

Victorian and Tasmanian Methodism.

The annual Conference of the Methodist Church of Victoria and Tasmania was held last week. This year is an important one for Methodists in Australasia, as in August next the Centenary celebrations will be held. The recent bicentenary of the birth of George Whitfield, one of John Wesley's great helpers, has called special attention to the work of the great men connected with the eighteenth century revival. Every church is indebted to the Wesleys and their coadjutors for the revival of true, heartfelt, spiritual religion, of which they, under God, were the promoters. Dr. Fitchett speaks of "the world scale of Methodism," saying that "it has an army of over 55,000 ministers, and nearly 100,000 local preachers, with 99,407 churches. It has more than 60,000 Sunday Schools, and an army of 808,000 Sunday School teachers, with 8,278,809 scholars in their classes. The membership of the whole church is 8,768,616." Methodists exult in the greatness of their cause.

In the reports of the recent Conference, a number of matters appear worthy of special notice.

Church and school statistics.

The membership of the Victorian and Tasmanian Churches now is 4,0963 adult members, an increase for the year of 644, and 7,933 junior members, an increase of 137. It is a matter of congratulation that in what is supposed to be an irreligious and materialistic age there should be an increase at all; but, surely with all the vast machinery of the church, and with its avowedly aggressive spirit, an increase of just over 1½ per cent. is not very satisfactory. It would take sixty-four years for the church to double its membership at this rate. A more ominous circumstance is found in the fact that the Sunday School membership was 67,229 in 1914, as against 68,948 in 1913. This is a decrease of 1,719, or over 2½ per cent. We have recently had Methodist complaints of losses through sheep-stealing, and even through shepherd-stealing; but the decrease in the number of the lambs is more serious still. Yet Methodists are well to the front in Sunday School work. The fact is, we all need a solemn lesson. It is imperative that we regard more the children and their needs. The Bible School problem is perhaps our most pressing one. We must get and keep the children.

Ministerial candidates and training.

No church can hope to do its best work in the absence of efficient preachers. Amongst the resolutions to be brought before the United Conference is the following, the spirit of which might be regarded by our own people:

"At present we fail to secure what might be looked upon as a fair proportion of candidates from those who have had the benefit of training in our secondary schools, whether of the State or of the Church. The Conference urges upon ministers the importance of looking out for young men of this class in connection with our families; at an early age getting them to theological classes, and directing their attention, and that of their parents, to the propriety of their considering whether God does not call them to the ministry of the Church; and if that call is felt, to use the utmost efforts in training them."

There is much wisdom in this recommendation, as also in the following notice of motion presented by Dr. W. H. Fitchett:

"That in the judgment of this ministerial Conference it is desirable that new arrangements be made for the working of the Theological Institution, either (1) by the appointment of a theological tutor, who shall have full charge of the conduct and work of the theological students, such students residing at Queen's College as at present; or (2) by placing the Theological Institution in premises of its own separate from Queen's College."

Hospital work.

One of the most interesting resolutions passed by the Conference is as follows:

"That a committee be appointed by this Conference to consider the question of establishing a Methodist Intermediate Hospital in the city of Melbourne."

Speakers referred to the splendid work which such institutions are doing elsewhere. Already the resolution has received the commendation of the secular press. That church will certainly not lose in respect or efficiency in its spiritual work which shows its regard for the bodies of men. The Roman Catholic Church has gained much in the way of prestige and influence by its well-equipped hospitals. Other humanitarian institutions—as refuges, children's homes, etc., are means of blessing to others and a source of strength to the churches which support them. Some day, we trust, the plea we love will be strongly recommended to men who witness our desire to help humanity in the institution or institutions we support for the amelioration of the world's poverty and misery.

A test of membership.

Not all the resolutions passed, however, commend themselves to our judgment as do those already cited. The following motion of Dr. E. J. Watkin was agreed to:

"That the President of the Conference be requested to nominate a committee to consider the question of the test of membership in our church. Such committee to report to the September quarterly meetings of the district synods of this year and to the Conference of 1916."

This makes curious reading for those accustomed to regard "tests of membership" as already settled for them by the great Head of the Church. Two things in the above motion are repugnant to the feelings of those taking the Scriptures alone as the rule of faith and practice. The first is that any man or church should vote on things which are not within human power to settle; the Lord alone has the right to state the conditions of membership in his church. The second is the thought that a Conference should be entitled to legislate thus with reference to local congregations. Scripture gives no warrant whatever for such an act.

Dr. Fitchett tells us that "Wesley originally imposed only one condition on those who desired admission into the Methodist 'Societies'; namely, 'a desire to flee from the wrath to come and to be saved from their sins.'" Now, while such a desire may be a condition of church membership, it is grotesque to suggest it alone as an adequate test. Methodism, we may suppose, makes no attempt to treat it as all-sufficient. A recent book published by a Methodist firm sets forth a more scriptural position. Of the New Testament church the author writes:

"We gather that entrance into it involved no acceptance of a fixed organization or a set creed (for at first neither existed), but such an acceptance of Christ as living Lord and Saviour from sin ('Prince and Saviour,' Acts 5:31) as showed itself in repentance and in public confession of his name."

For the writer, faith and obedience in baptism were involved in this; so we have a four-fold requirement such as is constantly spoken of by our preachers. Belief is said to be "such an acceptance of Jesus with head and heart as made him Lord of the life of the believer." This further word appears:

"In our Lord's charge to his disciples after the resurrection, as recorded in the conclusion to

Mark's Gospel (16: 16), it is said, 'He that be lieveth and is baptised shall be saved.' That be liev and baptism are two sides of the same thing—the one an inner state of mind and heart, the other the outward sign of it—is clear from the following clause, he that disbelieveth shall be condemned.' The idea of a believer who was not willing to show his faith by baptism did not arise; baptism was our Lord's own express command at the time distinguishing his followers (Matt. 28: 19). But it was the inner state which mattered.

If our Methodist friends are troubled about church membership, and the losses of some of the flock, it really would be well if they were to regard more the scriptural tests, as clearly revealed in the New Testament, and as clearly stated in some of their writings.

Editorial Notes

R.C. Tactics.

No effort is being spared by our Roman Catholic friends in order to secure political power. The avowed objective of the Papal Church in every State of the Commonwealth is to secure a government subsidy for their sectarian seminaries. They frankly assert that they will not be satisfied until they can use the public purse to teach Roman Catholicism in their schools. It is not long since in the Mother State a representative clergyman as the mouthpiece of the church made the public pronouncement that they "would sell themselves to the highest bidder" to secure this and other aims politically. In Australia and other Protestant countries the Romanists have full religious equality, while it is well known that in Roman Catholic countries the Protestant is denied this privilege. But our friends are not satisfied with equality. They persistently demand special privileges above all others, and when these are gained will as insistently clamor for more. Nothing short of such domination as they possess in Spain, for example, where Protestant public worship is virtually illegal, will satisfy their leaders. And the singular fact is that Protestants directly work into their hands. The clergy play no small part in pulling the strings, and when candidates are selected for contesting elections, every effort is made, and often with success, to secure Roman Catholic men for the positions. In one electorate in South Australia, for instance, the two candidates in the Labor interest are Roman Catholics, while one of the two selected by the Liberal party is also a Romanist. This ensures at least one, and probably two, being returned to support the Roman Catholic claims in Parliament, and yet the electorate is overwhelmingly Protestant. As a matter of fact, the Roman Catholics of South Australia are but about one-eighth of the population, while in this electorate three-fourths of the candidates belong to that community. And this is but one example of the way in which Romanism is quietly pushing its claims while spineless Protestants carelessly help them. It is time that the lovers of lib-

erty awoke to the importance of the issues at stake, and declined to allow themselves to be the tools of a crafty ecclesiasticism.

Coming Conferences.

In all the States of the Commonwealth and Dominion, with the exception of South Australia, the annual conferences will be held in the Easter holidays; eight conferences in all, not including the Federal Conference which opens in Sydney on April 6. It should be the aim of as many as possible to attend these important missionary gatherings. The great object in every case is the extension of the kingdom of God. Unlike the annual assemblies of most religious bodies, those of Churches of Christ have no legislative authority, nor do they attempt to settle matters of doctrine or interfere with the independence of the various congregations. They meet to advance the interests of the gospel, and to compare notes and confer upon ways and means for the evangelisation of home and foreign fields. To this end representatives should come prepared to intelligently discuss the financial and other problems, the solution of which is requisite in order to any large measure of success. In most of the States the financial problem will be the main one this year. The business depression is very general, and in some cases the situation is acute. But there is no reason for desponding. We have every reason to hope for a good season, and the war will not be permanent. With the good season and the close of the war will come times of great, perhaps unparalleled, prosperity. Let those who have been fortunate enough to have a little on hand make up for those who have none, and the problem is solved. The conferences should be marked by the spirit of optimism. God still lives, and his promises remain. Not the least interesting will be the consideration of reports, and as the successes of the past are presented, the hearts of the brethren should be stimulated to attempt greater things. Apart from the business side of the gatherings, the mere fact of meeting from different parts and enjoying each others' fellowship will in most cases amply repay the expenditure of time and money involved. These annual meetings tend to keep the brethren united, and to make them realise their partnership in the great movement for the restoration of New Testament Christianity. The success of each conference will therefore largely depend on the interest taken by the churches and members. If this is general, the cause we love must advance.

Failure of Unitarianism.

The failure of Unitarianism as a religious force is most marked. In the United States organised Unitarianism is one of the weakest of sects, and is rapidly losing ground in proportion to the growth of the population. In the United Kingdom as a factor in religious power it has dwindled ches of that denomination can be counted on the fingers of two hands, if not of one. What is the secret of its weakness? It has

no gospel for the sinner. This is the explanation. "The gospel is the power of God," and where there is no gospel there is no power unto salvation. The first propagandists of Christianity went everywhere preaching the gospel, and they declared that gospel to consist of the facts that "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." Hence they "gloried in the cross," and declared that "we have redemption through his blood," which in the words of their Master they affirmed was "shed for many for the remission of sins." They firmly believed that "his own self bare our sins in his own body on the tree," and in every place "preached Jesus and the resurrection." They proclaimed that Jesus of Nazareth was "the only begotten Son of God," not of Joseph, and had no difficulties about "the virgin birth." In short they believed, and therefore they preached him as the Son of the Highest who "died, the just for the unjust, that he might bring us to God," and who rose from the grave and "ascended into heaven." Wherever this same truth is preached, and in proportion as it is preached, we find the power of God to-day, and wherever this gospel is obscured we find spiritual decadence and enervation. A most solemn anathema is pronounced upon any who shall "preach any other gospel," and there can be no doubt but that the curse of God rests upon any attempt to weaken the power of that ancient propaganda. While Unitarianism as a distinct organisation is weak and dwindling, it is to be feared that its soul-deadening doctrines have crept into some Protestant churches, and wherever this has been the case a decline of spiritual vigor and evangelical fervor has soon set in. As dying fruit trees will in the early period of their decay often produce more prolific crops, so in the earlier stages of this decadence there may be a temporary revival of spiritual activity, but a corrupt root will speedily cease to bear good fruit. Paul's resolution to know nothing among men "save Jesus Christ and him crucified" was the source of his success, and must be of ours.

