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## "Christ Died for Our Sins."

"Brother, for thee he died,  
The King that reigneth now.  
And hath Death's crown of pride  
To ring his brow.  
Yea, on that bitter tree  
For thee his eyes grew dim.  
Brother, he died for thee,  
Live thou to him."

The recurring seasons remind the world of its great events. No fact is greater or better attested than that which at this time of the year fills our thoughts, and concerning which the Apostle Paul wrote to the Corinthian Christians: "Christ died for our sins. In this is found the heart of the gospel.

This is a good testing sentence. It is hard to place people religiously. Paul's verse furnishes a criterion. Do we accept it as a whole, or are we believers of a part only? Consider what it says:

1. Christ died. We may be using Christ merely as a proper name, in which case it is as if we said that Jesus, who was also named Christ, died. Scarcely any deny this. An atheist will join you in the statement. He will sing the praises of Jesus in life, and mingle his tears with yours at the pathos of his death. That Christ was an historical person, that he lived in Palestine, that he went about doing good, that he suffered a cruel and ignominious death at Jerusalem nearly nineteen centuries ago, few doubt.

2. Christ died—meaning now that "Christ" is a divinely-bestowed, an official title. No infidel can say that. We have implied a belief in God and in his communication with man, conjoined with a belief in the death of the heaven-sent Messenger. But an acceptor of all this is very far from being a Christian. How poor is his word when compared with Paul's—

3. Christ died for our sins. Here we have sin, alienation, a loving God, a holy One who appears as the sinner's substitute, and whose sacrifice of himself is accepted. One through whose death all others—even his guilty murderers—might have life. He who can truly say Christ died for sins is well on the way to being a Christian.

All men die: thousands have been crucified; why talk especially of the death of Christ? There have been many deaths involving physical agony; many noble examples of self-sacrifice, many victims of hu-

man prejudice, many martyrs for the truth. The Unitarian or other who finds in any or all of these combined, the secret of the death of Christ has missed the essence of Christianity; he knows not yet "Christ crucified" as "the power of God and the wisdom of God." To be a Christian one must believe that "Christ died for our sins."

We notice that the "our" has to be liberally interpreted. Christ tasted death "for every man." "He is the propitiation for our sins; and not for ours only, but also for the whole world." There is abundant provision for all. All do not have remission, for all do not appropriate the redemption; but the fountain of grace and mercy is for all. We do not believe that any man will stand justified before the throne of God at last save through the merit of the atoning death of Jesus Christ. From the first man on earth to the last who walks this planet, all those saved will be saved because of the Lamb who taketh away the sin of the world—the Lamb slain from the foundation of the world. The Apostle John tells us that the glory of the Lamb will be the fitting theme of heavenly praise: First the four living creatures and the four and twenty elders, then many angels together with the living creatures and the elders to the number of ten thousand times ten thousand and thousands of thousands, and lastly "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them," will join in ascribing honor and glory to the Lamb. It would be in order that they who hope to qualify for that heavenly choir practise while on earth, by living to the praise and glory of him who loved us and gave himself for us.

We have not attempted to illustrate the statement of the Apostle in order to make it luminous. Strictly there is nothing analogous to the atonement. The story of the Loerian lawgiver who put out one of his own eyes in order to spare his son while upholding the majesty of the law, is but a feeble illustration of one aspect of our theme; it would be dangerous error to regard it as illustrative of the whole. So with any other analogy offered. Our minds are now full of stories of wonderful heroism, of soldiers and sailors who for others' sake freely, nobly give their lives. All such illustrations

fail to impress us greatly, for they leave the chief things untouched. We are dealing with the stooping to earth and a death of shame of Him who had a glory with the Father before the world was, of a sinless One who was sinned against and yet loved the sinner, of One whose life was of value sufficient to be accepted as an offering for sin. Only One ever died "for our sins." No other death but that of Jesus could lead to the removal of one stain from the human soul.

As we give no illustration, because of the absence of any adequate one, so for a similar reason we advance no theory of the atonement. We are saved by a divine person who "died for our sins," not by a theory, however good, of the manner in which his death saves.

When we reflect on the death of the Lord Jesus Christ, we think of three things: First, the wonderful love of God and his Christ. God commended his love in the gift of his Son to die for us while we were yet sinners. The Lord Jesus has demonstrated his love by his death.

"Oh, it was wonderful; how could it be,  
Dying for me, for me?"

Secondly, we see the wonderful need. If the very Son of God had to die before men could be saved, then how desperate was their condition! Thirdly, we learn something of the enormity of sin. If there were no other way of escape but this, then sin is a fearful thing. We may seek to judge of the heinousness of sin in various ways. Preachers used to dwell on the horrors of hell to convince men that sin was an enormity. Unfortunately, some began with light views of sin, and passed from these to a denial of the truth of the orthodox view of the punishment of the impenitent sinner. We may feel sure that, had any other way been possible, that would have been taken. What a fearful thing sin must be if Christ had to die in order that God should at once be just and the justifier of the believer! And, moreover, how hopeless must be his case who finally rejects the only possible Saviour! Oh, may it be our privilege to put a warm, personal meaning into the words when we say, "Christ died for our sins." May he be to us not simply the Saviour, but our Saviour.

## Editorial Notes

### "Business as Usual."

The President of the South Australian Methodist Conference in his presidential address made a point of the "poise and courage" of the British people who, instead of getting into a panic over the bombarding and excitement of the war, calmly announced "Business as usual." "Our business," says John Wesley, "is to save souls," and, as the president put it, "Whatever sacrificial demands are made upon our patriotism, we shall not forget for a day that it must be 'Business as usual.'" Just so. This lesson is not for Methodists alone. The greatest war in the world's history is raging; the effects of the severest drought on record in the Commonwealth are being experienced; men's hearts are filled with anxiety regarding the future, but the King's business must not languish. The financial demands for help to those stricken by war and for the poor of our own country are insistent, and may not be neglected, but our business, the business of the gospel, must be carried on as usual. While we provide bread for hungry bodies, we must not withhold the divine food from starving souls. In the spirit of calmness, and trust it is the work of the church of God to keep the gospel work going and continue her "Business as usual."

### A Conference Breecze.

In South Australia some of the Methodists are by no means satisfied with the rate of church progress. One of the ministers at the Conference, A. Morris, said, "One reason for their comparative failure was their neglect of pastoral visitation. There were ministers who had said to him, 'I never visit.' Men like that ought to be put into country places where they would have to visit or starve. There is one denomination which is rapidly catching up to ours, not because their preachers are better, but because in season and out of season they visit their people. They look after the stray ones, and catch up the children." He quoted a man who complained that the minister had "pasted his horse hundreds of times without calling." The speaker was here interrupted by an interjection from a minister, upon which he exclaimed: "I ask the laymen—Am I speaking the truth?" and was loudly applauded. He proceeded to contend that Methodism was "losing its punch," and that they must get conversions or fail. "If a minister were content to stand up in his pulpit for a whole year and preach Sunday after Sunday without a conversion, his heart ought to burn out of him. He would rather blacken boots than be such a continual failure." The President said it was necessary to create a different atmosphere, and they would sing, "O for a thousand tongues to sing," and when Mr. Morris pro-

tested that what he had said had come from his heart the President started the hymn, and the matter was closed down.

### Importance of Home Visitation.

The minister quoted in the preceding note made a good point in his remarks on the importance of visiting. The pulpit preparations must not be neglected, but many nails driven home by the sermon can be clinched by the preacher in the home. The "denomination which is rapidly catching up to ours" doubtless owes its success in part to the zeal of its preachers in home visitation, but probably more to its evangelistic preaching and its definite call for decisions. However, the importance of visiting the homes of members, and especially the homes of those outside the churches, continually, needs emphasis. It is by personal contact that difficulties can be removed, and the claims of a personal Saviour pressed home. All preachers are not equally adapted for this work, but like other gifts it may be developed by persistent cultivation. Fact is required that the visits may be made acceptable, and previous study is needed that the preacher may be prepared to say the right thing in just the right way. In short, this department of a preacher's work is probably as important, and certainly demands as much attention, as any other. Other things being equal, the most successful pastor and the most successful evangelist is the man who devotes a good portion of his time to getting into personal touch with the people in their homes. "A visiting preacher makes a full church, as well as a full chapel."

### Sly Grog Selling.

The argument against prohibition or further restriction of the drink traffic is that it will lead to more sly grog selling. But will it? There is something about the business which makes it absolutely and far-away the most lawbreaking in the world. The only solution of the problem is to sweep it out of existence. As to the contention that further restriction or abolition will increase its illegitimate sale, its falsity is demonstrated by the fact that sly grog selling flourishes most where the trade in drink is largest. The Melbourne "Spectator" quotes from a return recently published in Canada, showing that in the province of Ontario, during the last three years, there were 1636 more convictions for keeping sly grog shops in the licensed areas than in those with no license. The explanation, of course, is that license protects a traffic which fosters lawlessness. More and more clearly the world's thinkers are getting to realize that the only cure for the evil is the abolition of the manufacture, importation and sale of the curse.

### Vested Interests versus Philanthropy.

South Australia has never before been so stirred up on the Temperance question as by the preparations for the referendum on early closing to be taken on the 27th. The papers have been deluged with correspond-

ence, pro and con, of which only a small portion has been published, but the many columns of argument which daily have seen the light help to educate the public. Anything is better than stagnation. Whatever the immediate result of the poll, the ventilation of the matter means ultimate success. It will in future be impossible for publicans or politicians to ignore the claims of the reformers; and the drink problem will not go down until it is downed by prohibition. The friends of sobriety and order have felt their own strength, and it is now evident that with a practical issue before it the public can be roused to action. Moreover, this conflict is one in which the advocates of early closing have nothing to lose. If the drinkard-factory advocates win the day, they will have made no progress, but only held their own after a severe and expensive struggle. If any change is made, it must be in favor of the early closers. In this fight between vested interests and philanthropy, the former has everything to lose and nothing to gain, while the latter has everything to gain and nothing to lose. Indeed, the education of the public on all phases of this great question is in itself a victory which will tell in future battles.

### "Church Union."

The presidential address at the Victorian Methodist Conference does not indicate any burning desire on the part of our Methodist brethren for church union. The following is good:—"We rejoice in every advance which has been made toward church union, and will co-operate with all who have a genuine desire to promote it. We believe this movement will succeed because God is in it." But the remainder of the section devoted ostensibly to the question of union consists rather in a glorification of Methodism. The above statement was followed by, "We want, however, to confess our hearty attachment to our own church, its doctrines and discipline. Though the youngest of the Protestant denominations, we are among the largest." If instead of "Our own church" the emphasis was laid upon attachment to the New Testament, there would be some hope of union. But Methodists are told by the worthy president that, "Our duty is to be true to ourselves, our history, and traditions," and his exhortation is "Let us be ourselves, and do our work in our own way." Of course, while such sentiments prevail, union is out of the question. When believers of various denominations realize that their duty is to be true, not to "our history and traditions," but to our Lord and his teaching, they will be more anxious to do the Lord's work in the Lord's way than "Our work in our own way," and then, and not till then, will they be ready to heartily co-operate in "one body." Denominationalism, like every other plant that our heavenly Father has not planted, must die, but it is abundantly evident that it will still go down deep into many hearts, and have a most tenacious hold.

# A Piece of Broiled Fish.

P. D. McCallum.

(Luke 24: 41-43.)

The beauty, grandeur, glory of the gospel principles—they are limitless and inexpressible. The principles of the Gospel are such that they touch, pervade and inhabit the lowest as well as the highest without debasement, deterioration or lack of sublimity. So independent are they of local or earthly association for their worth, intrinsic, eternal, fundamental as the bases of heavenly existence itself, that God, in order to display His own power and God-head, and humble the erring, self-consequent and royal great of the earth, chooses the most unworthy and insignificant means (as we view it) to accomplish the highest, heavenly, everlasting ends. The principles of the gospel received their embodiment when the Word became flesh and dwelt among us, beginning that unique career in a manger.

