

## Our Forthcoming Conferences.

In a few weeks in all the States of the Commonwealth except South Australia and in the three districts of New Zealand there will be held conferences of churches of Christ. In connection with these the Women's Auxiliary Conferences will meet. At the close of the New South Wales gatherings the Federal Conference of the Australian churches will be held in Sydney. It is not inappropriate that the Easter season, which brings before our minds the glorious facts of the death and resurrection of our Lord, should be devoted to conferences of Christians assembled for the supreme purpose of considering the best methods of taking the gospel of a crucified but exalted Redeemer to the world for which he died.

### What and why?

Our conferences differ from many church assemblies chiefly in that they are not legislative bodies with power to direct the affairs of congregations. They are rather deliberative and consultive. Where a State or Federal Conference recommends a certain course, it is but natural that the recommendation shall carry with it great weight, for the conference would suggest only such things as the majority of delegates and therefore the great mass of brethren throughout the land believed to be for the interests of the work. Interference with the internal working of a local congregation is alien to the constitution of our conferences, so truly as it is out of harmony with the Scriptures. There are matters concerning which no one church can act effectively. Evangelistic work in many parts of the home land, foreign missionary work, education—these are matters which demand co-operation for their effective working. Our conferences take no work out of the hands of the churches; they are the churches co-operating for missionary enterprise. In so far as this is clearly borne in mind are the annual gatherings likely to be a success.

There are some uses in conferences apart from this chief work. The social aspect is important. To very many it is one of the year's greatest pleasures to meet with friends and brethren loved for their work's sake. Then there is the inspiration and help received from the reports from the different centres. We have an increased interest in the progress of a church if we have heard its representatives tell in vivid manner of its

state or have met with those who are leading it to victory and power. Who is not urged to greater zeal after listening to the home missionary reports, and after hearing the men who represent us in the field? Working in our own corner, we may think that the work, though important, is but small; when we gather in conference, we realise that we are part of a great and growing brotherhood. Only to appreciate this fact were worth the trouble and expense which brethren from outlying parts are put to in attending our annual gatherings. If the stimulus which the very idea of faithfulness gives has added to it the incentive which comes from the sense of victory assured, then the conferences which by their size and by their reports furnish the latter are abundantly justified. Above and beyond all this, there remains the higher service of discussing plans and providing means for an ever widening evangelism.

### The time in which we meet.

Never before have our conferences met in such a season of stress and trouble as now. There is a possibility that thoughts of worldly care will take the place of those which are wont to be given to the work of the Lord. A number who would gladly attend the gatherings may find it impossible to spare the time or the money necessary. For various reasons attendances may suffer. Yet all can see that it should not be so. Such a time as this is surely the very time when the Lord's people should the more readily come together to wait upon him and interest themselves in his cause. May we not hope that the places of those formerly regular in attendance but now unavoidably absent will be taken by others who with but little personal inconvenience could come? As we review the world's situation, would it not be fitting if holiday outings, good in themselves, were put aside to a sufficient extent to guarantee conferences possessing the double advantage of increased attendance and increased spiritual power?

The claims of the Federal Conference should not be overlooked. Distance and consequent expense are here greater deterrents. Already this conference has been postponed through the stress of events. It is essential that those who are free will endeavor to make this year's assembly as representative and successful as possible. We do not wish the standard to be lowered, but raised. This

can only be done if those with the ability make a special effort to fill the places of some who with the keenest desire may find attendance impossible.

The unusual circumstances should have a modifying influence on the conduct of our gatherings. The devotional element should receive more prominence. In references recently made to the annual meetings of some of the religious bodies, we have seen criticisms of the manner in which some avoid the devotional sessions. Prayer meetings, it was alleged, were shunned by many who preferred to talk outside. Such a thing has not been unknown with us. But it should be impossible this year. Doubtless the framers of our programmes will see that special time is set apart for intercession. We shall unitedly pray for King and Empire, for the nations at war, for those who have suffered so terribly, for the hastening of a peace such as God can honor, and for our own land, especially its drought-stricken parts. Let definite times for such intercession be announced, and surely no Christian ostensibly attending conference will feel free to neglect them. We think also that there should this year be special interest in the resolutions which may be presented with reference to public questions or social problems. We only require to read the daily press to see the need. May we not manifest our feelings of loyalty and patriotism in a very practical way?

### The spirit in which to come.

The success of our gatherings will largely be determined by this. We shall receive in proportion as we give. May the spirit of helpfulness prevail. Each should come ready to make his contribution. We may talk, for conferences are clearly occasions for conferring; but it is not the "talker of talk" or the man who looks on conference chiefly in the light of a safety-valve for protection against the danger of a restrained verbosity who will help most. We may criticise; for only in this way can errors be remedied, and there is no conference committee which will not be glad to have more effective methods of work indicated. Yet the finest contribution any of us will make will be a spirit of unity, of brotherliness, of love. Let everything tend to building up. Our supreme desire should be that our conferences result in the glory of God, the prosperity of his church, and the salvation of men.

## Editorial Notes

### What the Totalisator Will Do.

A strong agitation is being engineered in Victoria in favor of the introduction of the totalisator. It behoves every elector to be awake to this possibility, and at the right time to bring personal influence to bear upon his representatives in Parliament to prevent the legalisation of gambling. The "Spectator" of Melbourne puts the matter well in an editorial on "What will the totalisator do?" "(1) It will make gambling easier for women. A true nation guards its womanhood. . . . Gambling among women is as deadly as drinking. If nothing else were in evidence this one consideration alone should destroy the chance of the totalisator being recognised by the law. (2) It will make gambling more respectable, and therefore tempting to young men. It is their custom the racing clubs want, and that they would prevent them from securing. (3) It will do what it has done in New Zealand and elsewhere—make the habit of gambling more general in the community. These are effects which the racing fraternity seek to buy by offering the bribe of a dole to charity. It is sought by this method to drug the public conscience. Shall we sell our souls for money? Or can we keep our charities by clean money? It is a challenge to the integrity of a country."

### Six O'Clock Closing of Liquor Bars.

The referendum to be taken at the end of next week in South Australia on the hour of closing the liquor bars is attracting no small attention in the central State. The advocates of eleven o'clock closing are working hard, and the six o'clockers are not idle. The latter hold public meetings and invite discussion, but the former depend chiefly on house to house visitation by paid agents and the circulation of misleading literature. Circulars are also posted to every elector in the State, contending that the closing of bars at six o'clock will lead to a great increase in drinking at home, to the deterioration of home life, to the enormous increase of sly grog selling, and to such a serious decrease of revenue as must result in great additional taxation, while large numbers now engaged in the business will be thrown out of work. All these bubbles have been pricked again and again, but a small army are still industriously employed in blowing them. Most of the Protestant bodies are working for six o'clock, but unfortunately the Anglican Church at the last annual assembly voted by a good majority in favor of "not later than nine o'clock." It is also evident that the advocates of reform can expect no help from the R.C. Church. At the recent general meeting of the Catholic Federation, the Coadjutor Archbishop of Adelaide said, "It

was the object of the Federation to remove the evil of intemperance, but that removal would not be brought by the closing of hotels," and upon the matter of the Referendum, "The Catholic Federation did not interfere with the individual views of its members on such matters." For some reason the R.C. authorities are unwilling to antagonise the drink authorities. They prefer to work with them. But the public sentiment is being aroused, and there is reason to hope for a triumphant defeat of the powerful forces of King Alcohol, even though assisted by Rome.

### A Model Manifesto.

The Licensed Victuallers of South Australia have issued a manifesto for the guidance of electors on the six o'clock referendum. It deals with the religious, social and economical sides of the question, and is a wonderful production. The religious section is a fair sample of the logic of the doctrine, and that our readers in other States may have some idea of the reasoning of the drink party in South Australia, we consider it worthy of reprinting. Here is the precious morsel in its entirety: "We are convinced from observation and experience, that extremists in any propaganda are dangerous leaders and altogether unreliable; that some clergy are dividing their congregations on the liquor question by their intemperate zeal; that they are denying the power of the gospel to save from all sin by asserting that the curtailment of hours of selling alcoholic beverages will save from one form of evil; that the adoption of such a policy is calculated to drive sober and right-thinking members of congregations out of the churches, and by so doing is injuring the religious life of South Australia." Is not this rich? How guileless the earnest solicitude of these pious publicans for the welfare of the religious life of South Australia! How disinterested their anxiety for the peace and prosperity of Zion! How sympathetic with the congregations so wickedly rent asunder by the intemperate zeal of their clergy! and how desirous to provide drunkards for the churches to save by the power of the gospel from this form of evil! Were it not for the hypocritical impertinence of these leaders in the most diabolical business licensed in the country, their unblushing cheek would be amusing. But when we remember that no trade is doing so much to draw men from Christ and send them to the devil, that the Licensed Victuallers are engaged in the murder of the bodies and souls of thousands, then we realise that such sanctimoniousness approaches near to blasphemy. But of course these are not the strongest "arguments" of the trade. More powerful than these are the disturbances their supporters create at the meetings (not venturing to hold public meetings, but venturing to hold public meetings, the pulling down of the readily perversion of truth in which they so readily engage. The Licensed Victuallers realise their craft is in danger, and are act-

ing about as honorably as Demetrius and his fellow craftsmen at Ephesus.

### The Catholic Federation.

The Roman Catholics have practically abandoned their former plea of taking no part as a church in politics. Very frank were the utterances of the Victorian delegate to the annual meeting of the South Australian district of the Australian Catholic Federation. "The Federation," said the speaker, "should prepare to engage in the delicate work of redressing Catholic grievances by political activity. They should support the candidates whose declarations on the public platform came nearest the Catholic claims. Catholics should devise some means of getting Catholic Labor men on the Labor councils and Catholic Liberals on the Liberal leagues. In Victoria the Federation found its strength in supporting Labor, and its weakness in supporting Liberalism. In supporting the Labor men they also secured the co-operation of the Catholic Liberal, who would sink his political convictions rather than his religious principles. But when they supported a Liberal candidate they found there was a big Protestant split. Protestants and ultra-Protestants would not support a Catholic candidate. They either refrained from voting or supported the man in the opposite camp. In Victoria the Federation was engaged in capturing political associations, and intended to go on flooding those bodies." On the previous evening, in connection with the same organisation, the Coadjutor Archbishop affirmed "they would take the best treatment from any party," which reminds us of the official declaration in Sydney just before the last State election there, that "they would sell themselves to the highest bidder." The same ecclesiastic while denying that the Federation was a political body, said "he would admit that it might politically direct its members where a party was to remove the disabilities under which Catholics labored." In other words, all political conviction was to be subordinated to the matter of getting Government subsidies for their sectarian schools. In order to this, as the Victorian delegate so candidly states, Catholics are engaged in "devising some means of getting Catholic Labor men on the Labor Councils, and Catholic Liberals on the Liberal leagues." Sleepy Protestants in the light of practical experience should surely be able to rouse up to the realization of the fact that, with the clergy pulling the strings, the Federation is indeed "engaged" in the work of capturing political associations, and that they "intend to go on flooding those bodies." This of course explains how so many R.C. candidates, or weakened Protestants who will trundle to the R.C. authorities, are nominated as candidates for election. This work, like other deeds of evil, is done in the darkness, but its results are manifest to all but the willfully blind.

## Pentecostal Power.

In the minds of devout students of the Scriptures Pentecost is always associated with such a manifestation of divine power that men were enabled to speak in tongues they had never learned and to declare for the first time the way of salvation to penitent enquirers. A proper understanding of the nature and purpose of this power will prevent much confusion as to its proper place in the divine economy.

### Power promised.

When Jesus announced to his broken-hearted apostles the necessity for his departure to heaven, he promised them another Comforter who should abide with them forever, and who should guide them into all truth. Upon the occasion of his ascension he instructed them to remain in Jerusalem till the Holy Spirit should come upon them and they should be endued with power from on high for the great and holy task for which they had been trained at the hands of the Master himself. The miraculous endowment on the day of Pentecost was in fulfilment of that promise.

### Power needed.

A vast task was assigned to his apostles by our Lord. It was nothing less than the evangelisation of the whole world. Their commission comprehended all the ages, all the races, and all the generations of men that should follow. The colossal walls of Jewish opposition must be broken down and captured, the vast systems of philosophy and false theology must be overturned, and the forbidding strongholds of heathenism must be assaulted and overthrown. The human heart in its selfishness and sinfulness must be occupied by the Christ.

As the task was great, humanly speaking the equipment of the few followers of our Lord was entirely inadequate for the great work. They were few in numbers. They were without political influence or financial strength. They had no influential friends and were men of humble origin and modest personal attainments. They had not human learning nor profound scholarship. Furthermore, even at this late hour in the Master's life they had no adequate understanding of his true nature and mission in the world. They were asking in the very hour of his ascension if it were his purpose to rebuild and restore the kingdom of Israel as established by the Jewish nation.

### Power bestowed.

This promised power came upon the apostles on the notable day of Pentecost. Taught by the Holy Spirit they had a clear perception of Jesus Christ and the purpose of his coming into the world.

Spiritual power in their own hearts was greatly needed. Only a few days before Peter had denied his Lord. Thomas had questioned the fact of the resurrection of Jesus and the disciples had returned to their forsaken work of fishing. They were intensely human. This became a source of great power to them. The strangeness of

the Master's character and teaching had greatly confused them. They were seeking light and leadership. They needed foundations for their own uncertain feet. Their own strengthening was vastly important. This power came with the bestowment of the Holy Spirit. They were transformed by his touch. That which was leaden yesterday was golden to-day. Peter was crying last month before a maid. To-day he is charging upon a vast throng of people that they had crucified and slain their Lord and Christ, and so mightily did he press their sins upon them that in anguish of spirit they cried out in penitence, "What shall we do?" As electricity fills and thrills the wire with new energy and life, as the air fills the great organ with the possibilities of the mighty oratorio, as a master passion sometimes captures the soul of a man, so these men were surcharged with power divine, and within an hour they were transformed from waiting, watching, and wondering disciples into the mightiest preachers of the gospel and proclaimers of the truth the world has ever known.

