W. C. Craigie, 263 Lit. Collins-st., Melb.
R. Lyall, 39 Leveson-st., North Melb.



We labor under
One great King with
One great commission
for
One great world.



Address communications to
T. B. FISCHER,
Chesterville-road,
Cheltenham,
Victoria.
Phone, Cheltenham, 132

Christmas at Baramati, India.

For some days there was a feeling of excitement in our compound. Christmas was drawing near, but being on the Lord's day we decided to give the presents, etc., on Monday. At day-break on Sunday we were awakened by Mrs. and Mr. Plows singing Christmas carols. A little later on six of our Indian Christian young men came and stood at the front door and sang in Marathi, "Hark the herald angels sing," and "While shepherds watched their flocks by night." We remembered the Lord's death in the morning, and one seemed to realise in a deeper way what it must mean to our Indian Christians to have turned from idols to serve the living and true God, and to wait for his Son from heaven. In the afternoon, after the children on the compound had been taught, Jacob said, "Do please tell us what we are going to receive to-morrow." How one wishes the folk at home could see with what joy Christmas is hailed here. On Monday morning we were all busy preparing for the afternoon's enjoyment. On gathering together, the preacher's wife suggested we sing the hymn, "My heart overflows with joy because I am looking to Jesus." After seeking God's blessing on all to be done, we began with races for the children, boys, women and men; then sweets were distributed, and the gifts given. How grateful we are to all who helped to make our people happy. While playing games that the people enjoy, Miss Terrell took some snapshots. So after a very happy time we sang before dispersing, "Praise God, from whom all blessings flow."—Yours in his sweet, glad service, Rosa F. Tilley.

Christmas Day in Tokyo, Japan.

The brethren in Australia are very kind to send these Christmas gifts. It would have done you good to see the happy Christmas faces of the children. Children at five different schools participated. At Koishikawa church and audience of between 450 and 500 present, two-thirds children. Exercises helpful from the religious side. Mrs. Davey's training of the children kept her busy for a month, and they did splendidly. Our Sunday School teachers did fine work also. We

wish you all a happy and useful new year in the work of the Lord.—P. A. Davey, Jan. 2, 1911.

Shanghai's Christmas Joys.

Draft from Children's Day Fund duly to hand. We thank you all very much. It enabled us to do much for the very poor Christians, and besides the children had a good treat, and shall have another at the closing of school for Chinese New Year at the end of this month.

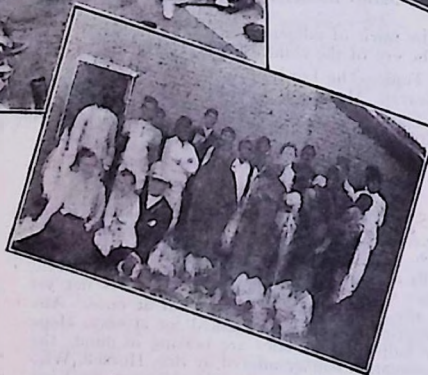
You will be very sorry to hear that Bro. and Sister Ware have lost their eldest daughter in Vancouver. She has left a young husband and

Christmas Day at Baramati, India, 1910.

Games—Fill the gap, etc.—were enjoyed.



Christmas Dinner was partaken of.



In the above views Mr. and Mrs. Plows and Miss Tilley (in top view with helmet) are easily picked out. Nurse Terrell is taking the photos, and hence is not in the groups.

four little children, the eldest only four years, and the youngest but a few days.

We had the joy of baptising in Shanghai on Christmas Day in connection with the three chapels, 21 men and women (9 men, 4 boys, and 8 women). It was the greatest day we have yet had in connection with our churches in Shanghai. Over 160 communicants were present, buildings packed. We finished at 11.30 p.m. Sunday night and began at 9.30 a.m.—R. L. Tonkin, Jan. 1.

Nurse Terrell's Christmas News.

The morning of another new year! I can look back on a year of great blessing from God, and I can thank him more than ever for bringing me here to work for him. We had a happy Christmas. So many kind friends in the home land remembered me by letters and postcards, especially the Junior C.E. of Hindmarsh; nearly every member, it seemed to me, sent a little message on a postcard. I almost spent the happy day with all my friends in Victoria and South Australia. I also received a very helpful book from Mr. and Mrs. Browne, of New Zealand. Kindly give a message of thanks and appreciation. I trust the F.M. Committee will have a most successful year.—Edith Terrell, Baramati, India, Jan. 1, 1911.

Tour of Bro. and Sister H. H. Strutton.

Members everywhere should try and hear these devoted servants of God, as they talk to the churches of the great work done in Baramati, India. The following are the arrangements for the tour:—

Up to Feb. 25—in Queensland.

Feb. 25 to March 20—touring New South Wales.

March 21 to April 20—touring Victoria.

April 21 to May 4—touring Adelaide, S.A., and suburban churches.

May 10 to 23—touring W.A.

Baptisms at Shanghai.

You will be interested to know that this afternoon 11 men and women (5 men and 6 women) were examined for baptism and will be baptised next Sunday—Christmas Day. Among them is our personal teacher. We rejoice very much over these.—Love to all the friends, Rosa L. Tonkin, Dec. 18, 1910.

Six New Members at Shanghai.

I heard from Bro. Rains yesterday in a letter from Mahoba. He says our missionaries in India are a fine lot of people. On Dec. 9 our church here gave a welcome meeting to six new members in our home. Sixty present. One more baptism in Shizuoka.—With best regards, Yours sincerely, P. A. Davey, Dec. 15, 1910.

The Native Christians were photographed.

In the Realm of the Bible School.

TO HEAVEN WITHOUT DEATH.

Sunday School Lesson for March 5,
"Elijah Goes Up by a Whirlwind to Heaven,"
2 Kings 2: 1-18.

A. R. MAIN.

Ten years or so after he had prayed for death, Elijah received his reward in an escape from it. Nearly six years of busy service elapsed between our last lesson and this. As did one before, so Elijah during these years walked with God; then the day came when "he was not, for God took him."

Busy to the last.

As we read our lesson text, we think of the vitality and energy of the man of God. Elijah went from Gilgal to Bethel, from Bethel to Jericho, and thence across Jordan—in all a journey of well-nigh thirty miles. No weakening this. See, too, the nature of the work. Gilgal and Bethel were places famed for the "schools of the prophets" which were there. Bethel and Gilgal are mentioned as centres of idolatry (Hos. 4: 15; Amos 4: 4). Edersheim suggests that this furnishes the very reason for the prophets' residence being there. The need was greatest there. Churches should be founded not in the most respectable of parts. We read of "fifty men of the sons of the prophets" watching Elijah and Elisha. We love to think of the old teacher caring for his pupils up to the very day of his passing. It was a great privilege which God gave him to labor to the last. God sometimes forces on his servants a period of weary waiting, and "they also serve who only stand and wait"; but we each feel it would be better to be in active service to the end. Well, at least to have the desire for this. No bodily fatigue, or desire for rest after strenuous days, kept Elijah from going his round of duties.

Elisha tested and rewarded.