The human Jesus! How we all love Him. The Son of God was born in a manger. Thus at the outset did our Redeemer, God in man, start His incarnate career on the level of the lowliest of men in the divine, universal appeal which was to elevate human beings to the heights of heaven. Did the name of God suffer because His only-begotten was brought forth in a manger? Did the gospel suffer? Did it run less gloriously through the earth because the Christ was born in a stable and perished on a cross? Nay, verily, the Infinite is less than the Infinite if expression through the humblest avenues can degrade His glory. The humility of the gospel knocks at every man's door and says, "God does not despise you."

The lowly sojourn of our Redeemer on earth thus begun is ever our joy. He hungered, thirsted, sat weary by the well and asked drink of a debased woman. He wept. Wearied with toil He drew Himself apart with friends to rest awhile; He feasted with the throng; He sought the boon of solitude. He loved the fields, the flowers, the sparrows, the lilies. Doubtless He had plucked the mustard, and knew its biting flavour, and He had felt the coolness of water trickle over His parched tongue in refreshment. Let us say it reverently, adoringly, most of all He cares for us; He is at one with us in our humanity. We understand that. But how far must we stretch up to touch even the garment's hem of His divinity?

When we wish to think of this sweet sympathy of our Redeemer we usually recall some incident of His life previous to His death, burial and resurrection. But is it not more important, more convincing to find Jesus anxious to identify Himself with man and his needs after His resurrection? He appears to them in a mysterious body. He passes through

a room, the doors and windows being shut. But He walks with human strides in step with sorrowful men on the way to Emmaus, so that he may give them cheer. He still calls His disciples by name. He speaks with human words, and, most wonderful of all, although in a strange body, he eats human food. "Have ye here anything to eat?" No particular choice—just whatever is at hand. Did the Saviour need the sustenance? Probably He did not. Rather, our Redeemer, not being dependent upon food for existence, asked for it that he might demonstrate abiding sympathy with the needs of human beings, to prove that He was the same loving Christ whom they knew before He suffered. The change of tabernacle has made no change in His divine, compassionate nature. Risen from the dead, He has entered a new, mysterious existence. Is there not now a great gulf fixed between Master and disciples, whom erstwhile they knew as one of themselves? "Have ye here any thing to eat? And they gave him a piece of broiled fish." What, proffer such food to the risen Lord, the conqueror of death and hades? "And He took it and did eat." The gulf vanishes. Truly, if there is a miracle in the human touch of our Saviour's life ere He died, there is something more marvellous to me in the desire our Lord manifests to identify Himself with man after His resurrection. What would it profit us to have the Saviour's earthly life—its prayers, tears, words of benediction—if we had no assurance that after He was raised the same pity and love would be found in Him, the same mercy be shown to the sinful and weak?

There is in this plain request and its fulfilment all the evidence we need to convince us that Jesus, though gloriously risen from the dead, values the humble services of His disciples as much as ever. He is the same Master as approved of the alabaster box of ointment, though unsympathetic disciples criticised; the same Master who saw the great sacrifice in the widow's mite, multiplied the five barley loaves and two small fishes to feed thousands, commended the cup of cold water, washed His own disciples' feet, taught that even the hairs of our head are all numbered. Dear fellow-Christian, do not your words often seem weak, your talents poor, your opportunities insignificant, your address and executive ability so unworthy that consequently your life is diffident, wavering, irresolute? Repent of this feeling; it is not wisdom. Every least thing is important when associated with Jesus Christ, our Lord, and His work. God sees it and rewards it. Not a sparrow drops dead, but He sees it. Are ye not of much more value than many sparrows? God's choice is ever the weak, despised, contemned and

outcast, when He wishes to glorify Himself most. Therefore do not do nothing because you can do little. Great things in the kingdom of God must be made of small things. Small thoughts, words and actions make up the house of spiritual character.

For the sinner, too, what joy to know that, no matter however sinful, degraded, and wasted the life, however debased and defiled the heart and soul, Jesus Christ will accept the most vile and worthless and raise them up to heavenly things, if only they seek Him in sincerity. The power of elevation to the new life in the gospel is inestimable. When we think of the millions of lives that have been lifted from nothingness to noblest living by the power of the name of Jesus, how great that power must be. Can we yet afford to scorn as antiquated, as so do, the regenerating gospel, the power of God unto salvation, in this age and all the ages to come, of this sinful world? Does not the heavenly effect of the gospel argue a heavenly cause? Does not the magnitude of the effect demonstrate the magnitude of the cause?

The grace of God turned the reprobate John Bunyan into an energetic, fearless preacher for Christ. Out of his degradation and imprisonment sprang the "Pilgrim's Progress," an abiding delight to millions of Christians. Thomas Bridges, a waif, picked up in London, named Thomas, because he was found on St. Thomas' Day, and Bridges, because he was found between two bridges, became a convert to Christ and bore the gospel to the Terra del Fuegians. Concerning the marvellous effect of his ministrations upon these people, Darwin wrote the well known eulogy. Carey, a man of no particular condition, became the consecrated cobbler, and by love, zeal and perseverance in saving the heathen won a name of enduring lustre among the heroes of the cross. Peter, who threw over his Lord to save his own skin, turned yet again by Christ's voiceless rebuke, became a tower of strength to his brethren in the kingdom. Luther, an insignificant monk, was set on fire by the word of God, and his zeal burned to ashes the rotting pillars of papal supremacy until it tottered to destruction. Need we instance millions more, who were empty until Christ filled them with overflowing grace and goodness; who were miserably weak until He made them strong; pitifully vile until His blood cleansed them; who were nothing until He made them to be something great and glorious, even God's own peculiar people, His very sons. "Behold, how great a matter a little fire kindleth." steanest of souls, sinfulest of hearts, moments of time, poorest of abilities, smallest of means, most insignificant of opportunities—offer them all to Him who partook of a piece of broiled fish. He despises nothing and no one, and will honour your least gift and sacrifice of love and gratitude.

## "The Offence of the Cross."

A Meditation for Good Friday.

"Then is the offence of the cross ceased."—Gal. 5: 11.

The Greek word is "scandal." Why not keep the Greek word? It is accurate enough: "Then is the scandal of the cross ceased." In the Roman world, of which Paul was a citizen, we may gather how the idea of the cross would strike men from the words of the great orator Cicero, who actually governed that province of Cilicia from which Paul came. In one of his great indictments of a provincial governor who had outraged one of his own citizens by crucifying him, Cicero says: "It is not an offence to bind a Roman citizen, but a crime to have him beaten, murder to kill him; but what must be said of crucifying him? The cruellest, the foulest of punishments." No words can express it—a punishment, which was not inflicted on any free man; it was reserved exclusively for slaves, who were regarded as something less than human. I have seen it said in some ancient writings that it was not even considered proper to refer to crucifixion by name in conversations. It was like those indecencies which have always by a tacit convention been banished from polite society. It was not polite to mention a cross. Those rude graffitoes which were discovered in the guard-room of the Palatine contained among them one which is preserved in a Roman museum, and it shows the spirit in which the common people of the time would regard the idea of crucifixion. "The rude drawing on the plaster represents an ass upon a cross, and the soldier has scribbled underneath this drawing the name of his fellow-soldier, who apparently was a Christian, and he says, 'Alexandine worships his God.' That shows at a glance the concentrated scorn with which the Roman world would look upon a religion which turned upon a crucified Saviour.

### A transfigured symbol.

And yet it was not merely the conventional repugnance to this mode of punishment and the survival of the criminal associations of it that made the scandal. If you read this letter of the Galatians you see clearly that it was the idea of the cross, the doctrine which Paul himself preached, the central fact of the Christian redemption, that awakened the bitter and contemptuous resentment of the times. However the death of Jesus had occurred it would have been the same, though perhaps in a modified form, that men were to be saved, not by the law, as the Jew said, and not by their wisdom, as the Greeks said, but by the self-offering of Jesus Christ, the Son of God, who came to the world in order that he might bear in himself the condemnation of inhuman sin, and that he might offer up to God, as the Son of Man, the sacrifice of an unflinching and perfect obedience, and that in the pursuance of this design he endured

that accursed punishment of the cross—the scandal of human society, that he, as it were, became sin for men, sinking to the very lowest that even men can reach, in order to save them. This was the doctrine which to the Pharisee and philosopher alike was intolerable. They would have none of the scandal of the cross.

I ask, Has the scandal of the cross ceased? Of course, long, long ago, the association of the gallows passed away; the cross gathered around it, appeared, as it were, in the centre of the earth, a sacred light and glory of its own. I have seen in the Church of the Holy Sepulchre at Jerusalem the spot which is now kept sacred where it is said that the Empress Helena discovered the original wood of the cross. That discovery was one of the most precious truths or fictions of primitive Christian stories. The splinters of that wood were kept and treasured. Constantine inserted a splinter of that wood in his statue which was erected in his capital city in order to secure thereby the safety and solidarity of the Empire. That cross, according to the legend of the time, flashed out of the heavens before the eyes of Constantine at a critical moment with the words underneath it, "In hoc signo vinces"—"By this sign thou shalt conquer." This symbol of the cross has been chosen for many centuries by Christian art and utilised in Christian teaching. When the lovely constellation of the southern sky was observed by modern astronomers, they gave it the honorable designation of the Southern Cross. The consecrated buildings of Christendom are surmounted by a cross. It is one of the ornaments which men and women delight to wear. As the type of self-sacrifice it enters into our ethics, and as the symbol of Christian faith it is the banner of civilisation against the retrogressive crescent and the heathen idolatries of the world.

About the world, therefore, to-day there is none of that implication which was inevitable to Roman ears in the first century. It is no longer a disgrace to mention the word in society. It is held to be a sacred and beautiful symbol, adorning our buildings and our persons, even when it is not accepted in our hearts and practised in our lives. In that sense, therefore, the offence or scandal of the cross has ceased.

### The sternness of the Cross.

But I ask the question, when you look into the meaning of the cross as it was used by the Apostle Paul, Has the scandal of the cross ceased to-day, or is it not forms age after age, and in this century and in this centre of Christian truth and Christian belief? Is it not true to say that that cross is a scandal; that, as it has been for many generations the subject of ridicule to

secularists and unbelievers, so to-day it is the subject of incredulity and derision amongst nominal Christians? Is it not again true to say that the scandal of the cross is the stumbling-block of our time? Whenever an attempt is made to grasp the teaching of the New Testament upon the subject and the concurrent witness of all the great New Testament writers, the attempt is immediately also made to discount what they say and to show that they do not mean it. If we quote the reputed words of the first of the apostles, Peter, that he bore in his own body our sins upon the tree, or if we quote these familiar words of the Apostle Paul, or if we go to the central doctrine of the Epistle of the Hebrews, that the one way of pardon for men is by the all-sufficient self-offering of the Son of God who for that purpose was made flesh—which ever of these great apostolic testimonies we cite and however simply we interpret them, the murmur of this contempt and derision is immediately heard. This is the offence of our time, as it was the offence at the beginning; the scandal of the cross has never ceased. And I confess to you, it must be at once admitted that the cross is trenchant and unsparring.

"It was no path of flowers,

Through this rough world of ours,

Beloved of the Father, 'Thou didst tread.'"