Intellectual power was bestowed upon these men. Jesus had not taught them many of the deepest truths of his kingdom because, as children are helpless in the presence of abstruse higher mathematics, so these apostles were without understanding of the real nature and mission of the Christ. They had been charmed with his matchless character. They had been enamoured of his wonderful teaching. His fascinating personality had captured them, even as our solar system ever and anon catches from the depths of space and forever holds in its embrace those mysterious wanderers of the sky that we call comets. They were held to him by the hidden force of spiritual gravitation. All too little did they know of his deeper nature, his relation to God and the possibilities of their own spiritual culture under his illuminating touch. With the plain facts of his life they were familiar. Of the philosophy of his redemptive work they knew nothing. With the deep questions of the Incarnation, the atonement, the universal sinfulness of the race and its helplessness apart from the forgiving love of God they had no familiarity. With such problems they must wrestle as they become public proclaimers of the gospel.

Upon them devolved the solemn task of establishing a church on earth that should continue and consummate the work Jesus had begun in person. The foundation truths upon which this church should rest must be made known. The conditions of membership in this enlarged and enlarging body of Christ must be declared. The methods of its perpetuation and propagation in the earth must be defined. Its organisation must be under their direction. For such world-embracing tasks they needed divine guidance and help.

Such a record of the life of Christ and the beginnings of the church and its teach-

ings must be made as would enable subsequent generations of Christians to carry on the work after the pattern laid out by the inspired apostles. In other words, the New Testament must be written. For such a task these apostles must be aided and directed by the divine Spirit. The whole of the Word of God bears evident witness that it was written by holy men of God who spoke as they were guided by the Holy Spirit.

The tremendous influence of Christian teaching upon all the generations of men that have lived since the days of the Nazarene is proof that these were more than ordinary men, and that in their teaching they must have been helped of God.

Miraculous power came upon these apostles on the day of Pentecost, when they spoke with tongues they had never learned and about which they could have had no knowledge had it not been given them of God. This gift of tongues enabled these apostles to preach the gospel to this vast cosmopolitan congregation and in such a way as led to their immediate acceptance of the message. They were "amazed," "confounded," and "marvelled" at the transformation wrought on the apostles and many of them were led to confess their faith in Jesus Christ.

They received witnessing power, too. This gospel was to be preached in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth. On Pentecost they received this power. That they faithfully exercised this power is evident from the effect of their first sermon on Pentecost, the fact that the Lord added to them daily those that were saved, and that the number of Christians in Jerusalem soon came to be five thousand. Their witnessing power apparently followed these apostles all their lives, else they could never have so wondrously affected the people of the first century of Christian history.

Such witnessing power for Christ is the need of the church of to-day. This same gospel has the same power if properly incarnated in human life and if properly preached by human tongues.

### This miraculous power not perpetual in the church.

It appears that miraculous power remained in the possession of the apostles during their entire ministry. That this power was ever transferred to others there is no evidence. There was no need for the continuance and transference of such miraculous energy. They had completed their task of founding the Church of Christ. Its great fundamental truths had been enunciated, conditions of entrance into it had been declared, and the plan and place of its work in the world had been fully revealed. Before their departure from earth the apostles had left the inspired record which should be the guide of all subsequent workers in the church. There was, therefore, no necessity for the perpetuity of miraculous power in the church, and it passed away with the death of the apostles.—"Christian-Evangelist."

# Individuality in Religious Life.

Randall T. Pittman.

Human efficiency depends largely upon the principle of self-activity. Heredity and environment are potent forces for good or ill in the development of man, but more powerful still is the self which is influenced by them. The self yearns for its own expression, and can triumph over the disabilities of its surroundings. Many a man, reared in a disadvantageous environment, has nevertheless risen to greatness by strenuous effort. But the effort was necessary. It would be necessary in the best environment. Intellectually we may have every facility for advance, but unless there is self-activity there will be no progress. And so with the spiritual in matters which concern the deeper and more abiding interests of life, there must be an inward-striving to realise ideals of character and conduct.

But it is in this that the natural man finds difficulty. He may strive, and may even succeed in developing a character outwardly moral, but he feels that he is trying to lift a vast weight on his shoulders while his feet are on shifting sand. The fact is, the obstacle is part of the self, and he is engaged in a struggle for self-nature. But no man can conquer sin in himself by his own efforts alone. Even if he should succeed in reforming his character, the irrevocable past remains. Hence the need of the atonement of Jesus Christ. When once the natural man has laid hold of the grace of God by faith, a fresh impulse is given to his striving. He hears the message of the apostle, "Work out your own salvation with fear and trembling, without discouragement; for the assurance comes with the command: 'For it is God who worketh in you both to will and to do of his pleasure.'"

"Like the tide on a crescent sea-beach,  
When the moon is narrow and thin,  
Into our hearts high yearnings  
Come a-singing and surging in;  
Come from the mighty ocean,  
Whose rim no man has trod,  
Some of us call it Longing,  
And others call it God!"

The true disciple will ever be active. His own character is to be developed; he will therefore care for his soul as he cares for his body, by giving it the best nourishment and placing it in the best environment possible. Moreover, as his character develops, the activities which hitherto have demanded his closest attention become habitual, and his interest extends to other struggling mortals. He begins to realize that the highest interests of the self are served in its own sacrifice. Inspired by the example of the Lamb of God, he offers himself "a living sacrifice," and gives of his own strength that others may be blessed.

This principle of the activity of the individual in the interests of his own spiritual welfare and that of others is a primary element in church life. The assembly of saints

provides a healthful environment for the soul. "Fellowship of kindred minds" aids the individual in his upward struggle. If there is any approximation to the New Testament ideal, those who take the responsibility of spiritual guides will encourage every attempt at self-expression in the individual which is in the direction of true service, either in the cultivation of character or in the reaching out to help others. Is it not plainly a weakness in church life to-day that so many members are merely passive? They adopt the attitude of the listener, the looker-on. A meeting is enjoyed by them, a sermon consoles them, but are they working over in their minds and applying the truths uttered by the speaker? It may even be questioned whether in some cases they are not unwittingly discouraged from doing so. There is a striking lack to-day of that individual truth-seeking which led those of earlier days, like the Bereans, to search the Scriptures daily. To-day we seek for numbers, and rightly so. But numbers bring greater responsibility. If we would have large numbers of genuine truth-seekers, we must have more teachers. It is too much to expect of one man—unless he is of most exceptional gifts—that he should develop the self-activity of a hundred listeners in the search for truth. There is need in most congregations for more men "apt to teach"—men who can lead small groups of Christians into the study and application of Bible truths, whether the work be done in an official or private capacity.

If this principle of spiritual self-activity were realised in every unit of the church, what could withstand the progress of the gospel? When listeners become seekers, when opinions give way to convictions, when a vital faith finds its expression in loving works, the accomplishment of the mission entrusted to the church will be in sight.

## Humility.

When some one asked Saint Francis of Assisi why and how he could accomplish so much, he replied: "I have thought about that myself, and this may be why: The Lord looked down from heaven upon the earth and said: 'Where can I find the weakest, the lowliest, the meanest man on the face of the earth?' Then he saw me and said: 'Now I've found him, and I will work through him. He won't be proud of it. He'll see that I am only using him because of his littleness and insignificance.'" The Lord cannot use us until we appreciate our own littleness. Like the publican, we should ever say: "God be merciful to me a sinner." So long as we are self-inflated, the Lord cannot use us. When Saul was little in his own sight, the Lord used him; when he became proud, the Lord could use him no more.

## The Love of Christ.

I have a smile my friends to greet,  
Hearty and pleasant for all I meet,  
Hidden from none;  
But I have a smile they do not know,  
Lit by a deeper, tenderer glow,  
And I keep it bright in my heart below  
Only for One.

I have a song for every ear,  
Leaving an echo to soothe and cheer  
When it is done;  
But I have a music of truer beat,  
Not to be pured at the great world's feet,  
Richer and satter and far more sweet,  
Only for One.

I have a love for all who care  
Ought for its warmth to calm or share,  
Free as the sun;  
But I have a love I do not hint,  
Gold that is stamped with my own soul's imprint,  
A wealth of love, both mine and mine,  
Only for ONE.

## Is It WORTH While?

Attending the Federal Conference? Most assuredly. The business demanding attention is of such importance that a representative gathering of the Australian brotherhood is necessary. The splendid report of our Bible College work will be an inspiration in itself. The Federal Conference is the only body empowered to deal with this work. Then there is the first report of the "Aged and Infirm Preachers' Trust." The committee entrusted with this has done well. A splendid foundation has been laid for future helpful ministry. Business men and preachers should be present to give stimulus to this beautiful service. Our Foreign Mission work is federalised. A better view of that work is obtained when we look at it from the Australian rather than from the State standpoint. It is worth while attending the Conference because of the review we are privileged to make of the service the churches have rendered in these departments of Christian activity.

It is worth while, too, because the Federal Conference is a tie that helps to bind the work of the separate States into a harmonious whole. Isolation is not a good thing, either for the individual or the State. If the State Conference is desirable in the interests of the work in each division of the Commonwealth, an occasional gathering of brethren from the whole of Australia is not less so, and will be fully justified by results.

Again, it is worth while because the Conference is to be held in Sydney. To say nothing of the harbor, what charm gathers about the mother city of Australia. And we offer it all to you—in addition to the attractions of the Conference.

We want you to come. You will do us good—and not be without blessing yourself. Let the churches send their preachers—and pay the cost of the trip. Let the business men come—and pay their own expenses. The dark clouds of war still hang over us! The desolation of drought still makes the way hard for many. But—"If the Lord tarri"—the Federal Conference will be held in Sydney, April 6th to 8th. If you desire hospitality, please send your name to me at once. H. G. Harward,  
City Temple, Campbell-st., Sydney.

# The Progressive Bible School.

W. G. Combridge.

The Bible School and the church are so closely linked together that we cannot dissociate the subject of church advancement from that of Bible School work. It has been quaintly said that "The Sunday School is the church's little boy," and I admire the thought expressed there that the church is the parent of the Bible School, and I believe we can go even a little further and say that the church which has no such "little boy" licks just as does the man who goes through life without the joy and consequent responsibility of parenthood. There is additional interest as well as added responsibility, and the church which, perhaps through no fault of her own, has no Bible School is certainly losing a valuable asset to her spiritual life. It would indeed be difficult to over-estimate the importance of this branch of church work, and I believe the influence and power for good that it has on the life of the church and Christendom at large are far beyond our power to measure. Marion Lawrence says, "Free public schools, libraries, the religious press, the temperance movement, hospitals, Bible societies, missionary societies, the Young Men's Christian Association, the Student Volunteer Movement, Young People's Societies, and the Sunday School are all comparatively young, and the greatest of these is the Sunday School." He further adds, "So long as it means more to the kingdom of God on earth to win a boy for Christian service than it does to win a man, just so long will the importance of the Sunday School be recognised and appreciated." And all who have paid any attention to this subject will surely agree that there is no more prolific work for the church than among the boys and girls who are to be the men and women of to-morrow. How much easier it is to train the boy from the Bible School and secure his life's service for Christ and the church than it is to win the young man who has already gone out into the world and formed associations from which he withdraws only with an effort.

There is an error which seems to hold firmly to many minds in their conception of the Bible School concerning which I would remark. Many seem to regard the Bible School as the "Children's Church," and because of this they do not feel any obligation to attend. This is a false idea. Not until we are too old to learn or too wise to be taught are we free from our obligation to be present where, as the name Bible School suggests, the truths of God's Word are taught. Each member of the church should be found in his place, with the desire to learn more of God's will.

## The demands of the progressive Bible School.

It follows from what has already been said, that the progressive school will be un-

der the control of the church. Seeing that the church and the school stand in such close relationship the one with the other, it must follow that the church is duty bound to take a lively interest in the welfare of the school, and to show that interest by seeing that it is properly controlled.

The progressive Bible School means a progressive church. This is not as widely recognised as it deserves to be. American statistics tell us that from two-thirds to three-fourths of all the additions to our churches by conversion come from the school, while Dr. John Clifford, of London, places the estimate as high as five-sixths. It is imperative that every church member recognise that from the Bible School we obtain a large percentage of our future church members, and what is more important still, from this source we look for our future workers, our speakers, our officers. What better reason could we advance in advocating church support and control than this?

If the school is to be a progressive one, we must give heed to the need of organisation. It may not be quite so necessary to dwell on this in connection with our large schools, as they are mostly well organised, but where the schools are smaller, as in small country towns, there is often a tendency to allow things to go along as they will without any attempt at organisation; but surely the school that lacks in this respect is far from being perfect. Organisation is needed in every phase of public work. In the great conflict in Europe we can see organisation in every move. Imagine an undisciplined, disorganised army going from our country to the conflict! The same thing applies to business life. What confusion would some of our large firms be thrown into if the organisation were withdrawn for only one day. And the same may be said of the church, and of the Bible School. Here, too, organisation is essential. For each separate duty there should be some one directly responsible. The progressive school will have teachers' meetings in which the welfare of the school, its needs, plans for work, teaching, and other questions connected with its progress will be discussed and dealt with. It will have in addition to its teachers, its officers. In smaller schools these may consist of only the superintendent and the secretary, but these will keep in close touch with the working of the school, and will make periodical reports to the church, which will be sufficiently interested to appreciate such reports. This may tend largely to obviate the apathetic attitude of some congregations towards the work of the school, and will also keep the officers in close touch with the school. Officers should know the number of scholars, and also particulars concerning each scholar, that he may, true to his office, superintend each individual in the school.