The War and Conscription.

When in Melbourne, F. C. Spurr, the popular Baptist minister, was an outspoken opponent of compulsory military drill. Writing from England in the "Australian Baptist," he says: "Some of my good Australian friends say to me, 'Now, what about your objections to conscription?' And my reply is quietly, as ever—'I object to it as much as ever. In fact, I hate it more than ever. For the last war has destroyed the fiction that 'the best guarantee of peace is complete preparation for war.' The world has never been so well prepared for war, and you see what has happened. The war is a fine text for me now. I can preach from it the doctrine of disarmament, and say, 'You see what your militarism has done; now, try something else—try in fact to be Christians.'" To all of which we heartily say, Amen.

The Most Moving Letter of the War.

"This is the most moving letter written during the war. The writer was a French cavalry officer, and the letter was addressed to his fiancée, a young American girl in Paris. It was written as he lay dying, after being wounded in a cavalry charge. It is a wonderful letter. This is how it runs," says the "Daily Citizen":—

"There are two other men lying near me, and I do not think there is much hope for them either. One is an officer of a Scottish regiment, and the other a private in the Uhlans. They were struck down after me, and, when I came to myself, I found them bending over me, rendering first aid.

"The Britisher was pouring water down my throat from his flask, while the German was endeavoring to staunch my wound with an antiseptic preparation served out to them by their medical corps. The Highlander had one of his legs shattered, and the German had several pieces of shrapnel buried in his side.

"In spite of their own sufferings they were trying to help me, and when I was fully conscious again, the German gave us a morphia injection, and took one himself. His medical corps had also provided him with the injection and the needle, together with printed instructions for its use.

"After the injection, feeling wonderfully at ease, we spoke of the lives we had lived before the war. We all spoke English, and we talked of the women we had left at home. Both the German and the Britisher had only been married a year....

"I wondered, and I suppose the others did, why we had fought each other at all. I looked at the Highlander, who was falling to sleep, exhausted, and in spite of his drawn face and mud-stained uniform, he looked the embodiment of freedom. Then I thought of the Tricolor of France, and all that France had done for liberty. Then I watched the German, who had ceased to speak. He had taken a prayer book from his knapsack, and was trying to read a service for soldiers wounded in battle.

"And... while I watched him, I realised what we were fighting for.... He was dying in vain, while the Britisher and myself, by our deaths, would probably contribute something toward the cause of civilisation and peace."

"The letter ends with a reference to the falling light and the roar of guns. It was found at the dead officer's side by a Red Cross file, and was forwarded to his fiancée."

A Story of Lord Kitchener.

Lord Kitchener is so generally credited with an iron character, devoid of sentiment in matters affecting his great purpose, that the following story of his thoughtfulness is of special interest.

A Sunderland woman with five sons in the Army lay dying. Her one desire was to see her boys again. Through the offices of the local Salvation Army officer, four of the sons serving in England reached home within twenty-four hours, their expenses being paid by the authorities.

The fifth son, however, was at the front, and there seemed little chance of the old lady's wish being fulfilled. But the Salvationist wired to the War Office, and back came a reply, over Lord Kitchener's signature, saying that if the son could be found he would be sent home.

Afterwards came a wire to say that the man was on his way home, and eventually he landed in time to see his mother. The authorities had paid the whole of his expenses, given him seven days' furlough, and 14/- ration money.

Intercession.

Mr. Alfred Noyes wrote this poem apropos of Intercession Day, January 3, 1915. Here are two out of nine verses which appeared in the "Daily Chronicle":

England, could this awful hour,
Dawning on thy long renown,
Mark the purpose of thy power,
Crown thee with that mightier crown!
Broadening to that purpose climb
All the blood-red wars of time....
Thou alone canst set us free!
Crown with Law our Liberty!
England, hear,
Both for foe and friend, our prayer.

Speed, O speed what every age
Writes with a prophetic hand,
Read the midnight's moving page,
Read the stars and understand:
*Out of Chaos ye shall draw
Deepening harmonies of Law,
Till around the Eternal Sun
All your peoples move in one.*
Christ-God, hear,
Both for foe and friend, our prayer.

A little more deed and a little less creed,
A little more giving and a little less greed;
A little more bearing other people's load,
A little more God-speeds in the dusty road;
A little more rose and a little less thorn,
To sweeten the air for the sick and the forlorn;
A little more song and a little less glum,
And coins of gold for the uplift of the slum;
A little less kicking the man that is down,
A little more smile and a little less frown;
A little more Golden Rule in marts of trade,
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping on the toes of others;
A little less kn-knocking and a little more cheer
For the struggling hero that's left in the rear;
A little more of love and a little less hate,
A little more of neighborly chat at the gate;
A little more of the helping hand by you and me,
A little less of this arrogant sentimentality;
A little more of the flowers in the pathway of life,
A little less on coffin at the end of the strife.

Dr. Mott and an Unprecedented Opportunity.

Dr. John Mott, the great evangelist of the Student Christian Movement, has just published a book which is a rousing call to men and women of good will.

The book is called "The Present World Situation," written before the war. Dr. Mott, in his preface, points out how the war emphasises its object.

"The object of this book," writes Dr. Mott, "is to show that the present world situation—a situation unprecedented in opportunity, in danger and in urgency—demands from the forces of pure Christianity the development and exercise of statesmanship, the Christianisation of the impact of our Western civilisation on the non-Christian world, a closer and more practical co-operation and unity among Christians in their missionary tasks, and a far larger emphasis on the spiritual side of the stupendous undertaking of making Christ and his truth known and obeyed among all men.

"Before the war broke out, the book was written just as it now appears. That great catastrophe, however, lends a peculiar timeliness and meaning to the treatment of the subject. What a demonstration the war has furnished of the contention that the present is a time of unprecedented danger. Who will say that the opportunity which is likely to confront the cause of Christ at the close of the struggle will not be more extensive

than ever before? Changed conditions and greatly aggravated difficulties occasioned by the present upheaval will make an added call for the highest order of Christian statesmanship.

"What a colossal exhibition the war affords of the unchristian character of much of our so-called Christian civilisation, and what a challenge it presents to the leaders of vital, Christlike Christianity to strive to bring in a new order wherein shall dwell righteousness, love and true peace! In view of depleted material and human resources, severely strained international relations, and broken Christian fellowship caused by the war, greatly increased force is given to the arguments for co-operation and unity. If such a policy were admittedly desirable before, it is essential now.

"Never before has there been such general distrust of human ability and such widespread recognition of the need of superhuman wisdom, love and power to meet the world situation. Thus, in the midst of so much that is changing and uncertain, the call is insistent that chief emphasis be placed upon the changeless facts and the limitless resources associated with the Fountain Head of spiritual life and energy—Jesus Christ, the same yesterday, to-day, and forever."—"Public Opinion."

The Preacher and His Bible School Obligation.

W. G. Walker.

The preacher who is doing business for the King is a busy man. Many things are expected of him. He is loyal and generous and bravely shoulders every pound within his power, if he has an adequate conception of his ministry. The people look to him to lead in many directions. He is the natural leader of the church as it is conducted to-day. When the church fails the preacher is generally blamed. When it succeeds he is given large credit for its success. In view of this his responsibility in the Bible School work is very great.

If a church does not have an up-to-date and thorough-going Bible School, the blame rests with the preacher, notwithstanding all that may be argued to the contrary. It has been thought by some that the secretaries of our missionary societies were rather harsh and inconsiderate when they said that if a church was not a missionary church the preacher was to blame. No man has ever worked earnestly and honestly to disprove that statement who has not been converted to the proposition. This is as true of the Bible School as it is of the missionary interests.

The challenge may be safely made to any man with ability to do things at all, if he will take advantage of modern facilities in Bible School work. This is true of the country church and the city church alike. Experience has shown it over and over again. It takes work, and some are not willing to pay the price. It costs something besides dollars to build up a great Bible School, either in the city or the country, but the man who is willing to pay the cost with hard work by getting under the job and staying with it will be amply rewarded. He may have many things to overcome, and there will be many steps to take in reality as well as figuratively.

It is hard to prescribe for the other fellow's patient when you have not felt the pulse of his patient, and yet in a general way certain remedies may be used with success, in varying degree, everywhere. If a preacher will preach it, having prepared himself to do so effectively, talk it to his people as he touches them from time to time, hold special meetings for all interested members, and give them definite lectures, using the blackboard to enforce, if possible, have an Institute, give them examples of schools that have adopted the methods with great success, get as many as possible to buy books that may be read and studied, organize teacher training classes, all the time keeping up the song of the great school that is to follow, the people will get a vision, and as naturally as water runs down hill, there will be a willingness on the part of many to try out the things they have been given. Where it can be done, secure the attendance of some of the most interested upon one of the several Schools of Methods, held over the country every year. Then the superintendent will be assured of some real help by those who will be in sympathy with what he is trying to do.

The end is not found in the building up of a great school from the viewpoint of attendance. Nor is it found in having a school that is so well organized that it runs like a well-oiled machine. The one great end is the development of Christian character. In the Bible School is the greatest opportunity of the church for the development of Christian character. One must learn what to do through the teaching received and how to do helpful service through the training given under competent direction. Here is the preacher's obligation. He may be relieved of much of the detail work that has lumbered him, he may have many helpers

for many tasks, before unthought of, through the building up of the right sort of a Bible School. It may not be to his taste, but if he is after results worth while, he will not consider that fact. He may meet with many disparagements, but these will most all be met in the formative period. It is his business to multiply his power as many times as he can, and certainly the wonderful possibilities of the Bible School give him his best opportunity.

If there is a preacher who doubts that he is responsible for the poor school in his church, let him set about in a fair and honest way to show that it cannot be done in his community. But he must not tire of his job too quick, for Rome was not built in a day. Neither is a great and efficient Bible School.

There is no excuse to-day, with all the help that a preacher may have in building up a great school, for his church having one that is inefficient and inadequate. Let him get down on his knees before God and ask him to help him shoulder this added responsibility. Let him face it as one of the great tasks of his life, worthy of the very best that is in him, let him set himself to the task as a man's job, and there is no doubt as to the results.—"Front Rank Journal."

The Sermonette.

He was a preacher, brave and bold—
Weekly he preached to a weakly fold;
Good was the story of life he told,
Staunch as gold—

He was a preacher, brave and bold.

They were a people, kind and cold—
Weekly they list to the story old,
Told by the preacher of scholarly mould,
Gowned and stoled—
They were a people, kind and cold.

One morning as the preacher took
His Golden Text from God's Good Book,
He wore a wondering, wildered look,
The people from their cosy nook
Had passed up word—as to a crack;
The polished preacher-prophet shook.

The "passed-up" word was—"cut it short!"
The "shake" was of the wrathful sort;
But wisely keeping from retort
He cut his sermon into half—
Left out the wheat—and gave them chaff,
And this evolved—the "sermonette."