And the gospel which resulted from the life and death of Jesus is no rose-water gospel. I confess to you that it does not seem to me very suitable for drawing-rooms, and for assemblies of splendidly dressed and perfumed and well-fed people, smiling at their prayers. In Wesley's Journal there is a singular entry, when one day he had, contrary to his wont, been preaching to a congregation of that kind, and he puts down in his Journal, "How difficult it is to be shallow enough for a polite congregation!" I confess to-night, again, that to preach the cross does not seem polite; there is a certain rudeness about it which no refinement of manner can ever take away. The cross is unsparring in its condemnation of sin. There is no faltering in it, and there is no flattering.

### A diluted gospel.

What we like, of course—what men have always liked—is to be told that sin has been greatly exaggerated. We are mutually pleased if some genial philosopher will tell us that it is a stage in evolution, as it were, or the "growing pain" of humanity. We are still better pleased if someone will tell us that it is a blundering quest after God, and perhaps we are best pleased of all if someone will tell us that it has no existence at all—that it is a mere delusion of mortal mind. All this is infinitely satisfying to us; that is just what we like, the rose-water gospel of to-day. And in the midst of all this comes the cross, rudely, crushingly, and telling us again that sin is the rebellion of the human heart against God. It would kill God, and therefore inevitably the wages of sin is death. What a scandal it is! How

disconcerting to the easy-going philosopher, the self-indulgent and the self-dissipated of the world. The scandal of the cross has not ceased. And, again, the cross leaves no room for human pride. It will save you, but not by your own goodness. It will forgive you, but not because you deserve to be forgiven. When it forgives you it will leave you without one shred of self-complacency, or even a foothold of defence before God. You shall know by it that you are redeemed, but you shall never forget by it that you are sinners redeemed, and never for a moment will it suffer you to forget the pit out of which you were taken. It is a great ruin of

human pride, and it stands for ever humbling mankind. And, again, the cross demands unflinching regeneration, and a holy life. Think of it, O Nicodemus, so smooth, so virtuous, so conscientious, so religious—think of it. Except you be born again you cannot see the kingdom of God. Except a man be born of water and the Spirit, he cannot enter the kingdom of God. How rude the cross is! No wonder the preacher who preaches it is unpopular, and the preacher who denies it is beloved! The scandal of the cross—it never ceases.—R. E. Horton in "Christian World Pulpit."

## "The Church in the New Testament."

Henry A. Procter.

A few days ago, while casually glancing over a new series of manuals published for the benefit of Christian thinkers, my attention was drawn to a book bearing the significant title, "The Church in the New Testament." Imagine my delight when I found that it was one of the finest little books I had ever read on the subject, and one which gave in a clear and scholarly manner an account of what the church was in apostolic times. Although the author is not of our faith and order, the book itself is a splendid vindication of those principles for which the Church of Christ has pleaded so earnestly and for so long. Mr. Genger approaches his subject free from bias. While he frankly admits his Methodist leanings, certainly he does not bring into his discussion any part of his ancestral religious inheritance. He sees, as true scholarship always sees, that there is a distinction between the search for truth with a bias, and the search for truth without it, hence he refuses to twist the teaching of the Bible to suit the changes in organised Christianity, or to turn aside from the truth on account of the prejudices of his friends. As he believes the New Testament "ecclesia" to be a divine institution, so he accepts the New Testament as the medium through which are given the principles for the guidance of the Church from age to age. For instance, in his chapter on the conditions of membership, he speaks with delightful frankness, and agrees with the position we have advocated for the last hundred years.

Indeed, so clearly does Mr. Genger write, and so tenaciously does he keep to the Bible, that were it not for one or two sentences in the introduction (to which I shall refer later) it would be one of the best books to place in the hands of one inquiring as to what we believe and teach. In any case, it confirms what I have thought for a long time, namely, that there are a great many people who, while wearing denominational names and dis-

ting denominational shibboleths, at heart are really with us, for they have been influenced by those great scriptural ideas which from age to age exert a powerful, though unconscious, influence upon the thinking of the denominational world. We welcome, therefore, any attempt to set out what the church as first organised required from those who sought to become members of it. On this point Mr. Genger lays down the fundamental position of the New Testament, and in his conclusions vindicates the adoption of the plea of the Churches of Christ. True he nowhere mentions our brotherhood, nor does he refer to our principles save as he finds them in the Bible, and even then he speaks of them only as Bible teaching, not as being the constitution and law of a great religious body already in existence. Nevertheless, Mr. Campbell, had he lived to this day, would have rejoiced when he read the following statement relative to the terms of admission to the "ecclesia" of the New Testament:—

"In our Lord's charge to His disciples after the resurrection, as recorded in the conclusion to Mark's gospel, it is said, 'He that believeth and is baptised shall be saved.' That belief and baptism are two sides of the same thing—the one an inner state of mind and heart, the other the outward sign of it—is clear from the following clause: 'He that disbelieveth shall be condemned.' The idea of a believer who was not willing to show his faith by his baptism did not arise; baptism was our Lord's own express command as the rite distinguishing His followers (Matt. 28:19)."

So far then as concerns the passages which speak of actual admission into the church, we gather that entrance into it involved no acceptance of a fixed organisation or a set creed (for at first neither existed), but such an acceptance of Christ as living Lord and Saviour from sin . . . as showed itself in repentance and public confession of His name."

All along the line of our development, from the earliest times of our movement, our people have been urging these very ideas, and, while they are well known to us, yet from the pen of a Methodist they appear to be delightfully new and strange. These two extracts show that when ever

a man allows the New Testament to deliver its own message he must find some other authority for the vast and complex creedal systems which hitherto have borne the name of Christianity. It is to be hoped that our friends in other communions will take heed to Mr. Genger's advice. In this way the wider reading of it will prove a valuable factor in the solving of the problems incidental to a divided Christendom. We, however, have also much to learn from this little book; we must not think that as yet we have reached finality. There is still a great work to be done in our own churches to remove the last bit of sectarianism, especially in relation to the manner in which we proclaim the simple essentials of our faith. It is possible for a sectarian spirit to dwell in our hearts even while we advocate unsectarian doctrine. Some indeed imagine that the church which we seek to establish throughout the world must have all the customs which have grown up with us. Others think that our form of worship, and the order in which the exercises follow one another, as well as many of the peculiarities which have crystallised around the simple features of the Plea, are absolutely essential as principles for union.

"Principles of union are often laid down which have no warrant whatever in scripture. Nowhere is it stated or taken for granted in the New Testament that there must be uniformity of form, custom or organisation in the Christian churches. Such uniformity there never has been, and there never will be. The Jewish churches of Palestine differed from the Gentile churches of Asia Minor, in worship and in church government, yet their leaders gave to Paul, the founder of Christianity in Asia Minor, the right hand of Christian fellowship, only requesting him on his part to bring about a state of brotherhood which should give practical proof of its sympathy; 'which very thing' he was also zealous to do" (Gal. 2:9-10). . . . The Methodist church and polity may pass away and be lost in something greater and deeper, but the joyous freedom and certainty of our conviction of God's forgiveness, of Christ's salvation, of the Holy Spirit's indwelling, our heart to heart fellowship, our sense of responsibility for the spread of scriptural holiness throughout the world, cannot pass, because they are of God and of His Christ, and we must carry them in full force into the other unity with which, in the days that are 'specifically to come, the Church of Christ will be called upon to face an opposing and indeed hostile world."

To all this we say, amen!

But before I close this brief review of a remarkable book I must make mention of a thought which came recurring to my mind continually as I read chapter after chapter. "How can a man hold such views and yet remain a Methodist?" I found the answer to my question in the introduction, where one generally discovers the subjectivity of an author. After I re-read the opening chapter and studied its relation to the rest of the book I felt at present I had no reply to his assertion. Doubtless there is a solution which perhaps some reader of "The Australian Christian" can supply. Anyway, the following quotation is well

"The Church in the New Testament," by E. E. Genger, M.A. Kelly & Co., 1/3.



# The Shepherd Boy Anointed King.

Bible School Lesson for April 11, 1 Samuel 16: 1-13.

W. C. McCallum.

The grief of Samuel for Saul was perfectly natural. The fact that he had pronounced the condemnation upon Saul did not prevent him from feeling bitter disappointment that Saul had not fulfilled his high expectations of him. And with this disappointment there was a mourning of a more personal kind. The seer had been taken with the young farmer who sought him at Ramah. Saul had begun splendidly as king, and Samuel would feel an almost fatherly pride in the success of the man whom, with God's help, he had found and made king.

Samuel, with his wide experience of men, must have noted early that the possession of power was taking from Saul the humility of his young manhood, and that success was coarsening, instead of refining, the better nature of Saul. All this was a source of deep personal grief to Samuel. He is told, however, to put aside his grief in further enterprise for his people. He is not to let his mind dwell on the disappointments of the past, but to look ahead. The sentence of God's disapproval has been passed on Saul. A man must be prepared to take his place when it becomes vacant. Samuel is to overcome his grief in the work of preparing this new king. This is the best way to overcome grief and disappointment. It is in doing something, in performing some service that we get the victory over the paralysis of sorrow. Samuel had little expectation at his age of seeing the new king come to power, but the service was for his people. He who builds his life well must plan for others as well as for himself, for generations yet unborn as well as for those of his own time.

Samuel was sent to Bethlehem to anoint a son of Jesse. This was a hazardous enterprise. When he had anointed Saul there was no king, and the people were waiting one. Now Saul is king and ready to punish any attempt to threaten the succession in his family. That Samuel's fear was well founded is evidenced by the execution of the priests at Nob by Saul, because they helped David in his flight. The holding of a sacrifice at Bethlehem afforded a convenient pretext for the visit. Such visits had been paid by Samuel to other towns during his activities as priest and judge, and in this case it would arouse no suspicion.

The intention was not that there should be any public announcement of David as the chosen successor of Saul. The intention is not to prepare the people to receive David as king, but to prepare the mind and heart of the young David to take the kingdom when the time should

come. This was the course followed by Samuel when he anointed Saul to be king. The kingdom was first put into the heart of Saul. First the kingly mind, and Saul, was made ready, and then, when the opportunity came, the kingdom was taken. In a similar way did Ahijah the prophet prepare the mind of Jeroboam for revolt against the son of Solomon, and the prophet Elisha make ready Jehu and his companions to overthrow the blood-stained line of Omri.

Samuel came to Bethlehem to sacrifice. What was this sacrifice? David afterwards speaks (20: 5, 6) of the yearly sacrifice of his family at Bethlehem, that fell upon a certain new moon. It is suggested that it was one of these annual occasions. The presence of Jesse and his sons would in this case occasion no remark, but the account seems to describe a special visit and a sacrifice at which all the elders, i.e., heads of families, of Bethlehem were present, and, in addition to Jesse, his sons are specially summoned. It is most likely that the time was the new moon. This was the day most emphasized by sacrifices, far more so than the Sabbath, and would best shield from suspicion Samuel's visit.

Thus it is that the elders of the town as well as the family of Jesse are witnesses of the anointing of David. Samuel was in this way taking a considerable number of people into his confidence, and so incurring the greater risk of discovery on the part of Saul and his friends. The fact, though, that the elders had been present at the anointing would make them all liable to a charge of treason before Saul. In this way they had a very good reason for keeping discreetly quiet.

The feast which followed the offering of the sacrifice was ready. The invited guests had come, but Samuel's interest is with the sons of Jesse. Jesse introduces them one by one. The description of Eliab reminds us of the young Saul. His countenance and stature were commanding, so much so that Samuel said, "Surely the Lord's anointed is before him." But looks have deceived Samuel. Eliab is rejected and Samuel is told, "The Lord seeth not as man seeth for man looketh on the outward appearance, but the Lord looketh on the heart." There is no rebuke of Samuel in this, but a statement of the limitations of the human mind, and an assertion that no veil of appearances can keep God from reading the very soul of a man.