The progressive school must necessarily be a live school. By this I mean that everybody will be out for his business, and the school will be an active body engaged in active service. In the truly progressive school every teacher will be a minister. He will not merely be in his place when lesson-time comes round, and in a mechanical way present the few thoughts he has hastily gathered together, but will get into close touch with each member of his class. He will study each individual character, and as far as possible, endeavor to prevent his lesson in such a way that each scholar will receive the fullest amount of benefit from the lesson. More than this, the teacher in sympathy with the progressive spirit of the school will not allow his interest to be confined to the class room, but will show a personal interest in the life of each scholar. A greater influence can be won in this way than by the most capable teaching in class without it. If a scholar be sick or in need of any help, there is an opportunity for the sincere teacher to show his personal interest, and by this means teach the scholar a lesson that may take him a very long time fully to grasp in class lessons; that the teaching he receives in his class at school is not all theory, but relates to a system applicable to everyday life.

Then, too, every scholar should be a worker. Each should prepare his lesson and do his work, not merely for the sake of gaining the highest mark and the biggest prize, but for the advancement of the school. Every scholar should endeavor to put into practice in his everyday life the things that he learns in class. Let the idea of a Christian brotherhood be exemplified to such an extent that in the school playground, on the football field, or in any other phase of life, the members of the Bible School are his brothers and sisters. If any of his class-mates are sick, let him call on them and read together some of the Scriptures they have studied in class, and in this way make the Bible studies what Christ intended them to be, a guide and comfort in daily life.

Boys and girls should go out from the school with their hearts and minds saturated with the elevating influence of God's Word. Can we claim this for our school? What has it accomplished? Can we see anything of the influence of our past work in the lives of those who have been taught in our school? If we cannot, there must be something wrong. Here the teacher is called on to search his heart and diligently inquire whether he has been true to his responsibility. How many of our scholars have taken their stand for Christ? Surely nothing short of this will satisfy us as teachers, for nothing less than this should be our ultimate aim.

"There never shall be one lost good!

What was, shall live as before;  
The evil is null, is nought, is silence implying sound;

What was good, shall be good, with, for evil,  
so much good more;

On the earth the broken area; in the heaven a perfect round."

## Dr. Parker's Rose-Covered Cottage.

Somewhere in the writings of Dr. Joseph Parker is a passage where he is speaking of the strain and exactions of Christian work in London. "Ah," he says, "when I am in the thick of it, what a help my rose-covered cottage is to me." When life became so urgent that it seemed intolerable, his mind would rest upon this symbol of quiet life in the country, and the thought of the rose-covered cottage would always ease the strain and promise peace when the working day was over. The beautiful thing about it all was that this rose-covered cottage had no existence. It was the dream with which he soled himself in the wear and pressure of his busy days. At times it would seem as if he could stand it no longer, but must escape somewhere, and so like many of us he had his dream of some place where duties might still exist but where they would be gentle and refreshing duties, and where toil would be "unsevered from tranquility."

Probably Dr. Parker could have had a rose-covered cottage at almost any time if he had insisted upon it, but he never had it. The dream did him good, no end of good, and probably far more good than the reality did to most people who lived in such cottages. The times would come when it would look as if life must have at the end some quiet years in a retired spot to make up for the losses and deprivations of city life. Then at last Dr. Parker lay dying, the harness had never been put off, the rose-covered cottage had never been secured, and yet as he spoke to one of his friends, he said, "Yes, my life has been mysteriously complete."

We love a man all the more for having such dreams. Indeed we pity the man who has, in the name of practicality, banished all such visions from his heart, and silenced all the child-like voices, and reduced his life to absolute prose. To receive the kingdom of heaven like a little child must mean, among other things, that we are always employing the imagination to help us over the hard places in life. Many seem to think that the sterner and bolder they can make duty appear to themselves, the more virtue there will be in doing it. Indeed to many it seems almost that nothing counts morally if it is thoroughly enjoyable, and they would disdain the ruse by which Dr. Parker held himself to his task and did it better than most men did theirs. In a great sermon on "The Usefulness of Life," Robertson describes the usefulness of the phrase, "a land flowing with milk and honey," in the discipline of Israel. It incited the people to effort, and it stimulated them to do something a great deal better than sit down at ease at last. Joseph Parker could not have endured the cottage he longed for. He would have eaten his heart out had he been compelled to leave those labors and pressures which sometimes seemed to deplete, but which he knew well enough were all the time nourishing him. Like Sainte-Beuve he could

not speak of work as his "sore burden," and then like him go on to add that "it was also his great joy."

Jeremiah longed for one of those distant caravansaries far out in the wilderness where he might see men as they passed, but he relieved from the blistering pressure of seeing them and feeling them all the time. Then when the time came when he could perfectly well have gone if he chose, he just chose to remain where he was. But the thought of the distant caravansary relieved the strain many a time and made endurable situations which otherwise might have been too much for him.

So when we are all unmoved and have the natural feeling that nothing but a total change of place can do anything for us, all we may really need is that the imagination perform its old child-like office. In "The Private Papers of Henry Ryecroft," the author tells how, after years of terrible experience and privation, a modest legacy enabled him to secure a cottage in the country, there to spend his remaining years in peace. No better picture has been drawn of the delights of retirement. But it was drawn by one to whom the cottage came simply as a vision before his eye, and not as an actual experience. Its author never owned that cottage; but the thought of it inspired many a page of perfect writing.

Much poor work is done by us simply because there is no more imagination in us. Other things being equal, the man who can surround his work with the most imagination is the one who will do the best. The climbing roses of Dr. Parker's fancy would not be without effect upon the work he was turning out. Something of the delight they gave him would be all intertwined with the work he was doing in the city.

There is a long tradition which has surrounded us all, as we have grown up, that sooner or later all our work must deteriorate into grind and drudgery, and the colors fade from the familiar task so that it can never glow again. We have had our share of poetry, let others have it now, so the common interpretation of life seems to read. Even Wordsworth helped promote and spread the tradition. But Dr. Parker never lost the color and the glow. There seemed no dwindling of power, discovery, or zest. It was all just as wonderful as it had been. And this must have been largely due to the daring to help out the raw materials of common life by surrounding them with colors and context which came of his own spirit.

Those who saw him often said he was forever poring over the Bible, and the Bible hardly ever sets even our plainest duty before us without tinging it with poetry. It sets God before us under a hundred different aspects. It describes life never twice alike. Our duties are given to us not as literal mechanical things, and if we have fallen short in duty our shortcoming may have

been in part in our lack of feeling all the abstractions and poetry and love with which it has been presented. The prophets did men the honor to describe their disobedience in terms which might touch their hearts. Yet to all of us come days when the heart no longer responds to some familiar metaphor which has long been a help to us, and we need to change it. Much spiritual sterility results from overworking some pet phraseology and making it do duty for all life's new experiences. Christ set himself before us as Vine and Shepherd and Bread and Door and the Light, and his kingdom he set before us in a great number of analogies. When the heat of the day and its burden are almost unbearable, it may help us mightily to use a little more imagination. Christianity, said Horace Bushnell, is a gift to the imagination.—Sunday School Times.

### Dr. Campbell Morgan.

#### A MESSAGE TO BIBLE STUDENTS.

In the "Westminster Bible Record" Dr. G. Campbell Morgan has the following characteristic word, headed "1915":—

"To my Fellow-students and Teachers of the Word:

"At the beginning of the New Year, I greet you in the Name of the God of the Beginning, and of Him Who is the Word, ever with God, Himself God, and to us God Manifest.

"None of us ever came to the beginning of a year so overcast.

"This is supremely the hour in which we should be quiet and confident.

"Never have I known the Bible so honored as it is to-day. In all our newspapers, the best things which are being written are enforced by striking and reverent quotation of Scripture. On every hand the people are eager to hear what the Bible has to say at such a time. For ourselves, may we not say that, however well we have known the Bible, we are making new discoveries every day of the almost startling immediateness and fitness of its authoritative message.

"I write from the place of enforced silence. It is the place of very clear seeing. I look forward with grave sense of responsibility to the coming days; but with an even greater sense of confidence.

"In the reconsiderations which must follow this war, our beloved country will need the Biblical Revelations to guard and guide. Let us prepare ourselves by yet more diligent study of the oracles of God, that we may be ready for our appointed task.

"And for the rest, let us be at peace, in the assurance that the God of the Beginning is yet again saying: 'Behold I make all things new.'

"So shall we be strong and quiet.—Yours in the fellowship of service,

"G. Campbell Morgan."

## Foreign Missions.

### The Decisive Hour: Is it Lost?

"Four years ago a book was published entitled 'The Decisive Hour of Christian Missions.' Its main argument was that the peoples of Asia and Africa are at the present time passing through a renaissance more remarkable and far-reaching than the movement which changed medieval into modern Europe; that their entire political, economic, social, intellectual, and religious life is in process of reconstruction, that their ancient faiths, standards, and social systems are proving insufficient to meet the demands of the new time; and that the question of all questions for the Christian Church is whether in the present hour of crisis and of destiny it can give to these peoples a spiritual faith, to be the strength and inspiration of the new world which they are setting out to build.

"Such statements have been criticised as extravagant and feverish. Every generation, it is said, is apt to have an exaggerated notion of the particular tasks which it is called to undertake. And yet history supplies abundant evidence that there are tides in the affairs of men; that real crises occur in the life of nations and of the Church as well as of individual men; and that when they arise, life or death may depend on the capacity of the individual or the nation or the Church to recognise and to meet them. The belief that the present time is of critical importance in the spiritual history of the non-Christian peoples rests upon a solid basis of facts; and if the Church is too preoccupied, or has not sufficient insight, to grasp the meaning of these facts, the spiritual loss to the world will be great and inevitable."

"After referring to the open doors that invited Christian missions to enter on aggressive work in Japan, China, India, Africa, and in Moslem lands, the writer continues:

"It was before such opportunities as these that Christian Europe stood at the beginning of the year of grace 1014. When the imagination is allowed to clothe the bare facts with the warmth and color that truly belong to them, they bring before the mind a field for the noblest heroism and the most splendid achievement. All the lavish sacrifice of life and of wealth that the war has called forth might have been poured into these great tasks. It would have borne an abundant and rich harvest in the education of the more backward races to take their true place in the human family, and to make their proper contribution to its well-being and happiness. In the effort to communicate to others the secret of its own deepest and truest life, Christendom might have experienced within itself the quickening of undreamed-of powers.

"From all this Europe has turned aside. We find ourselves in the presence of a great tragedy. The favored nations of the west, when in the slow movement of history they were brought into a position of special op-

portunity and responsibility in relation to the non-Christian races, failed to recognise their appointed mission, and allowed their energies to be diverted from constructive effort and helpful service to the waste and desolation of war."

"How much had been lost because of the war? There had been the waste of life and wealth; the clash of arms had invaded many parts of the mission field; the missionary cause had been seriously weakened by the estrangement between the German and British peoples; the spectacle of professing Christian peoples tearing one another to pieces must be a shock to the faith of the Church in the mission field, and a stumbling-block to thoughtful non-Christians.

"Thus, at a time when every circumstance seemed to call for a new, large, and deliberate advance in the evangelisation of the non-Christian world, the Church has to face far-reaching disturbance of her work, a serious diminution of the material resources upon which she can draw, and estrangement and division between those who ought to be fellow-workers in the furtherance of the kingdom of Christ. Is the loss irreparable? Must generations pass before the missed opportunity can be regained? Or are there still possibilities of recovery and restoration?"

In answering these questions, Mr. Oldham is by no means despairing. "God is able to overrule what to our eyes appears an overwhelming catastrophe, and make it contribute to the fulfilment of his purposes. It may be that the Christian peoples of Europe were not fit instruments for the evangelisation of the non-Christian world, and that they needed to be purified and disciplined by suffering."

The British people have experienced as seldom before in their history the heat and throb of a mighty common purpose. If the quickening of life experienced is to continue and increase, men must have set before them some redeeming and ennobling task. Such a task is furnished in the opportunity for the Christian service of the peoples of Asia and Africa.

The war has taught us the meaning and the power of sacrifice. A world that was flooded with writing and with talk, that was playing with speculations and programmes, that was in danger of surrendering its soul to material things, has been awakened to the realities of life. The brave who have fallen will have done greater service than they knew, if, through their example, their people turn again to the Son of God, who laid down his life for the redemption of the world.

A great religious awakening would make material losses caused by the war of little account. Sometimes it is in days of adversity that men's hearts are most open to the claims of the Eternal, and that they are found most ready to give largely to the work of God.

Again, as in the case of the Boxer uprising in China, this great calamity may be the means of bringing about a larger measure of unity in the Church of Christ.

"Thus through the dark clouds we can see bright rays of hope. Our eyes have been opened to new possibilities. But they are as yet no more than possibilities. If the decisive hour in missionary work is to mean not defeat but victory, a spiritual warfare has to be waged no less exacting than the conflict on the battlefields of Europe. The awful experiences of the struggle for national existence help us to understand the reality of the fight in which the spiritual destinies of the human race are at stake. Success in this warfare demands no less fortitude, perseverance, endurance, and devotion than victory in the war against Germany. Does the Church understand this? Is she prepared to accept the conditions? She will surely be willing, if in the secret place of meditation and prayer she allows God to reveal afresh to her heart the captivating vision of the kingdom of God. If our country, with all its faults, can command such devotion as we are witnessing in these days, has not the cause of Christ, with all its promise of peace and joy and strength for mankind, the power to evoke a yet more ardent loyalty?"

"The ultimate and real ground of confidence in the success of Christian missions has not been shaken. Missionary work has always been a sublime adventure. It would be the most foolish of undertakings, if it did not rest on the immutable purpose of God. For the accomplishment of that purpose all the resources of his omnipotence are pledged. The assurance has been given in the death and resurrection of Christ. What are the outward losses of the present time in comparison with the infinite resources of God, who makes the dead alive, and calls into being what does not exist? All his energies go out to bring healing and repair. Amid the fury of the storm he bids us look up and see in the heavens the unchanging lights of his goodness and truth, of the tenderness and pity of his Father's heart. Each morning his voice calls us anew to help him in his purpose to save, strengthen, and sanctify human life. The only thing that can bring about failure is that men will not open their minds wide enough to the sweep of his purpose, and believe sufficiently in his power to bring it to pass. The answer to the question whether the decisive hour has been lost is the putting of another question: 'When the Son of Man cometh, shall he find faith on the earth?'"