There is a curious and significant incident recorded. Thrice, we are told, did Elijah try to induce Elisha to leave him: "Tarry here, I pray thee" (see verses 2, 4, 6). Why was this? Was it a divine command, which Elisha broke? Had Elijah thought it would be contrary to the divine will for Elisha to accompany him, he could not have yielded to the latter's importunity. Rather, Elisha was on trial. A less steadfast and less worthy than he would have been deterred—and would have missed the vision and the gift of the prophet's mantle! A smaller man would have hurried and would have boasted of his obedience, when really it would have been his lack of spirit. "There are occasions when all seems to indicate that modest and obedient retirement from the scene of prominent action and witness, perhaps even from the dangers that may be connected with it, is our duty. But he who would work for the Lord must not stand afar off, but be determined and bold in taking his place, nor must he be deterred from abiding at his post by what may seem cross-Providences."

We might say that Elisha was tested in another way. "Ask what I shall do for thee," said Elijah. Choosing is a test of character. "Our wishes," says Joseph Hall, "are the true touchstone of our estate; such as we wish to be, we are. Worldly hearts affect earthly things; spiritual, divine. We cannot know better what we are indeed, than by what we would be." What we desire to have is obviously a better test of character than what we have, for we may have other than we would, and we may not have what we wish. If we were placed in such a position that we might proffer one request and have it certainly granted, each man might be judged by his own prayer. Some seem to think that Elisha does not show up very well in his request: "Let a double portion of thy spirit be upon me." It seems hardly humble enough for these folk. Of course Elisha is not making a merely ambitious request; he is not praying that he may surpass Elijah; he simply asks for the portion of the first-born (Deut. 21: 17). He "did not ask to become an Elijah, but to succeed him." "Nothing will serve him but a large measure of his master's spirit. No carnal thought was guilty of this sacred ambition. Affectation of eminence was too base a conceit to fall into that man of God. He saw that the times needed strong convictions; he saw that he could not otherwise wield the succession to such a master; therefore he sues for a double portion of spirit; the spirit of prophecy to foreknow, the spirit of power to work." We have an apostolic command, "Desire earnestly the greater gifts." To grant such a request was a "hard thing," because it depended on God who alone can give, and on the personal fitness of him who would receive.

Vision, the test of a prophet.

Elisha received a sign. If he saw the passing of Elijah, it would be a token that God had granted his request. And he saw. We read in 1 Sam. 9: 9 that "he that is now called a Prophet was beforetime called a Seer." I suppose that a seer is one who sees, as a prophet is one who speaks for God. God has always used men of vision. Elisha later saw things ordinarily unseen (2 Kings 6: 16, 17). There is still need for the prayer that the Lord open the eyes of men.

The rapture.

G. Campbell Morgan says: "This translation is interesting as being the central illustration of the possibility of mastery over death in Biblical history. The first was that of Enoch, which no one saw; then came this of Elijah, seen by one man; and finally that of Christ, a passing from earth to heaven, not without death, but with death vanquished, which a band of watching disciples observed." The translations of Enoch and Elijah (these "bodily inhabitants of heaven" as one calls them) are of fascinating interest, but we can say but little of them. The comfort which they must have brought to the hearts of those who knew of them cannot be overestimated. It was for the

Lord Jesus to bring life and immortality to light through the gospel; but the cases of these two Old Testament saints kept men from too earthly a view. Elijah's case is perhaps chiefly of interest and value to-day in the correctives it affords of the doctrines of some with too limitative and almost materialistic views of what lies beyond our earthly life. Elijah went up to heaven; he later came back in glory, conversant with the mind of God as he sought for the world's redemption.

"The chariots of Israel."

Elisha's cry, "My father, my father, the chariots of Israel and the horsemen thereof," is worthy of note. Some curiously take it that Elisha was referring to the chariot of verse 11. No; it seems better to take it that Elisha is paying a magnificent tribute to his master. Elijah stood as a defence and protection of Israel. He was a better defence than soldiers and chariots. Later (and this favors the view taken) Elisha himself was hailed as the "chariots of Israel" (2 Kings 13: 14). He proved then a true successor of Elijah. Good men are the nation's security. Ten such would have saved Sodom. The righteous are the salt of the earth. Mary feared Knox and his prayers more than the opposing army. "Good men are still the true army of salvation and defence for any nation. It is their example, their teaching, their influence, their wisdom, their religion that preserves the nation from destruction. Not in armies, but in righteousness; not in navies, but in the prevalence of true religion, is found the safeguard of a people."

The chariots remain. Did Elisha for a moment think that when Elijah went the sure defence was gone? It is not so. The mantle ever falls on worthy shoulders. The work of God goes on.

The Three Translations.

Early in the Bible record, in the fifth chapter of Genesis, we read of the first translation. And Enoch walked with God; and he was not; for God took him. Beautifully has Dr. J. T. McFarland expressed all that we know about Enoch.

They talked and walked, down many years—
The way was called The Vale of Tears;
But he who walked with God received
Such comfort that he little grieved.

And walking thus, and talking so,
The Man and God fared onward slow,
Until they reached a secret spot—
God took him, and the man was not.

And it came to pass many centuries later, that Jehovah would take up Elijah by a whirlwind into heaven. He, too, had walked and talked with God; God took him and he was not. The rushing whirlwind was a fitting accompaniment for the departure of the storied prophet.

But no man ever walked and talked with God as did his Son Jesus Christ. Forty days after his resurrection he and his disciples were on the Mount of Olives over against Bethany. And he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.—
Tarbell.



Tasmania.

SOUTH ROAD.—The Lord's work is still going on well. We had the pleasure of baptising two young girls on Jan. 15—Misses Jessie and Grace Fulton, of Ulverstone. A. R. Taylor baptised them. We have good attendance at the Sunday School and also at the gospel meetings. We have had Bro. Johnstone, of Mole Creek, with us for a short time. His meetings have been well attended, and we hope to see good work done soon. Bro. Johnstone is at Preston for a few weeks. The church met on Feb. 6 to decide what steps to take in reference to the Conference to be held at Hobart at Easter. It was decided to co-operate with the church at Hobart, and to help the Lord's work on.—R. Hutton, Feb. 10.

New Zealand.

AUCKLAND (Ponsonby-rd.).—Bro. Evans, from Dominion-rd., gave us a splendid address this morning on "Work." It was so interesting, comprehensive and practical that it deserves special mention. Amongst our visitors we noticed Bren. Thomas and Ferguson, from Wellington; and C. Emmett and G. Emmett, from Opotiki; also two sisters from Wanganui and one from Waipu.—F.D., Jan. 29.

DUNEDIN.—At the annual church meeting held on Feb. 2, it was unanimously decided to offer a year's engagement as evangelist to Ralph Gebbie, of Christchurch. A memorial service to the late Bro. Wm. Morton, senr., was conducted yesterday morning by W. J. Hastie. On Tuesday evening a meeting was held to bid farewell to Bro. W. Mansill, who leaves shortly for Bulawayo, South Africa, to take the place of F. L. Hadfield, during the latter's absence on furlough. Among the speakers was H. H. Strutton, who came specially from Christchurch to attend this meeting. An offering towards the expenses involved in bringing home on furlough Bro. Hadfield and family, and sending out Bro. Mansill, was taken up.—L.C.J.S., Feb. 6.

SOUTH WELLINGTON.—Since last report two young ladies have put on Christ and been added to the church. Our meetings are well attended, especially at the gospel services. During the past week the Endeavor Society held their anniversary. Owing to the rough weather there were only a few delegates from all other societies present; nevertheless a very enjoyable evening was spent. The Men's Brotherhood intend holding their anniversary service next week. On Jan. 22, the Bible School held their picnic at Seatoun Park. A beautiful day helped to make the picnic a splendid success. There were about 200 scholars present, including the Kilbirnie school.—H.H., Feb. 3.