"Man looketh on the outward appearance." It is all he can do. What we

see and hear must be our guide in reading the character of a man. "By their fruits ye shall know them," but the fruits must be manifest before we can know, whereas the Divine mind knows before the fruits are produced. We can be deceived, and are often deceived, but the Word of God holds out the warning that, while men can lead their fellows astray and pose for what they are not, there is one who cannot be deceived, and their awful, living lie is well known to Him, for "The Lord looketh on the heart."

Yet often we are too content with the very shell or the outward appearance. When the first impressions please we are satisfied, and do not push our investigations any further. Samuel's mistake was in concluding that a fine countenance and commanding appearance sufficed as fitness for kingship. He is not the only one who has been too hasty in drawing favourable conclusions from the surface of the outward. How many churches have made the mistake of allowing a fine voice and excellent presence in a speaker to hasten them into a soon to be regretted relation. How many of our friendships are formed, our likes and dislikes determined by something extremely superficial that appeals to our fancy, and how often we spurn a man for his mean appearance, even though he possess the soul of a prince. Human judgment is fallible enough at best, too fallible for us to be able to afford to degrade it with such folly. Let us remember that there is an inner realm of life known fully to God alone, that our means of knowing of this inner life is through that which appears and all that appears. If we thus relate all, not a part, of what appears to the soul that we would read, we will arrive at a more accurate, a broader, and often a more charitable judgment of our fellows.

"There remaineth yet . . ." Seven sons of Jesse had been introduced and passed as not being the Lord's chosen. The youngest alone was left. The boy had been sent out to mind the sheep while the rest went to the sacrifice. The seer would hardly need him. But it is this boy that had been left behind that the Lord wanted. Samuel delayed the feast till David could be sent for, and at the Lord's bidding anointed him to be king. The overlooked and neglected resources are often the most potent. Jesus and His disciples were surrounded by thousands of hungry people. The disciples were at a loss. The only visible supply, five barley cakes and two fishes in the hands of a lad, seemed not worth using, yet through this despised means Jesus fed the multitude. Have we brought to the Lord's service what we thought worthiest, and yet lack the tokens of His approval? Then think again. Yes, "there remaineth . . ." Then bring it; it may be the very means that He can most use and bless.

## Foreign Missions.

### Further Cheering News from Shrigonda.

You will be pleased to know that Misses Tilley, Tole, and Cameron have arrived safe and sound, after a good voyage. Mr. and Mrs. Stratton had business in Bombay at the time, so they met the ladies there. The ladies had a good passage from Australia, and they look well after the voyage. Misses Tilley and Tole went on to Baranatti, and Miss Cameron came with me to Shrigonda. I went to Dham station to meet them all.

Miss Cameron has made a start at the language, and has already nearly completed the alphabet. I think she will soon acquire the Marathi to be able to work amongst the women and children here. I believe God will mightily use her in this work.

We thank you, dear brethren, for sending Miss Cameron to help us. We know that you uphold us in your prayers, and we know God answers prayer, so we look forward to the future of this work with large hopes that many souls will be won for Jesus.

We already notice a little stirring of the dry bones here. But we look to the time when they shall come together to form a body clothed with the power and goodness of God, standing as a living monument of his saving grace throughout the ages.

Several of the departments are increasing, and are beginning to show signs of good progress. Our financial income has also increased slightly. We have much to encourage us in this work. The people are very friendly toward us, and are now giving us invitations to their homes, so this is our opportunity to witness for Christ. Our bungalow is near completion, so we will soon start on our preaching tours to reach the outside villages. Our preachers are working some of these places. The people are inclined to listen to the preaching. In one village they are asking for a school for their children. They have offered a site upon which are four walls, which need a roof over them. This rough building would be suitable for a school to start with. There are 100 children ready to come to be taught. The name of the village is Pargaon, N.W.W. of Shrigonda. This is a grand opportunity to send a Christian teacher amongst them. This is the third village asking for a teacher, but we as yet are not able to supply one, owing to funds.

The Chief British Commissioner called in at Shrigonda. He is the head of the whole Ahmednagar district. He is a good Christian man, and is interested in our work here. He asked me could we supply a worker to open up another district, in which about 7000 thieves are living. This district is called Jankhedi, and is on the border of the Mohammedan country of Hyderabad. These are a wild and dangerous people, who have not yet been brought under the influence of the gospel. The Commissioner said he would help us if we opened a preaching station and dispensary among the people, be-

cause he believes Christianity the only thing to lift them up. His help would not be so much monetary, but would be by influence from his office upon his officers in that district, to help us to find a suitable place, and also by advising these thieves to come to us for medicines, and by opening up schools amongst them to bring them under the direct influence of the gospel. This is another door open; but a missionary must be sent out to take up such a work. The district is not workable from Shrigonda, it being forty miles from here due east, so one would have to reside among those people.

The openings are showing themselves, but we need workers—those whose faith in God is strong to take up this great work for his sake.

I expect (D.V.) to visit Jubalhpore Conference this year. I found it was a good help to me two years ago, and also an encouragement to me to go on.

We are having exceedingly hot weather coming in upon us now, so I am glad we have the shelter of the new building for the sake of Miss Cameron, and also our little children.

We are having some sick people from distant places. I have introduced Miss Cameron to some of the people in our district, so by the time she is ready to do a little, and use her new language upon them, the people in the whole district will have heard about her. I am sure she will do a splendid work here; she is just the stamp for mission work.

Now I must close this with love to all the brethren. Kind regards from Mrs. Watson, Yours in His bonds,—H. Watson, Shrigonda, Bombay Pres., India, Feb. 2, 1915.

### A New Worker's First Impressions.

I have not much news to tell you this time beyond that I have started the language, which I think is a rather difficult one, but which I hope to master in time.

I like the Indian people who are about here, and am longing to understand what they are saying to me.

I think I ought to thank the Committee for deciding to place me at Shrigonda with kinder to this entire stranger. I feel as if I had known them for quite a long time, and am sure they will work shoulder to shoulder. Mr. Watson does all he can to help me in the way of advice and practical help. I have much to thank you for, but this above all else.

I am getting my hand in just a little with the people and their ways, and they will get to know and have confidence in me. The medical need is by far the greatest part of the work, I should say.

I pray that I may fulfil my greatest expectations.—Yours sincerely, Florence Cameron, Shrigonda, Feb. 14, 1915.

### Note re Shrigonda Native Workers.

The Committee have authorised Bro. Watson to engage a teacher for Pargaon (see reference in Bro. Watson's letter on this page). There are now several native workers being engaged to assist in the Shrigonda mission. Sudoha, the chief native helper, is supported by the Poor-stray church, Vic, at a cost of £16 per year; the C.E. Society of Launceston, Tasmania, are providing £6 per annum for a worker; two schoolmaster-evangelists are being secured. Of these one is allotted to the church at Brunswick, Vic which contributes £15 annually. Reference has already been made on this page to the foregoing.

The other of these two "schoolmaster-evangelists" (men who will divide their time between teaching and preaching) has been taken for support at £15 per year by the Girls' Mission Band, Ballarat, Vic. This Band already support a Bible woman at Harid, India. These facts speak eloquently regarding the leadership of the Band, and the splendid faithful service being rendered by all of its members.

A little later on, when Miss Cameron has secured a grip of the language spoken at Shrigonda, a native woman will be engaged to assist her in her medical work amongst the women and children.—J.L.M.

### The Power of the Word.

A Hindu *fakir*, with matted hair and ash-bearded body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which some one had tossed away. It was part of the New Testament. He smoothed out the crumpled pages, and read words which brought strange thoughts to his hungry soul—they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek for some one who obeyed the book. He found an Englishman who confessed that he obeyed it.

The *fakir*, delighted, noticed that the Englishman wore a black band on his arm, and concluded that this was the distinctive sign of a Christian. So he put a black band on his own arm, and when people asked him who he was, he pointed to the band, and told them. Some time later the *fakir* wandered for the first time into a church, and listened to a Christian preacher. At the close he announced that he, too, was a follower of this way, and pointed to the band as a proof. They explained that it was an English sign of the death of some loved one. The *fakir* mused for a moment; then he answered: "But I read in the Book that my Loved One has died, so I shall wear it in memory of him." Before long, however, he grasped the gospel of the resurrection, and when he realised that his Loved One was alive for evermore, a great joy filled his heart. He took off the band from his arm, and the light of the resurrection shone in his face—and that became the sign.—B. & F. Bible Society's Report.

# The Family Altar.

Conducted by A. E. Illingworth.

## AN IMPORTANT QUESTION.

If we are to avoid the rush of daily duties to get time for family worship, prayer, and Bible reading? Answer—Make time. A prominent business man of Sydney, and one of our most useful men, used to open his Bible, lay it on the table in his bedroom, and read a selected portion daily as he dressed. We can adopt some plan whereby a few verses at least may be read in the morning, and some topic carried in the mind as "thought for the day." At the close of the day's activities, we can read the chosen portion with our family, and ere we retire seek the divine presence.

When should family worship be held? Domestic duties and business hours must determine in each case. One thing is clear, we ought to have regular communion with our families around the throne of grace.

Further, get hold of some great theme for meditation in leisure moments, that concerns the "Master's business." Take, this week, "The Evangelisation of the Commonwealth." Ponder the words of Jesus, "Ye shall be my witnesses." Think, talk, read, pray, about winning Australia for Christ.

The Seed Thoughts for this week concern Evangelism.

- Australia for Christ.
- Sunday—Preparation for Service.
- Monday—All things loss for Christ.
- Tuesday—Confidence in God's guidance.
- Wednesday—Cleansing from inbred sin.
- Thursday—Perseverance in duty.
- Friday—Fellowship with the Godhead.
- Saturday—Reflections—Good and evil.

## SUNDAY, MARCH 28.

Morning Thought—Preparation for Service. "Where will thou that we go and make ready?"—Mark 14: 12, 13, 14.

Selected Gems—Sunday should strike the keynote for the week.—Dr. Wilbur Chapman.

God himself cannot give us back our lost opportunities.—Edna Lyall.

Man obtains nothing without laying out time upon it. Even where free grace is to do everything apart from our working, we must give it time to carry out its work in our hearts.—Andrew Murray.

Evening Reading—Mark 14: 12-16.

## MONDAY, MARCH 29.

Morning Thought—All things loss for Christ. I press around the mark for the prize.—Phil. 3: 14.

Selected Gems—The law of Christian life is "Advance"—always, reckoning that you have not attained; always growing in grace and in the knowledge of Christ.—F. B. Meyer.

Onward! the goal thou seekest Is worthy the quest of a life; And how can we give to the weakest Courage and strength for the strife.

Evening Reading—Phil. 3: 7-14.

## TUESDAY, MARCH 30.

Morning Thought—Confidence in God's guidance. "Be still and know that I am God."—Ps. 46: 10.

Selected Gems—The voice of God, to me at least, hardly ever comes in thunder, but I have to listen in perfect stillness to make it out.—Mark Rutherford.

How calmly may we commit ourselves to the hand of him who hears up the world.—Richter.

Evening Reading—Psalm 46.

## WEDNESDAY, MARCH 31.

Morning Thought—"Cleansing from inbred sin." For thy name's sake, O Lord, pardon mine iniquity, for it is great.—Psalm 25: 11.

Selected Gems—Across the river Zambesi, below the Victoria Falls, is a bridge which spans the wildest chasm and overlooks the most terrific turmoil of waters to be seen on any river in the world. That bridge was made by building out an arm from either shore, and joining the two outstretched arms in the centre over the roaring stream. Neither could have reached the opposite bank by itself; the two were needed to meet each other.

Penitence and pardon form the bridge across the tumultuous stream and those stupendous falls which seem to separate the soul from God. Pardon without penitence is impossible, and penitence without pardon is useless.—R. F. Horton.

Evening Reading—Psalm 25: 1-12.