[[The whole of the pamphlet from which the extracts are made above is worthy of a careful perusal. It may be had from city book-sellers for the sum of threepence.—J.M.]

### Ideals.

Life is a leaf of paper white  
Whereon each one of us may write  
His word or two and then comes night  
Grandly begin! though thou have time  
But for a line, be that sublime—  
Not failure, but low aim is crime.

—J. R. Lowell

## Saul Rejected.

Bible School Lesson for April 4. 1 Samuel 15.

W. C. McCallum.

Our lesson contains one of the high points reached in the Old Testament. The pronouncement of Samuel in his rebuke and condemnation of Saul is a magnificent statement of the transcendency of the religion of the heart over an external and formal religion. Aside from this the lesson is one of some difficulty. What was the command that Saul had disobeyed? He had been told to "go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant, and suckling, ox and sheep, camel and ass." Today we cannot help shuddering at the ruthless slaughter and brutality that the fulfilling of such a command involves, and at once the question arises, how could such a command be given by God? If anyone should come to us to-day and tell us that the Lord commanded us to go and slaughter the Papians, or any other people with a wholesale slaughter, including innocent babies as well as adults, we would tell him, and tell him rightly, that he lied. But Saul and Samuel lived 3000 years ago, and in that time great changes have come. Changes not in the One who is ever the same, but in men who have waited upon him. The slaughter of the Amalekites was the ordinary thing in war of Saul's time. The massacre was not repugnant to the Israelites, and the sparing of Agag and the best of the spoil was not out of any humanitarian considerations.

Light is thrown upon this problem by the words of Jesus in regard to divorce (Matt. 19: 3-8). Jesus spoke of the indissoluble nature of the marriage bond. The Pharisees then asked, "Why, then, did Moses command to give a bill of divorce, and to put her away?" The answer of Jesus is instructive: "Moses, for the hardness of your hearts, suffered you to put away your wives." This law had been given them because they were incapable of receiving any better one. The same principle applies to the relations of Israel and Amalek. In a rude and brutal age the deserved chastisement of Amalek could only be carried out by the customary methods. In every age God commands men to do the best they can, and the best that Israel knew and could do in the age of Saul was to devote, i.e., utterly destroy, as a religious duty, this people that had sinned against God and his chosen people.

Another of the difficulties of the lesson lies in the apparent kindness of the action of Saul in sparing Agag. Why should he be so harshly condemned when acting out of considerations of mercy? This humanitarian motive disappears with a little close examination. If Saul had acted out of a feeling of real pity, he would have spared some of the helpless little babies or innocent

children rather than the royal representative of the whole people, who was doubtless himself responsible for some of the frequent deprivations of Israel's borders by the Amalekites. Saul may have spared Agag in order to flatter his own pride by leading home a royal prisoner, or it may possibly have been due to a consideration of a king from a king, the former farmer's son already feeling something of the caste of royalty. If the latter was the reason, it was far from being any real human kindness. The reason for sparing the pick of the sheep and the oxen is very apparent. The statement of Saul to Samuel that these had been spared for sacrifice was no doubt true, but sacrifice meant a great feast. The blood would be poured out at the base of the altar, the fat burned upon it, the priests would get their portion, the rest would be for the feast. If the Israelites had had real respect for their God and his prophet, they would have carried out the curse of destruction upon Amalek. In sparing the best of the spoil they were then thinking of the great festival it would make for them on their return. The reasons for departure from the instructions of Samuel on the part of Saul and his people were purely selfish, and such that they richly merited condemnation.

Saul endeavored to shift all the responsibility for sparing the sheep and oxen on to the people, but Samuel rightly places the whole responsibility upon him. As king he had the power to see that the command of the prophet was carried out. He had neglected to do so, and was to blame. Saul was not the first nor yet the last to hunt a scapegoat for his own faults. But worse than his attempt to evade the responsibility of his position as leader and commander of his people, and worse than his weak effort to fasten the blame upon the people, was Saul's repeated emphasis upon the sparing of the sheep and oxen to sacrifice to the Lord. The thought is all have honored God by bringing him many sacrifices, and in the light of this a little irregularity in carrying out our instructions can surely be pardoned. It is the notion that an accommodation can be made with God for neglecting his commands. In other words that he can be bought off.

For Saul there was no doubt about the command to destroy Amalek being the will of God. Out of selfish considerations he had failed to do all that he believed was God's will. Now when brought to book by the stern prophet he first evades and then through him the Lord by the many goody thoughts he had brought back, Samuel read "Hath the Lord as great delight in burnt-

offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

The rebuke went home upon Saul. Before the rebuke he cried, "I have sinned." Samuel told him that the strength of Israel would not lie nor change his mind. Protests of repentance with the idea of getting the sentence of rejection revoked were vain, but when Saul showed the genuineness of his repentance by a further confession of sin in the face of this declaration that the sentence upon him as king could not be changed, Samuel yielded to his entreaty and sacrificed to the Lord in Gilgal.

Saul stumbled when he allowed a mixture of pride and self-interest to turn him aside from a complete compliance with God's will. He fell when he thought to condone or excuse this failure before God by the abundance and goodness of his sacrifices. In this sin Saul had a multitude of followers in Israel of later years, against whose wrong the prophets protested so that it would seem at times as if they indignantly repudiated the whole sacrificial and ceremonial code upon which the people were depending so blindly, while their hands were full of blood and social injustice rife in their midst. Saul has his successors to-day, for men still depend on their gifts of money, their sacrifices for the church, their faithfulness in the externals of religion to make up for the lack of a will completely pliant and obedient to God. We need more Samuels to tear off the cloak of seeming righteousness under which lurks a heart rebellious and defiant of God's supreme demand of a whole life.

As Samuel told Saul he had been little in his own sight. His modesty at the first was genuine and attractive. Success had in this respect spoiled him. Now accustomed to being obeyed, he had forgotten how to obey. In being king of Israel, he had forgotten the necessity for king and subject alike to be humble before the King of kings. It is astonishing how few people remain unspoiled by success. This should not only be a warning to be careful in success, lest we forget, but also to be kinder in our judgment of those who have erred in success. Would we have stood the test any better? Turn not with light scorn away from the picture of the rejected Saul at Gilgal. Scorn his rebelliousness and disobedience to God, but scorn no man. Rather be possessed of godly fear lest we in the hour of some temporary triumph forget that the Strength of Israel will not lie or change his mind, and that from us as well as from Saul he has required a complete obedience.

"They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing and abuse,  
Rather than in silence shrink  
From the truth they think must think;  
They are slaves, who dare not be  
In the right with two or three."—Lowell.

# The Family Altar.

Conducted by A. E. Illingworth.

## NON-CONFORMITY.

There are many ways in which the disciples of Christ known simply as Christians advance the Kingdom of the Redeemer here amongst men.

It will not suffice to be dissenters merely in matters of doctrine. We may stoutly refuse to conform to the doctrines or practices of the Episcopal Church, or recognise the authority of any decree of church or synod, and yet be poor exponents of vital Christianity. It is a matter of principle with us that the Bible alone is all-sufficient in matters of faith and doctrine. Why should it not be also regarded in the same light for daily life and conduct?

To be faithful witnesses for truth and virtue, in Christ's ones in all sincerity, we must avoid the very appearance of evil. Walk apart with Jews. Come and be separate. Give Belial the gibes. Dissent, in word and act, from the godless practices of this present evil age.

The backbone of the army is the non-commis-  
sioned man (Kipling). In the fight against sin and worldliness the backbone of the army of the Lord is the disciple who realises that his Lord's commission bids him "Touch not the unclean thing." "I only quarrel," said Phillips Brooks, "with the man who, resting satisfied with what he holds to be his high commission, is not eager to match it with a high character."

What concern hath Christ with Belial? Of this genre of licentiousness and corruption, Milton says:

"Belial came last, than whom a spirit more lewd  
Fell not from heaven, or more gross to love  
Vice for itself."

Brethren, let us not follow the slipshod and careless customs of this present age, but be transformed by the entire renewal of our minds, so that we may learn by experience what God's will is—that will which is good and beautiful and perfect.

## SUNDAY, MARCH 21.

See! Thought.—Behold, I have made ready my dinner. All things are ready. Come to the marriage.—Matt. 22: 4.

Selected Gems.—Glorious invitation! I think of the banquet itself, and what it cost the great God to prepare it. To find food for angels; for this only one word was necessary. But to prepare for man upon this accursed earth a banquet of heavenly food—that cost him much. Nothing less than the life and blood of his Son, to take away the curse and to open to them the right of access to heavenly blessings. Nothing less than the body and blood of the Son of God could give life to fallen men. O my soul, ponder the wonders of this great banquet.—Andrew Murray.

Wine, sacred feast, which Jesus makes;  
Rich banquet of his flesh and blood;  
Thrice happy he who here partakes.  
That sacred stream, that heavenly food.  
—Philip Doddridge

Scripture Reading.—*The Royal Invitation*.—Matt. 22: 1-14.

## MONDAY, MARCH 22.

See! Thought.—Fear thou not; for I am with thee; he not dismayed, for I am thy God.—Isa. 41: 10.

Selected Gems.—If you never are afraid about your soul, I am afraid of you. If you never had a fear about your state I think I may remind you of Casper's lines.

"He that never doubteth of his state,  
He may, perhaps, he may—too late."  
—C. H. Spurgeon.

What time I am afraid I will trust in thee—  
Psalms.

Scripture Reading.—*Trust in God*.—Isaiah 41: 10-17.

## TUESDAY, MARCH 23.

See! Thought.—I also will keep them from the hour of temptation.—Rev. 3: 10.

Selected Gems.—  
When urged by strong temptation to the brink  
Of guilt and ruin, stands the virtuous mind,  
With scarce a step between; all-pitying heaven,  
Severe in mercy, choosing in its love,  
On fit-timings in dark and awful vision,  
Doth interpose, and leads the wanderer back  
To the straight path, to be forever after  
A firm, unshaken, onward-bearing traveller,  
Strong in humility, who swerves no more.  
—Joanna Baillie.

Bernard of Clairvaux wrote down three questions to ask himself every time he was tempted.

1. Is it lawful? May I do it and not sin?
2. Is it becoming me as a Christian? May I do it and not wrong my profession?
3. Is it expedient? May I do it, and not offend my weak brothers?

Scripture Reading.—*Deliver us from temptation*.—Rev. 3: 7-13.

## WEDNESDAY, MARCH 24.

See! Thought.—Who delivered us from so great a death and doth deliver; in whom we trust that he will yet deliver.—2 Cor. 1: 10.

Selected Gems.—There are many ways in which "the God of all comfort" comforts us. Sometimes he shoots a ray of cheer over the darkened life by a verse of Scripture, sent on a card, or written by a friend; sometimes a passage of Scripture rings in our memory like a sweet refrain, rising and falling as a peal of distant bells heard across a wide valley. Sometimes a gift—which shows that someone is thinking tenderly of us—comes into our hands; and we value it not for its intrinsic worth, but because of the love which prompted it, and which is the symptom of a tender love behind. . . . There is no day so dark, no lot so sad, but that into it God contrives to put a little scrap of comfort.—F. B. Meyer.

Scripture Reading.—*Our Consolation*.—2 Cor. 1: 1-11.

## THURSDAY, MARCH 25.

See! Thought.—And behold a woman, brought an alabaster box of ointment.—Luke 7: 37, 38.

Selected Gems.—  
Yet weak and blinded though we be,  
Thou dost our service own;  
We bring our varying gifts to thee,  
And thou rejectest none.

Apart from their all gain is loss,  
And labor vainly done;  
The solemn shadow of thy cross  
Is better than the sun.—J. G. Whittier.

Scripture Reading.—*The Service of Love*.—Luke 7: 39-50.

## FRIDAY, MARCH 26.

See! Thought.—"Believers were the more added to the Lord, multitudes both of men and women."—Acts 5: 14.

Selected Gems.—Every day in life is a page in its history.—Robson.

"The day of revelation has at length arrived. Higher Critic and evangelist—each comes, bringing his sheaves with him. We ask the Higher Critic to give us the results of his labors. He produces "These generally accepted theories," "These tentative suggestions." . . . We turn to the evangelist. He leads in "The drunkard reclaimed, the sin-blinded illumined, the weary rested, and the savage made a gentleman." We look at the contrasted result, and feel that there is a simpleton somewhere, and that it is not the evangelist.—Dr. J. Parker.

Scripture Reading.—*The Church at Work*.—Acts 5: 12-24.

## SATURDAY, MARCH 27.

See! Thought.—He us free from the Love of money.—Heb. 13: 5, R.V.

Your lives should be untainted by love for money.—Weymouth.

Selected Gems.—The avaricious love of gain, which is so feelingly deplored, appears to us a principle which, in able hands, might be guided to the most salutary purposes. The object is to encourage the love of labor, which is best encouraged by the love for money.—S. Smith.

Make all your man; are all you can; give all you can; John Wesley.

Scripture Reading.—*Rescue of Zacchaeus*.—L. Tim. 6: 6-10, 17-19; Heb. 13: 1-8.

Thanksgiving.—We praise thee, O God; we acknowledge thee to be the Lord.—Te Deum.

Prayer.—  
Teach me, O Lord, thy holy way,  
And give me an obedient mind,  
That in thy service I may find  
My soul's delight from day to day.  
—W. T. Mason

## The South Island District Bible School Union, N.Z.

1914 Examination.

Grade I. (Essay: Open.) Prizes: Ada Maslery, Tabernacle, 92. First Class Certificates: Flora Robinson, Tabernacle, 85; Linday Bull, Gore, 80. Second Class Certificates: Dick Cruick-shank, Gore, 79; Ettie Richardson, Gore, 65; Miss Taylor, Gore, 65. Third Class Certificates: Mary Reid, Gore, 64; Chas. Richmond, Hedge-bush, 60; Kitty Gaylor, Tabernacle, 60.

Grade II. (Ages 10-21.) Prizes: Isa Bremner, Tabernacle, 92; Mattie Powell, Tabernacle, 92. Third Class Certificates: Annie Crickshanks, Gore, 64; Emily Shephard, Oamaru, 51.