The congregation grew in size;
All praised the preacher to the skies—
But wise folks noted with surprise
That he who used to make them think,
Began, by leaps and jumps, to shrink,
And this evolved—the "preacherette."
And so, while folks filled every pew,
The souls of saints no fatter grew;
For sermons short brought shorter view
Of faith, and hope, and love, and peace,
Of cross, and crown, and sin's release—
And thus evolved—the "peoplette."

None is the preacher—prophet bold—
He's shepherding a sinner fold;
They hear a message fully told,
None is the flock that craved the hall
Of the story old, Weep—don't laugh!
And thus evolved—the sign "To Let."



Officers of Church of Christ, Wellington South, New Zealand.

Back: Bren Pratt, Smith, Laing, Inkersell, Senn.
Front: Bren Thomas, Inkersell, Junr., Campbell, Vickers, Callam.

Opening of New Chapel, Wellington South, N.Z.

Sunday, February 14th, will long be remembered as a red-letter day by the Wellington churches. On that day the official opening of the new chapel at Wellington South took place. The new building was designed by Mr. Gray Young, one of the leading architects of Wellington, and into it he has put some of his best work. It is a most artistic structure, the inside being especially pleasing. Mr. P. C. Watt, the builder, has also faithfully carried out his part of the contract. The main auditorium has a seating capacity of 310, the school-hall of 200, but when necessary both of these can be thrown into one. A very fine infant room has been provided, seating 100 scholars, and the Bible Class room will also accommodate over 50. In addition to this, each class will have a separate class room. The total cost of land and building is a little over £1000. The building is splendidly situated in the centre of the main suburb of Wellington.

Prior to the morning meeting a dedication prayer meeting was held, many taking part. At 11 a.m. a united meeting of the Vivian-st., Kilbirnie, and South Wellington churches was held, and the building was crowded. This was by far the largest assemblage, in Wellington, of members of the churches of Christ around the Lord's table, and the inspiration of the meeting will long remain. Bro. Campbell, senior elder of the church, presided; Bro. Phillips was the speaker, and representatives from the Vivian-st., Kilbirnie, Petone, Lower Hutt, and Palmerston North churches took part in the meeting. In the afternoon, a united meeting of the Kilbirnie and Newtown Bible Schools was held to formally open the splendid new school-hall and class-rooms. Again the building was crowded. Mr. Callam presided; Mr. Townsend, of the Baptist Church, gave an interesting talk to the children, and the prizes won at the recent examinations were presented. In this context our scholars did remarkably well.

At night the audience was still larger. The choir, under the leadership of A. Thomas, rendered suitable music.

Bro. Phillips spoke on "Why a new baptistry?" Many people in looking over the building had been astonished at the care and expense expended on the new baptistry and dressing rooms; and had wondered if better use could not have been made of the space. The preacher explained that the reason was loyalty to God and his Word; he stated that the motto of the church was "the Bible, the whole Bible, and nothing but the Bible; where it speaks we speak, where it is silent, we are silent." At the conclusion of the address, our hearts were gladdened to see six adults step forward and make the good confession before many witnesses.

At the prayer meeting on Tuesday evening, these, with one other young lady who had previously made the confession, were buried with Christ in baptism.

On Wednesday the tea meeting was held. The attendance was again much larger than our anticipations. Bro. R. A. Wright, M.P., presided over the public meeting. A very large number of greetings from all parts of New Zealand and Australia were read, and much appreciated. Addresses were delivered by Bro. Hall, Vivian-st.; Grinstead, Lower Hutt and Petone; Jarvis, Kilbirnie; and Phillips, Newtown. Bro. Vickery, on behalf of the church, presented Bro. Campbell with a travelling rug as a small token of esteem and a slight appreciation of services rendered in connection with the new building. Hearty votes of thanks were also passed to the architect and builder. Mr. G. Young responded. This concluded our opening services, which were in every way a success; the church is filled with enthusiasm, and we are hoping for great things in the near future.

History of the Church.

In 1894 several persons who belonged to the Church of Christ, meeting in Dixon-st., but who resided in Wellington South, decided to meet on Sunday mornings in the Riddiford-st. public school, and also to conduct a Bible School in the afternoon. For a time their offerings were handed over to the Dixon-st. church, but ultimately, and with the full consent of that church, these contributions were retained and made the nucleus of a fund, the object of which was the securing of a piece of land in Riddiford-st., upon which to erect a chapel. This purpose was soon realised, and the church, which then consisted of twenty-five members, let a contract at £650 for the building of the Riddiford-st. chapel. This building

was opened at the Conference in 1900. During the year the membership of the church was doubled, and was again doubled the following year. In 1901 the school-rooms were added at a further cost of £350. Five years later the church purchased a section and erected a school-room at Kilbirnie. Toward the end of 1903 Bro. Pocknall and Johnston commenced meeting at the Lower Hutt. For a time their contributions were sent to Newtown, but later on these were retained, and thus the cause was established in that district. The church has greatly benefited by the splendid labors of the following evangelists: Jas. Hay, D. McCrackett, A. F. Turner, C. Wilson, S. Mudge, and W. Phillips. The present preacher, W. Phillips, commenced his labors with the church in April, 1914, and it is now in a healthy condition. The auxiliaries of the church are flourishing. The Bible School has always been a strong feature, and old scholars will never forget the late Bro. Hearle, and the great work he did among the children. Home and Foreign Missions have been heartily supported; and a keen interest is also taken in the welfare of the other city and suburban churches, which are being continually helped by speaking brethren from Newtown. For some years past the church has been hampered for room, and has felt the need of a larger and more up-to-date building. We thank God that this is now an accomplished fact, and pray that his richest blessing may continue to rest upon the work of the church in South Wellington.

Help Us, Lord.

Help us, Lord! each hour of need,
Thy heavenly succour give;
Help us in thought and word and deed
Each hour on earth we live.
O help us when our spirits bleed
With contrite anguish sore,
And when our hearts are cold and dead,
O help us, Lord, the more.
O help us through the prayer of faith
More firmly to believe;
For still the more Thy servant hath
The more shall he receive.

—Henry Hart Milman



New Chapel at Wellington South, New Zealand.

Revival Among British Soldiers.

Geo. T. B. Davis.

A remarkable Bible revival is in progress among the British soldiers quartered on Salisbury Plain and elsewhere in England. Already more than ten thousand of the troops on Salisbury Plain alone have joined the Pocket Testament League, and have agreed to carry a Testament with them and to read a chapter daily, and over three thousand have declared their acceptance of Christ and enlisted under the banner of the King of kings.

The movement began some time ago, when Charles M. Alexander, the well-known gospel song leader, accompanied by two soloists, a pianist, and a representative of the Pocket Testament League, spent five days travelling from one Y.M.C.A. marquee to another on the Plain, holding gospel meetings.

Gospels as hymn books.

The meetings began with the presentation to each soldier of the Pocket Testament League edition of the Gospel of John, containing hymns, pictures and stories. Using the gospel as a hymn book, Mr. Alexander led the men in singing appropriate hymns. At the opportune moment the idea of the Pocket Testament League was explained, and the men were told how during the last six years the movement had swept round the world, and hundreds of thousands of all classes from one end of the world to the other had been enrolled in the League by making it the rule of their lives to carry a Testament with them, and to read at least one chapter daily. Special Testaments with waterproof covers, weighing only 2½ ounces, published by the Pocket Testament League Headquarters, 47, Paternoster Row, London, were offered to any soldier who wished to join. It was clearly stated, however, that in order to secure the Testament he must first sign a League Membership card, and then sign the pledge in the Testament he received.

A rush for Testaments.

The eagerness of the men to make the promise and join the movement was astonishing. At one tent, when those who wished to become members were asked to come forward, the soldiers literally stormed the platform in their eagerness to join. At another tent over 300 soldiers were enrolled in a few minutes. At still another there was not time to give out the Testaments that night, so the men were asked to present their membership cards, and secure the books at the following morning a stream of soldiers asking for New Testaments began, and continued until thousands of men had been enrolled in that marquee.

During the closing days of the meetings conducted by Mr. Alexander, thrilling

scenes were witnessed as the soldiers were asked not only to join the League, but to yield their lives to God. One night over a thousand men were crowded into a tent. Over 300 joined the Pocket Testament League, and at the close of the service 192 soldiers in the presence of their comrades, rang out after the song leader the words, "I accept Christ as my Saviour, my Lord, and my King."

Later, Dr. J. Willour Chapman arrived in England from America, and he and Mr. Alexander conducted two brief but notable missions in London.

Bible revival spreads.

The Bible revival on Salisbury Plain did not end with the visit of Mr. Alexander and his party. The movement continued to spread among the men from tent to tent, and the demand for Testaments increased.

Mr. Henry J. Lane, a business man who has worked day and night in one of the Y.M.C.A. marquees on the Plain, sent to the League Headquarters in London a letter giving a graphic account of the Bible revival among the troops. He wrote:

"After a visit from Mr. Alexander and his party, the Lord manifested his presence in a remarkable way. On one occasion a group of thirty were listening to the gospel when the speaker asked who would volunteer for the service of Christ. Immediately a non-commissioned officer about six feet in height, who was on the outside, put up his hand and said: 'I will, sir,' at the same time pushing his way to the front. Within a few seconds twelve others joined him. No sooner had these been dealt with, and prayers offered, than another group came forward. Thus it continued until the 'last post' sounded and the soldiers hurried away to their lines."

Movement interests London editors.

A few weeks later the Bible work among the soldiers had aroused such widespread interest that Mr. Lane, and Mr. A. J. C. Thomas—who has witnessed an almost equally wonderful work in a neighboring Y.M.C.A. marquee—were invited to London to tell about the spiritual movement among the troops. To a group of editors of London journals who had gathered to hear the story, Mr. Lane told how the work began, and of its remarkable influence on the morale of the troops. He said:—

"For weeks we have had a stream of men coming to join the Pocket Testament League, and at the same time accepting Christ so rapidly that I could not deal with them in ones or twos, but I had groups of eight and ten and more. This has been done in the tent while the latest comic song was being sung. These men listened as intently as if there was no other sound or voice to be heard.

"A merchant of Exeter was there in the marquee one day, also the Wesleyan chaplain. They purposely stood at the back where I could not see them, just to see what was taking place. The merchant said this: 'If I had read it in a book, or heard it from the lips of anyone, I would have discounted 50 per cent, and would not have believed the rest.' The chaplain said that he had never hoped to witness such scenes or feel the power of God as he did then. . . . Men were bringing their chums all day in dozens. One man would get a Testament, and I said 'Let the others know you have a good thing,' and the next day, time and again, the remaining number in that tent would come and join, and the demand was so great that at no time have we had sufficient Testaments, though I thank God we had a grand supply, but we never had sufficient to meet the demand. The soul winning has coincided with the supply of Testaments. It is an extraordinary thing. I have tried to introduce another line of things, but that has failed. In no cases have we had any difficulty in leading souls to Christ from morning to night when we have had the League Testaments behind us.

