

"The Power of His Resurrection."

"Oh, let me know the power of thy resurrection!
Oh, let me show thy risen life in clear reflection!
Oh, let me soar
Where thou, my Saviour Christ, art gone before.
In mind and heart
Let me dwell always only where thou art."

Any human sacrifice is reasonably made which enables a man to experience the power of Christ's resurrection. So the Apostle says in the great passage in which he contrasts his Pharisaic standing with that he had as a humble believer in Jesus.

Men may be classed as believers in the tomb made empty by the rising of our Lord and as those who through their unbelief are without the Christian's hope or power.

What if the alleged fact were not a fact? The apostle who had suffered most for his belief in the reality of the Lord's day miracle faced the question. It may not be comfortable, but it is sometimes advisable, to face the consequences of mistake. Paul was not under the illusion that one could doubt the fact of the resurrection and still be a Christian. The doubt did not for him express the need for readjustment; it would have been annihilation of his position and hope. He would have found no comfort in the thought that still the example of Christ as the model man remained; as a sinner, he wished a Saviour as well as an example. If Christ rose not, we are yet in our sins. If Christ rose not, we are without hope in the world. It is no exaggeration to say that "the whole alphabet of human hope" is found here.

Evidential power.

Contrariwise, we are assured that, if Jesus rose from the dead, then Christianity is true. There may be difficulties to be explained, there may be Christians who are not so true as they should be to the Christ whose name they wear, but that will be no excuse for me. Jesus rose; his claims are true, and I am therefore bound to follow him, irrespective of what the world besides will do with him.

Competent judges have declared the Lord's resurrection to be the best attested fact in history. There are many converging lines of proof. The turning of Saul the Pharisee into Paul the Apostle is not one of the least of these. Family, country, world-

ly ambition, aspirations counted holy and honoring to God, at once were left. Wealth was exchanged for poverty, ease for such a life of toil and trouble as few could endure, honor and eclat for persecution and shame. The evidence which turned Lord Lyttelton from a sceptic to a writer of Christian evidence is at the disposal of all. The apostles at large were not a credulous folk. They could not have been deceived; either they saw the things whereof they bore witness, or they did not—and they must have known whether or not they thus saw. They were certainly not deceivers; else they were the most extraordinary conspirators which this world has seen. Men do not conspire to tell lies with the avowed object of leading others to lives of holiness and truth. The sufferings which the apostles endured give the lie to the suggestion of fraud. It is difficult enough to get people to be martyrs in the cause of truth; but who would suppose that men would be so foolish as to suffer shame, persecution and death for a lie, when at any moment in the long drawn-out agony a confession of the fraud would have ensured instant pardon and safety? They were neither deceived nor deceivers, but sensible men who testified to what they had seen; men whose word we may trust; men who knew "the power of the resurrection."

Again, the very existence of the Christian institutions which bear the name of the Lord is a witness of the resurrection. No one doubts the present existence of the Church of Christ, of the Lord's day, and of the Lord's Supper. On what are they founded—a dead Jesus, or a living Christ? The latter alternative gives a reason as adequate as the former supposition is foolish.

Power for living and for dying.

In the resurrection there is saving power. A dead Christ would save no one; he was raised for our justification as truly as that he died for our sins. The resurrection and ascension to the Father's right hand must not be ignored when we consider the saving power of Jesus.

There is also keeping power in the resurrection. It has a power for life; this life. God can do better for a man than save him; he can save and use him. What the resur-

rection can do is excellently shown in the apostles, and the change from pre-resurrection timidity to Pentecostal boldness. Simon becomes a true Peter; he who uttered terror-inspired oaths at a word from a servant girl charged the murderers of Jesus to their faces with crucifying God's Messiah. RAY. Dale has told us of the help which the thought of the presence of the risen and ever-living Christ gives. There is surely power for living in the words, "He ever liveth"; "I am with you always."