Grade III. (Ages 14-15.) Prizes: Mabel Goodall, Mornington, 97; Willie Mathieson, Tabernacle, 96; Annie Bremner, Tabernacle, 94; Edith Hebb, Roslyn, 92; Garfield Raines, Mornington, 90. First Class Certificates: Florence Newman, Tabernacle, 85; Willie MacPherson, Ashburn, 84; Mary Jane Benjamin, North-East Valley, 80; Ralph S. Kay, Tabernacle, 80. Second Class Certificates: Katie Wilson, Oamaru, 79; Winnie White, Mornington, 79; Pearl Perkins, Invercargill, 78; Annie Hay, Kaitangata, 72; Florence Ward, Oamaru, 71; Eileen Holt, Oamaru, 69. Third Class Certificates: Willie Dohy, Mornington, 61; Bertha Metcalf, Oamaru, 59.

Grade IV. (Ages 12-14.) Prizes: Margaret Galt, Invercargill, 98; Georgina Bristow, Invercargill, 97; Elsie Christenson, Tabernacle, 95; Minnie Moran, Roslyn, 91; Olive Irving, Mornington, 91; Evelyn Beck, Tabernacle, 92; Karlie Shore, Tabernacle, 92; Jessie Russell, North-East Valley, 91; Jeffrey Lawe, Roslyn, 91; James Hay, Kaitangata, 91. First Class Certificates: Eileen Hill, Kaitangata, 89; Rhoda McMillan, Kaitangata, 87; Mabel Rossell, North-East Valley, 87; Violet Hill, Kaitangata, 86; Jessie King, Tabernacle, 86; Gordon Austin, Tabernacle, 86; Fred Stevens, Mornington, 85; Cliff Saunders, Mornington, 84; J. Creagh, Oamaru, 82; John Creagh, Oamaru, 80. Second Class Certificates: Nina May, Gore, 77; Oliver Watson, Tabernacle, 76; John H. B. Roslyn, 72; Chas. Duncan, Oamaru, 70; Arnold S. Sun, Oamaru, 68; Vio. Adams, Gore, 67; Andrew Metcalf, Oamaru, 66. Third Class Certificates: Robert Roberts, Mornington, 57; James Marks, Oamaru, 53.

Grade V. (Ages 10-11.) Prizes: Nereta Gordon, Tabernacle, 99; Hugh McCallan, Kaitangata, 97; Sbil Fraser, Oamaru, 97; Mary F. Galt, Invercargill, 96; Isa Russell, North-East Valley, 92; Nellie White, Mornington, 96; Edna Rodgers, Tabernacle, 89; Epiphania Hys, Kaitangata, 89; Gordon Forrest, Kaitangata, 95; Jessie Hay, Kaitangata, 95; Isa Welsh, Kaitangata, 91. First Class Certificates: David Kroon, Tabernacle, 88; Willie McGregor, Roslyn, 88; Dorothy McPherson, Oamaru, 88; Katie Ward, Oamaru, 87; Ivan Crickshanks, Gore, 86; Stanley Edna Oamaru, 86; Kenneth Lowe, Roslyn, 85; Reg Roberts, Mornington, 84; Maggie Cumberbeach, Mornington, 81. Second Class Certificates: Kenneth Smith, Ashburnton, 76; Vio. Metcalf, Oamaru, 72. Third Class Certificate: Earnie Olsen, Ashburnton, 59.

## Reports from the Field.

### West Australia.

**FREMANTLE**.—On Saturday, March 6, Jas. Bridge gave an excellent paper on "The Work of the Holy Spirit" and was highly complimented by the Bible Study Class. These meetings, held fortnightly, are a help and blessing. On Lord's day morning Bro. Taylor also gave us a fine address on "The Holy Spirit." The members responded well to the special appeal for local work, and also did well on Home Mission day. The Junior C.E. have decided to become a living link in Foreign Mission work. The Senior C.E. Society had a helpful meeting last Monday in the home of Mrs. Blaw, senr. Since last report a brother formerly immersed had been received into fellowship. We were pleased to receive seven new scholars into the Bible School last Lord's day. The Women's Mission Band continues to have good meetings.—E. G. Warren, March 9.

**SUBIACO**.—Last Sunday two ladies were received in, while at West Subiaco four—three women and a man—were welcomed, three of whom were by restoration. The children in this showing good progress under Bro. Althorpe. The evening service is also encouraging and growing. Bro. Cecil is ably preaching the word since the opening. Last Sunday evening we had a full chapel, representatives of the Orange, Lodge and the Protestant Alliance being present. Bro. Connor preached on "Jesus the Protestant," and the choir rendered splendid help in the music of the service.—March 8.

### Tasmania.

**LAUNCESTON**.—Anniversary day has come and gone. The chapel was beautifully decorated by a willing band of workers. Space forbids mention of all deserving names, but special credit is due to Miss Jessie Harp, co-ventress of the C.E. Flower Committee. The children on the cradle roll and infant class received their prizes in the afternoon. At night there was a very large attendance. The children occupied the platform, and the singing was fine. At the conclusion of Mr. Swain's powerful address on "Is the young man safe?" one aged lady made the good confession. On Wednesday night the adult school received their prizes, when a most splendid programme was submitted. Large numbers were unable to gain admission. Our thanks are due to Bro. Swain for his untiring efforts in the training of the children. Two years ago, when Mr. Swain came, the school had 15 scholars; our strength on the 1st of January last was 104, that is including the cradle roll and C.B.C.—Daniel Dawde, March 11.

**HOBART**.—Two confessions since last report, good attendance at gospel meetings 30-40, and splendid address by W. C. McCallum on "Re-birth." Visitor, Bro. McGreer, from South Yarra. C.E. Society is growing, there being a record attendance at last meeting.—J.A., March 8.

**NUBEENA**.—On February 7th, a young man, who confessed his faith at Tarana, where Bro. Gillie preached, was baptised and welcomed into the church. We have had one from the church, and one from the Bible School, these having confessed and gone into camp. Services have been commenced at Oadessod, where the attendance is encouraging. During last month a short mission was held at Tunnel Bay, where the attendance, interest and attending were good, and last Lord's day afternoon at the recreation fortnightly social service we were cheered with the first fruits of the Bible School, when three fine lads from school and a married man nobly confessed their faith in Christ. On March 6th we had the pleasure of being among those who aided Bro. and Sister W. E. Woodley in celebrating their silver wedding. Our brother and sister were the recipients of many congratulations. The present engagement with the writer expires at Easter.—G.T.B., March 12.

**DOVER**.—On March 7 a young lady was baptised at the Esperance beach. Congregations are increasing. Services are bright and hearty. We have stocked with new hymn books, remodelled the seats, and improved the lighting scheme. At the mid-week Bible readings, the attendance is good, and interest sustained. Kindergarten and Bible School opened with encouraging prospects.—G.W.

### New Zealand.

**DUNEDIN**.—Two additions by faith and obedience since last report. We have lost through death, at the age of 86 years, an old and esteemed member of the Tabernacle, in Bro. Richard Sandilands. At the annual meeting of the church held on Feb. 25, P. D. McCallum tendered his resignation as evangelist. Bro. McCallum expects to return to Australia.—L.C.J.S., March 1.

**PALMERSTON NORTH**.—Last Lord's day Bro. M. Wickers, of Wellington, filled the vacancy here, giving a helpful exhortation, and preaching on "The compelling power of love." Although we are having such splendid help from the Wellington brethren, we are looking forward to having a resident evangelist again. On Tuesday night the annual business meeting of the church was held, the reports show that everything is in a healthy condition.—M.S., March 4.

**NELSON**.—On Lord's day, Feb. 28, the morning service was well attended, several visiting members being present. Bro. Jackson presided, and Bro. Knapp spoke. Three new members were welcomed. The attendance at Bible School still continues to increase steadily. At the evening service, given as usual crowded, when Bro. Matheson preached an eloquent sermon. At the close he received the confession of one young woman and one man. The Endeavor held their monthly concert meeting on Monday, with a large attendance. The mid-week prayer meeting was well attended. Bro. Jackson speaking.—H.B.I., March 1.

**WELLINGTON SOUTH**.—"Wellington's Fool" was this evening's subject. A large number of strangers attended. Two (an elderly and a middle aged woman) took their stand for Christ. A banner is being offered by the Bible School officers to the one obtaining the highest number of marks for good conduct inside of the school building. Great interest is being displayed, and the attendance has risen to 181. The aim is 200. A young men's club was formed during the weeks 13 were in attendance at the inaugural meeting, when rules were drawn up, and officers elected. A number of visitors were present at this morning's meeting; their fellowship was enjoyed by all.—A.F., March 7.

**CHRISTCHURCH**.—Last Sunday morning we had an interesting exhortation from Mr. T. Laird, of the Spreydon Baptist Church, on "The Fact of Prayer." In the evening Bro. Gebbie preached on "Man from Three Viewpoints," prayer service on Wednesday was the best this year. This month and next we are holding a church attendance campaign, which we expect to do much good for all.—P.S.N., March 6.

**WANGANUI**.—The annual meeting of the year was held last night. The attendance was very representative. J. E. Wilson presided. Resolutions—For the church, Bretn. Richards and trustees, church property, H. Allan, Ladies' Sewing Circle, Sister Sharp, C.W.B.M., Sister H., showed the church useful work had been done elected for the coming year. The following officers were: Richards, treasurer; Bro. Wilson, Secretary; Bro. Higgins, and deacon; Bro. Siddall, auditors; Bro. Comrie and Rice. C. Dawney was elected as the church's delegate to the Easter Conference,

to be held at Spring Grove. We will soon have to move from our present position, as the lease of our site expires in 1917. The church has met in its present building for over 20 years. A new site has been procured in a central part of the city, to erect a meeting house upon it at the close of our present lease. The C.W.B.M. Conference is to be held in Wanganui at Easter time, and is being awaited with much interest by the sisters.—H.T.

### Queensland.

**BRISBANE**.—The news that negotiations have been opened with one of the leading evangelists of the States to take up the Brisbane work was received with much joy. Meanwhile we are toiling on, determined to do our best, with a spirit of loyalty to the church and to those self-sacrificing brethren who are keeping the wheels going round. J. Swan exhorted yesterday morning, and preached the gospel in the evening to a very fair attendance. Bro. and Sister Jackson have returned from Lundberg to reside again in Brisbane. Bro. L. Gole has gone on holiday to Tasmania.—H.C.S.

**ELLIOTT**.—W. J. Way arrived on 5th inst., preaching and exhorting on Lord's day morning. The scholars were addressed, and two gospel services were held. A young man made the good confession. A number of homes were visited. Our brother left for Brisbane on the 9th.—J. H. Asmus, March 10.

### South Australia.

**MILANGA**.—Our anniversary was continued on Tuesday, March 2, when a goodly number sat down to a splendid tea meeting. At the afternoon in the Institute, which was nearly full, Bro. Harkness presided. The secretary, Bro. H. S. Gold-worthy, read a splendid report. Number in roll, 110; additions for the year, 5; by faith and baptism, 4 of these from the Bible School. Contributed outside our own expenses, Home Missions, £13/0/-; Foreign Missions, £13; Bible College, £11; Church Extension, £1/10/-. The chairman gave a splendid address; also Bro. Whitmore of Strathalbyn, of the Congregational Church; Bro. Wiltshire, of Mile End. This proved a suitable close to the splendid special services conducted by Bro. Wiltshire. This morning we welcomed back two by letter from the church at Queensland, Bro. and Sister W. H. Moar. One of our teachers, Sister H. S. Gold-worthy, is leaving us for a holiday to the Eastern States and New Zealand. We commend her to God and to the brethren.—J.C.V., March 3.

**UNGARRA**.—Good meeting on March 7, with a full attendance of members present. Seven were welcomed into the church as a result of the mission, six by faith and baptism, one formerly immersed.—A.J.F.

**TUMBY BAY**.—The mission services continue with good interest. Average attendance, 50. The members are most loyal in their support. Six of the men attending every night, often driving nine or more miles for service. So far two have decided—Bro. Arnold Burnett, and Sister Maud Powell. They were baptised on March 5, and welcomed to the church on the 7th inst. The question box is being well used, and forms an instructive part of each service. The mission will continue up to March 10.—A.J.F.

**SEMAPHORE**.—Last Lord's day, Bro. Taylor being absent at Kersbrook anniversary, Bro. E. C. Mauer addressed the church. Bro. W. Miller, of Norwood, preached the gospel at night to a good congregation. To-day meetings were good; 95 broke bread. Sister L. Flemming was received by letter from North Perth, W.A. Spent the night gathering at night. The large number of members attending our evening meetings is very encouraging, and gives promise of a good gathering in the near future.—W.

**COTTONVILLE**.—Since last notice, one by transfer from the church at Henley Beach, the wife of our Bro. Malcolm McNeil. We had reason for rejoicing at the gospel meeting to day. A young man made the good confession, Bro. Taylor preaching. In addressing the church this

meeting Bro. Huntman and Manning exchange places.—J. McNicoll, March 14.

**KADINA**.—At our C. E. meeting last Monday evening we had a most interesting "variety meeting," many of the members taking part. Readings were given and favorite hymns out of Alexander's hymn and Stan. Cornelius gave an address on Sunday evening on "Christ's Mission on Earth." To-day we have with us Bro. and Sister Wedd, our new evangelist and his wife. Bro. Wedd, our elder, spoke the words of welcome, and also presided at the Lord's table. Bro. Wedd closed for his exhortation, "Our Faith in God," and was listened to with great attention. This morning Bro. Wedd had a crowded chapel to listen to his address, which was taken from Titus 2: 11 "The Grace of God."—Jas. H. Thomas, March 12.