## THURSDAY, APRIL 1.

Morning Thought—Perseverance in duty. Ye were running well; who did hinder you?—Gal. 5: 7.

Selected Gems—

The wise man, said the Bible, walks with God; Surveys far on, the endless line of life; Values his soul, he thinks of eternity.

Both worlds considers, and provides for both; With reason's eye his passions guards; obtains From evil; lives on hope, on hope, the fruit Of faith; looks upward, purifies his soul; Expands his wings, and mounts into the sky; Passes the sun, and gains his Father's house; And drinks with angels from the fount of bliss.

—Psalms, Course of Time.

Evening Reading—Gal. 5: 1-9.

## FRIDAY, APRIL 12.

(Good Friday.)

Morning Thought—"Fellowship with the Godhead." Truly our fellowship is with the Father, and with his Son Jesus Christ.—1 John 1: 3.

Selected Gems—I confess that sometimes I am a little weary of hearing men talk about fellowship with God, as though fellowship with God meant the mountain height, and the place of loneliness, and the place of pleasant ecstasy of spirit. Fellowship with God means the Via Dolorosa, the way of the cross, and the sacrificial service of humanity.—G. Campbell Morgan.

Evening Reading—1 John 1.

## SATURDAY, APRIL 3.

Morning Thought—Reflections—good and evil. And Abraham said, Son, remember.—Luke 10: 45.

Selected Gems—Memory is the scribe of the soul.—Aristotle.

There is no faculty upon which our joy or sorrow so much depends as that of memory. The older we grow the more we realise this. Memories of evil are the scorpions of God. "Oh, hell of scorpions is my mind!" was the grim utterance of Marcellus's guilty conscience.

Sin turns conscience into a sepulchre, or a dungeoned of despair.—Dr. Somerville.

Evening Reading—Luke 10: 1 to 11.

## THE WEEK END.

Thanksgiving.—Not unto us, O Lord, not unto us, but unto thy name alone glory, for thy mercy, and for thy truth's sake.—Psalmist.

Prayer.—

Holy Spirit, dwell with me; I myself would hold thee; Separate from sin, I would Choose and cherish all things good; And whatever I can be, Give to him who gave to me. —T. T. Lynch.

Pray for the State and Federal Governments.

# Obituary.

**JUDD**—Again the reaper of death has visited us. This time the call has come to Sister Harriet Eliza Judd, the dearly beloved wife of Bro. Samuel Judd. Sister Judd has for many years been invalided, yet has borne her suffering with Christian fortitude. Her hope has long been fixed on the blessed promises of Christ; with confidence she could say, "I know that my Redeemer liveth, and because he lives, I shall live also." With unshaken faith she awaited the summons till on February 26th she fell asleep. Our sympathy goes to her aged partner and the loved ones who are thus separated from their loved one "till He come."—H.L. Christchurch, N.Z.

**BIGNELL**—Death has taken from our midst one of our oldest members, in the person of Bro. G. Bignell. After some years of patient suffering he was called quietly and peacefully home to his reward on the evening of March 1. Some thirty-six years ago he became identified with the church at Harcourt, and since then he has never looked back. He had a firm faith in the Bible, an honored character, and a life fully consecrated to the Master. He could say, "I live, and yet not I, but Christ liveth in me." The secret of this consecrated life to him was the transmitted life, for Christ had all in all. He was one of God's good men, and his influence will long remain in the church and district of Blackburn, where he spent his closing years. We sorrow with those who mourn, and knowing that "earth knows no sorrow that heaven cannot heal," we commend them to God.—W.H.H.

**SMYTHIE**—On February 26th, at the advanced age of 77 years, he passed away at the Brisbane Hospital another of the old pioneers of the church, Bro. John Wright Smythie was born in County Antrim, and landed in Victoria 52 years ago. From his youth he held strong religious convictions, and his early days were spent with the Baptists and Brethren. For 44 years he has been an active worker in the Church of Christ, and with the late Stephen Cheek was the pioneer in starting the church at Taradale, Vic. afterwards removing to Wedderburn. Following the occupation of mining engineer, he later went to Charter Towers, where at that time, 1884, the church consisted of three families, who met to break the loaf in the home of John Smith, junr., who, with John Coward (now of Brisbane), W. Ferguson, and deceased, laid the foundation of the New Testament Church in the far North Queensland. For a few years Bro. Smythie resided in Boulder City, W.A., and was an elder of the church in that place. The remains of our beloved brother were laid to rest in the Bowong Cemetery, and by his request the service at the grave-site was conducted by John Swain. At present a grandson, John Coward, is at the College of the Bible. Bro. Smythie's life was a living testimony of the Christian character. We praise God for the example and memory of such earnest, consistent Christians.—H. C. Sim, Brisbane, Q.

## Tasmanian Home Mission Notes.

The Tasmanian Executive Committee held their 14th meeting for the Conference year, 1915, on Saturday, every member being present. The Conference programme was submitted and adopted; all reports were satisfactory.

Nubeena—Mission being held at Tunnel Bay, four confessionals; Bro. Black preaching.

Dover—Improved attendances, one baptism, also another confession.

Finance—found a credit balance of over £5. C. Nicholl, at this juncture, spoke of Bro. Swain's departure from Tasmania, and expressed his appreciation of the estimable manner in which Bro. Swain, as president, had carried out his duties. His wisdom as a director, and indomitable energy, had done much towards making the work of this committee a successful one. Those who were present were addressed by every member of the Committee, and who with Bro. Swain success in his future work.

The nineteenth annual Conference will be held in the chapel, Collingwood, Hobart, April 2 to 5, inclusive. N. J. Warnbrunn, Secretary.

# Reports from the Field.

## Tasmania.

**NUBEENA**—Four made the good confession on Sunday last (7th) at Tannet Bay, Bro. Black preaching. Three who were from the Bible School were baptised to-day, 1423, and also one other brother returned. We sadly need a building of our own at Tannet Bay, as we have had sixteen members out here, and a Bible School of twenty scholars, which is equal to the number of scholars attending the State School in which we hold our school and church services.—F. Elwick Smith.

**LAUNCESTON**—I wish some able pen had the task of expressing the feelings of regret felt by the members at the loss of our beloved preacher, Bro. H. Swain. He has done a splendid work, especially amongst the children. On his arrival here he started the Sunday School with 150 scholars; on the 1st of January last the number reached over 200. He was instrumental in having the chapel enlarged to its present dimensions. Best of all, he had the pleasure of taking the confessions of 120 during his time here. His closing exhortation will be long remembered by all present. In the afternoon he presented all the children he loved a large number of books entirely at his own expense. At the conclusion, Master Douglas Dauff stepped forward to present him with a beautiful silver mounted inkstand on behalf of the children and teachers. He could scarcely contain his emotion. At the evening meeting Bro. Swain spoke on Acts 28: 27. At the close there were many tear-dimmed faces. At the close of the service our brother extended the right hand of fellowship to three who had previously been baptised. On Monday night there was a meeting of members and friends. Our esteemed secretary, Bro. P. Orr, was chairman, Pastor H. H. Jeffs, Mr. Long, and our departing guest occupied seats on the platform. Messrs. Jeffs and Long spoke most highly of the splendid work done by Mr. Swain during his stay in Launceston. Several musical items were beautifully rendered. The chairman presented an appropriate address, and a purse of sovereigns from the members and friends. Bro. Swain in reply expressed his keen sorrow at parting with the officers and all others connected with him in the various departments of church work. A very large number assembled at the wharf to bid him God-speed.—D. Dowde, March 18.

## New Zealand.

**NELSON**—The mid-week prayer meeting was well attended, as was the Endeavour Society meeting on Monday evening. On Lord's day, March 7, the morning service was largely attended. In the evening our chapel was full, when Bro. Mathison preached a grand sermon. Next Lord's day evening is to be the last occasion, for some time, on which we will have the Endeavour Society meeting on Monday evening. An effort is being made to Bro. Mathison's stirring appeal, as is being relinquishing the work with us, in order that he may take a complete rest, as far as preaching is concerned, in order to regain his health, which of late has not been so good. Bro. Dickson will take up the work here from that time.—H.B.L. March 10.

**WANGANUI**—We had good meetings all day on Sunday, 7th inst. In the morning Bro. Purnell presided, and Bro. Downey gave a very helpful exhortation. The Bible School was also well attended. An effort is being made to raise funds to build a Bible class room at the rear of the church building. At the close of the school, the monthly meeting of the C.W.B.M. was held. Quite the largest attendance for some time was registered. It was a very interesting meeting. Arrangements are well in hand to celebrate a week of prayer and self-denial at Easter time. The members of the Dominion Conference of the C.W.B.M. will be held here in June. The gospel meeting in the evening was well attended, being addressed by Mr. Carrad, of the Baptist Church. Sister Ken-

nerdy, of Dunedin, has taken up her residence here; we gladly welcome her.—H.S.

**INVERCARGILL**—Since our last report the church services have been carried on by Bro. Fein, Hewley, and the writer. The meetings are well attended. We are pleased to report that we have secured a splendid corner site for a new church building, three blocks nearer the centre of the town than our present location. As soon as satisfactory arrangements can be made regarding the disposal of our present building and site, we will commence the erection of a new chapel. The church members have taken up the new project enthusiastically, and at a special business meeting of members held last Wednesday, the members present subscribed the bulk of the purchase money for the new property in the way of temporary loans and straight-out donations. We hope within the next two weeks to raise the whole of the purchase money from our own membership, and thus obviate the necessity of the church officers requiring to borrow money from any outside lending institution. This forward movement on the part of the Invercargill brethren marks a new era of progress, and we trust of prosperity, in the work of our Lord in this part of the Dominion.—P. March 8.

**DUNEDIN**—A pleasant social evening was spent to do honor to Mr. and Mrs. J. L. Schulenberg, who recently were united in matrimony. Our brother is a deacon, and secretary of the South Island District Missionary Committee, and also a member of the staff of the Bible School, and his wife is a member of the choir. Bro. W. McCullum presided, and made the presentation of an oak tray and silver afternoon tea service, and spoke of the splendid work done in the church and school by the recipient. Bro. Sundstrum spoke on behalf of the deacons and Missionary Executive, and Bro. Stokely on behalf of the Bible School and choir. Good wishes were extended to the young couple. Bro. Schulenberg suitably replied.—J.W.S., March 2.

**AUCKLAND (Ponsonby-road)**—The effort to obtain a larger proportion of members to attend the memorial service has had a measure of success. The proclamation of the gospel by the local brethren was again rewarded. On Feb. 21, two young men and one young woman were immersed, and on the same evening one young man and a young woman made the good confession. On Feb. 28 two young women also confessed, and were baptised on March 7th by Bro. Page, who had given a good address on "Christ and Him Crucified." The cheering influx of young men and women has added to the responsibility of the church officers and members to cherish and nourish these newcomers.—E.C.

**PALMERSTON NORTH**—Last Lord's day services were not so well attended as usual. Bro. J. Callum, of Wellington South, exhorted the host being, and preached the gospel, his evening subject being "The Birthright." The Board of Bro. Cecil Scadden was elected. A splendid attendance was by the church, and Bro. L. Martin vice-president are also well attended.—M.S., March 12.

**OAMARU**—Holidays, rough weather, and sickness have interfered with good church attendance. The C.E. society and Bible School give promise of a good year's work. Lord's day, Bro. Mathison's vacation we were favored with visits from addresses from Claude Miller and W. E. Pounce, of Dunedin. We regret having to say farewell to Bro. Mathison is leaving for U.S.A. towards the end of the year.—K., March 10.