"For the living Christ is living,
And the loving Christ is alive;
His life hidden in us is moving
Us ever to pray and strive,
Alas! that e'en in our striving
We labor like spirits in prison,
Forgetting that Jesus is living,
Forgetting the Saviour is risen."

In the resurrection there is power for death as for life. Contrast the word of Hobbes, the unbelieving philosopher, "I am taking a fearful leap in the dark, with the Christian's confidence, "To die is gain," "To be absent from the body is to be present with the Lord." In the hour to which we are all hastening, it will be of supreme value to have a faith in him who is the first-fruits of them that slept. The resurrection is a proof that death does not end all. It is an assurance and illustration of our resurrection.

The attested Christ.

The Roman epistle tells us of one important result of the resurrection. By it, Paul says, Jesus "was declared to be the Son of God with power." "Ilim hath God the Father sealed." The crowning proof of his Divine authority has been given. When he speaks to us, there is an end of controversy. It was in virtue of this authority that he sent men with a message to the world. Back of every preacher who proclaims the gospel as Jesus delivered it to his apostles is an authority which embraces heaven and earth. May we not expect, therefore, mighty results when this message is preached?

Particularly, we accept the messages of hope which Jesus gives to the world. We have such words as these: "I am the Living One"; "I was dead, and behold I am alive for ever more"; "Because I live, ye shall live also." There is no valid reason why we should not accept this testimony.

The Easter Light and its Perspective.

A Meditation for Easter Sunday.

The light of the wonderful morning which transfigured the lives of Mary Magdalene and Simon Peter is shining still. In that realm it is always morning. Things can never be the same again as they were before the Lord emerged from the dead. We no longer live in the gloom of the crucifixion. We live in the glory of the resurrection. And it is our privilege, as, indeed, it is our wisdom, to settle all things in that Easter light, and judge them by its revealing and interpreting beams. If we want to see what a thing really is, we must put it in the radiance of the Easter light. How looks it there? So much depends on the hanging of a picture and on seeing it in the right light! I was in a cathedral in England some time ago, which is enriched by some of Burne-Jones's windows. I was gazing upon one of the windows when the vergers told me to return at a certain hour of the day when the sunlight was upon it, when in that real light, I should discern its real worth and significance and glory. And for us and for our affairs the only revealing light is Easter light, that marvelous dawning which broke upon men in the resurrection of our Lord. We must take everything into its revealing beams, and mark how everything looks in the morning rays.

Myself.

First of all I will set myself in the Easter light. How does life look in the wonderful glory of the Easter morning? It immediately assumes a gloriously added range. Life no longer appears a little land-locked lake, which can be computed with the measuring line of three-score years and ten. We can now see that the old, venerable limit, and the apparent barrier, is only a point of transition, and we can see the continuing waters gleaming beyond. In the light of Eastertide, the light that breaks from beyond death, I become conscious of vaster range and of consequent enrichment, and of larger statelyness and dignity.

And I really need this Easter light to make me know that life is a mystery of great and solemn grandeur. There is plenty of self-conceit in the world to-day, but we have not nearly enough self-esteem. Let me try to show the difference. Self-conceit is like some noisy little river craft, puffing across its tiny waters. Self-esteem is like some mighty liner, moving majestically across the great deep. Self-conceit never looks beyond its pool. Self-esteem gazes wonderingly into the infinite. Self-conceit concerns itself with the secondary, self-esteem with the primary; the one with incidentals, the other with essentials. Self-conceit is concerned with living; self-esteem is con-

cerned with life; the one is intent upon possessions, the other is intent upon character. And, therefore, we should get rid of self-conceit and cultivate a worthy self-esteem. One puffs up, the other edifies; one contemplates a swelling ego, the other a large humanity.