**CROYDON**.—To-day we held our harvest thanksgiving services. In the morning T. J. Flint presided, and J. Horsell exhorting. Bible School attendance, 125 scholars. At the gospel service A. Marshman gave a helpful address on "Thankfulness." A collection taken up for the Belgium Relief Fund amounted to £25/15/6. On Monday night the goods were distributed among the needy of the district. Last day, March 14, F. Bartlett preached on "J. Gore exhorted on the new testament lesson. The Bible School marched to Hindmarsh Oval to take part in a meeting for the earlier closing of liquor bars. At the gospel service H. J. Horsell preached on "A Reformer's Great Test" One woman confessed Christ.

**QUEENSTOWN**.—Splendid attendance of members around the Lord's table. We were pleased to have meeting with Bro. Franklyn, from Melbourne, and several other visitors. Bro. Brooker presided, and Bro. Franklyn addressed, first to the children on "Keep to the right," then upon the subject, "And God answered his prayer," to the members. In the evening we had a fair attendance. Bro. Brooker preached on "In or out?" His confession of faith was read, and we had our picnic on the Albert Oval, which will be pleased to see visitors. To-day, in the afternoon, at the jubilee celebrations of the Albert District of the I. O. Rechabites, Bro. Brooker addressed in a crowded building at the Port Adelaide Town Hall on the question of early closing of liquor bars. He was assisted by E. Fletcher, of the Port Congregational Church.—H. Watkins, March 14.

**GROVE-ST**.—Meetings were very good both last Sunday and to-day. Last Sunday evening Bro. Thomas spoke on "Why God allows so much suffering," and a fine young man and a young woman confessed Christ. B. W. Huntman, of Unley, gave us a fine talk on American literature at the opening of our Adolphian Literary Society. We had about 70 mothers and 35 children at our cradle roll rally last Wednesday. Miss Mitchell, the superintendent of this department, does a good work, and this meeting encouraged her and all the mothers present. C. A. G. Payne, of West Australia, and E. Tape were among our visitors to-day. We have said farewell again to our beloved Sister Mrs. F. G. Filmer. We wish her and her husband and children every blessing.

**HINDMARSH**.—On Wednesday, March 10, the Foreign Missionary Society held their quarterly meeting, combined with a welcome to A. G. Saunders and a farewell to Mr. A. Bower, who is going to the west. Mr. Cuttriss occupied the chair. T. H. Brooker spoke on behalf of the church and school, and Mr. Glanbury for the Sunday School. Bro. T. J. Gore was present from Henley Beach, and many friends from Balaklava. Mr. Bowering was presented with a safety razor for which he gratefully replied. A. G. Saunders also offered his thanks and appreciation. Announcements were rendered by the choir, and a solo by W. L. Weeks. On Sunday morning G. Wilson addressed the church. In the afternoon the school held a monster Sunday School rally, held at the Hindmarsh Oval, in connection with "The Day of Atonement." Bro. Franklyn presided and speaker. The evening service was conducted by Bro. Franklyn, Bro. Cuttriss being organist. Next Sunday and for several weeks the school and evening services will be held in the

Rechabite Hall, owing to a complete renovation of the chapel buildings. The new large gymnasium hall is well on its way, the complete price for work undertaken will be between £400 and £500. On Monday, March 8, our Endeavor Society was visited by the North Adelaide Society. A splendid evening was spent. The subject for the evening was "Prayer."—J. L. Roberts.

**North South Wales.**

**BROKEN HILL** (Wolfram-st).—Last Lord's day evening two young men confessed Christ. One was baptised at the Tuesday evening service. Some of our members have been called to pass through times of bereavement. Bro. and Sister Treglowen lost a bright boy of nine years, of diphtheria. Bro. and Sister Cornish were called upon to part with their son Luther, through hemorrhage of the lungs. He was a noble school teacher, and most highly esteemed. He was ready to meet his Saviour, but has left a young widow and two children to mourn their loss. Yesterday we laid to rest the remains of the mother of Bro. Coley, who fell asleep in Jesus on Tuesday morning. Our deacons, in a sympathy is extended to all the sorrowing ones.—E. J. Tuck, March 12.

**LISMORE**.—The residence for the manager of Dumnon reserve, Bro. A. Terry, is practically complete. Bro. and Sister Terry and child went to their new home yesterday. It is situated all most in the centre of the aborigines' dwellings. Bro. Terry teaches the children of the reserve, under the direction of the Department of Public Instruction. His brethren appealed by the F.M. Committee for contributions towards the fee advanced to assist in the erection of the residence, could see what has been done, and the prospects for a splendid work, they would liberally respond to the call. Lismore church itself, at whose door this work lies, has contributed over £50 toward the same, and expects to have some amount in repaying the amount to the Foreign Mission treasury.—S. Stevens, March 11.

**PETERSHAM**.—Our Christian Endeavorers recently visited the La Parouze Aboriginal Mission Station, where Miss Baker does good work amongst the colored people. We spent an enjoyable time. One of the colored sisters was very ill. We sang hymns around her bedside, and prayed. Afterwards we had a beautiful service in their mission hall, amongst our colored brothers and sisters. We had some bright singing, and addresses by Bro. Bulgin and Poole. We have also started a Band of Hope at Petersham. It is well attended, and interesting evenings are spent. The attendance at Band of Hope averages about fifty altogether.—F. Ansell, C. E. Sec.

**CHATSWOOD**.—The church has relieved the conference of further support, and in future will carry its own burden. It is just a little over twelve months since the work was commenced. We now have sixty members, and a fine church building. Last Lord's day Bro. Boyall delivered a splendid address at the morning service on "The Mind of Christ." Good meeting at night, subject, "The Four Kinds of Soil."—T. Bagley.

**ERSKINEVILLE**.—The anniversary of the Bible School was celebrated yesterday. W. Gale, Bible School Organizer, gave a most interesting address in the afternoon. The writer spoke at night. The building was filled, and four young people confessed Christ.—P. J. Pond, March 15.

**NORTH AUBURN**.—Good meetings, both morning and evening yesterday. A. E. Forbes commenced a fortnight's mission. The Bible School attendances are still growing.

**AUBURN**.—The annual church business meeting was held on Feb. 24, G. H. Brown presiding. The following officers were elected:—Deacons: Bro. J. Smith, Dale, Lany, Cox, E. Graham, and Sitch; Sunday School superintendent, Bro. Gant; secretary, W. Cox; treasurer, J. Sitch; organist for church and school, E. Graham. On Feb. 21, one young lady confessed Christ, Bro. Brown preaching. She was baptised on March 3, and received into fellowship on March 7. On March 8 Bro. Gale gave us a lantern lecture in aid of our prize fund. Our meetings are fairly well at-

tended. This morning F. T. Saunders gave us a splendid address.—George J. Sitch, March 14.

**MOSMAN**.—A number of our members are away this week, otherwise the meetings were good. Bro. Williams, from Brokenhill, was received into fellowship this morning. At the evening meeting Bro. Keam and his sister from the City Temple sang a duet, which was greatly appreciated.

**ENMORE**.—Bro. Poole, from Petersham, gave a stirring address at the morning service on 2 Samuel 23: 11. We received into fellowship one young Bro. Wells, who was introduced by Bro. Poole. Bro. Williams, from Brokenhill, was received into fellowship this morning. At the evening meeting Bro. Keam and his sister from the City Temple sang a duet, which was greatly appreciated.

**CITY TEMPLE**.—Good meetings were held to-day. Bro. C. Rush gave a fine exhortation at the morning service. At night Bro. H. G. Harward spoke on "The Uniqueness of Christ." On Wednesday night the social evening to celebrate Bro. Harward's anniversary at the Conference. President, A. Price, occupied the chair. Speeches were given by Bro. L. Gordon and H. G. Harward. A fine musical and eulogium programme was rendered. Refreshments were served by the young ladies of the church.—J. C. March 14.

**MARRICKVILLE**.—We had a splendid exhortation by Bro. Harward at the morning service yesterday on "Christ's Second Coming." We were glad to have Bro. Albany Bell and son present. 180 in Bible School. All departments are well organized, and we look for a great ingathering from this source in the coming days. There was a fair attendance at the gospel service.—C. C. S. R., March 14.

**HELVILLE**.—Meetings were well attended to-day. In the morning we had with us Sister Miss Wilkie, Wagga, and G. H. Browne, Adina, who gave us the word of exhortation. The Bible School was well attended. At night Bro. Saunders preached. To-day our young girl who was baptised during the week was received into fellowship.—F. B. March 14.

**HORSBURY**.—Elder Crosthwaite presided. Bro. J. Crawford exhorting on Heb. 11: 8-10. The church always enjoys Bro. Crawford's remarks. Linley Gordon had a crowded meeting at the gospel service; many strangers present. He gave a masterly address on "Changing the Eucharist" (John 21: 6). Bro. Gordon has taken Hornsby by storm. The K.S.P. is still growing; four more last Friday.—Thos. E. Rife.

**INVRELL**.—Bro. Brightly gave a fine interesting talk on Thursday evening. A fine meeting was reported at Gum Flat, on Lord's day morning; the meetings at Little Plain and locally during the day were poor. The evangelist spoke at night on "What think ye of Christ?" Last night we firewelled our highly respected Bro. Geo. Hunt, who left this morning for Queensland to assist in the work of the front. We regret most the death of the mother of Bro. Ernest Wells, at the early age of 46.—H. Wilson, C. E., March 9.

**Victoria.**

**STAWELL**.—On Thursday, Feb. 25, we were pleased to have a visit from Bro. Jellett, and about to listen to a fine address delivered by him. On Thursday last in the absence of our evangelist, who was attending the Brim Conference, Bro. Jellett took charge of the meeting, and gave a fine address.—W. J. William, March 7.

**SWAN HILL**.—We are pleased to report that progress is being made. Our meetings last Lord's day were very good, for six or seven converts. "Twenty souls and a second preaching" is pending on the number has been reduced to seventeen, for we baptised two more young men, who had

Continued on page 190.

## Northern Union Conference, N.Z.

The churches of the Northern Union held their ninth annual conference in the Wellington Hall, on March 6th, which proved very successful. The brethren met for lunch, after which Bro. Dick, of Auckland, conducted a short devotional service. The President, Bro. Thos. Powell, then took the chair.

After the usual preliminaries, Bro. Latimer was called upon to extend a welcome to the visiting brethren, which included a strong contingent from Auckland, numbering about a dozen. Bro. Latimer said he presumed he had been chosen for this duty because he was the oldest member present, adding that he "had seen fifty years' service for Jesus." Bro. Bryden responded on behalf of all visitors.

The president's address was short, but hopeful. Greetings were received from Auckland, H.M.C. Bro. Glister, Auckland; Bro. Creamer; Bro. and Sister Ashworth (isolated); Sister Stoffan, Waitangi; Frank Evans, Auckland; and Bro. Milton Vickery, Wellington. The various reports were read and adopted, including Executive, evangelist, and church reports. An optimistic note was sounded all through. Thirteen confessions were reported for the year, eleven being added. No dues were reported.

The evangelist, Bro. Oram, accepted another year's engagement to labor with the Union.

Election of officers: President, Bro. W. E. Vickery, after nine years' faithful service as secretary; secretary, Bro. Poole; treasurer, Bro. J. A. Shepherd; committee, John Yates, John Gibbs, E. Hill, F. Phillips, Hugh Smith, Thos. Powell.

Foreign Missions.—It was decided to urge the churches to take up two offerings in the year for this work.

Bro. Oram brought before the Conference the claims of the "Australian Christian," stating that the paper was worth more to them than the preacher, if they could but realize it. Three dozen copies had been secured for distribution at the evening meeting. The following motions were moved by Bro. Oram:—

That this Conference of Churches of Christ assembled at Wellsford regret that Prohibition was not carried at the recent elections, and urge the members everywhere to keep in view the goal still such time as we again have the opportunity of voting." Carried.

"That this Conference deeply deplores the terrible conflict now raging between the leading nations of the world, and consider it a reason for deep humiliation and prayer that there may be a speedy ending to such a fearful bloodshed." This was carried. The afternoon session then closed.

An excellent concert was given in the evening, being entirely in the hands of the Auckland friends, assisted by local talent. The first part of the programme was selected portions from the cantata "Earth's Triumph," which met with a splendid reception, Bro. Bryden conducting. The

second part consisted of some good items—solos, recitations, monologues, and reading.

A vote of thanks proposed by W. G. Oram brought a most successful conference to a close.

## Mallee Circuit Conference.

The annual Conference of the Mallee Circuit was held at Brno on March 3rd. Although preceded by most unpleasant weather and severe dust storms, the day was all that could have been desired.

The Conference was opened with a short devotional service, led by W. G. Combridge, after which the President of the Conference, W. G. Smith, took the chair, and welcomed the visitors. Bro. Robbins responded.

Representatives were present from the churches at Warracknabeal and Dinnunnie.

The President, in his address, made reference to the conditions under which we were called upon to labor during the incoming year. While God had liberally blessed us in past years, and we had been enabled to carry on the work with a reasonable amount of effort, the year before us presented great difficulties, and a call for greater sacrifice than ever before. By such a strong faith in the Divine Giver, we could take up the task, confident of God's approval and help.

Reports were read from each of the churches, the Bible School, and the Circuit. The evangelist in giving his report stated that the work of the past year had been satisfactory under the circumstances. There were ten baptisms, some of whom had yet to be baptized. Meetings had been well attended, and a good spiritual tone prevailed in spite of the depressing circumstances. A great deal of travelling had been done—about 4700 miles since taking up the work fifteen months ago; and an average of about forty calls a month. Bro. Robbins, who was present from Stawell, delivered an address, taking as his subject, "Abiding in the doctrine of Christ."

The officers for the ensuing year were elected as follows:—President, Bro. W. G. Smith; Secretary, Bro. W. White; Committee, Bren. Randall, Cissall, Chas. R. Davis, M. Henry, Hood, Jones, Marchant, and Sister Childs (all re-elected), and Bren. Reynolds and McPherson.

The "Cheer up, Jeremiah!" story supplied a very appropriate keynote, and was quoted to dispel any trace of depression in the meeting.