OAMARU.—A missionary meeting to farewell Bro. Mansill was held on Jan. 30. Bro. Strutton also being present from Christchurch at considerable sacrifice. Both brethren gave most interesting addresses. The church has received an individual communion set as a parting gift from Bro. Hastie. His generosity is very much appreciated. After a long time of suffering, Sister Mrs. Glass has gone home. Opening services will be held in the new church on March 5.—W.K., Feb. 3.

AUCKLAND.—(Point Chevalier).—The little Bible School in this district (which is kept going

by Sisters J. Begbie and M. Poole, and Bro. H. Winks, who walk out from Richmond in all weathers) held its annual treat at the Point Beach on Anniversary Day. In spite of the high wind, which was rather unpleasant, and which prevented the eatables from being landed as intended, necessitating some hard work in hauling them overland, everybody thoroughly enjoyed themselves.—F.D., Feb. 5.

AUCKLAND (Ponsonby-rd.).—During the week the Young Men's Bible Class gave a party in honor of their late president, Mr. F. Marment, who has had to give up the class on account of ill-health. Mr. Leslie Drury, on behalf of the class, presented Mr. Marment with an illuminated address. This is to be accompanied by a photograph of the class. Mr. Marment expressed his pleasure at the kind feeling shown by the young men. Bro. Page has undertaken to carry on the work.—F.D., Feb. 5.

Queensland.

ROSEWOOD.—Rain has interfered with our meetings to a great extent, but with fairer weather promising we hope for better results. West Moreton Circuit Conference will be held on March 17. The Queensland Sisters' Conference will also be held here on the same date. The President, Mrs. W. Berlin, wishes to give a hearty invitation to all sisters to be present.—T.G.M., Feb. 8.

BRISBANE.—Last evening a very nice gathering of members and friends assembled in the chapel to farewell Bro. Will. Swan, who expects to be leaving Brisbane to-morrow by the "Levuka" for Melbourne to take up a course in the College of the Bible. E. G. Wilson, on behalf of the Young Men's Class, L. Gole, as secretary of the church, and J. I. Mudford spoke of the sterling worth of our brother and the high esteem in which he is held, expressing regret that we are losing him from the work here, but rejoicing that he is taking the step that will help him to fit himself for increased usefulness for the Master. Bro. Mudford, on behalf of the Young Men's Class, presented Bro. Swan with a token of their respect and esteem. Musical items from Misses Spry and Ratcliffe, Bro. Day, and a reading by Bro. Chalmers, helped to make the function bright and entertaining. Light refreshments were handed round, and all then had an opportunity of extending their personal good wishes to our brother.—L.G.

South Australia.

WILLIAMSTOWN.—On Jan. 30 the church tendered a social to W. G. Pappin in honor of his 80th birthday. There was a good attendance and a very pleasant evening was passed. Appreciative addresses were given by the chairman, W. Bain, and Bren. Pascoe and J. Bain and Mr. T. Woolford. Misses Elsie Lane and Hilda Pascoe contributed solos, and Miss E. Pascoe recited. There was a presentation of a framed photograph of the chapel from the members of the church, and from the officers and young men a writing outfit, in recognition of services rendered as secretary. The recipient in his reply spoke of bygone days, touching on early experiences in the neighborhood, and the formation and growth of the church. This morning Bro. Sage, of Nor-

wood, presided at the Lord's table; a good meeting. The church seems awakening. The mission starts next week. We are looking for great things.—W.P., Feb. 5.

YORK.—One has been added to the church by baptism since last report, also two by letter. I. A. Paternoster, on Jan. 29, gave an earnest appeal on behalf of Home Missions. E. J. Paternoster continues his faithful labors on the Lord's day, and A. Fischer conducts the mid-week service. There were good meetings yesterday, the morning attendance being especially good. £14 was received for the Home Mission offering; we expect a little more to come in. Harvest thanksgiving services will be held on March 5, when the writer expects to renew his work after three months' rest.—H. J. Horsell, Feb. 6.

HINDMARSH.—Feb. 12, good meetings. 11 a.m., I. A. Paternoster addressed the church. 6.30, G. Wilson, from Pt. Pirie, spoke. Good attendances at both meetings. Our Home Mission collection amounted to £25/0/6, our apportionment being £25.—J. W. Snook.

UNLEY.—Further amount of £3/1/3 received for Home Missions to-day, making a total of £36/18/2 to date. B. W. Manning gave a good address to a large audience this evening. Our young brother leaves for the College of the Bible to-morrow (13th), bearing with him the best wishes of all here for success in his studies and future work.—P.S.M., Feb. 12.

MAYLANDS.—Our Young People's Tennis Club had a grand opening on Saturday, with afternoon tea by the ladies. The Home Mission offering at present is over £10, so the £8 allotted was more than covered. The response was general, even to the isolated members. Good meetings to-day. 150 at the evening service, when Bro. Taylor preached on the subject, "One Thing Lacking." Two young women were immersed at the close of the service. Our anniversary is put down for April 2.—R.L.A., Feb. 12.

GROTE-ST.—Good meetings yesterday, Bro. Thomas speaking at both services. Bro. and Sister Mildren were received by letter from Hindmarsh, and also Sister Bakewell and Bro. Sims, both being immersed on the previous Wednesday evening. Our esteemed Bro. Spurr, who went under a serious operation last week, is progressing favorably. The Home Mission collection totals £98.—W.J.M., Feb. 13.

HENLEY BEACH.—Under the good service of A. P. Wilson last Lord's day, and A. Fischer and E. J. Paternoster to-day, the meetings have been good. We were glad to have with us Sister Jones, from Balaklava; Bro. and Sister Anderson, from North Adelaide, also Sister Thomas, from Grote-st. Our Home Mission offering amounted to £7/5/-—£2/5/- over the portion allotted to us.—M. S. Noble, Feb. 12.

New South Wales.

INVERELL.—On the 29th ult. we had a very acceptable visit from C. M. Gordon, who addressed the church in the morning on behalf of the Bible College, and in the evening preached a gospel sermon. Feb. 5, owing to the wet weather, a very poor attendance, which resulted in a very poor collection, but we continue the same to Feb. 12. At the evening service, Bro. Waters preaching, a young man came out and made the good confession. Visitor, Sister Ella Ritchie, from Paddington.—H. Cook, Feb. 6.

HURSTVILLE.—The annual business meeting of the church was held on Thursday last, when it was shown that all the funds were in a satisfactory condition, all being in credit, though we still have a balance of £60 to wipe off on the purchase of land for a chapel. The officers were unanimously re-elected. A very enjoyable social was held at the termination of the business meeting.—E.J.W., Feb. 11.

SEVEN HILLS.—Three months ago we started an open-air gospel service, and have had some very bright meetings conducted by various men-

bers of the different churches. So far we have had no additions as the result of these meetings, but think the people must be interested, as for the last few Sundays, although it has been raining slightly, they have put in an appearance, and crept under their umbrellas during the service. The church has recently purchased a few seats, and a folding organ, which have proved an advantage.—G.P., Feb. 6.