Swearing changed to Bible reading.

"An officer came in who was not a Christian man, nor had he very much sympathy with Christian work. He said: 'What are you doing here? Extraordinary things are happening in the lines. Men who used to curse and swear, I hear reading and praying. What is it you have got?' We showed him the Testament; he did not take it, but still we had his testimony. One is struck by the fact that non-commissioned officers have been influenced by their men. One came to me and said, 'When I came here the tent was a hell upon earth. Language was so dreadful, and behaviour so wretched that we could not get to sleep. When some of them came in we got up out of their way. Everyone has joined the Pocket Testament League, and now there are hymns and Bible readings. The attitude of the rank and file has changed.'

"A sergeant came to me and said, 'I'll tell you what has brought me here. I have about the roughest section in our battalion, a tough lot of men. They have had to be carried from the canteens drunk and have given the non-commissioned officers untold trouble. Now they have all joined the Pocket Testament League, and they came to me this morning and said, 'Sergeant, you see what we done, and isn't it time you did the same?' Well, I couldn't stand that, so before I went to drill I had to come here.' He accepted Christ.

"Some of these men have done a thing that some of us would hesitate about doing. They have gone straight back to their ungodly companions and have besought them to turn from their evil ways and come down and get a Testament and start right; and in tent after tent all the men take it in turns to read a portion every day, and sometimes they sing a hymn." The Pocket Testaments League has already brought 1200 men to Christ.

From Joshua of Saul.

Bible School Quarterly Review, March 28.

W. C. McCallum.

It is a mistake to treat the records of this period down to Saul as a connected history. What we have are a number of glimpses of a very important but little known period of Israelitish history. The accounts of the times that have been preserved to us gather around persons who were prominent in the affairs of the period, and it is best to preserve this grouping and avoid any attempt of forcing events into an exact scheme of chronology.

We are apt to use the term nation as applied to Israel of this period. It suggests more than really existed. It is better to speak of the Israelite tribes. These tribes had a bond of brotherhood and interest that drew them together in times of need, but there was no national unity as we think of it. Our study for the quarter closes with Saul struggling, not altogether successfully, to bring into being such a unity.

The conquests of Joshua and the division of the land by lot did not mean an effective occupation of the land. Much of the country, and the better portions of it, remained in hostile hands. The process of bringing the old inhabitants of the land to submission is still going on. One of the interesting stories of Judges gives an account of the home seeking and final settlement of a band of Danites in the far north, because the intended lot of Dan was not available for them, presumably because the inhabitants of the coast plain were still too strong to be dispossessed.

This presence of the Canaanite and Amorit in the land presented several dangers. Not the least of these was the danger of corrupting Israel's worship. With the adoption of the new mode of life of agricultural settlements, there was a strong tendency to take over the customs of the agriculturalist together with his worship, and especially the latter, because the worship of the local deities was supposed to bring blessing upon the soil in fruitful crops, etc. Beside a sense of kinship, the worship of Jehovah had been a bond of unity for the Israelite tribes. The adoption of the worship of local deities in the various centres and settlements meant a weakening of this religious bond. The result was the national weakness increased in the same proportion as idolatry increased. The consequence of this, and the penalty for their sin, was that Israel became the prey of surrounding nations and tribes. Mesopotamia, Moab, Amalek, Midian, Ammon, Philistia, all appear as oppressors and despoilers, and Ammon and Philistia several times.

From these oppressions the people are delivered by men raised up of God for the purpose. The scene shifts from one point to another. At one time it is the south,

where a lone Benjamite smites the king of Moab in the city of Palm Trees. Then it is the north, where Barak and Deborah overthrow the strength of Jabin of Hazor. The region beyond the Jordan takes its turn and Jephthah delivers Israel, then the west provides the champion Samson. The central portion of the country, the hill country of Ephraim, several times sends forth the deliverer or judge, and at the end of our quarter's study the reins of power are again in the hands of a Benjamite, Saul.

Not very much light is thrown upon the social life of the time. That there was present a simple piety that is always the soil in which sturdy character grows is evidenced by the stories of Manoah and his wife, Ruth and Naomi, and of Elkanah and Hannah. That violence and immorality were too often present is shown by the accounts of Abimelech, Samson, and the sons of Eli as well as other portions of the book of Judges. The closing words of this book—"In those days there was no king in Israel; every man did that which was right in his own eyes," indicate how easy it was for a man to make himself a nuisance to his neighbors without much fear of being called to account.

The religious organisation can only be gathered from what the people are found doing during this period. One thing is certain, the centralised and systematised worship of the Mosaic law remained with them as an ideal. Numerous sanctuaries are mentioned. The priesthood in practice was not limited to any one family or tribe. An annual feast at the sanctuary of Shiloh is mentioned. Of course the other feasts may have been held, and no mention of them appear, but in the absence of a permanent centre of worship general uniformity could hardly be expected. The one sanctuary, made conspicuous by the location there at the first of the tent of meeting and the presence of the ark of the covenant, Shiloh, was destroyed, without doubt by the Philistines. Sacrifice was the common act of worship, but the presence of a priest was not essential to the act. In this as in other things the people retained a good deal of their patriarchal simplicity.

All the above may be aside from the practical use of the studies for the quarter, but needs to be borne in mind if we would judge Israel aright in view of the difficulties and temptations of the situation. It is always ungenerous to judge one age by the achievements of a subsequent period. Much ink has also been spilled in seeking to justify or excuse some practices, especially in war, that belong to the time under study. These things belonged to a primitive period, and call for no justification from the teacher

of the Word. Much confusion has also been created in the minds of students because they have been led to expect the presence of the observances enjoined under the law of Moses in actual practice after the entry into Canaan. In order to appreciate the men of those unsettled times, let it be frankly said that in this period, and even in later times of Israel's power and greater unity, many of the requirements of the law remained an idea: as far as we know many of them were never actually enforced or observed.

The studies of the quarter have emphasised several things that are of practical bearing for us. Throughout the connection between sin and its penalty has been held before us. The consequences of wrongdoing are not only dire, but inevitable. God has pointed out the path of righteousness, and warned against the way of sin and rebellion. He who ignores this warning and defies the demands of God finds sooner or later that "God is not mocked, for whatsoever a man soweth that shall he also reap."

A further lesson brought home again and again is that a divided worship means weakened character. It means the open door to demoralising agencies. For the nation it means division within and weakness against foes without. Jesus said, "Ye cannot serve God and Mammon." Israel's idolatry was the attempt to do this. At first the worship of local gods and goddesses with the idea of securing prosperity in the land they had possessed, and later the aping of the manners of surrounding nations. It was all the god of this world competing with the worship of the God of their fathers. Bible readers have often wondered at the obstinacy with which Israel reverted to the practice of idolatry after the waves of reform that passed over the country. This obstinacy is only exceeded by that of many so-called Christians to-day, who, having a greater knowledge and more abundant privilege with the lessons and warnings of the ages before them, persistently give to God a lip service, and serve Mammon with all their strength.

Again, our study has given us examples of the sin of forgetting. Israel had much to thank God for in the past, and the occasional blow struck for their deliverance by men of God, providentially granted them, laid them under a deep debt of gratitude. They seemed to have an enormous capacity for forgetting. If it had not been for the nations around as thorns in their sides they might have gone down into a slough of immorality, worshipping the gods of this world like others have done who were too greatly blessed with prosperity and ease.

The best lesson, perhaps, for us is that of God's patience and mercy. Israel always found that the gate of a genuine repentance led to God's renewed blessing. "This is dwelt upon in Nehemiah 9: 28, "Yet when they returned, and cried unto thee, thou hearest from heaven: and many times didst thou deliver them according to thy mercies."

Foreign Missions.

News and Notes.

W. C. Beiler, preacher at Gore-st., Fitzroy, has accepted office on the Victorian Committee in place of A. C. Rankine.

Miss Tomkin expects to leave China on the 12th inst., by the "St. Albans," bound for Australia. The boat should reach Sydney about April 5th.

Brethren corresponding with our New Hebrides workers will be pleased to hear that the monthly mail service has been resumed. Watch the papers for particulars.

Box Hill C.E. Society and the Girls' Mission Band at Ballarat have each undertaken the support of one of our orphan girls at Somerlai Powar's home in Poona, India.

A. Geo. Saunders, from Laogaj, Philippine Islands, addressed several meetings in Melbourne while passing through. He has a fine story (which he tells effectively) of the progress of the gospel among the Filipinos.

H. A. Procter, of the church at North Richmond, Vic., has been asked to prepare the Children's Day Exercise for 1915. The Executive Committee hope to have the Exercise ready several months before the first Sunday in November.

Miss Thompson reached Melbourne from Harid, India, by the "Mongolia," on 3rd inst. As our sister has come for a greatly needed rest, no itinerary will be planned for her for some time at least. Churches and societies desiring Miss Thompson's company will please note this.

An appeal was made through the medium of this page on February 11th for a supporter for a schoolmaster-evangelist to assist Bro. Watson in his work at Shrigonda. The support of this man (£15 per year) has since been guaranteed by the church at Brunswick, Victoria, under the leadership of W. D. More. Collectors have been appointed to gather the necessary funds. Congratulations to the Brunswick brethren.

During last year the Methodist Churches in Victoria and Tasmania contributed £13,316 for Foreign Missions, an increase of £2031 on the total for 1913. The Conference recently held expressed its warm appreciation of the spirit of the missionaries and missionary sisters on the field, and of the home staff, in volunteering to forego 10 per cent. of their salary during 1915, so that the work of God under their care may not be hindered.—I. J. Mudford, Act. Sec.

Our Missionary Party Reach India.

We arrived here safely on Monday at 9 a.m. What a warm welcome we received! I feel so happy to be with the dear people again. The heathen people seem eager for me to visit them again. Pray that as I reorganise my work and start again, there will be blessing. It seems sad that while I have been home there has been no one to carry on my classes. Truly, laborers are few in heathen lands. The Indian Christians welcomed us at a prayer meeting, and presented us with garlands of flowers. It

was inspiring to hear them thanking God for bringing us safely back, and asking blessing on our future.

The voyage was calm and enjoyable. We are full of praise for all God's mercies.

There were six missionaries and three ministers with their wives on board, so each morning we had a little service, which was most helpful.

Each passenger made or gave some gift for the war fund, and these were to be sold by auction among the passengers.

There were many unbelievers, and about forty Roman Catholics, but we trust our lives and actions have had weight.

At Ceylon we transhipped, and while waiting for the s.s. Arcadia, went sight-seeing. We went a tram ride through the native part of Colombo, and saw the bazaar (market), temples, etc. In the Buddhist temple, the idol was larger than a life-sized person. Misses Cameron and Tole were surprised at some of the customs of the East. How we wished you in the home-lands were with us! Ceylon is such a beautiful place. The palms, bamboos, colias, and other tropical foliages, and the people with their varied hues of dress drappings, all blended so well. I think Colombo is the prettiest place I have ever seen. There were only eight European passengers on the "Arcadia"; the others were Parsees, Chinese, Japanese, and Eurasians.