The financial situation was then discussed. Owing to the distress occasioned by the drought, it was found impossible to reach our ideal; one evangelist fully supported by the circuit, and a second evangelist in the field, but a big effort is to be made at least to keep the standard as high as the past year. A brother in expressing his willingness to sacrifice in order to do his share, said: "It cost Jesus something to give Jesus Christ to the world. It cost Jesus something to redeem man from sin, and it will cost us something to carry out his command to go and preach, but shall we not pay the price?"

At the conclusion of the business session, a splendid tea provided by the sisters was heartily partaken of, and duly appreciated.

The evening session was well attended, about sixty-five being present. A good programme, including Hymns, A. Bonnerman, Bro. Robbins, Sister Combridge, and representatives from the Bible School was attentively listened to. Bro. Robbins delivered a splendid address on "The Progressive Church," and Bro. Combridge read an essay on "The Progressive Bible School," and offered a prize to the contributor of the best essay from the meeting.

At the conclusion of the meeting a comprehensive vote of thanks was suggested by Bro. Combridge, and supported by Bro. Smith, to all who had assisted in making the Conference a success, special mention being made of the Stawell church for the services of their evangelist, and to Bro. Robbins for his assistance and addresses.

Despite the depressing circumstances, the Conference was a splendid success, and we enter the new year with renewed strength and greater faith than before.—W. G. Combridge.

## The West Wimmera Conference.

The above was held at Kaniva on Sunday and Wednesday, Feb. 28th and March 3rd. The first meeting of the day was, of course, a meeting for the breaking of bread. A large number of brethren from all over the district were present. Bro. Hagger, who was our Conference preacher, exhorted the brethren on "The Value of the Lord's Supper." Bro. Hagger again spoke to a large gathering in the afternoon, his subject being, "The Crowning Miracle." In the evening he spoke to a very large congregation on the subject of "A Great Necessity." The addresses were all of a very high order, and were much appreciated by those privileged to be present. Bro. Whelan and Sisters Malhouse and Benn contributed musical numbers.

The meetings on Wednesday were, as usual, largely attended. A devotional meeting in the morning commenced the day's proceedings. Bro. Hagger gave a very helpful talk on "The Church, its Glory, its Mission, and Support."

In the afternoon the business of the Conference fairly began under the presidency of Bro. E. Rowe. A welcome was extended to visitors, and responded to by Bren. Hagger and Combridge. Greetings were received from the Home Mission Committee of Victoria, Bro. R. Ennis and Bro. H. P. Leng.

Reports were submitted by the churches of the Conference circuit: Bordertown, Wampona, Naracoorte, Lillimur, and Kaniva. Bren. Benn, Edwards, and Warhurst presented their reports as evangelists of the circuit. During the C.E. hour, which formed a part of the programme, the usual reports and greetings were given. The topic chosen, "The Gospel for Everyone," by "Gergahze," was spoken to by Bren. E. P. Verco, R. M. Williams, and J. R. Combridge. Bro. Verco also sang

## JUBILEE CELEBRATIONS.

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in his usual effective manner. The following brethren were elected to office: W. S. Wylie, president; R. M. Williams, vice-president; J. M. Smith, secretary; E. Rowe, secretary-treasurer; E. Rowe, secretary. Votes of thanks to the Victorian Home Mission Committee, Bren. Hagger and Combridge, were passed with acclamation.

There was a largely attended meeting in the evening, Bro. E. Edwards very capably filling the position of chairman. An address by Bro. Combridge on "The Value of Very Little Things," was listened to and appreciated by the large audience. Bro. Hagger spoke on "Back to Jerusalem." It was a splendid address, and must have done much good. The following rendered musical items during the evening: The Borderland Singers, Miss Cousins and Bren. Vereco and D. E. Milne. An offering, which was taken up for the Belgian Relief Fund, yielded the sum of £14/10.

Sisters Sheriff, Rowe, and Bro. Warhurst ably assisted at the organ during the day. The sisters of the Kaniva church provided the meals in their usual efficient style.—A.R.B.

**Sisters' Department.**

**SOUTH AUSTRALIA.**

The Executive met on March 4, when the Temperance Committee had charge of the programme, and Mrs. Mauger presided. The attendance was very encouraging.

South Australia is at present engaged in the campaign of the early closing of the liquor bars. Lady Hobler gave a very interesting and instructive address on the reasons why we should vote for six o'clock closing of the liquor bars. Mrs. Herne, of Queenstown church, favored with a temperance reading. Miss Drechsler and Miss Burns, of Unley church, rendered solos. Altogether a very pleasant and profitable afternoon was spent. The meeting closed with hymn and prayer.—Mrs. A. J. Cherry, Secretary, 32 Roebuck-st., West Adelaide.

**Queensland Home Mission Notes and Conference Forecast.**

Dear Brethren,—Our conference is coming, and promises to be the highest and most important ever held in this State, and every brother and sister is urgently urged to attend. There will be new ideas, new addresses, new ideas, and new songs, and everything crisp, terse and up-to-date. If you are looking for something out of the ordinary and automatic then attend our State Conference. The reports will be encouraging, entertaining, and profitable. The new schemes and fields and visions for the future will grip you, and please you and give you. There will be good speakers. There will be five new preachers who, no doubt, will be a great attraction. We believe that we are booked for a blessed and successful time, and we are anxious that every brother and sister who can possibly attend should be present.

Our recently your Organising Secretary has visited Ipswich, with the view of conducting some special services. His visit also has been again very profitable and excellent meetings held. There are grounds being lent to the Home Mission Treasurer. Donations to Home Mission Fund: Sister McNeil, £1; Miss McNeil, £1; W. W. Pond, £1; J. McNeil, £1; S. C. Flett, £1; W.J.W., £1; W. J. Was, Organising Secretary.

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## From the Field—Continued.

confessed Christ on the previous week. The writer has paid a visit to Nyah, where a second Midura is springing up. This new settlement is growing fast. Already two of the denominations are stirring in the place. We are to get in with our plots, we need to do so very soon. Sister Moffat is much improved in health.—D.A.C.

**HALLARAT**—Continued interest is shown in our Sunday evening meetings, with a good attendance at the open air service held in Sturt-st. Breen, Henson and Willeke had charge of this meeting last Sunday. Our preacher, H. P. Long, has been appointed president of the local No-Licence League, in connection with which he addressed a meeting at the Skipton-st. Methodist chapel on Thursday last. We had a good, helpful talk from E. E. Thomas, on Sunday morning last. Bro. Thomas has come to reside in Hallarat for some time.—A.E.B., March 8.

**MORELAND**—At our last church business meeting it was unanimously decided to invite W. L. Ewers to labor with us. He has accepted our invitation, and expects to be with us on the third or fourth Lord's day in April. In the meantime we have been visited by Bro. Long, his wife, Miss Maitz, Hagger, W. A. Strongman, J. Pittman, W. A. Kemp, C. Lang, and Reg. Ennis. We greatly appreciate this help. The Bible School is flourishing, and getting ready for its anniversary in May 20th or 21st. The J.C.E., with Mrs. Thos. Hagger, superintendent, had an attendance the last three Sundays of 104, 113, and 100. Gold and purple ralls are being used, and this is the rule for morning meetings and gospel services. Bro. Ennis preached to a full house to-night on "Christ's First Miracle."—J.J.A., March 7.

**BOX HILL**—On Sunday evening, Feb. 21, we were favored by a visit from Miss Beg. S.A., who assisted our preacher by her solos, which were much appreciated. The attendance was splendid. On Sunday, Feb. 22, we had a record attendance at our Bible School. The kindergarten, under the superintendency of Mrs. E. Gill, is making rapid progress. We are pleased to say J. Nankivell has come back with us after his vacation, which he spent at his home in South Australia.—R. G. Carter.

**FARFIELD PARK**—Sunday, the 28th, concluded Bro. Strongman's proclamation of the gospel, and closed at preaching. On Wednesday evening, 3rd, a social was held by the Dorcas Sewing Class, saving the week they had accomplished during the past three months for the Belgians. The articles displayed numbered about 200. Help had previously been rendered to families in need. Sister E. H. P. Edwards presided. About sixty were present. Last Lord's day Bro. Hibbart spoke both morning and evening, and meetings on Saturdays afternoon, March 6, to celebrate the same back Bro. Hibbart after his holiday in New Zealand. An enjoyable time was spent.—F.P.

**MALLEE CIRCUIT**—We have received Sister Finch, from Assot Vale, to fellowship in Warranmoolah. Last Lord's day we had a good first meeting with "God and the Drought," when nearly fifty people were present. At the conclusion we baptised two men, one of whom came forward at Dumblunk previously.—W. G. Combridge.

**CARENGIE**—We had a very fine morning service. Bro. Ludbrook exhorting. A feature of late has been an increased popularity of the mid-week prayer service. The other auxiliaries are also doing good work.—D.G., March 15.

**NEWMARKET**—On Feb. 24, A. G. Saunders, of the Philippine Islands, addressed our mid-week meeting. He gave us a very fine missionary talk. On Wednesday evening last, about 70 members and friends tendered a "farewell" to four of our young men—Bro. A. Hancock, J. Hatty, Johnson, and Stewart—who are in camp at Broadmeadows, expecting to leave tomorrow for the seat of war. Several brethren, representing the Bible School, the young men, and the church, voiced the feelings of the company assembled. Each of the prospects received a "Thermos" flask, while Bro. Han-

cock and Hatty, who had been more closely associated with our church life, were also presented with a fountain pen each. Our prayers go for these brethren, and with the men of other families represented in the church. Speaking last night was good. The writer is speaking on Sunday evenings "serenading" on subjects suggested in a "serenading" by attendants at our meetings.—J. I. Mudford, March 8.

**MARYBOROUGH**—We had Bro. Coventry with us as preacher last Sunday evening, and had a good time. On the Sunday evening before, owing to a mishap, we were without a preacher, but we had a good time, all together. On the Sunday evening previous, at the conclusion of Bro. Larsen's address, one young girl from the school made the good confession. Now that the hottest weather is over, the attendances, always good, are improving. Quite one hundred present last Sunday evening.—A.F.A.B., March 12.

**SOUTH YARRA**—On Lord's day, 7th, we had Mrs. M. Lee with us, she having just returned from a visit to South Africa. Three were received by letter. Bro. Mudge spoke morning and evening. Four more of our young men have volunteered for active service, and are in camp at Broadmeadows. These include our church treasurer, our Bible School secretary, altogether eight of our members have volunteered. Three are now in Egypt. S. Curtis has taken up the position of Bible School superintendent, also acting Bible School secretary. Last Lord's day we had with us Sister Mrs. Perry, Semaphore, S.A.; J. Cruseell, from North Melbourne, was received by letter. Bro. Hancock, from Hezaran, presided. R. P. Pittman gave a very inspiring address. The Senior C.E. Society has been reorganised.—T.M., March 14.

**WINDSOR**—Our Bible School is on the upgrade, 72 being present to-day; 12 new scholars since new year. Mr. Ennis visited the teachers' meeting, and gave a helpful talk. Last Sunday we had two fine addresses from Mr. Bolton, late of Nelson, and the services. Bro. Graham being at Warragul. Our Bro. Davidson, who has been failing for some time, entered into rest on the 5th inst., aged 78. Our late brother was a faithful attendant at the services, and we deeply sympathise with our sister in her loneliness.—March 14.

**HURMLEY**—Good meetings to-day. Bro. Henderson spoke both morning and evening. In the evening a good attendance listened to his splendid address on "Hidden Treasures." Bro. Nichols, of East Malvern, conducts the song service on Sunday evenings, which is proving a great help.—J.A.C., March 14.

**NORTHCOTE**—Since last report Bro. Day has been conducting a mission at Warragul. Bro. Hagger has been helping us in our evangelistic and attendance. Our meetings are increasing in interest, this morning. Bro. Day is leaving to take up the work in Launceston.—R.C., March 14.

**FITZROY**—On March 7 we had our harvest festival. It was a splendid day. R. P. Pittman exhorted in the morning. Bro. Patterson in afternoon gave a fine talk on fruit-bearing. Bro. Cheat. At the close one young woman confessed and was baptized. We continued our festival on the 8th. Bro. Mudge gave an inspiring address on the 8th. On Monday, 10-day, 14th, we had good meetings. Bro. McGee, W.A.C., gave an encouraging address this morning. We were much pleased to have amongst our visitors one esteemed missionary from India, N.S.W. Bro. Bender gave the address on March 14. "The Fact of Christ." Bro. Warren's solo was much appreciated.—G.E.

**DANDENONG**—Bro. J. Pittman closed his labors here last Lord's day. A. T. Eaton (latey from W.A.C.) is taking up the work. Yesterday evening a well-attended meeting in the form of a fruit social was held, meeting in the form of a fruit social and welcome Bro. Eaton. The writer presided. On behalf of the church, D. Brown and the chairman expressed high appreciation of the ser-

vices of Bro. Pittman and welcomed Bro. Eaton. Appropriate addresses were given by Bro. Eaton, Haggart, Pittman, and Eaton. The pleasure of the evening was enhanced by the singing of sisters Robbins, Brown and Masters, and a violin solo by Bro. Archie Robbins. Bro. Eaton spoke to-day to appreciative audiences, morning and evening.—J. Proctor, March 14.

**WARRAGUL**—Splendid meeting on Lord's day morning. Bro. Day spoke on "Love's work more than these?" Another fine meeting was held at night, which resulted in two more confessions. Baptisms will be arranged through the week. We are glad to hear that Bro. Chy is coming this week.—R.W.J.

**MELBOURNE** (Swanston-st.)—During Bro. Franklyn's absence we have had Bro. Main and Ennis helping us in the services. Bro. Main spoke on Sunday, March 7, and Bro. Ennis last Sunday. These brethren gave us some delightful addresses. At the close of Bro. Ennis' address on "Closed Doors" on Sunday evening, we had a very interesting service. Some came forward to confess Christ. We were pleased to have the fellowship again of Sister Miss Jerrens, who has had an extended visit to England.