ERSKINEVILLE.—The fifth week of the mission closed on Feb. 11. The confessions up to that date were 45. The last day of the mission was entered on Sunday, Feb. 12. The service for worship was the best attended we have yet held, and the collection was a record—£4/2/6. To date 31 have been received into the fellowship of the church at Erskineville, and 1 at Enmore. Sunday afternoon service was fairly well attended. Sunday evening service, the tent was again packed to the doors, and after a stirring address by Bro. Hagger, 12 made the good confession, making the total number of confessions 57. For this large number of additions we take courage, and go forward with greater determination to win Erskineville for Christ. We are glad also to report that our Bro. Payne is back again in our midst, and that he has now recovered from his illness.—G. Morton, Feb. 13.

AUBURN.—Next Sunday, Feb. 19, we commence the tent mission with Bro. Hagger. The church is quite anxious for a beginning, and are very hopeful of good results. Perfect concord exists among the brethren, and we cannot see anything to hinder the blessing. The attendance at our meetings has been well sustained, despite the fact of our being without an evangelist. The speaking brethren have stood nobly to us, and we are greatly indebted to them, especially A. Brown, J. Crawford, and W. Wilkins, who have each taken a term on Lord's day evenings. We had the pleasure of receiving into fellowship Bro. and Sister Stocker, from Petersham, to-day. Two others will probably be received in next Lord's day. We shall be glad to receive visits from any of the brethren during the mission.

HAMILTON.—The officers at their meeting on Saturday appointed Sister Miss Steele and Bro. Robt. Fraser as weekly collectors for the land fund. Bro. Steer writes us to say he has 57 shillings in hand from Enmore brethren. We appreciate his splendid work for us. We thank Bro. Jos. Fraser, 1/-; Bro. Williams, 2/6; Bro. "L," 2/6; and Bro. Hall and family, of City Temple, for 5/-. Total to date, 205/-, leaving 3795/- still required. A shilling from every disciple in the State will give us the amount required. Take this as a personal request for one shilling. Meeting to-night was well attended. Bro. Chas. Watt delivered a splendid gospel address.—Feb. 12.

MEREWETHER.—The officers have decided to improve the lighting of the chapel by having the inverted mantles installed. Bro. Wm. Williams, Rose-st., has been appointed church treasurer. The sisters' sewing class had a fine, encouraging meeting last Thursday. Many brethren from Scotland are coming to this district. To-day Bro. Wardrop and Bro. Walter Brown, from day Bro. Armadale, Scotland, fellowshiped with us. Bro. C. Watt, from Sydney, gave a fine exhortation this morning and renewed many old acquaintanceships. The brethren here esteem him very highly. Good meeting to-night; many strangers present. "The Authority of Jesus" was Bro. Strongman's subject.

NORTH SYDNEY.—Splendid meeting at the gospel service closing H. U. Rodger's work here on Jan. 29. On Feb. 2 Bro. and Sister Saunders arrived here, and our C.E. Society was honored with the first visit. On Sunday, Feb. 5, Bro. Saunders began his work amongst us, when we had a record morning meeting. A stirring address was delivered on the words "Be ye steadfast," which was appreciated by all. Another large gathering was present at the gospel service, when the message was delivered with earnestness. On Tuesday, Feb. 7, the public welcome was held. The chair was occupied by J. Stimson, Conference President, who extended a welcome to our

evangelist, as also did G. T. Walden. On behalf of the church Dr. Bardsley spoke, and Bro. Bland for the Bible School and C.E. Society. After Bro. Saunders had replied, D. W. Johnston in a few appropriate words made a presentation to Bro. Rodger of a purse of sovereigns, as a token of appreciation of his earnestness and faithful work while engaged as evangelist here. After Bro. Rodger had replied, Bro. Johnston received a Bible and hymn book from the members as a token of esteem and appreciation of services rendered to the church as secretary from the inception of the cause in North Sydney. Bro. Johnston, very much surprised, thanked the members for their gifts. Instrumental and vocal items were interspersed in the programme, and the whole concluded with refreshments. A very enjoyable night was spent. We have reason to be grateful for the many blessings already showered upon us, and we are prayerfully anticipating a renewal of the same blessings. On Saturday, Feb. 11, the scholars of the Bible School were given an afternoon's outing at Balmoral, in order to compensate for the wet weather on Anniversary Day. A brief but enjoyable time was spent by all. On Sunday, Feb. 12, Bro. Saunders addressed a good morning meeting. The gospel service was also well attended, but we can all do a good work by individual efforts to bring others within reach of the gospel. In that way, and with the prayers of all, the evangelist can be assisted to do a good work at North Sydney.—W.J.M.

Victoria.

ASCOT VALE.—Since last report our Lord's day meetings have been well attended. Our gospel services for the past fortnight have been conducted by T. C. Harward, who will be with us until the end of the present month. Last Lord's day morning Bro. Stevens, of Newmarket, exhorted the church, and in the evening T. C. Harward delivered a fine gospel address on the subject, "The Weeping Christ." This was listened to most attentively, and in response to the invitation two young women made the good confession. On the previous Lord's day two others also confessed their faith in Christ Jesus, making a total of four from our Bible School. The Home Mission offering amounted to £6/7/-. Anniversary services in connection with the Men's Bible Class will be held on Lord's day evening, Feb. 26. Would be pleased to see members from sister churches on this occasion.—J.Y.P.

BRIGHTON.—Meetings keeping up. Last Saturday we held our Sunday School picnic, when over 200 went by van or rail to Mordialloc. Although the day was unfavorable, sports and games were enjoyed, and all testified to a pleasant outing.—P. H. L., Feb. 13.

COLLINGWOOD.—Good meetings last Lord's day. We were pleased to have with us Bro. Campbell Edwards. He presided at the morning meeting. Bro. Smedley exhorted the church. Bro. Larsen spoke in the evening. Two baptisms at the close of the service (Sunday School scholars).

WILLIAMSTOWN.—The cause here is progressing splendidly. Our Thursday evening prayer meeting is a special feature of the work. Bro. Enniss is dealing with studies in the history of the Bible, which are very interesting and instructive. Last Thursday we had an attendance of about 60, when a married woman was baptised. This morning we had a fine meeting; one received by faith and obedience. Our gospel services are well attended, many strangers being present. The gospel is being faithfully proclaimed, and we are looking forward to an ingathering in the near future.—S.R.F., Feb. 12.

BRUNSWICK.—Lord's day, 5th, Bro. Hardie presided, and prefaced the offering with some well-directed remarks about the Home Mission appeal. Bro. Way exhorted on "Walking by Faith." On Friday the choir held a social, which was well attended, despite the heavy rain. To-day we had an address from A. G. Bennett, while

Bro. Way preached on "The Miraculous Jesus." Good audience. So far the response to the H.M. appeal is £5.—W.T., Feb. 12.

MELBOURNE (Swanston-st.).—At our last Lord's day morning meeting amongst our visitors was Bro. Norman Smith, from Tasmania, who has come over to attend the College of the Bible; also three sisters from Norwood, S.A., and Sister McDonald, from Dunedin, were amongst our visitors. H. Swain addressed the church and preached in the evening.

COSGROVE.—Another record for Home Mission collection. The amount this year is £7. We are having good meetings and planning for a tent mission in the spring of the year. We ask for the prayers of the brethren, to the end that our efforts will meet with great success.—J. C. Skinner, Feb. 13.

SWAN HILL.—Nice meetings yesterday for breaking of bread. We have had the pleasure of several visitors lately—Sister Saunders, from West Australia, who has come to reside with her sister, Mrs. Alan Price; we also had Sister Cadlolo and Bro. Mudford, both of Castlemaine, with us. Bro. Shipway also met with us for the first time since his illness. Our brother seems to be progressing well now towards his usual health and strength, and expects to take up work again next Lord's day. We are thankful that the Lord in his mercy and love has restored him again. At the preaching service last evening Bro. Price spoke from Acts 21: 25, a sound address, at the close of which one of the Sunday School scholars, a young girl, confessed her Lord. We rejoice that the work is being blessed by additions to the church.—C.McD., Feb. 13.