Mr and Mrs. Strutton met us at Bombay. Mr. Watson met us at Dhond, and he and Miss Cameron then took the train to Shrigonda. May God be able to fulfil his purpose in and through us in this dark land! This war means there will be more widows and women and children to help, so continue to bear them and us up before the throne of grace.

Rosa F. Tilley

The Situation in China.

The general survey which opens the current "China Mission Year Book" observes that Chinese history, especially within the last twenty years, seems to the Western observer to be nearly or quite indistinguishable from a theatrical play. Passing in review the events of 1913, the survey shows that China's reformed ideals and new institutions have to a large extent suffered the fate of old wine-kins into which new wine is poured. The National Parliament proved itself not only utterly inefficient, but a danger to the State. The most ridiculous scenes constantly occurred. "Members attacked one another on the floor of each house with angry and vituperative language, sometimes standing trembling with excitement yet speechless with rage, and again seizing the brass inkpots of their desks, and hurling them as practically unanswerable arguments, so that time after time the sessions ended in confusion and riot."

There was much talk of patriotism, but the members voted themselves salaries on a scale unheard of, amounting to many times

their probable earning power in any other capacity, or incapacity. After the rebellion which took place in the summer of 1913, a presidential mandate dissolved the Parliament, on the ground of its leaders' treasonable complicity in the insurrection. This drastic act on the part of the President appears to have been necessary in order to save the Republic from disaster. China's Parliament has thus disappeared, and, excluding its members, practically no one in the Republic seems to regret it.

A sinister feature of 1913 was the enormous number of executions. "Martial law" was proclaimed over a large part of China, and this meant arbitrary arrests, trial—if such it could be termed—with no regard to forms of law and in secret, and executions continuously and upon a large scale all over China, particularly in the great centres, such as Peking, and the leading provincial capitals. To inquire into the aggregate of the wholly unreported executions is vain, but there is reason to suppose that for all China the total must have been many tens of thousands."

Nevertheless, the summary from which we are quoting concludes on a hopeful note. Although many of the elements of the Chinese situation are unknown, it is certain that the past is past, and can never return. An era of progress has begun. "The easiest but to our impatience the most difficult condition under which China must develop is the lapse of Time, Time, TIME." Chinese society will not make any complete break with its past. Intellectual and moral readjustments cannot be rushed. "Before China can be thoroughly adjusted to her new course, two or three generations must elapse. The result will then be worth all it will have cost. To a relatively stationary position China can never return. While she may be hindered in her course, and may occasionally even appear to be retracing her steps, she can never again actually stop in her progress, but must advance along an unending spiral which leads upward in an ever-increasing measure to Liberty and to Light."

In a chapter of the "Year Book" which deals with the religious situation, Bishop Bashford, of the Methodist Episcopal Mission, writes: "On the whole the effect of the Revolution of 1911-12 upon Christianity was helpful. We believe also that the present political uncertainty in China will in the end fall out rather for the progress of the Gospel; but we must recognise that a reaction began in some missions in 1913 following the second revolution or rebellion of Hwang Hsing and Sun Yat-sen." The uncertainty and insecurity has, indeed, much discouraged some of the missions. Yet owing to the national distress, many missions enjoyed increased opportunities of service, and as a result some made large gains in membership. Taking into consideration the evidence of a growing sense of need for religion, and of a deeper understanding of Christianity among the Chinese, Bishop Bashford concludes that the prospect is not so unfavorable as it appears.—"The Bible in the World."

Reports from the Field.

West Australia.

PERTH.—On Lord's day morning, Feb. 14, Bro. Blakemore, in a stirring address, urged the abolition of art unions and lotteries. We held a social last Thursday evening in honor of Albany Bell and his son Maston, who attended in person, extended visit to America and other countries. Bro. Bell's connection with Lake-side covers a period of twenty years, and in the public life of Perth he has honored the Christian cause. Several speakers spoke very highly of his good work. The Bible School held a harvest festival service on February 28. The chapel was tastefully decorated with a good display of fruit and vegetables. Bro. Bell, in a very practical talk, drew out many useful lessons from the great national crisis. The scholars carried out an excellent programme of songs and choruses in the afternoon. At night Bro. Blakemore spoke. With regret we record the death of Bro. R. Redman, who, after suffering severe pain for several months, was called to higher service on Feb. 27. We shall greatly miss his valuable services, for he was a deacon and a Bible School teacher for many years past. Last Lord's day morning it was our privilege to welcome into membership T. Dawson by letter from the church at North Perth. Bro. Banks delivered a helpful message on "God's concern in the affairs of the nation." At night Bro. Blakemore spoke to a good attendance on "Jesus and the Unemployed." At the close of the service two Bible School scholars decided for Christ.—W.A. March 3.

Queensland.

BOONAH.—All branches of work have shown a decided improvement since Bro. Nightingale's arrival. On Sunday night, Feb. 21, we had the joy of a confession by a young woman, Miss Stumer. Bro. Nightingale united in matrimony Bro. C. H. Pratt and Miss J. Green, one of our esteemed members. The tennis club is being re-organized. The Bible Class is being re-organized, and has increased considerably in membership. It is meeting at Bro. Nightingale's house on the 1st inst. for a social evening. The mission class has also grown. The Sunshy School yesterday picked sides to get ready for holding a competitive rally, the losing side to provide refreshments for a picnic at the end of the quarter. Bro. Nightingale has also been spying out the land for holding meetings at Enfieldburg. Altogether the outlook is hopeful.—W.A.C.W. March 7.

ZILLMERE.—On Feb. 14 Bro. Hermann of Albion, was with us. He exhorted the church in the morning very acceptably, and preached at night to a fair audience. Bro. Stitt exhorted, and preached on Feb. 21. Both services were very much appreciated. On the 28th we had Bro. Banner of Brisbane, with us. His exhortation was much appreciated. Bro. Cameron preached a most impressive gospel sermon on night. The church has secured the services of Bro. Cameron for one month before going south.—J. Bruce, Mar. 2.

BOOHIE.—The State organising secretary, W. J. Way, put in a week in this place. Bro. Way was in the saddle almost every day, looking up the people, and preaching on five nights, besides preaching on Sunday afternoon, 28th Feb. Our brother preached the gospel in a clear, convincing manner, taking "Sin" for the opening address, and concluding with "Launch out into the deep." We believe much good will result.—W. Pond, March 3.

South Australia.

NORTH ADELAIDE.—Yesterday W. Miller, from Norwood, gave the morning exhortation, and the writer preached at night to a fair audience. It has been decided to try and raise £50 to be spent in renovating the chapel.—R.H. March 1.

GROTE-ST.—Our morning meetings have suffered through hot weather. We have, however, had good meetings. Bro. Clark was welcomed from Railwaytown, N.S.W. last Sunday. Dr. J. C. Verco gave us a fine, helpful address this morning. Our evening meetings have been splendid. Bro. Thomas spoke last night on "Why Close the Doors Six Months?" Many strangers were present. We sympathize with many bereaved ones—Mrs. Miao, Mrs. Phillips, Mrs. Roberts, have all lost dear ones. Our Literary Society, Foreign Mission Band, and Mothers' Bible Class commenced new years' work this week. Our Home Mission offering has amounted to about £50, which, along with about £30 contributed during the year, is very satisfactory for these times.

MURRAY RIVER DISTRICT.—Last Lord's day we had Bro. Wright, Conference President, with us. Bro. Wright's purpose in visiting the district was twofold, viz., to get a more adequate conception of the constructive work being done in this district; also to conduct our first service at Loxton. Our visitor, in company with a goodly number of brethren from Berri, made the journey of 18 miles from Berri to Loxton in a conveyance kindly provided by Bro. Edwards for the occasion. The weather was anything but pleasant, and on reaching Loxton we found that town completely enveloped in a dust storm. This interfered with the attendance very much; but at the gospel service there was a fair audience to hear "The Plea of the Church of Christ" aptly presented by Bro. Wright. The brethren sincerely thank Bro. Wright for his visit, and the help we all received. The work in this district continues to go nicely. The district raised £17/6 for Home Missions; £4 being from Pyap West, and 16/10 from Berri and Renmark.—Roy Raymond, March 2.

TUMBY RAY.—On Feb. 21, one previously baptised was welcomed. Bro. Greenfield, Hammond, and Nankivell conducted the services in the writer's absence. On Feb. 28, the Tumby mission began. There was a splendid congregation to hear the message of Bro. Ewers. Good results far through the work. Interest is growing. One confession on Tuesday evening. Through the kindness of a member we have an acetylene plant for lighting the chapel. Last Sunday, after the gospel service, Bro. Ewers addressed an open air meeting on the temperance work at which a good number listened attentively.—A.J.F.

UNGARRA.—The brief mission conducted by Bro. Ewers closed on Feb. 26. Right through the week splendid congregations assembled, coming often from twelve miles' distance. Altogether seven confessed their faith—three children and four adults. At the conclusion of the last gospel service the members remained behind, when Bro. Ewers made some encouraging words of advice. A thank offering of £2/2 was made for the Home Mission Committee. An impressive service was conducted at sundown in a creek, when five were baptised. The same evening, at about 11 p.m. Bro. Nicol Lawrie, senr., baptised in the creek. The final moonlight service, though one of the shortest, was yet one of the most impressive of the whole mission. The solo by Miss M. V. Nankivell were very helpful.—A.J.F.

PIRIE SOUTH.—During the past two months good meetings have been held. Electric lighting now installed, and is a great asset. At a social to celebrate the event, Mrs. Johnston switched on for the installation. Those who were responsible for the first Lord's day of the year, we had our new seal was later held in the Post Office chapel to welcome Miss L. Hibberd. [Our correspondent says, "This report has been unavoidably detained. As it dealt entirely with matters that happened

about nine or ten weeks ago, we regret the necessity of more than usual abbreviation.—Ed.]

PORT PIRIE.—Good meetings continue. On Feb. 22 we held special thanksgiving services. Bro. Steward exhorted in the morning, and at 4.15 E. B. Turner, of Laura, preached to a good and appreciative congregation on "He Giveth All." Last Sunday we had a visit from Bro. J. Franklyn, who is visiting our town in connection with the Early Closing of Liquor Bars. His meeting was honored very acceptably on "The Kind of Prayer God Answers." Bro. Johnston has been away a short time, preaching on Sunday at Peterborough and conducting meetings in connection with the Early Closing Campaign with good results.—E. A. Arnold, March 8.

LONG HAIN.—Last Lord's day, Bro. Carrist, from Hindmarsh, conducted our harvest thanksgiving services in the afternoon and evening. His addresses were much appreciated. On Monday night Bro. Cuttriss and J. Gordon of Owen, held a six o'clock meeting in the chapel which, in spite of bad weather, was well attended. A motion was almost unanimously carried, the members of the P. M. S. M. to vote solidly for six o'clock. Bro. Cuttriss's visit was much enjoyed by all. Bro. Goodwin, who is progressing rapidly after his illness, has returned to Victoria for three months' holiday.—D. J. Daniel.