## Queensland.

**BRISBANE**—Last Lord's day, Bro. Keable, worshipped, presided; Bro. Foster, vice, also worshipped with us. H. Barker, of Albion, addressed the church acceptably. In the evening,

Bro. McCullum, Sunnybank, preached the gospel. Attendance at both meetings was small. Now that the city—commercially—is assuming normal conditions, the decision to sell the building (erected at, at the outbreak of the war) is being revised, and the congregation will meet on Tuesday evening to consider the matter. Progress has been hampered somewhat by the out-of-date building now occupied. Plans drawn on the most modern ideas, with a full view to comfort and climate conditions, have already been prepared by Bro. Keddie. A definite call has not yet been decided on for an evangelist for this important field.—H. C. Sitt.

**ALBION**—We have entered upon our fifth year. The work has steadily grown, though there is a difficulty as regards both church and school work, owing to the floating population. The church has a nice block of land in one of the best positions in Albion; this cost £160, £30 of which was contributed by brethren throughout the Commonwealth. At the present time the stump for a building area is in. Since our evangelist, the brethren have kept the work going. The church officers intend to do without a preacher till a suitable building is erected. The church, though much reduced in numbers, is in a particularly healthy state, both financially and spiritually. Our Crown's Nest, brethren, who meet in a private house, contribute on an average thirteen sittings a week.—M. Helsdon.

**ZILLMERE**—On March 7 Bro. Cameron spoke at both meetings. Attendance was fair; interest is increasing. Our brother has done much good by visitation. On the 11th the church and Y.P. Class held an enjoyable social. A vocal and instrumental programme was presented. Before retiring to partake of the good things provided by the sisters, Bro. Cameron, on behalf of the sisters, presented Sister Bruce with a very pretty jam dish and spoon, in recognition of her services for the past ten years. Sister Bruce feelingly responded. On the 14th, Bro. Cameron gave a splendid exhortation on "The Jericho Road." In the evening he again spoke to a good assembly on "The blessing and fruit and abiding of the Holy Spirit." The church is in a very healthy state. We are sorry Bro. Cameron is leaving Queensland. Sister A. Liddle is still in the hospital, though being scalded with boiling water.—J. Bruce.

## South Australia.

**NORTH ADELAIDE**—On Monday evening, March 8, the Kermode-st, Y.P.S.C.E. put a visit to the Robert-st. Society at Hindmarsh. The united meeting proved helpful to all, and a happy time was spent. Both services of the church were well attended yesterday, and a lady was received into fellowship in the evening. Feeling is running high throughout the district in respect to the closing of liquor bars. Some of our young men have won their Lord in the interests of Temperance.—R.H., March 16.

**PORT PIRIE**—Good meetings on March 7. Bro. Steward exhorted very acceptably. Bro. Farnell was heard to good advantage in the M.F.M. meeting on "The Revival of Work" (Zachariah) in the afternoon. At night after a splendid address by Bro. Johnston, two young men made the good confession. We are in the midst of the great early closing of liquor bars campaign, and are bearing our share in the battle. Bro. Johnston has been to Laura, Peter-berg, and Jamestown, and various other places along the line, conducting meetings, and at the open air meetings which are held every Saturday night in the streets our brethren are well to the front.—E. A. Venn, March 7.

**TUMBY BAY**—The mission services continue with unabated interest. Last Friday three young men made the good confession, and on Sunday night two more followed their example. These five young men were baptised on Monday in the presence of a record congregation. The question bar still causes much interest.—J.F.

**BUTLER**—On March 14, Bro. Ewers visited this district, conducting services in the afternoon and evening. Large numbers gathered to hear his message. In the afternoon Sister L. Under, his

made her confession at Ungarra, was baptised and afterwards welcomed into the church by Sister R. Barr, June, were present, and accompanied with the church—A. J. F.

**MOUNT TEMPLETON.**—On Lord's day, at the Sunday school at Mount Templeton, 250 children and 150 adults were present. The service was held in Mr. Seaman's barn, under the most favorable circumstances. It was a great success, and over 200 people attended each service. Ira A. Paternoster gave two inspiring addresses. The singing of the scholars was splendid. Sister Seaman was organist. On Tuesday the school held a picnic on the cricket ground. 200 sat down to eat. At the public meeting 200 people gathered. The speakers gave a fine address on "Our Plea." The scholars sang sweetly. The writer took the text. Our secretary, Sister A. Phillips, gave a fine report of the work for the year. We have 300 scholars on the roll, an average attendance of 30. Parents and scholars show great interest in our work. Thanks are particularly due to Sister White and family, Sister J. McGregor, and Mr. and Mrs. Seaman for the success of the anniversary—T. Jones.

**SEMAPHORE.**—At the mid-week service on Tuesday last a young lady was baptised, and two other—mother and daughter—made the good confession. Yesterday one was welcomed into fellowship by faith and obedience, and Bro. and Sister Matthews, by letter from Glenelg. Meetings were held a large number of visitors being present. Bro. Taylor spoke at night on "How shall we live?"—W.

**QUEENSTOWN.**—Over a splendid attendance of members around the Lord's table. Bro. Coon presided. Bro. Brooker spoke on June 12, 23, and today was our Sunday School anniversary, and the platform was filled all day. The scholars were present in the morning. In the afternoon they rendered some of Nielsen and Sternes anniversary hymns. The building was crowded; some were in the back schoolroom. R. E. Stanley, from the Pat Methodist Church, spoke on "The most wonderful thing in the world." In the evening the building was again crowded. The scholars were all present. The Kindergarten rendered an amuse piece, which was much appreciated. The singing, which was splendid all day, was under the leadership of Sister Hill. The organist was Sister E. Banks. Bro. Brooker preached to-night on "God's Triangle." The superintendent, A. Harbison, officers of the school were warmly thanked for their efforts.—H. Watkins, March 21.

**KADINA.**—Last Monday evening at our C.E. meeting we extended a welcome to our new president and his wife, Bro. and Sister Wedd. It was also a gift night for one of our members who is in distress. Over 30 were present, and many gifts of money were made. On Wednesday we had a welcome meeting and social to meet Bro. and Sister Wedd. The chapel was nicely decorated. There was a large attendance. Bro. Dyer was chairman. Words of welcome were spoken by Minister Butler, Salvation Army, Bro. Rodda, Williams, and Bro. Wright, on behalf of the members. Welcome greetings were delivered by letters also. Songs and recitations contributed to the service's enjoyment. This evening we had with us Bro. G. Harward, from Melbourne, who is here on the interest of a series of lectures. The chapel was crowded to the doors. Bro. Franklyn spoke again to-night in the Town Hall.—Jas. H. Thomas, March 21.

**UNLEY.**—Last Sunday morning B. W. Manning of Cottonville, spoke here. On Tuesday a large rental in aid of the Belgian Relief Fund was given in the chapel by Mrs. Edward Reeves, assisted by musical friends. There was a good attendance. This evening the matters of Unley District changed pulpits and spoke in the interests of the church in the closing of liquor bars. R. Mitchell, the minister of the Goodwood Presbyterian Church, spoke in the evening on "Moral Plague Spots." The meeting of the Adult Bible Class this afternoon was conducted by Mr. H. B. Hunsman, president; Mrs. Thompson, a missionary from India, gave an interesting talk, and papers were read. The regular week services commence on Sunday evening.—P.S.M., March 21.

**WALLAROO.**—The gospel mission has continued throughout the week. The attendance has been fair. There has been a splendid interest manifested. The blackboard has been freely and judiciously used. Sisters Nankivell and Branford have been the soloists, and have sung the gospel message nightly. The question box has been extensively used. Bro. Wilson has worked hard, and has faithfully preached the gospel. The services to-day have been good. J. J. Franklyn, of Melbourne, was with us this morning, and delivered an able message. To-night, Bro. Wilson preached earnestly and well.—E. J. K., March 21.

**STRATHALBYN.**—We had the joy of taking another confession on the 14th, and two more last night. Our J.C.F. Rally was a big success, and we are sure of a victory for six o'clock in this district. Our prayer meetings have been well attended lately. Gospel meetings are also well attended, especially by outsiders.—Arnold M. Whitenbury, March 22.

**HENTLEY BEACH.**—A few weeks ago we had a farewell social in the Lockley Hotel to say farewell to Bro. Herbert Noble and Henry Buckle, who go to the West Coast, and Allen Charlick, who is about to be married, and is leaving us. We shall greatly miss these young men. On Lord's day, March 14, we held our anniversary services. In the morning Bro. Cosh presided, and H. J. Horrell, of Melbourne, was chairman. A very fine cantata, "Flourish Ye Nightingales," was rendered by the Bible School scholars and friends, and orchestra; conductor, Mr. Roy Norman; reader, Miss Alice Corbett; Miss Alice Lawrie, organist, and Miss Flurkettle, as pianist. Bro. Wilshire gave us a fine address in the evening. An enjoyable tea and public meeting was held on March 16. Mr. G. D. Wright was chairman. E. W. Baker and A. G. Saunders gave interesting addresses. I would specially mention two brethren who have worked hard in preparing for the anniversary, also in decorating the chapel.—W. Stanford, March 21.

**West Australia.**

**PERMANTLE.**—On Lord's day morning F. Vanstan presided over a good meeting. We had a Foreign Mission address. In the evening the writer spoke on the early closing of the liquor bars. A lad from the Bible School confessed Jesus. On Monday evening at the Senior C.E. meeting, two thoughtful papers were read on Foreign Mission work by Miss Rosa Jeffries and Harold Vereco. The latter dealt with the need of having a Chinese evangelist in this State. On Tuesday afternoon the Dorcas Society had a very good meeting. This society recently gave £25/- to the Belgian Relief Fund. They are doing splendid work for the poor and the needy of our town. The Young Women's Mission Band had their meeting the same evening. These young women work more particularly for the foreign field.—E. G. Warren, March 17.

**NORTH PERTH.**—We are having good gospel meetings. Bro. Banks is giving a series of addresses. On March 7 one young man made the good confession, and was immersed the same evening. He was received into fellowship in the morning. We were glad also to see Sister Wright present, who has been through a serious illness.—H.D.

**New South Wales.**

**PADDINGTON.**—A. G. Saunders, from the Philippines, gave one of the finest addresses to children of my people who ever heard of our school on Feb. 28. The children gave him an encore; that is, they asked for more, and that on a hot afternoon. Yesterday we had good meetings. J. Clydesdale gave a very helpful address to the church in the morning, and at night a fair audience listened to an address on "The Responsibility of Parents." At the close a married man and a young lady confessed Christ.—F.C.

**NARRARRI.**—On March 4th a social was held, at which we welcomed home our Sister Rogers, who had been on an extended holiday to the motherland. Lord's day, March 14, was spent with the few disciples at Baan Baan, where for the first time the writer preached the gospel to a small

but interested audience. At the close of the meeting the Lord's table was spread, around which we gathered. This marks the opening of a new centre, and one in which regular monthly services will be conducted.—W. Waters, March 17.

**BROKEN HILL.** (Wolfram-st.)—On the 12th Mrs. Taylor, from the Baptist Church, was baptised by the writer, and on Lord's day Bro. Taylor, his wife, and a young man were received into fellowship. At the morning service Bro. Taylor spoke at Railwatytown, and the writer spoke at the Baptist Church. The members there expressed their sorrow at losing Bro. Taylor, and said they would follow him with their prayer, and trusted he would soon find work as preacher in the Church of Christ. On Monday a young man who confessed Christ the previous Lord's day was baptised.—E. J. Tuck.

**BROKEN HILL.** (Railwatytown.)—On the 6th, at the close of an address by H. E. Tuck, a girl from the Bible School made the good confession, and on the 13th Bro. Chapman at the close of his address had the joy of seeing Mrs. W. Chapman confess Christ.—E. J. Tuck.