BENDIGO.—One addition from Derby since last report, Bro. Streader preaching; also Sister Miller by letter from Carlton. The local brethren are still carrying on the work pending the engagement of a suitable evangelist. A social gathering was held on Friday last to say farewell to Sister Lewis prior to her departure for Footscray. Our sister has been a very useful member for a number of years in the church, choir, Bible School, and Endeavor Society, and while we regret her loss the brethren at Footscray are fortunate in obtaining such a valued worker for the Master. Several tokens of esteem were presented to our sister at the social, and at the close of the gospel service "God be with you" was rendered by the choir.—J.S.

BALLARAT.—The Home Mission offering has now reached £23. The total collection for the past 12 months amounted to £350. On the 2nd inst. a concert in connection with the Young Women's Guild was held, Sister Lucas presiding. The young women have resolved to spend two nights a month in studying the Gospels and Acts, and the other two nights doing work on behalf of Foreign Missions, and they have also resolved to support a teacher in the foreign field. On the opening night a collection, amounting to £3, was taken up. The Young Men's Class is also forging ahead. On last Lord's day morning there was a large attendance. In the evening A. W. Jinks preached to a large audience on "Christ, the Power of God." The work generally is healthy and future prospects are bright; but we need a new building.

PRESTON.—Good meetings morning and evening on Sunday last. At the close of gospel service, W. Dickens preaching, one young man made the good confession. At a business meeting of the church it was resolved to adopt the envelope system for the morning contribution.—G.A.D.

CROYDON AND WONGA PARK.—On Feb. 5th and 12th we had with us Bro. Bagley for both morning services. He addressed the church on both occasions. His words to us have been helpful, giving us a larger knowledge of the home work. One confession, Feb. 12.—C.H.P., Feb. 13.

CARLTON (Lygon-st.).—Good gathering of members at the morning meeting, when we were pleased to have with us Bro. Mulholland, from Petersham, N.S.W.; Sister Brown, Bro. Patterson, and Bro. Cleary, from Hobart. Four re-

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The Castle on Norval's Point.

By Victor Lauriston.



Concluded.

Granville stared at him. He knew all this. He knew the power of the men behind United Traction. He had felt the protests of the party leaders; and he had pursued his way despite them, speaking out because the honor of the *Tribune* demanded that he be outspoken. He shared in some degree Morrison's cynical estimate of popular gratitude. He had been in the world long enough to know how much—or how little—it meant. All this he knew, and remained silent a long time, his brows knitted in a sombre frown.

Morrison stretched out his hand.

"Come," he said, "look at this thing sensibly. Give me the papers."

Granville, his frown deepening, never stirred. He was fighting a battle within himself. He recalled vaguely all the days he had been on the *Tribune* since he had joined as a "cub" reporter when Ottaway owned the sheet; his vow, when he took hold, that he would be fair and fearless; the year's fight to clear off the debt, which he had almost won. He had taken a father's interest in the paper, its struggles, its progress, its approaching triumph, and, above all, in its good name. And now, just because these papers had come into his hands, shipwreck of all his hopes loomed up before him.

"I can't," he said; and his lips tightened to a thin line.

"See here," said the contractor slowly, "you are just on the verge of obtaining the company's printing. I can promise you a contract at twelve thousand dollars. That's the fixed price; there'll be ten thousand profit."

Granville stared at him.

"Rather a large profit," he said grimly.

"The company wants the work well done," responded Morrison in deliberate tones. "Of course, it wouldn't feel like paying that much, or, in fact, anything, to a paper which published information liable to hurt our interests. But, provided these papers are returned to us, you secure this contract, with this assured profit, which you seem to think extraordinary, but which really isn't anything out of the way"; and the contractor smiled blandly.

"Then you want to bribe me?" demanded Granville sharply. "You want to buy the *Tribune*?"

The contractor laughed.

"No," he said cheerfully. "We just want you to do some printing for us, and to hand over these papers, and forget that you ever had them. We are not even asking you to support the franchise. How does the proposition strike you? You know better than I do just what ten thousand dollars will do for you."

Granville sat back in his chair sharply. In fancy he saw Vera, the beach, the great promontory of Norval's Point, the promised castle. His thoughts were all in a whirl. He remembered the half-

jesting bargain of a month before. Since leaving Vera he had been struggling on blindly here, hopeless of fulfilment. Here, and by the merest chance, the needful money was practically thrust into his hands. He had thought a year's time short enough in which to win the castle and the girl he loved; yet now both could be his in a month. He rose with an excited laugh. His eyes were bright.

"You offer me ten thousand dollars clear?" he queried sharply.

The contractor smiled triumphantly.

"Yes," he said. "Come. What's the word?"

Granville's face paled. After the moment's excitement he leaned on his desk, faint and weak. His mind was in a whirl. It was all so easy—and yet—He halted sharply. There was the *Tribune*. It had been his boast from the first that the *Tribune* was the people's paper, fair, fearless, incorruptible—and here he was selling it, selling it into silence! Morrison, stout, greasy, smiling, seemed to personify the sordid business that would convert into hard cash the honor of the *Tribune*. Yet—there was Vera. Surely she was worth even this sacrifice.

Morrison smiled.

"Come," he said expectantly. "You have only to hand the papers over, and forget you ever had them. No one will know."

And still Granville gazed at him, silent, unseeing. Far away he fancied, amid summer sunshine, Norval's Point, and the hazy castle of his dreams growing into a reality—and Vera queen of the castle and his—his.

He unlocked a drawer at his elbow, and took out the papers. He paused to glance over them. The door of the sanctum opened sharply.

"Copy?" queried a black-faced begrimed man from the composing room.

Granville started, and turned white. The scent of printer's ink came to his senses, and in fancy he was back on the old *Tribune* under Ottaway, a "cub" reporter, in his enthusiasm vowing that when his day came he would fight the people's battles, to the death if need be.

Leaning sharply forward, he brushed the contractor roughly aside.

"Here, Jenkins!" he cried, and held out the papers. "Put that on the front page."

III.

"I am very sorry, Mr. Granville, but the instructions Mr. Dancy has given me leave me no alternative."

Lawyer Wellington spoke suavely, but Granville in his inmost soul made free to doubt the sincerity of his sorrow.

"I think," went on the lawyer, "that it's best to be perfectly plain and straightforward with you. This matter has been standing for some time. The mortgage and the notes have been transferred to my client, and my client wants his money. He understood, when the chattel mortgage was assigned to him, that the *Tribune* was

a paying proposition. It is not his fault that a rival paper has been established. He urgently needs the money. If you can pay, all will be well. If not, why—we'll have to take proceedings."

Granville smiled grimly.

"Meaning," he said, with a queer look at the thin lawyer, "that you will have to take proceedings."

He found himself wondering, oddly, whether there was ever a thinner lawyer than Wingfield Wellington. Even in the face of impending ruin the bizarre thought conjured up a smile.

It was all over, Granville reflected, and he might as well go down smiling. It had been a long, hard fight, and he had been game. As the champion of the people, the *Tribune* had served its purpose. It had beaten United Traction. It had limited the Western Railway's franchise to twenty years. It had driven Conway and Aldersgate out of the city council. Thus far the *Tribune* was victor and Editor Donald Granville a popular hero.