MAYLANDS.—The fifth anniversary of the church was celebrated yesterday with splendid congregations at each service. Leslie W. Baker, of Norwood, addressed the church eloquently on "Lest ye forget." The writer spoke at eight o'clock. Bro. Cuttriss's visit was much enjoyed by all. Bro. Goodwin, who is progressing rapidly after his illness, has returned to Victoria for three months' holiday.—D. J. Daniel.

MILE END.—On Wednesday, Feb. 24, two young men who recently confessed Christ were baptised, together with a young woman at the School. The three were received in on the Lord's day. Bro. Whitshire was away helping the church at Milang. Bro. McPhee took the morning meeting, and Bro. G. Wilson preached at night. To-day we received by letter Miss Craig, a sister of Mrs. Whitshire.—M. M. March 14.

UNLEY.—The Misses Huntsman, from Swanston St., who are on a visit to our evangelists, are present at the meetings to-day. A patriotic rally in aid of the Belgian Relief Fund, will be given on Tuesday, March 16, by Mrs. Edward Revell and friends. We are sorry to report that a serious accident has befallen Bro. W. H. Burdett, and he is in the private hospital at Henley Beach. The ministers in Unley district are exchanging messages of sympathy with the members, and will speak on the Early Closing of Liquor Bars, at the referendum will be held on the following Saturday. Mr. R. Mitchell, of Goodwood, will speak at Park-st.—P.S.M. March 7.

STRATHALBYN.—On Lord's day, Feb. 28th, a young man made the good confession, and was immersed. We had a fine number present at the gospel meeting last night. The J. C. F. are arranging for a big six o'clock rally to be held in the Institute on March 17th. The early closing struggle is very much alive here.—Arnold M. Whitte, March 8.

C.E. UNION.—On Monday, Feb. 22, a successful C.E. Temperance Rally was held in the Unley Chapel. This meeting was organised by the Churches of Christ C.E. Union, the object being to urge upon all Endeavorers to vote solidly for the closing of hotels, bars, and to stir them up to work and get others to vote likewise. The president, F. J. Paternoster, was in the chair, and L. W. Baker, of Norwood, delivered a stirring address. The Union is indebted to Miss Jane for her recitation, and Miss Doley for her song. A collection was taken up for temperance.

KADINA.—There is an improvement in all our meetings. The writer received three new members last week. We had a large attendance, on Thursday evening at our prayer meeting. Bro. Norman

Barle presided, and Bro. Sam. Trenwith gave the address. This morning Bro. Redda, from Wallerawang School are practising for their anniversary; Bro. Larcum is the leader. This evening Sam. Trenwith spoke to a splendid audience on "Weighed in the Balance"—Jas. H. Thomas, March 7.

QUEENSTOWN.—We had a fair attendance of members around the Lord's table. Bro. Fischer presided. The offerings addressed on a John Baker preached an excellent sermon on "The Book Business; Is it a trade or a calling?" A collection was taken up for the purpose of early closing of liquor bars. We had a well filled building. On March 21, we are holding our Sunday School anniversary; picnic on Easter Monday—H. Watkins, March 7.

YORK.—Harvest thanksgiving services were held today. Sister Brooker was with us after sickness. Sister Fischer is home again. Bro. Baker presided, and Bro. Fischer exhorted. The writer spoke on "The Dynamic of the Cross." A married woman confessed Christ. The choir rendered two anthems nicely. The Bible School is busy preparing for the anniversary next month. The Bibles have formed a visiting committee. The choir entered into the fourth year with the church. The work is going along nicely. Our thanks are due to the sisters who decorated the building with produce for to-day, and distributed same to needy cases—F. J. Paternoster, March 7.

GLENELG.—Our Young Men's Club, who represent "The Allies" in the recent Patriotic Carnival in this town, secured first prize for its display. With one exception everyone who took part in the event is connected with the Sunday School.—Chas. Ferris, March 8.

PROSPECT.—The work here is moving along steadily. One young lady, a baptised believer, was received yesterday. Several have been added to our K.S.P. lately, and good interest is shown in the meetings. Last night a large crowd was present, when the writer dealt with the six o'clock closing of liquor bars. Miss Hugo, of Sulphide, W.A., who has been visiting with us and helping in the Kindergarten, returns home next Saturday. The work of the kindergarten is growing rapidly. Seventeen new scholars have been received since re-organization.—I.A.P.

New Zealand.

WILSON.—The midweek prayer meeting was well attended. On Lord's day, 21st, at the morning service a number of visitors were present. Bro. Mathieson delivered a splendid address. At the evening service our chapel was full, when Bro. Mathieson again delivered an inspiring appeal, at the close receiving the confession of faith of one young woman.—H.H.L. Feb. 25.

WELLINGTON SOUTH.—Last Lord's day Dr. Campbell received into fellowship those who had recently confessed Christ. We had a good attendance at all the meetings. In the morning Samuel Johnson, of Palmerston North, was on his way to take up work in Victoria, gave a stirring exhortation on "Treasures in Earthen Vessels." We are extremely sorry to hear of the death of Sister Johnson from our shores. In the evening Bro. Phillips gave an address on "The Life and Work of the Campbells," which was interesting and instructive. The teachers and scholars of the Bible School are taking keen interest in the keeping of their rooms tidy in order to receive the offered prize.—Feb. 25.

MOTUEKA.—The church is now settled in its new home. We had made all arrangements for the building on the 9th January, and a good start was made with about 35 workers and 400 hearers. The men all worked splendidly, and the work progressed very rapidly. Rain was running high when the weather became fine, and by 4 p.m. the work practically ceased. We did our best with the building as best we could, a great deal of the work being done in the evenings. Within a fortnight the place was finished. We

knew the brotherhood was welded together by a mighty force, by the loyalty, endurance, and loving sacrifice of the brethren, and the district moved us to wonder, and rebuked the weakness of our faith. Altogether we received £11 in cash, and a great deal more than this in labor. We are deeply thankful for the help received. Since starting work in the new building there is a marked increase in the attendance, especially in the Lord's day School. We want a good mission.—Feb. 21.

LOWER HUTT.—Since last report two have been added by faith and obedience. Our attendance at both morning and evening services is very good. During this month L. Johnston, late of Palmerston North, held an eight days' mission. A splendid interest was shown, and the attendance each night was very good. We are certain much good has been done. Bro. Johnston delivered some addresses on "The Present Crisis in Relation to Prophecy," which aroused special interest. Our brother is a devoted worker, and delivers his message in a most earnest spirit. Bro. and Sister Johnston leave our shores with the good wish of the Day-day Cairns, Feb. 21.

PETONE.—On January 22 the annual picnic of the Bible School was held. A motor bus outing had been arranged, but owing to rain the scholars and their friends (to the number of about fifty) met in the chapel. The superintendent (Bro. Withington) and the teachers worked hard to make it the success it was. During February, Bro. Grinstead has given special addresses on "Primitive Christianity." The meetings being fairly well attended. Fellowship meetings continue good and profitable. Bro. Johnston gave us an interesting lecture on "The Beast of Revelation, No. 666; Who is he?" to a fair audience.—P.A.

PALMERSTON NORTH.—On Feb. 7, Bro. Hunter, of Wellington, took the services. His addresses were much appreciated. On Wednesday, 10th, the sisters held their monthly meeting. Last Lord's day R. A. Wright, M.P. of Wellington, conducted the services. This evening's subject was "The Most Extraordinary Book in the World." There was a good attendance. Our prayer meetings are being well attended. We have organized a choir with Bro. Hearle as leader.—M.S. Feb. 25.

AUCKLAND (Dominion-road).—The meetings are still very good, especially the morning meetings, at which we have had an average attendance for a good while of 86 members. We held our quarterly business meeting on Feb. 24, when there was a good attendance. Reports from the different auxiliaries were very satisfactory. We are working just now without an evangelist, the local brethren filling the position to the best of their ability. We are glad to hear that Bro. Hansen is at work with us, after a ten months' absence, visiting their relatives in Norway. Through the war they had a difficulty in getting back. Bro. Hansen gave an interesting address on his travels on a Wednesday evening.—J.W.

AUCKLAND (Ponsonby-road).—About two years ago our esteemed Bible School superintendent, Will Marson, was called home, after fifteen years' office, and we felt that the school was in a hopeless state, until J. L. Scott took the office, and the very first day announced his policy, "Not one minute late," and we can now report a school of over 400, with no dead heads on the roll. The Auckland Sunday School Union has 300 schools associated with it, and we are fourth from the top. The Tabernacle School, with 225 hearers, hope to have the biggest school in Auckland for the Churches of Christ. At the examination of 1914 our school entered 78. We secured 15 second and 17 first, and 15 honor certificates; 3 prizes; total, 50. Our primary class numbers 100, and our Bible Class 76. The latter's aim is a century membership class. Great thanks to the progress and policy of the class.—E.A.P.

RICHMOND.—We had a sister restored to fellowship this morning. Since last report we have held our Sunday School tea party, and later a presentation and farewell to P. Bolton, who has left for the College of the Bible. Our brother has been a big help to the church here, and has

been instrumental in bringing some to Christ. The Sunday School children and parents were taken for their annual picnic to Robart Island yesterday. The morning meetings are well attended, but the evening meetings have fallen away somewhat.—B.G.C. Feb. 21.

CHRISTCHURCH.—Last Sunday morning Bro. Gebbie exhorted the church to be able to show "The Print of the Nails" in our own lives, while at night he preached impressively on "The Four-sided City." At the close of the address one young woman decided to obey her Lord, and was baptised on Wednesday evening. On Sunday afternoon the Bible Class had a successful meeting under the leadership of Mr. Jones, from Oxford Terrace Baptist Church, since Bro. Gebbie was giving a decision day address to the school at St. Albans. Bro. Langford addressed the prayer meeting on Wednesday.—P.S.N., Feb. 27.

Tasmania.

LAUNCESTON.—The meetings on Feb. 28th were well attended. In the morning Bro. Swain spoke on the duty of church members, taking for his text, Philip 1: 27. Our visitors were Bro. and Sister Clark, from N.S.W., also two brothers of our Bro. Warmbrunn, Victoria. Lately a number of our members have met with sad bereavement; we trust that they may all find the only Comforter, Christ Jesus, very precious to them. The gospel meeting at night was largely attended. A business meeting was held on Wednesday, the 3rd inst., when a unanimous vote was given in favor of Bro. A. G. Day's taking up the work here on the 28th inst. Our offering for Home Missions was £18/2/6. All meetings are keeping up splendidly.—Daniel Dowde, March 4.

GREYSTOWN.—Bro. Woolnough presided and exhorted this morning. Among those present was Rene Lambert, who is proceeding to the front at his country's call. A few suitable words were spoken on his behalf. We wish him God-speed and a safe return. A movement is on foot to procure an hotel license for our Home Missions, which has not been successful. Our Home Mission offering amounted to £11/11/3.—E. Ashlin, Feb. 28.