**INVERELL.**—We have merged the Teachers' Preparatory Class into the church prayer meeting. Attendance at last meeting was fair. On Lord's day the evangelist occupied the platform morning and evening, giving helpful addresses. We had with us Bro. Green from Albion, Queensland, who helped us in the reading. Bro. Gordon Newman is now secretary of the Bible School. We are soliciting contributions for the Dunoon Aborigines Mission appeal.—H. Wilson Cust, March 15.

**CANLEY VALE.**—Bro. Crossman, from North Auburn, gave a splendid address at the meeting this morning. Bro. R. Arnot was received in this morning by letter from Logan-st. One confession to-night.—A.O.W., 14/3/15. [The name of the Canley Vale secretary is Arthur C. Wooster, not W. H. Wooster, as the reporter stated in a recent issue.—Ed.]

**HOORNSBY.**—The writer presided; Bro. Gordon exhorted on "Have ye never read?" "Splendid" was the verdict of us all. Another treat waited as at night, Bro. Gordon's theme being "What is Religion?" The new secretary of the church is E. D. Andrews—Thos. E. Role.

**MOSMAN.**—Good meetings were held to-day. Visitors included Mr. and Mrs. Magarey, from S.A., and Bro. Fox, from City Temple, who exhorted. There was a record attendance at Bible School, the largest number in the history of the school.

**ERSKINEVILLE.**—There was a splendid attendance last night, fully half being new members. Bible School anniversary was continued last Tuesday, with a full house. C. S. Rush delighted scholars and adults with his address. F. Taylor, the superintendent, and A. Clydesdale, secretary, look forward to a good year. Adult Bible Class has commenced a rally competition between the married and single members.—P. J. Pond, March 22.

**BELMORE.**—The worship meeting was a time of blessing. A. E. Forber presided, and J. Sestey exhorted. W. Gale preached the gospel; the building was filled, and the interest intense. The Bible School maintains its high standard; the church owes much of its success to the efficient work done there.—John Rodger, March 23.

**CHATSWOOD.**—An address from Bro. H. G. Payne was much appreciated last Lord's day morning. We were glad to have Miss Jerrams of Swanston-st. present. Fine meeting at night.—T. Badley.

**CITY TEMPLE.**—We had a fine address from H. G. Harward at the evening service. The "Confessing for the Faith." Visitors included Mrs. Charlick and two daughters, from Hoxley, Bussell, S.A., and Roy Rodgers, Unley, S.A. At the gospel service H. G. Harward spoke to a large audience on "The Imperatives of Jesus." We extend congratulations to our aged and esteemed Sister Mary, mother of Sister Harward, and Bro. and Sister C. Morris, of Melbourne, and Billaratt, on having attained her ninety-fifth year.—J.C.

Continued on page 206.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION ANNUAL OFFERING

Church.	1914.	1915.
Assd. Vale	£11 0 0	£15 11 0
Bellarat	9 0 0	10 0 0
Bayswater	0 16 0	1 1 9
Bendigo and Golden Square	17 0 0	18 0 0
Berwick	18 0 0	21 0 2
Bet Bet	12 2 0	11 0 9
Blackburn	11 0 0	1 2 0
Boort	4 18 0	3 5 0
Box Hill	9 2 9	6 16 3
Brighton	29 5 4	13 13 9
Brim	8 0 0	6 0 0
Brunswick	5 15 0	2 1 0
Buninyong	1 0 0	1 3 0
Burnley	1 15 0	2 2 0
Carlton (Lygon-st.)	71 11 8	77 11 0
Carlton (Queenberry-st.)	3 10 0	2 10 0
Cambridge	1 19 9	1 8 0
Castlemaine	2 15 0	2 16 9
Cheltenham	21 5 0	25 0 0
Colac	8 0 0	5 10 0
Cosgrove	7 9 6	4 0 0
Crodon	1 11 0	1 12 6
Coltingwood	0 17 1	1 8 0
Danlough	8 14 6	5 0 3
Derby	1 11 0	1 11 6
Duncaster	10 0 0	12 4 3
Drummond	2 0 0	4 0 0
Dunmunkle	4 4 6	1 0 0
Dunolly	2 13 0	2 18 6
Echuca	1 0 6	1 15 0
Emerald	1 2 0	1 7 0
Emerald Town	—	0 16 6
Fairfield Park	0 9 0	0 15 0
Fitzroy	20 10 0	21 11 6
Footscray	6 1 5	6 5 0
French Island	2 6 0	2 0 0
Galah	—	1 16 0
Gardiner	—	4 16 3
Geelong	10 0 0	11 0 0
Geelong West	—	1 0 0
Gordon	1 12 0	1 0 0
Hampden	4 0 0	4 12 6
Harcourt and Sutton Grange	5 15 6	4 0 2
Hawthorn	57 14 6	35 9 0
Horsham	3 8 6	2 1 6
Humbek	—	3 10 8
Kerika, Bill's Gully, Sth. Lit. Union, and Sandstone	15 1 0	11 0 0
Kanera	—	1 15 6
Kerang	1 10 0	1 10 0
Kyneton	5 6 0	4 0 0
Lancefield	—	1 3 3
Lake Boga	—	1 0 0
Lillimur and Dinyarak	2 16 3	2 0 0
Malvern	4 0 0	4 0 0
Marborough	2 8 6	1 0 0
Melbourne (Swanston-st.)	93 11 3	110 0 0
Mericin	3 7 0	6 15 0

Mericin	6 1 6	5 12 0
Middle Park	4 0 0	5 16 0
Mildura	6 0 0	0 12 0
Montrose	5 4 0	1 0 0
Morland	10 10 4	12 0 0
Morland	6 12 7	6 4 6
Newmarket	1 10 0	—
Newstead	7 8 0	10 0 0
Northcote	39 16 7	29 10 0
North Fitzroy	3 8 3	3 3 3
North Melbourne	5 11 3	4 3 4
North Richmond	2 0 0	8 3 7
North Williamstown	1 11 0	4 2 9
Pakenham	8 4 6	10 3 6
Polsbennet	1 5 6	1 8 0
Port Fairy	2 13 3	0 13 9
Prabran	10 0 0	4 0 0
Preston	1 16 0	3 2 0
Red Hill	5 15 0	2 15 0
Shepparton	6 2 0	7 4 6
South Melbourne	2 14 0	0 12 7
South Richmond	9 14 6	8 14 0
South Yarem	2 0 0	2 5 3
St. Armand	1 2 0	1 9 0
St. Albans	0 15 0	2 1 0
Surrey Hills	6 13 3	4 9 0
Swan Hill	1 15 0	3 10 0
Taradale	5 5 0	5 7 6
Ulmarra	2 0 0	1 10 0
Wallah	2 0 0	3 0 0
Warracknabeal	2 0 0	2 0 0
Warragul	5 5 0	11 4 7
Warranboob	4 17 6	2 2 5
Wedderburn	5 5 0	3 2 0
Windsor	1 15 0	2 10 0
Wonga Park	—	1 0 6
Rochester	—	1 0 6

Individuals.

F. Cowper, Lake Rowan, 4/1; "Korong Vale," 2/6; Mrs. and Miss Searle, Breadhead, 10/-; Jas. Huffer, Gormandale, 5/-; W. Knowles, Fairfield Park, 4/10/4; Thos. Hair, Clear Lake, 6/-; Mr. W. Inglis, Rupanyup, 5/-; Bro. and Sister A. J. Wilson, Rochester, 4/-; Mrs. Thornton, Terang, 5/-; "Portland," 2/6; Mrs. Gouger, Whitehouse, 4/-; Bro. and Sister Johns, Craigieburn, 10/-; An Isolated Sister, 2/6; Mrs. W. Davies, Pentad Island, 2/6; Mrs. H. Goldsworthy, Herringville, 5/-; E. Eastlake, Bairnsdale, 4/-; Mrs. Jones, Frankston, 4/6; Sister Merritt and Family, Serviceton, 4/-; Mrs. J. J. Goldsworthy, 5/-; Mrs. Gaudie, Breibip, 4/10/6; "I.B." Brunswick, 4/-; Three Isolated Brethren, 15/-; "One who was there," Swanston-st., 4/10/6; Miss Gowan, Mt. Clear, 7/6; W. M. Morgan, Ararat, 5/-; C. Hakon, and Family, Redcastle, 4/10/6; J. Scott and Family, Broadford, 4/-; J. H. Smith, Terang, 4/-; L. Martin, Apollo Bay, 4/10/6; A. Chappell and Family, Yarrowoona, 4/10/6; Stewart Bros., Loch, 4/- 1/-; Mrs. and Miss McGill, Chillinggollah, 5/-; Miss Chapman, Broadworth, 3/6; Mrs. Taulding, Mt. Macedon, 3/-; "Anonymous," 4/-; Mrs. Batty, Upper Thornton, 5/-; E. J. Bone, Wombagat,

10/-; J. Johns, senr., Menzies Creek, 4/-; Two Sisters, 6/-; Isolated Brothers, Ararat, 5/-; H. Hodge and Family, Buchan, 15/6; Sister Mild Sorrento, 1/6; Bro. and Sister E. Kem, G. Thompson, 5/-; Miss McLellan, Sale, 1/6; Sister W. Chambers, Heidelberg, 1/-; J. McDonald, Koorndook, 4/-; W. Cowper, Lake Rowan, 4/- "Y.M." 5/-; Bro. and Sister Stevenson, Pennant Hills, 17/-; Mrs. McNaught, 2/6; Jeeves Family, Mt. Dandenong, 0/-; Lee Vetcher, Queenbush, 10/-; P. Johns, Yarrowoona, 4/10/6.

VICTORIAN HOME MISSION FUND

Received during the month of February (apart from Annual Offering).

Churches, per Collectors: North Melbourne, 4/2; Bayswater, 3/-; Hampton, 12/-; South Richmond, 12/6; Malvern, 18/-; Bet Bet, 4/10/4; Brim, 4/10/6; Mildura, 4/4/6; Dinolloy, 10/-; Kaniva, 4/-; South Richmond, 4/16/2; Wind- 15/6.

Duplex Envelopes: North Richmond, 42/0/9. Requests: Estate late Miss Stevenson, W.A., 4/3. Individual Gifts: Mrs. J. Fisher, North Hill, 10/-; Mrs. L. Clark, W.A., 4/-; Mrs. D. 4/10/6; "Joy in Service," 4/-; Bro. A. Cohen, North Fitzroy, 4/-; Bro. and Sister G. F. Nicholls, Carran, 10/-; Two Sisters, 2/3; Mrs. Morris, Northcote, 3/9.

Miscellaneous: Brighton Mission Band, 4/-; Aced Evangelist's Trust, 4/16/8; Women's Conference, 4/18/-; C.E. Union, 4/2/6; Kyneton District (for travelling expenses), 12/-; Bole School Union (towards Organiser), 42/10/-; For Adv. Emerald, 3/-; Gardiner, 3/-; Burnley, 3/-; Chinese Church, 3/-; Refund, H. G. Henke's 50/- Ticket, 42/0/6; Year Book Sales, 4/-.

Assisted Churches towards Support of Preachers: Gordon, 13/-; Echuca, 4/15/-; Brim, 42/10/6; Dandenong, 4/10/-; Horsham, 42/11/4; Ulmarra, 4/-; Colac, 42/6/-; Drummond, 40/14 2/-; Lake Boga, 4/12/6; Stowell, 48/12/-; Kyneton, 42/14/-; Kanera, 42/3/4; Warranboob, 41/10/8; Bet Bet, 110/10/-; Kerang, 42/3/4; South Melbourne, 42/8/4/-; Maryborough, 42/10/6; Shepparton, 42/17/6; Merichill, 42/2/6; Humbek, 4/-; Warragul, 42/10/-; Moreland, 4/-; Wodan Park, 42/1/4; Dunolly, 42/8/4; Dunmunkle, 42/1/-; Kaniva, 42/11/0/-; Lillimur, 42/10/-; Taradale, 42/0/4; Boort, 42/6/8.