Yet afterward Donald Granville had realised the bitter truth of Morrison's threat. During many months he had watched his patronage dwindling away in favor of the *Telegraph*, the new Liberal paper launched within a fortnight after the exposures that had wrecked the hopes of United Traction. Ostensibly, the men behind United Traction had nothing to do with the new paper; but Granville knew otherwise, and he felt the force of their vengeance as he saw the very people whom he had served flocking to the rival, which offered them attractions for which the *Tribune*, with its limited capital, could not pay.

He looked up now at Lawyer Wellington with the haggard face of a man who had fought night and day to stave off ruin, and who was just experiencing a climax of defeat.

"Your client will not renew the chattel mortgage?" he asked in a low voice.

"I am sorry to say that he needs the money, and therefore cannot consider any proposal for renewal."

"Very well," said Granville curtly, with white face. "I am at the furrow's end. I haven't any money. Dancy can take possession any time he likes."

Wellington nodded, and drew on his gloves.

"To-morrow," he said. "I am very very sorry that business compels me to take such a step," he added, "and I feel that my client thoroughly shares my sympathy—"

Granville waved his hand curtly.

"I would believe that," he said with sudden sharpness, "if I didn't know for a fact that the chattel mortgage was bought up by the men who were behind United Traction, and that Dancy, who never had any money of his own, was only a figure-head. Take your sympathy away, please. Tell your client to keep it."

Wellington smiled oddly, and went out into the June evening without further word. Granville, with a sudden groan, bowed his head upon the desk.

It was past six. The crash of the presses had long since died away; the office staff had gone. He was alone.

A vagrant summer breeze floated softly through the screened window, and caressed his cheek. It reminded him of a summer by the lake and of Vera.

At thought of her he compressed his lips to a thin line. It was almost a year ago that he had sat with her on the sands, and looked across at Norval's Point, and indulged his fancy in castle-building. He laughed grimly to himself, remembering that, if his bargain was to be kept, he must find ten thousand dollars and more, and build his castle, all in a week's time, or never again see her. Vera! Vera!

Gazing blindly away before him, he cursed his failure and his impotence. He recalled old days on the *Tribune*, when he had worked under Ottawa-way. He recalled how, two years before, on Ottawa-way's death, he had assumed the debts for the sake of the opportunity. He was full of high hopes then. He saw again all the fierce struggle that had arisen over United Traction, the outburst that had followed his proved charges, the anger of respectable men convicted of being guilty grafters, and their call for vengeance on the man that had stung them.

The man at the desk laughed softly. At least he had beaten the graft. The *Tribune* was going down gloriously.

Well, it was all finished. There was nothing more except the valedictory. He laughed again grimly, and rose to his feet. He staggered a pace or two toward the door; then, suddenly faint from the exhaustion of long days and nights of work and worry, he reeled, clutched wildly at the desk, and fell unconscious.

IV.

"Vera!" exclaimed the sick man sharply.

The girl bent over him wistfully.

"I thought you were asleep," she said.

He looked queerly up at her, trying to puzzle out some problem that his mind seemed to grasp indistinctly.

"What day is it?" he asked after a long silence.

"Thursday," she answered in a low voice. "The fifth of August."

He gazed blankly at her, as if trying to recall an elusive something that had escaped the grasp of his feeble memory.

"It is—it is—the day," he said at last.

She knew what he meant, and nodded silently.

"Then why are you here?" he queried. "How did you come? The last I remembered, the *Tribune* had failed. Didn't the *Tribune* fail?"

Another silent nod.

The man lay a long while, watching the girl's clear-cut face outlined against the light.

"You have been ill ever since," she said. "You are getting better now. You mustn't worry."

"And you?" he asked.

"I heard, and—I came."

His pale face flushed.

"You must go away," he said. "I haven't any right to keep you here. You have no right to come here. That was the understanding."

She shook her head again, silently reproachful. He doggedly disregarded the reproach.

"A bargain is a bargain," he said, "I failed and you know it. The year is up. There isn't any castle on Norval's Point. You must go."

She knelt at his bedside, her face aglow.

"You must let me stay," she said.

He still protested weakly.

"I have no right to keep you. A bargain is a bargain. I shall keep my bargain. You must keep yours. You must go, after to-day."

He tried to turn his face away, but the effort failed through weakness. The girl's eyes suddenly filled.

"Did you think I would sell myself?" she said. "Did you think your old castle could buy me? Do you think I would love you just because the *Tribune* succeeded, or refuse you just because the *Tribune* failed? Then, as if in sudden recollection of that other day, a year distant, on the sands: 'I might love a man if he came to me penniless. I might despise another if he came to me with a dozen castles. You come to me penni-

less. Will you force me to tell you the rest? Don't you know? Can't you understand?"

He looked up at her. He read the message in her shining eyes.

"Yes, I do know," he said.—*C.E. World*.

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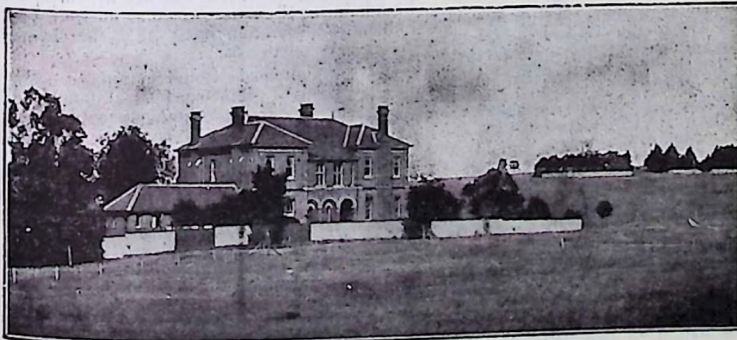
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From the Field—Continued.

ceived into fellowship (three by baptism and one by letter). Horace Kingsbury entered upon his second year of service, and gave an interesting resume of the past year's work. Another fine meeting at night, when Bro. Kingsbury's topic was "A Universal Command." As the speaker opened up his subject there was a fine interest manifested, and the light of God's truth shone into the hearts of his hearers. At the close of the address there were two confessions (a man and a young woman). One hundred and seven present at the Century Bible Class.—J.M.C.

WINDSOR.—At the Mutual Improvement Society last Thursday evening, a "night with Long-fellow" was enjoyed, some excellent items being presented. The choir is about to render the cantata "Sherwood's Queen." The mission band is doing good work. Two were received into fellowship on Sunday. Home Mission collection, £8, and other amounts per collectors.—D.E.P., Feb. 13.

CASTLEMAINE.—Grand meeting Sunday morning. A good number of members met around the Lord's table to partake of the emblems. Bro. Gale presided, and H. Woodward gave the exhortation. Bro. Gale gave the evening address, and his text was "In Paths of Righteousness," it being the fourth of the series on "The Shepherd Psalm." This evening we held our first literary meeting; there was a good attendance of members and an enjoyable evening was spent. The children of the school are practising hard for their anniversary.—E. H. Baldock, Feb. 13.

GEELONG.—There were several new scholars at Sunday School last Sunday, and the school is growing, much to the encouragement of the teachers. We had a very large meeting in the evening, the church being filled, when Gifford Gordon preached on "Saul the Persecutor" in his usual eloquent style. At the conclusion of his address a young man stepped forward and made the good confession, and was afterwards baptised. The Geelong paper, speaking of the service, says, "At the conclusion of Mr. Gordon's address a baptismal service was held, there being two candidates for immersion, and the service was of a very impressive nature."—E.B.