**FOOTSCRAY**—On Sunday last, 7th, we had fairly good meetings all day. We received by letter Bro. and Sister Williams, from Williamstown. The Bible Class had an increase in attendance. The mid-week prayer meeting was unusually large last Wednesday evening, close on forty being present. To-day, 14th, we received into fellowship Sister Ivy Gray, from Warranmoolah, and Sister Lowe. At the evening meeting, which was well attended, Bro. Whelan preached an eloquent sermon, his subject being "Almost Persuaded." Four young ladies confessed Christ. To-morrow a farewell social will be tendered to our young sister, Edith Nichol, who leaves for Christchurch, N.Z., on Wednesday.—A.J.T.

**CARLTON** (Lygon-st.)—We had nice meetings on Lord's day. Sister Pittman gave a helpful exhortation in the morning. At night Bro. S. G. Griffith's topic was "A Cure for Care." The meeting arranged for Sunday afternoon in connection with the Century Bible Class, in aid of the Belgian Relief Fund will be addressed by the Belgian Consul and the Imperial Russian Consul General.—J.M.C.

**CHILTERNHAM**—All reports are satisfactory. On March 3rd the Bible School picnic was held at Hampton. A beautiful day was most enjoyably spent. Many friends were present, and kindnesses were received from resident brethren and sisters. Bro. Wilson continues to have good attendance. This morning Bro. Penny exhorting. On Wednesday evening last the church annual business meeting was held, and encouraged by reports given by the various auxiliaries. All retiring officers were re-elected to their offices, save the leader of song, Miss Inez Judd, who for the past four years has conducted the choir, and acted as song leader, decided to retire from her position on account of her early marriage and change of abode. Mr. J. Simpson was appointed as secretary. Many much pleased to have amongst our members for her able leadership. We wish her much joy in her new sphere. The various Bible Schools in the district have decided to hold an united service on Sunday, March 22nd, when speakers from a three of the churches will give addresses, the object being to express practical sympathy with the suffering of the oppressed Belgians, and to anticipate a substantial offering.—F.W.M., March 14.

**WARRANMOOLAH**—Attendances at all meetings are keeping up well. At the morning service, Feb. 28, we were pleased to welcome Sisters Tom and Ritchie back into fellowship. During the past two weeks we have had quite a number of visitors from sister churches, owing to the annual Conference being held in this town. Last Lord's day morning I had a stirring address from Bro. Wilson, Surrey Hills.—L.T.

**ST. ARNAUD**—Meetings on Sunday, 14th, were about the average. Fresh interest is being aroused by the arrival of Bro. and Sister J. Thomson, to whom a welcome will be given on Thurs-

evening, March 18th. The church has decided upon a month's mission, to begin on April 1st, to be conducted by Bro. Johnston.—A.E.H.

**BOOKS**—Meetings were well attended to-day. We enjoyed the fellowship of Bro. Beesy, who presented at the Lord's table. In the afternoon we held a special demonstration in connection with the British and Foreign Bible Society. Addresses were delivered by Bro. Jas. Birch, G. H. Jones, and the writer. We had special singing and recitations by the children. Interest is good in the gospel meetings.—A.T.L., March 14.

**PRABIRAN**—Our mid-week prayer meetings show clear evidence of the spiritual growth of the church. The attendance is increasing, 75 being present last Wednesday night. Attendance at all our meetings yesterday was very good. The following were received into membership: Miss M. Day, Miss R. Archer, Miss B. Bickham, and the Misses Myrtle and Olive Dowsett by letter, and Miss F. Dancy, who was baptised the previous Wednesday night. Bro. Gordon's gospel address was listened to with keen interest. A young married woman made the good confession at the close.—A.E.M., March 13.

**COLLINGWOOD**—Our work continues to prosper. Since our last report three have been received by letter. Three others who confessed their faith last Sunday were baptised during the week 2d received to-day. Our J.C.E. superintendent, Miss Gagg, was recently united in matrimony to Mr. G. Plain. F. J. Sivy, assisted by C. Young, officiated. The recently formed Ladies' M.S. Society is doing good work. The Bible School is doing good work for the year, with a collection averaging over £1 a week, and 80 new members in the year. Many of our members are sorely oppressed. Sister Daniels' husband and son are both in the hospital, seriously ill.—H. Norman, March 14.

**STAWELL**—There was a fair attendance at the gospel service to-night, when two made the good confession.—W. J. Williams, March 14.

**BRUNSWICK**—Exhortations have been given by D. More and J. G. Barrett. Sisters' Sewing Class is working well. Works. Gird's Guild has been re-started to further efforts for the same object. Ernest Clarke is re-elected secretary of the C.E. Society. Bro. John Thompson has enlisted for the front. We have lost our aged father, John Kenyon, by death. His body was laid in the tomb last Saturday, Bro. More officiating. We had a full attendance at the gospel meeting to-night. The subject was "Is God Responsible for Our Sins?" Three confessions were made. The school is now in practice for the anniversary, under the leadership of J. H. Barnaby. The C.Y.P. Bible Class secretary is Ernest Payne, interest in it is well maintained. One was received into immersion.—W.T., March 14.

**SHIPPARTON**—There were fine meetings to-day. Bro. Anderson speaking morning and evening. Our gospel service was largely attended. At our Senior Endeavor on Tuesday night a very fine paper was read from Bro. Edie, now at Bushmills. At our J.C.E. this morning, fifteen were present, when a very helpful talk was given by Bro. Anderson.—J. McC., March 14.

**Here and There**

Every member who can should make a point of attending the various State Conferences to be held on "Good Friday."  
 1. Whelan has made a good start at Footscray, Vic. On last Lord's day evening there were four confessions. Bro. Whelan's address is 26 Alexander-st., Footscray.  
 2. Jones is closing his labors at Lochiel, S.A. on March 21st. He will be open to engagement after April. For that month his address will be G.P.O., Wangamui, N.Z.

This is Bro. J. Pittman's jubilee year as a preacher of the gospel. It is good to see one loyal to the truth of the Lord Jesus through a long life.

The mayor of one of Victoria's towns recently said that the reason the Churches of Christ were making the progress they are is because they have a definite policy to put before the people.

The home of Bro. and Sister A. J. Fischer at Tunby Bay was brightened by the advent of the firstborn on March 7. Mother and son are progressing favorably, and father looks happy.

An enthusiastic social was held at Dandenong last Saturday night to welcome Bro. A. Eaton as student evangelist, and to express appreciation of the efforts of Bro. J. Pittman there during the time since Bro. F. E. Thomas left.

The annual offering for Home Missions in Victoria has reached the sum of £2077/6, an increase of £176/6 over that of last year. This is fine, and is an evidence of the deep interest of the brethren in this great work. Should any church or individual have failed to send in the offering, it is not too late.

The Victorian Home Missionary Fund shows an income for the conference year 1914-15 of £310/8/-, an increase of £91/9/0 over the previous year. The expenditure was £3354/0/7, an increase of £284/2/5 over that of the previous year. The debit balance when the books were closed for the conference balance stood at £192/12/7.

The Federal Conference to be held in Sydney, April 10 to 18, should receive more than ordinary attention. Owing to unavoidable circumstances it is three years since the last Conference, and there are important matters to be discussed in connection with Federal evangelisation, our College, F.M. work, and the Aged and Infirm Evangelists' Trust. Every State ought to be well represented.

In her monthly letter, written for "Ashore and Afloat," Miss Agnes Weston quotes from an officer's letter on the exploit of the "Sydney" in capturing the "Emden." The officer says: "After we had finished our fight, our captain called the ship's company aft. He said that he hoped that no one on board would suffer from a swollen head, or would imagine that the war was over by the ending of the 'Emden.' He asked us all to realise that God, and God alone, had given us the victory, and that the total wreck lying at Keelung Island might have been the 'Sydney' instead of the 'Emden.' He asked us to remember the widows and orphans that we had made that day, and to commend ourselves to Him who is Father of us all."

At the meeting of the Foreign Missionary Auxiliary at Hindmarsh, S.A., on the 16th inst., one speaker made happy reference to the church's "roll of honor" list. This included the brothers G. and C. Wilson, both evangelists (the latter passed to his reward while laboring in New Zealand a few years ago), James Johnston, of Port Pirie; Ernest Doley, and Bro. Daniels, evangelists in the United States, the former having secured a professorship; H. E. Stratton and Mrs. Stratton, the founders of the splendid Baramiti mission of the Churches of Christ; the brothers Fred, and A. George Saunders, the former an evangelist and secretary of the State Foreign Missions in N.S.W., the latter a medical missionary just returned from the Philippine Islands; and Bro. Roy Coventry, now studying at the Bible College, Glen Iris, Victoria. Besides these who are laboring in the bonds of the gospel, we have Bro. Mildren, Pickering, Glastonbury, Labnam, and Bowering, who have enlisted for service for king and country in the great war of the nations.

**AGED AND INFIRM EVANGELISTS' TRUST.**

The members of the above committee at their last meeting allotted a subsidy of 10/- in the £1 on all contributions paid by evangelists to the Endowment Scheme in 1914 and including the 31st December, 1914. Also as usual interest at the rate of 4 1/2 per cent. per annum was added to the accounts to the 31st December, 1914.

The Fund has been in operation for about five years, and this is the first subsidy granted. The committee will consider the allotment of subsidies on the 31st December of each year in future, but it is impossible to state what the amount is likely to be. Interest will be added also on the subsidies granted by the committee at the rate of 3 1/2 per cent. per annum.

The committee urges the evangelists to contribute to the Endowment Scheme, and participate in the benefits. The committee will accept contributions from £1 upwards per year, but not exceeding £10 per year.

The committee is pleased to acknowledge receipts of the following gifts to the Fund.—Church at Hendings, 4/12/0; Bro. J. F. Ashwood, Sydney, £5. These gifts are used by the committee to provide relief to our aged preachers, and subsidies to those evangelists contributing to the Endowment Scheme. The committee would like to receive a gift from each church in the Commonwealth during the year 1915. Will you please send that one is sent from your church?—W. H. Hall, Secretary and Treasurer, Messier-st., Canterbury, N.S.W., March 13, 1915.

**FEDERAL CONFERENCE, SYDNEY.**  
 April 6th to 8th.  
 For Particulars apply H. G. Harward,  
 City Temple, Sydney, N.S.W.

**Correspondence.**  
 General Hospital,  
 Launceston, March 3, 1915.

Mr. Editor.  
 Dear Sir,—Within the columns of the "Christian" Editorial Notes quite recently there appeared words that implied that the Church of Christ, or we who believe in the plea that that title involved, were a "movement within the church," and as I have heard disciples of good standing say, I would like some explanation of the words. I felt that I would like to ask the same question; it runs in my mind that some years ago I heard a brother say he did not favor the idea these words would convey, especially if the denominations were designated collectively the church, or even individuals from among them. We alone should be the church, where the pure word of God is preached and the ordinance duly administered. Do you not think, Mr. Editor, that if we go back to the beginning of the denominations this Scripture will refer to them: Acts 20, last part of verse 30, men shall arise speaking "adverse" things to draw away the disciples after them. Trusting you will see your way clear to publish this,—I remain, yours, etc, T. J. Johnston.

**COMING EVENTS.**

MARCH 21.—Lygon-st. Chapel, Sunday, 4 p.m. Under the auspices of the Century Bible Class, Patriotic service in aid of the Belgian Relief Fund. Speakers, Belgian Consul, and the Imperial Russian Consul General. Special musical items.

MARCH 23 & 24.—Hawthorn Bible School anniversary. Sunday, 2 p.m. J. Cook, from Bendigo, all services. Collection afternoon, Tuesday, 2 p.m. Demonstration, Chairman, Reg. Ennis.

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March 21 to 27—THE GODHEAD.

God the Son—Paul's Picture. Phil. 2: 201.  
A vision of the gospel. Psalm 72.  
Christ as prophet. Deut. 18: 18-19; John 5: 17-27.  
The sufficient Saviour. John 5: 16, 33, 35: 1 Cor. 8: 6.

A unique portrait. Isaiah 53.  
A stream of glory. John 1: 1-14; Heb. 2: 9, 10.  
Grace and majesty. Gal. 1: 3-5; Heb. 1: 1-6.  
The Father of Jesus Christ says: "I will be a Father to you." My heart answers: "So be it. This I am a 'joint heir' with Christ."

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

Annual Offering, February 20, 1915.

Auburn, 43; Auburn North, 11/6; Belmore, 45 0/6; Bungalow, 42/15/-; Bungalowlynn, 41; Blackheath, 41/5/-; Balmain, 41/2/6; Canby Vale, 46 0/-; Chinese, 41/13/-; Chatswood, 43/14/6; Enmore, 45/9/6; Farskville, 9/9; Glencobra, 45 0/-; Harcourt, 40; Harroby, 41/9/11; Isolated Members, 41/9/5; Moree, 41; Bondi, 44; Inglewood Forest, 42; Junee, 42/15/6; Killobrack, 13/-; Lilyville, 41/10/3; Lufelmie, 45/5/-; Marrar, 41/14/6; Marrickville, 42/16/3; Merswaller, 43; Mosman, 40/11/0; Narrabri, 42/15/-; North Sydney, 45/10/-; Paddington, 49/18/-; Peterham, 42/6/-; Rockdale, 10/-; Sydney, 471/2/6; St. Peter, 41/4/3; Seven Hills, 42; Tarce, 48 10/-; Timonee, 41/3/6; Tyalgum, 41/2/6; Wineham, 41/13/9; Wagga, 41/10/-; total, 4305/4/-.

The total receipts for the Conference year ended the 25th February, 1915, amounted to £134 19/-, to which add the balance brought forward from previous Conference year of £887/8/11, making together £1022/6/11. The expenditure for the same period was £1381/6/11.

W. H. Hall, Treasurer.

TASMANIAN HOME MISSION FUND.

Hereunder are the amounts received, so far, from churches (individuals and annual offerings) during the past year—

Hobart, 45/10/2; Cavendish, 41/3/6; Mole Creek, 10/3; Launceston, 45/14/6; Greenvest, 45/2/3; Dover, 47/0/8; Wynyard, 41; New Ground, 42; Nobeena, 47/14/-;—N. J. Warm brain.

PHONE: CENTRAL 8056.

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