Conference Fees: Colac, 10/-; Gardiner, 10/-; Hampton, 10/-; Galah, 10/-; Fitzroy, 4/-; Pentad, 4/-; Kanera, 10/-; Meribin, 10/6; St. Armand, 10/-; Lillimur, 10/-; South Yarra, 4/-; Chinese Church, 10/-; Kaniva, 4/-; Bayswater, 10/-; Geelong, 4/-; Emerald Township, 10/-.

Total, 429/19/11.

W. C. Craigie, Treas., 265 Little Collins-st., Melb. Thos. Hagger, Secretary, 15 Walsh-st., Colac.



JUBILEE CELEBRATIONS.

Church of Christ, Lygon Street, Carlton

1865-1915.

IN view of the above Celebrations to take place in October, it is urgently requested that every Brother or Sister who has been in Membership with the Lygon Street Church during the course of its history, but who is not now in its Membership, will send their names and addresses, at same time stating with what Church they are at present in fellowship, to the Secretary, Chas. Hardie, 24 Henrietta Street, Hawthorn.

**Sisters' Department.**

**SISTERS' AUXILIARY OF NEW SOUTH WALES.**

The usual monthly meeting was held at the City Temple on March 5th, the president presiding. The James led the devotional. Psalm 55 was read by Mrs. Chettle, after which Mrs. Jones gave a very helpful thought. Minutes of the last meeting were read and received. Roll was called, and correspondence included, including a letter from Bro. Harward, telling the time and amount of catering wanted for Federal Conference; also from Bro. Gale, asking the sisters to provide dinner and tea on Good Friday; also tea on the Saturday. This opened up some discussion re the latter. A proposition by Mrs. Merrion, seconded by Mrs. Shearston, that we provide dinner and tea for Friday, and a vote that we do not undertake the tea on Saturday, was carried. Programmes, etc., were left to the secretary to order. Evening programme as arranged by social committee was adopted. The request of Federal Secretary for sisters to provide luncheon, etc., for Federal Conference, was carried on the motion of Mesdames Shearston and Marsh. Other arrangements were made for Sisters' Conference, and an Executive meeting to be held at City Temple on March 23. The question of the Rescue Fund coming up again at the meeting. Mrs. Shearston gave notice of motion, to come up at Conference, that we rescind motion on the S.A. that funds may be used at the discretion of the committee.

There was a good attendance of sisters, and we are looking forward to a good time on the 30th. We were very sorry to miss our beloved secretary, Mrs. Andrews, who was detained through a severe illness, but hope she will be with us at Conference. The meeting was closed with praise and prayer—M. A. Morris.

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This evening, Bro. Burdett preached the gospel to a large audience.—G. A. Sewell, March 21.

**ESSENDON.**—The ambition of the brethren at Essendon was realised on Lord's day, March 7. About upwards of eighty assembled in the Public Hall to take part in the opening service. Bro. Rez. Emiss presided; T. Hagger exhorted. About forty-five signed the roll at the close of the meeting. The Bible School with kindergarten meeting. The Bible School, and staff of teachers, was under Sister Kemp, and 200 members were enrolled. On Tuesday, 9th, a meeting of members was held. Bro. W. A. Kemp presided. Bro. W. A. Kemp, McGregor, Gillespie, Artin, Ferguson, Murdoch, and Burdett were elected officers. W. A. Kemp was elected superintendent of the Bible School. On Lord's day, March 14th, about 70 were present; W. A. Kemp exhorted. Lord's day, March 21st, attendance ran up to the average. Bro. Ludbrook exhorted. The roll of membership now stands at 52; Bible School roll, 32. It is proposed to start evening evangelistic services at an early date.—A.B.

**NEWMARKET.**—The church anniversary is fixed for Sunday next, 28th inst. All friends, old and new, are invited. The church has decided to make a collection each Sunday evening for the relief of distress existing abroad and at home. Our meetings of yesterday were held under a cloud of sorrow, one of our members (Mrs. Garner) having passed away early in the morning. Our sister was a woman of rare brightness of spirit, and had a fine voice, which she used unobtrusively in Christ's service. She had been a member for just over a year, having confessed Christ during the mission conducted by Bro. Allan. The whole church will miss her greatly. Our Bro. Garner and his family have our deepest sympathy.—J. I. Mudford, March 22.

**GEELONG.**—Splendid meetings to-day. Gilbert Clarke spoke morning and evening. The evening subject was "Wain Religion." One young man made the good confession. On Saturday, March 20th, the Kentucky Club and Young Men's Club held a combined social in the Temperance Hall. About 100 sat down to supper.—W. Lange, March 21.

**BLACKBURN.**—The anniversary was a splendid success on Sunday, 14th, with fine meetings all day. Bro. Mulge, exhorted the church very acceptably in the morning, and addressed the parents and children in the afternoon, in an interesting manner. On Tuesday, 16th, we held our tea and public meeting, and had splendid gatherings at both. Bro. Hagger and Verco delivered helpful addresses. Our best thanks are due to the Doncaster choir and friends for the manner in which they assisted us, also to the Box Hill brethren for their helpful presence. Fine gathering last Sunday evening, Bro. Hinrichsen was in good form.—A. T. Edwards.

**KANIVA.**—Good meetings yesterday morning and evening. Bro. Wheaton exhorted the church, and the writer spoke in the gospel meeting from 2 Timothy 2. A young lady who had made the good confession the previous Lord's day at Lalbourn was baptised in Christ.—A.R.R.

**MONTROSE.**—Since last report our meetings have been keeping up fairly well. Bro. Moyses has been faithfully proclaiming the truth. Last night a married lady made the good confession. Near Lord's day Bro. Moyses finishes his labors with the church here. The church has been rejoicing some excellent exhortations from him of late. He will take with him a best witness of the members. J. Clark, of the Colleege, takes up his work here after Bro. Moyses's departure, who we believe will have a profitable and enjoyable term of service.—Robt. Langley, March 22.

# Here and There

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

E. D. Andrews, of Grosvenor-road, Wahroonga, is the new secretary of Hornsby church.

We hear that there were 13 confessions and 2 baptised believers added up to Saturday last in the mission at Warragul, Vic. The mission was to have closed on Sunday.

The programme for the Musical and Elocutionary Festival arranged by the Victorian Bible School Union is an excellent one. It is anticipated that every available seat will be taken.

Will Victorian secretaries who have not forwarded the names of delegates to the Women's Conference kindly do so at once? The secretary is Miss Rometsch, 59 St. Vincent-st., Albert Park.

It is many years since the Melbourne Town Hall was taken by our people for a Bible School Demonstration. The festival on Easter Tuesday night should help to bring our Bible School work into prominence.

T. H. Scambler began the third year of his ministry at Maylands, W.A., on March 7th. There were four confessions at the evening service. The church is steadily increasing in numbers and power, and its future is bright with promise.

A. E. Forbes is encouraged by good addresses in his mission at North Auburn, N.S.W. Several have made the good confession, and it is hoped ere the mission closes on March 28th, that many who are on the point of decision will have been gathered in.

The Treasurer, W. C. Craigie, of 26 Little Collyer-st., Melbourne, acknowledges receipt of contributions for funds as follow: F. G. Duru Mein, our own Scholarship Fund; Church, North Melbourne, 17/9; W. W. Davey Fund; J. Scott, Broadfield, 20/.

Arrangements are in hand for holding a School of Methods for Bible School workers at Geelong next June, lasting for five days. The services of a number of leading brethren have been secured as lecturers, and it is hoped that Bible School work in that city will receive a great impetus.

The first rehearsal of the programme to be given by the N.S.W. Bible Schools in connection with the Federal Conference was held on Saturday, March 20, when 500 teachers and scholars were present. On Saturday, 27th, the final rehearsal will be held in the Sydney Town Hall at 7.30.

The Council of Churches in Victoria earnestly recommend to the churches that increasing prayer be made to God for rain to fall upon our country. We trust that everywhere this recommendation will be acted upon. Should the rain not be granted in prior to the holding of our Conferences, special intercession might there be offered.

The reports to be presented at the Victorian Conference will show increases for the year as follows: Churches, 47; Bible School Members, 310; Bible Schools, 47; Bible School Teachers, 137; Bible School Scholars, 870; Home Mission Income, £291; Foreign Mission Income (ordinary), £69. The brethren in Victoria should "thank God and take courage."

It is important that every church in Victoria should be represented at the forthcoming State Conference. If in any case it is impossible to arrange for local members to be present as delegates, the Conference Secretary (Thos. Hagger, 15 W. 1st-st., Colburn) will be pleased to arrange for brethren in other churches to act. Will church secretaries please write him at once about the matter?

The Musical and Elocutionary Festival in the Melbourne Town Hall on Easter Tuesday night promises to be a great success. Admission will be by ticket, and all who intend going should obtain tickets early.

The monthly meeting of the Victorian Bible School Union will be held at Swanston-st. chapel next Monday evening, March 29. An address will be given by Bro. A. P. Widdowson. "How to make the most of Bible School Day," and the Bible School Offering." This topic should prove most interesting in view of the near approach of the day upon which we specially remember and emphasise Bible School work. A free discussion is invited at the close of the address.

"THE CHURCH OF CHRIST."—Concerning the correspondence published last week, our Editorial contributor writes:—Our esteemed correspondent, T. J. Johnston, criticises our contention that the congregations forming the religious movement pleading for the restoration of New Testament Christianity and co-operating for that purpose, do not exalt the idea of "The Church of Christ." His position is that "We alone should be the Church, where the pure word of God is preached and the ordinances duly administered." But can we, consistently with our plea to use Scripture words in a scriptural sense, apply the term Church of Christ thus? Every congregation of believers who have "put on Christ," and pleading for the simple religion of the New Testament, is undeniably a church of Christ, but "the church of Christ" as a whole certainly includes all Christians, not all denominations collectively, or even individuals in the denominations, but all who are in Christ. He is "Head over all things to his body the church." Every real Christian is admittedly in "the body" of Christ, that put him on, and dwells in him. He is therefore in his church and "The Church of Christ" is consequently larger than that movement which is calling upon all Christians to unite with them in their plea. If Campbell, Moore, and the pioneers who co-operated with them? Every time we welcome into our individual congregations members from Baptist Churches, or other baptised believers, we openly acknowledge them as being already in the body of Christ. To apply the designation "The Church of Christ" to one section of Christians to the exclusion of others is to use an unscriptural name in a sectarian sense.

### COMING EVENTS.

**EASTER SUNDAY NIGHT**—Grand Sacred Cantata will be rendered by the Swanston-st. choir, entitled "The Daughters of Jairus," by Shamer, under the leadership of Mr. Ernest Fippich. Subjects: Miss Edna Robbins, Mr. Johnston, and Mr. J. Y. Buckley. Service commencing 6.45 sharp. All are invited.

### IN MEMORIAM.

**NICHOLLS.**—In loving memory of our dear sister, Olive Ivy Nicholls, who passed away on March 22, 1914.

Who were parting is no more;  
And that the one we loved so dear  
Has only gone before.

—Inserted by her loving brother and sister, J. and E. Nicholls.

**MATTHEWS.**—In loving memory of Bertha P. Matthews, who passed away on March 22, 1914, at Purton Point, Port Lincoln, S.A.

Sleep on, beloved, rest and take thy rest,  
Lay down thy head upon thy Saviour's breast;  
We have thee with us, but Jesus liveth 'neath—  
Good-night! Good-bye! Good-bye! Good-night!

—Inserted by her loving mother, brothers, and sisters, P.M.H., N. F. L. E. and M. Haldenby.

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