PRAHRAN.—We had a splendid time on Sunday. Record meetings right through the day. Bro. Gordon spent his first day with us. He with Sister Gordon met with us for worship in the morning, and we listened to a splendid exhortation from him. In the evening he preached the gospel to a congregation of about 250 people.—A.E.M., Feb. 13.

Here & There.

The Index for the AUSTRALIAN CHRISTIAN for 1910 is now ready, and can be had on application.

The golden wedding of Bro. and Sister M. Wood Green is to be celebrated on the 28th of this month.

A church has been formed at Ipswich, Queensland. The secretary's name and address is M. A. Boyle, Thorn-st.

W. Kilgour, secretary of the church at Oamaru, New Zealand, has changed his address to Newborough, Oamaru.

The Victorian Sisters' Prayer Meeting Committee will visit Swanston-st. Dorcas on Tuesday, 28th inst., at 3 o'clock.

C. H. Pratt and T. Bagley closed an eight days' mission at Wonga Park on last Lord's day with five decisions.

The church at Dunedin, New Zealand, has decided to invite Bro. Ralph Gebbie, of Christchurch, to be its evangelist.

The Prahran church will give a welcome meeting to C. M. Gordon on Wednesday evening, the 22nd. See Coming Events.

If any of our agents have copies of Nos. 32 and 35 of 1910 of the CHRISTIAN, we would be glad if they would forward them to this office.

C. M. Gordon has returned from his collecting tour for the College of the Bible, and, in addition to his college work, is now helping the church at Prahran. He reports good meetings all along the line.

A committee meeting of the Victorian Sunday School Union will be held on Monday, the 26th, in the Christian chapel, Swanston-st. Important business. A full attendance of delegates requested.

We regret to have to record the death of Bro. George Barnacle, who was for many years a member of the church at Port Fairy, Victoria. Our deceased brother had reached the age of 77 when he "fell on sleep."

The Land Campaign Fund at Erskineville, New South Wales, now stands at £229/16/6. The amount required is £350. Don't fail to help this deserving church. Send cash or promise to H. G. Payne, 8 Pine-st., Newtown.

F. M. Rains, writing in the *Missionary Intelligencer* of his visit to Australia, says among other interesting things, "I could not have been treated with more kindness and Christian consecration. A nobler brotherhood I have never known."

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A farewell meeting was given to W. Mansill, a former student of the College of the Bible, on Jan. 31, in the Tabernacle, Dunedin, New Zealand. Bro. Mansill is shortly to join the staff at Bulawayo, South Africa. H. H. Strutton, of India, was present and addressed the meeting.

The Kindergarten Committee acknowledge with thanks further proceeds of sale of tickets for concert as follows:—Miss Clara McClean, 2/-; Mr. Geo. Nicholls, 3/-; F. M. Wilson, 2/-; E. M. Gordon, 1/-; Miss Tope, 10/-; Miss Taylor, 4/-; Mr. S. Lang, 7/-.

Bro. Collins, the Secretary of the Queensland Conference Committee, has been transferred from Brisbane to Crow's Nest, and his present address is care of Crow's Nest Butter Co. Ltd., Crow's Nest, Queensland. He will continue to carry out the secretarial duties of the Conference until Easter, when of course the year ends.

The various Protestant religious bodies throughout the world are joining together to celebrate the tercentenary of the Authorised Version of the Bible. It has been agreed among representatives of Melbourne churches that Sunday, the 26th inst., shall be set apart as a day of thanksgiving for the great boon conferred upon the world by the publication of that version. On the following Tuesday, the 28th, a public demonstration will be held in the Melbourne Town Hall.

Quite a large number of Brisbane Endeavorers, Sunday School teachers and friends assembled on Jan. 30 to honor Miss Eileen Cassels, one of the best workers of the church. Beautiful and valuable presentations were made by both the C.E. Society and the Sunday School teachers. Eulogistic references were made to the worth of the guest of the evening. Miss Cassels was married in the chapel on Feb. 1 to Bro. Wm. Huntley, also of Brisbane church. J. Mumford officiated. The bride and bridegroom have the best wishes of many friends for their future happiness and prosperity.

Victorian Home Mission Collections.—Record amounts to date—from 23 churches, over £260. Lygon-st. and Swanston-st., over £60 each; Nth. Fitzroy, about £40; Ballarat, £23; Box Hill, £64/9; South Richmond, £61/4/5; St. Arnaud, £43; Warragul, £2; Stawell, £2/10/-; Bet Bet,

£7/3/-; Terang, £4/3/-; Ascot Vale, £6/7/-; Cheltenham, about £12; Castlemaine, £8/10/-; Swan Hill, £3/3/-; Cosgrove, £7; Blackburn, £2. Secretaries should send on amounts to the Conference Treasurer as soon as possible.

The *Christian-Evangelist* has placed on the front page of its first issue in 1911 the following statement of what it stands for, under the head of

FIVE INEVITABLE ISSUES.

- A Divine Christ or no Saviour.
- An Inspired Bible or no Scriptures.
- A Scriptural Baptism or no Baptism.
- A United Church or no World-Conquest.
- A Religion of Service or no Religion.

The above is a clear-cut definition of its policy, and one that we can heartily endorse.

At a recent meeting of the Loyal Orange Institution the following resolution was passed:—"That we view with alarm the increasing deterioration of the Sabbath Day, especially in connection with railway and other excursions, and trade and other secular meetings, sports and pleasure, and would urge members of the institution to use their influence to check this evil, in the interests of the increasing number of workers who lose their day of rest, and in the interests of the general moral tone of the community." We are in full sympathy with the foregoing resolution, but would have preferred that "the Lord's day" had been substituted for the "Sabbath day."

Mr. F. C. Spurr has been writing in the *Christian World* about the advisability of union between Congregationalists and Baptists. Referring to this, the *Southern Cross* gives some extracts and comments as follows:—

"Mr. Spurr goes on to urge that Congregationalists and Baptists have the most cogent motives for union:

"One in faith, one in church polity, one in spiritual democracy, yet in most of the Baptist Churches the unimmersed Congregationalist cannot find a home. He must be immersed, or remain outside. The consequence is, we are two small churches where we ought to be one great church. Surely it is time seriously to face the question of reunion. Is a rite eternally to divide us? Is not the over emphasis upon this rite a striking form of ritualism—that *bete noir* we are supposed, as Free Churchmen, to combat? Ought immersion to be the basis of church membership?"

"What makes these words noteworthy is the fact that they are written by the most popular and influential Baptist minister in Australia; and it can hardly be denied that the ecclesiastical policy is, in its essence, ritualistic and sacramentalarian which makes, not a rite—but the method of administering the rite, or the age at which it may be administered—a fundamental question, an argument of separation from other churches. Mr. Spurr goes on to ask:

"No enlightened Congregationalist attaches any sacerdotal significance to infant baptism. Then why not abandon the baptismal part of the ceremony and retain only that dedicatory service which is to-day precious alike to Congregationalists and Baptists? There would be no abandonment of principle in doing this. Let the act of baptism be deferred until the age of reason is reached, so that it may be an intelligent act. This would give Baptists the essential principle they contend for. But Baptists also would have to make concessions. Could not the mode of baptism be left to each person's conscience? Why not recognise as equally valid sprinkling, effusion, or immersion?"