New South Wales.

MEREWETHER.—On Lord's day, Feb. 21, we had a good morning meeting. Bro. Fretwell exhorted on 1 Cor. 16: 3. He also preached in the evening from Acts 26, "Three Notable Men: Festus, Agrippa, and Paul."—J. Fraser, Feb. 27.

PADDINGTON.—This morning we had a good attendance, including several visitors. Bro. Forcutt presided in a helpful and instructive manner. Bro. R. Armit, from Canby Lake, gave a splendid address, which was much appreciated. Bro. Collins conducted the gospel service at night with a good attendance.—A.W.S.

HILLYVILLE.—On Feb. 21, Bro. Lewis was received by letter from Inverell. Tuesday, the 23rd, the Young People's Union had a good meeting. Today Bro. Riddel presided, and Bro. Paul, from Erskineville, ably exhorted. At night Bro. Saunders preached; one boy and girl from the Bible School made the good confession. The Bible School is progressing; five new scholars were enrolled to-day.—E. Brown, Feb. 23.

LISMORE.—At Danoon, our Aboriginal Station, the new residence for Bro. Terry is almost completed. At the Tabernacle the Bible School work is growing. Yesterday we had more scholars and teachers than have been for eight months. The schools at North and South Lismore are also doing good work. Since last report there have been two confessions. Bro. A. Lubton, J. Farr-Loner, W. Stratford and W. Davis spent Lord's day, Feb. 21, at Bangalow, the latter two brethren taking the morning and evening services respectively.—S.S. March 1.

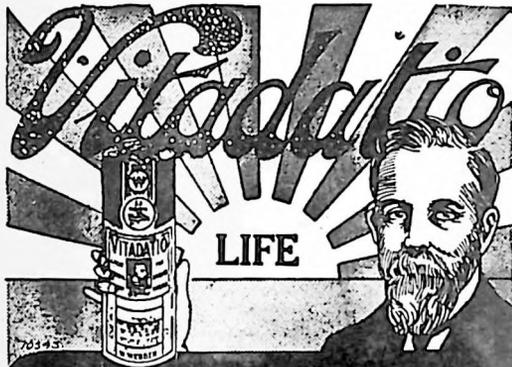
BANGALOW.—Last month we had given to Bro. Cecil and Chester Snow and Fred Wells. A social evening was held, S. Stevens, of Lismore, presiding. A pleasant time was spent. Bro. Stoy presented Bro. Cecil with a silver mounted wallet, suitably inscribed, on behalf of the church.

of the Father in heaven placed before the people, and we have no doubt as to the ultimate result. The circuit of Gympie, Wooroolin, and Bunde is being worked by W. E. Reece, of the Bible, and he is certainly making a deep impression on the hearers.

Our Conference meetings will be held in a fortnight, and we are anxious that they should be the largest, and most God-glorifying of all previous conferences, and therefore we sincerely ask the brethren and churches to pray and work to the end. We feel sure there will be a spirit of cooperation in our deliberations, and we trust that all the members will take a live interest in the coming programme.

During the eleven months past of our conference year, we have conducted 250 services, from beyond Roma, in the south-west, to Bundaberg, on the north coast. We have taken forty-three confessions, with numerous restorations. The

cause has been established at Sunnybank, and at Yingerley, and greatly developed at Elliott; most materially helped at Hawthorne, Gympie, Roma, Wooroolin, Zillmere, Boote, and Wallumbilla, where special efforts have been put forth. Isolated brethren have been written to and visited; weak churches revived, sums of money have been collected, literature distributed, etc. The brethren in Queensland are slowly but surely awaking to the great task to which they are called. Brethren, we must endeavor for the love of Christ to grapple with the great trust and business of preaching the primitive gospel to the citizens and settlers of this most important State. We thank the brethren for help in prayer, song, attendance, conveyance, accommodation, hospitality and donations. Look out for next Queensland Home Mission Notes. Donations to Home Mission work: W. W. Pond, £1; Mrs. McNeil, £1; Miss McNeil, £1, with thanks.—W. J. Way, Organising Secretary.



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From the Field—Continued.

The chairman said that their young brother's place would be hard to fill, as he had been superintendent of the Sunday School, and president of the C.E. Society. The Bangala Sunday School on the Church of Christ banner for 1914, over all the other schools in the State. Bro. Cecil leaves us to take up the work of Bible School organization, after a course of study in the College of the Bible, Glen Iris. Bro. Chester has enlisted in his country's service. Both brothers will be greatly missed. Bro. F. Wells was heartily thanked for the acceptable help he had rendered in the church while on holiday. Sister Stella Snow also intends taking up foreign mission work, and is pursuing her studies with a view to that effect.—March 1.

INVERFILL—T. G. Cosh gave us a fine word at the prayer meeting on Thursday evening, Feb. 13; it was the basis of the writer's exhortation on Lord's day morning. The Bible School was well attended. Bro. Waters conducted services at Spencer's Gully, and in the evening preached here on "The Great Salvation." Our Bible School anniversary takes place on 28th and 29th of March.—H. Wilson Cuth, March 2.

TAREE—We had a record attendance on Lord's day morning. Sisters Murray and Rundle were present from Queensland. G. E. Burns spoke on "The Personality of the Spirit." The gospel was proclaimed at night by Bro. Burns. The attendance was poor. The Home Mission collection resulted in a sum of £8/10/- being raised.—T.M., March 4.

JEMBE—A week's mission opened on Feb. 28, with inclement weather. Attendances were poor until Wednesday night; the other nights were good. Bro. Morton's addresses were most appreciated. Last night concluded the mission, Bro. Morton's subject being, "Jesus, the Water of Life." We acknowledge with thanks, 10/-, received from Thos. E. Bate.—W.C. March 8.

HORSNBY—Lindley Gordon presided, and L. Thompson exhorted on Ecc. 1: 7. Bro. Gordon gave a much appreciated gospel address on "Are we ignoring God?" A number of strangers were present; many expressed their thanks. Bro. E. J. Andrews and L. Thompson have been selected to fill the vacancy in the diaconate. Bro. Gordon has joined the K.S.P. Boys' Club, and gave an interesting address last Friday.—Thos. E. Bate.

GLATSWOOD—Splendid meeting on Sunday morning. Bible School is increasing every Lord's day. On the whole the work is very encouraging.—T. Darby.

MOSMAN—Splendid meetings were held today. Record attendance at Bible School. We have now 57 on the roll. Bro. Walpen spoke in the evening on "Jesus in theory and practice." Miss Hilda Bains favored us by singing, which was greatly appreciated.—A.E.O.

PETERSHAM—On Feb. 28 we had a good morning meeting, with a splendid address by J. Saxby. On March 7 Bro. Price gave a fine exhortation. At the gospel meeting Bro. Poole gave a searching address, at the close of which a good confession.—T. Darby.

MARRICKVILLE—The second anniversary of our evangelist was held since last report. Ministers of local churches attended, and gave inspiring addresses. Miss Stella V. Kingsbury conducted a splendid elementary revival in aid of the Bible School fund. This is Miss Kingsbury's third revival in aid of school work, and we are deeply grateful. Our work suffers less by reason of faithful members from the district. Miss A. McDermid is doing fine work in our primary school. The Bible School gave a concert in the local Baptist Church in aid of their kindergarten. Two confessions at the gospel service last night. We welcome Bro. R. E. Jeffrey as our new C.E. Superintendent.—C.C.S.B., March 8.

ESKINEVILLE—The name of Sister Mrs. Hall, of City Temple, should have been in list of those contributing for new school hall here. Good meeting last night. Bro. Gale preaching. The writer was at St. Peter's; good audience. During

the last nine months 20 per cent. of the present membership has been added, a school hall subscription £50 has been built, and the money subscribed. Over 100 new scholars have been added to the school, and 22 new teachers. The kindergarten department has been realized, and each department of the school is now organized. A good choir is being formed under a good conductor, and the church building debt is all being reduced. New faces are now being seen at all our meetings, and prospects are promising.—P. J. Pond, March 8.

HAMILTON—On last Lord's day afternoon the Bible School, which had been absent on account of scarlatina, was resumed. In the evening Bro. Jinks, who had been on a press holiday, resumed preaching. The land fund is steadily increasing, through systematic contributions. The cause is financially healthy, and a great revival is expected.—A.W.J.

BELMORE—We had good meetings yesterday. Frank Morton, late of the College, who has enlisted in the Expeditionary Force, presided. Bro. Forbes in his address commended our brother, and urged him to live Christ in the camp. During the day R. broke bread. Considering that our membership is 128 this is a good record.—John Rodger, March 8.

CITY TEMPLE—Special rally services were held today, celebrating the first anniversary of H. G. Harward's ministry here. He has done excellent work. In all branches of the work good and increasing interest is being manifested. At the morning service Bro. Harward spoke on "Special Characteristics of Disciples in Early Church." Among visitors present was Bro. Miller, of Swanton-st. At night to a very large audience, an impressive gospel address was delivered on "What shall I do with Jesus?" We were glad to have Bro. P. A. Dickson and wife with us at mid-week service. Our brother gave a fine address.—J.C., March 7.

NORTH SYDNEY—Bro. Gale, assisted by Bro. Barisley and Bland, presided last Lord's day. Bro. Payne gave a splendid address. Great preparation for the demonstration to be held in the Sydney Town Hall on April 2nd. Bro. Payne conducted the gospel service, giving the first of his series of man-to-man talks, entitled, "The Man who got out of the Groove." At the conclusion a young man was baptized. Members will please note that the general meeting is to be held on March 24th. On Tuesday last a social was held to welcome Bro. and Sister Payne. Numerous speakers testified to the good work of Bro. Payne in other centres. Amongst the speakers were Bro. Alan Price, Gale, Verco, Rofe, Barisley, and Timmins. An elaborate musical programme was provided.—C. T. Garrett, March 8.

NORTH AUBURN—Good meetings were the order of the day yesterday. Two sisters received into the fellowship. We commence a fourteen days' mission next Sunday. A. E. Forbes, of Belconnen, will be the missionary. The church quarterly help meeting was held last Thursday night. Our baptismists, two sisters were eight confessions, three one of the denominational churches. Several to be baptized and join the church.

Victoria.

NORTH FITZROY—Good meetings during the day. One confession at night, a young lady. Formerly a member of the Bible School.—J.B.

KANFERA—Meetings are well attended, and interest is well maintained. At this morning's meeting a fourteen broke bread. There is every prospect of a good church being built up when Curtis Feb. 28.

BURNLEY—The meetings were well attended and exciting. Bro. Henderson speaking both morning and evening. The evening address on "The Central Truth of Christianity" was greatly appreciated.—March 7.

BRIGHTON—We have been having splendid times, and interest generally is very encouraging.

We have held a good half-yearly business meeting recently, and on Saturday last our Sunday School held a successful picnic. The officers here are thoroughly revising the church roll, and bringing out membership up to date. Our Sunday evening meetings are of good attendance, and although few are taking any public stand for Christ, much good is being done.—R.P.C.