"We are glad," continues the *Southern Cross*, "to quote words so wise and strong on a subject which some, at least, of the Christian churches persuade themselves is of supreme importance. Every utterance which tends to weaken the forces that separate Christ's churches from each other—which helps the churches to see facts and doctrines in true perspective, so that their relative scale can be understood—is to be welcomed. When Mr. Spurr asks, 'Why not recognise as equally valid sprinkling, effusion, or

immersion,' and says 'this would not attack the central principle for which Baptists stand,' he is putting himself in line with the Methodist Church. That church holds that all three methods of administering baptism are equally valid. The choice betwixt them lies in the realm of conscience."

The foregoing is very instructive as regards the drift in certain Baptist quarters. Who is Mr. Spurr, we might ask, that he can talk of making concessions about a divine ordinance? If we understand anything about the Baptists—their history and principles—they have regarded "immersion" and nothing else as baptism. Are we to regard this utterance as an indication that Baptists are about to surrender their position? Our pædo-baptist friends, of course, are delighted with Mr. Spurr's "concessions." We would remind them, however, that the position has not changed in the slightest in regard to the meaning and significance of the word *baptizo*. It means immersion and nothing else.

Power from Fire.

My soul, if thou wouldst muse more, the fire would burn more. Why dost thou not retire of tenebr with thyself? Thou wouldst be better fitted for the world if thou wert less worldly. If thou hadst more heavenly fire, thou wouldst have more earthly power. Is there no secret pavilion into which thou canst go and warm thyself? Is there no holy of holies where thou canst catch a glow of impulse that will make thee strong? Is it not written of the Son of man that "as he prayed the fashion of his countenance was altered"? Yes; it was from his prayer that his transfigured glory came. It was from the glow of his heart that there issued the glow of his countenance. It was when he was musing that the fire kindled. O my soul, wouldst thou have thy life glorified, beautified, transfigured to the eyes of men? Get thee up into the secret place of God's pavilion, where the fires of love are burning. Thy life shall shine gloriously to the dwellers on the plain. Thy prayers shall be luminous; they shall light thy face like the face of Moses when he wist not that it shone. Thy words shall be burning; they will kindle many a heart journeying on the road to Emmanuel. Thy path shall be lambent; when thou hadst prayed in Elijah's solitude, thou shalt have Elijah's chariot of fire.—*George Matheson.*

Prayer an Art.

Prayer is an art, largely a lost art. Not that people do not pray. They do. They would pray even more than they do, if they knew how. But there is hardly a subject enveloped in more mist than this intensely practical one of prayer. To learn how to pray we may follow a method that will carry us far on our way. We may watch our Lord as he prayed, we may study his prayers and his relation to his Father and then try to follow in his steps. Jesus speaks a good deal about prayer; and every word is important, but his practice, if we can penetrate to the heart of it, is almost more important still. Jesus practised the prayer of communion. His night visits to the hillside mean fellowship with God. A father was sitting at work at his desk one day. His little boy came into the room, and sat down on a chair, as quiet as a mouse. After a long time the father looked up. "Why are you here, sonny?" "Just

to be beside you, papa." That was heart communion. The prayer of communion leads us to seek to get God's point of view in our lives, to understand what he is trying to do with us, to put ourselves in line with his plan. It means that as his children we have his life and his nature. Therefore we may do the things that he is doing; we may imitate God, as dear children (Eph. 5; 1). It leads us into large sympathy with his purposes; it even teaches us something of his silent yet potent methods. We learn through communion—that is, through silently letting our thoughts dwell upon him, seeking to see him and how he is working—how we may become effectual workers too.—*R. P. Anderson.*

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COMING EVENT.

FEBRUARY 22.—Wednesday evening, Feb. 22, at 8 o'clock, Prahran Chapel, High-st. Public welcome to Bro. C. M. Gordon. The President of the Conference, Bro. J. W. Baker, in the chair. All members of Prahran in the past and the brotherhood generally cordially invited.

MARRIAGE.

JOHNSTON—THOMPSON.—On Dec. 20, 1910, at the residence of Mr. R. P. Thompson (brother of bride), Williamstown, by Bro. E. Allan, Lionel, fourth son of George Johnston, Wagin, W.A., to Ethel, second daughter of William Henry Thompson, of Albert Park, Vic. Present address—28 Pascal-st., Palmerston North, N.Z.

IN MEMORIAM.

JONES.—In loving memory of my beloved husband, William Jones, who died Feb. 21, 1910, aged 83 years. The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord.

—Inserted by Mrs. William Jones, Thomas-st., Unley.

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Obituary.

HEALEY.—On Saturday, Jan. 7, Sister Healey, of Campsie, passed away to be with Jesus at the age of 38, leaving a husband and seven children to mourn their loss. Her early life was surrounded by good influences, and as a result she decided to follow Jesus while young. About 20 years ago she became a member of the Church of Christ, and from that time lived the Christian life so faithfully that her husband also gave his heart and life to Jesus. She had a quiet, gentle disposition. People were drawn to her by her unselfish consistent life. We laid her mortal remains in the Rookwood Cemetery before a large number of friends and relatives. Our loving sympathy goes out to our Bro. Healey, who feels very keenly his great loss; also to the motherless children; but we sorrow not as those without hope. We commend them to God, who is able to keep them, and restore her to them on the resurrection morn.

Belmore, N.S.W.

G.H.B.

CHAPPEL.—Bro. Chappel fell asleep in Jesus on Tuesday night or Wednesday morning, Dec. 28, 1910. He had only been a few years in the service of the Lord, but it was a happy service with him. He lived with his daughter, who is a member of the church, and her husband, Mr. Parsonage, at Campsie. He was never absent from the Lord's table when it was possible to be there. It was a pleasure to see his cheerful face always early at the Sunday morning meeting. Christ took first place with him in everything, hence his life was bright and happy. He passed away in his 68th year. We sympathise with our sister in parting with a good father, but remember "he is not lost, but gone before."

Belmore, N.S.W.

G.H.B.

MORTON.—A father in Israel fell asleep in Jesus in the person of William Morton, senr., on Jan. 7, in his 96th year. He was born in Tarbolton, Ayrshire, Scotland, April 15, 1815. He united with the Church of Christ many years ago in Sunderland, England. July 25, 1842, he was married to Mary Carnduff. Five sons and three daughters blessed their union. He came to New Zealand from Edinburgh with his family in 1881. The last number of years he lived with his sons Andrew and William. No greater devotion could possibly be shown to a parent than these sons and Sister Mrs. Andrew Morton showed to the departed. The other members of his family are Bro. John Morton, Mrs. Liveck and Mrs. Bryden, of Auckland, and Mrs. E. Hepburn, of Hampden. The whole family are among our best citizens, and exemplary Christians. Bro. Morton's character might be summed up in two words: "Christian gentleman." He lived a quiet and peaceable life. He loved the Lord, and meditated upon his Word. He passed away without pain or anguish, but simply fell asleep as a babe upon the mother's breast. He was a faithful member of the Tabernacle church, and regular in attendance until physically unable. "Thou shalt come to thy grave in a full age, like as a shock of corn in his season." And so he did, and "it is well with his soul."

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H.

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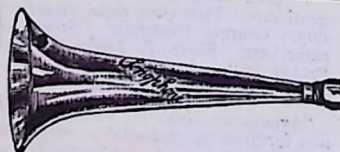
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