WARRAGUL—The mission is still going nicely. One baptism on Saturday evening. Splendid meeting and fine tone on Sunday evening; confessions. The Methodists and Presbyterians as it is making in doing them all good, inasmuch as it is awakening and giving a deeper inspiration to the religious life. Pray for us.—R. W. Judt.

MALVERN—All our meetings were well attended. Last night. In the morning we received two by faith and obedience. We have introduced the individual cups in our service, and find them a great advantage. At night our seating capacity was taxed to the utmost, and after a fine address on "Repentance unto life," by L. C. McCallan, two, a young man and a young lady, confessed Christ.—A.V.H., March 7.

ECHUCA—We had good meetings today, especially at the gospel service. Bro. Nankivell, presiding, the Bible, came to labor with us on Feb. 21. His addresses are much appreciated. Our aged Bro. Davey was with us again after a month's holiday. Bro. Wakefield has improved so much that we expect he will be leaving the hospital in about a week's time.—E. Darlow, March 7.

HAWTHORN—The church is greatly interested in the addresses of Bro. J. McGregor Abernethy. The meetings are improving, especially the mid-week service. Since last report we have received two by letter.—T.H.P., March 8.

MACCLESFIELD—Meetings continue to be well attended. Good interest is shown in gospel meetings. Last Lord's day one young man confessed Christ. Bro. Garnett preaching.—H. J. Legg, March 8.

TARADALE—Our Home Mission offerings amounted to £57/6. Our improvement offering amounted to £10/0. The meetings were good. Bro. Wakefield's religious instruction to the Taradale State School children.—E. Clarke, March 8.

CARNEGIE—We held special services on the 7th. H. Drake gave a fine exhortation in the morning, and in the evening C. R. Hall spoke on "The Church and the War," the interest being intense. A collection was taken up in aid of the Belgians, the sum being about £4/10/-.—D.G., March 8.

PRAIRIAN—On March 7 we had splendid meetings. It broke bread. There was a good increase in the attendance at the Bible School, and a full house at night, when, after a powerful address by Bro. Gordon, two young ladies made the good confession.—A.E.M., March 8.

CARLTON (Lygon-st.)—On Sunday morning we had a number of visitors, including Bro. Al. Hony Bell and his son, who are at the front in America. Bro. Bell gave a fine address on the patriotic prayer service on Sunday afternoon. Bro. Drummond, as representative of the Union, visited the Bible School and Century Bible Class. At night S. G. Griffith delivered a powerful discourse on "Redeeming the Time." The meeting led by Bro. Nat Haddow and the male quartet gave valuable assistance in the gospel work. Arrangements are being made to have a special patriotic prayer service on Sunday afternoon, the 21st inst. in connection with the Century Bible Class. Prominent speakers will take part. A collection will be taken up for the Belgian Relief Fund.—J.M.C.

BLACKBURN—It is with deep regret we have to report the loss of another member in the person of our aged Bro. Bignall, who passed away at his home on Monday evening, March 8. After a life of active service for his Master, a good meeting last Sunday evening. A splendid address by Bro. Hinrichsen, and good interest. We are looking forward to a good time during our anniversary, March 14 and 16.—H. T. Edwards.

Here and There

Miss Thompson, our devoted missionary from India, arrived in Melbourne last week on her last day.

A. R. Conbridge is doing things at Horsham, Vic. there should be a good church built up in that fine town.

A. J. Wedd left for Kadina, S.A., yesterday. He conducted farewell services at South Richmond last Lord's day.

L. Johnson arrived in Victoria from New Zealand on Friday last. He began his work at St. Ann's on Lord's day, 7th inst.

D. M. McCracken will begin his work at North Melbourne next Lord's day. His address will be 6 Chapman-st., North Melbourne.

W. Duden has resigned as secretary and officer of the church at Erskineville, N.S.W., and has taken up work at Italian Gully, Vic., have been conducting a Sunday School there for some years. We hear that five of the scholars were baptised into Christ a few weeks ago.

Five preachers were present at the West Wimmera Conference on Wednesday, March 3; these were A. R. Benn, J. R. Conbridge, E. Edwards, P. Warhurst, and Thos. Hagger.

P. Warhurst is relinquishing the work at Naracoote, S.A., owing to his wife's health. This presents an opportunity for some church or district to secure a good evangelist.

Last week the Victorian Home Missionary Committee received £20 from the estate of the late Sister Miss Stevenson, of V.A. It is good for members to remember the work of the Lord in their last wills and testaments.

The interesting article on "Revival among British Soldiers," which appears on another page, was forwarded to us by George T. B. Sairs, well known to many in Australia for his zeal in promoting the study of the Scriptures.

The churches on the South Australian border keep their preachers. A. R. Benn has labored with the Victorian churches for nearly eight years, and E. Edwards with the South Australian churches for nearly seven. It is good to know that these brethren are appreciated in their districts.

J. Fraser, of N.S.W., sends a tribute to the memory of J. Anderson, one of our preachers who recently passed away in Great Britain. Bro. Fraser describes him as "one of the mightiest men of our British churches," and refers to his splendid service for a period of over fifty years. Our special number published a short autobiography, and the title of "An Outline of My Life." This book is on sale by the Austral Co.

A writer in the "Liverpool Post," in reviewing J. Brierley's last book, "Faith's Certainties," has said that it is a book that no one can resist the temptation to plagiarize. "On one occasion we heard a remarkable sermon—remarkable in this respect that the first part was admirable and the latter end contemptible. We could not understand what had happened until a friend turned up who when they steal from this essayist they should steal the whole sermon."

It is with very great pleasure that we present the first of A. E. Bilingworth's contributions to a possible altar. As our readers know, for a long time the "Christian" has reprinted on "Christian Standard." These were much appreciated, but we did not like to be dependent on any other for such a department, as we were sure that there were brethren in Australasia whose work in this direction would be behind that of no other so helpful. We trust that Bro. Bilingworth will see his way to favor us for a long time.

Vision is largely the fruit of training. The man on the look-out discovers a ship ahead long before the passenger on the deck. That fine accuracy of sight has come to him as he has battled with the tempests, and learned to distinguish between the whiteness of flying foam and the sunlight on a sail. Clearness of spiritual vision is acquired in the same way. He who can see even to "the far-off interest of tears" has been taught his discernment by reading the meaning of nearer events.—A. H. Bradford.

Last Sunday saw the commencement of church work in the city of Essendon. A suitable room had been secured in the City Hall, and at the morning service every seat was occupied, about 85 in all being in attendance. The Victorian President conducted the service, Bro. Hagger, State Organizer, being the preacher. In the afternoon a service in Bible School work was made, 29 children and young people being present. About 50 have already decided to take membership with the new church, and the prospects in this great and growing district are specially good. It is gratifying to know that this new work can be undertaken without seriously affecting sister churches, whose forming the nucleus of the Essendon church have had considerable experience in the work of our churches.

The aggressive note has been the characteristic of the church in all its noblest periods. In its dark hours the aggressive note has died away. To-day are we not carrying the spirit of accommodation too far? Do we not conform where we should protest? Are we not conventional where we ought to be original and individual? These are questions Dr. Charles Brown asks in "The Christian." "We think," he says, "of the tolerance and the gentleness of Christ. One wonders whether we ever think of His intolerance, and then one wonders whether our present immunity from persecution is not due in some measure to the fact that we have been tolerant in the wrong sense, and in some measure disloyal; whether our present peace with the world is not due to our identification with it rather than our identification with Christ; whether we have not lost the consciousness that I am quite sure was in the breast of Christ, and of Paul, and of the great martyrs, that the Christian faith was to be universal, absolute, and therefore aggressive; whether we Christian people have not lost the aggressive note." Certainly the temptation is an ever-present one to conform to things and methods as they are rather than follow Christ whithersoever He leadeth.

ACKNOWLEDGMENTS.

F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

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BEREAVEMENT NOTICE.

Mr. and Mrs. Spence desire to tender their sincere thanks to their many friends for the kindly feeling and sympathy shown them in their recent sad bereavement.

COMING EVENTS.

MARCH 14 & 16—Erskineville Bible School anniversary, Sunday, March 14, at 3 and 7, and Tuesday, March 16, at 8 p.m. Addresses, school are's items All invited.

MARCH 21 & 23—Hawthorn Bible School anniversary, Sunday, 21st, T. J. Cook, from Bendigo, all services; Collection, afternoon. Tuesday, 23rd, Demonstration, Chairman, Reg. Emmis.

MARCH 16—Church of Christ Football Association. Annual meeting, Tuesday, March 16, 8 p.m. Delegates of teams desirous of entering this Association are to be in attendance at the Lygon-st. Church of Christ.—C. W. Moyses, Sec. *pro tem.*

FOURTEEN DAYS' GOSPEL MISSION, CHURCH OF CHRIST CHAPEL, C/r. Parramatta and St. Hillier's Roads, NORTH AUBURN, N.S.W.

Commencing Sunday, March 14, 1915. Every Night to March 28th.

A. E. FORBES, EVANGELIST.
The Church at North Auburn would be glad to know of any Christian Workers who would be willing to come and help us canvass the district, give a personal invitation to meetings, and distribute literature.

Big Canvass Arranged for Sunday Afternoon, March 21st.

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BIRTH

BLACK (*nee Hamilton*).—On the 25th Feb., 1915, at Nurse Denton's, "Gannor," Tooronga-road, Malvern, the wife of G. T. Black, Evangelist of Nuheena, Tasmania—a daughter (Edna Beatrice).

MARRIAGE.

DAVEY—SAUNDERS.—On December 10, at Church of Christ, Windsor, by Mr. Moore, M.A., of Brighton, Horace Edwin, eldest son of William H. Davey, of St. Kilda, also nephew of P. A. Davey, Japan, to Annie May, youngest daughter of Mr. Edward Saunders, of Croydon, Victoria. Present address, "Windarra," Glen-Eira-road, Rippon-Lee.

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The Society of Christian Endeavor.

March 14 to 20—CHARACTER STUDY.

Moses the Patriot. Exodus 2: 11-20.

The call of Moses. Exodus 3: 1-10.

God's schoolhouse. Exodus 3: 11-22.

Developing for service. Exodus 4: 1-9.

A passing cloud. Exodus 4: 10-18.

Sinking of self for country. Exodus 32: 26-35.

God always first. Deut. 32: 1-12.

Do I love my country because I love God?

Matt. 22: 21.

Do I add my faith to my nation? Psalm 37: 3.

Does my righteousness exalt my nation? Prov.

14: 3-4.

For the Present War.

The Committee of the Bible Society have decided that their free distribution of the Scriptures among the troops of the nations now at war shall be carried out in co-operation with the various Red Cross organisations in the countries involved in hostilities, and through the authorities who are in charge of camps for aliens and for prisoners. The Society has therefore undertaken to present these organisations with as many copies of the New Testament or the Gospels as may be required for sick and wounded sailors and soldiers, and prisoners of war. The books are in all the different languages of the races now in conflict, and are specially bound with a red cross on the cover.

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