Now the light of Easter morning gives length and range to life. In its far distances life opens out into unspeakable vastness. The lake is seen to be an arm of the sea. Eastertide unveils wonderful possibilities, and, therefore, endows life with new and startling dignity. And surely, then, in the light of Eastertide, my purposes should take on new and vaster proportions. Our plans for ocean liners must be very different from our plans for river-craft. There is a mighty difference in the yards where we build the boats for our local canals and the great shipping yards where we build for the ocean channels. And so it should be in our building for the larger waters unveiled to us by the Easter dawn. We must lay down bigger keels. Our lives must be bigger in everything, bigger every way and everywhere. Our ambitions, our aspirations, our plans, our enterprises—all are to be determined by the conviction that the grandest things can be carried through the dark straits to the far-off sea of glass which is mingled with fire.

And, therefore, let everyone look at life in the Easter light, and the radiant possibilities will inspire their souls with larger and more glorious visions. When we have only a short lease of our house, we become careless about its condition; the long lease makes us more liberal and venturesome. "He is risen." That sentence reveals the possibility of a long lease. "He that believeth on Me shall never die."

My work.

And I will set my labour in the radiance of the Easter light. I will set it in the light of the morning after death, and see how it looks in those wonderful beams. Here is a man who is very busy. He is here, there, and everywhere. He is making money. His bank account is swelling. His possessions accumulate. He is up early. He is to bed late. His life is full of work. Very well. Let him take that busy life and put it in the Easter light. What is there left of all the labour the morning after death. What is there left? The labourer is left. All that is left of the labour is found in the labourer. And, therefore, the Easter light reveals this to me—that the supreme purpose of work is to fashion the worker, to unfold me, to mature me, to refine and perfect me. Our labour has been really rich and effective when it has en-

riched the labourer. We are doing fine business when we are growing a soul. All life is futile if, while we are working, the worker is marred.

Easter light, therefore, reveals to me that that work is holy which hallows the worker. In the light of the morning after death, it is only the labourer that remains. The fashioning of the labourer is, therefore, the supreme work. I will say to every bit of work, "You have got to make my bread, but pre-eminently you have got to make me," and I will so work that my work shall work upon me in a refining, purifying, enriching ministry, that in my own resurrection I may not be ashamed of the unveiling.

Sin and death.

And I will set my sin in the light of Eastertide. When I hold up my sin with the resurrection morn as a background, I see my sin as it is. There are so many false, perverting lights about me, and I do not see things as they are. There are worldly limelights which give shady things an attractive hue. For instance, I sometimes hear about a "white lie." A "white lie" is a falsehood with worldly limelight playing upon it. When I take a white lie and set it in the glory of Easter, the sin appears exceedingly sinful, and the whiteness changes into a darkness as of night. And this is the only way in which to interpret our misdeeds. We must look at them in the X-rays of resurrection morning. We must set our envies there, and our jealousies, and our petty spites, and the sharp, clever things we do in business, and the words that pass our lips, and the words that are spoken in silence and in shrugs and gestures. We must set them all there. How do they look?

"When I soar through worlds unknown,
See Thee on Thy judgment throne."

How then? In the light beyond, how do things appear?

And, lastly, I will set death in the light of the Eastertide. How does death look with that background of morning? What tender beauty is thrown upon it when I see the risen Lord! What hopes come to me from that wonderful shining! When I have lost "the touch of a vanished hand," what tender comfort comes to me from that wonderful morning! Go around our cemeteries, and you will see what comfort our broken hearts have found in the Easter dawn. I look at the gravestones, and I find words like these: "Only a little while;" "Until the day break;" "Good-night;" "And with the morn thou dost angel faces smile." All these are rays from Easter morning, and they cheer our night-time with immortal hope.

And as for my own death! When the light of Easter, the shining light of the risen Lord, falls upon me, I will fear no ill. The valley of the shadow loses its terrors, for beyond the valley I see the light of home.—J. H. Jowett, in "The British Weekly."

Preachers and Churches.

H. E. Knott.

One of the great hindrances to the progress of our work is the brief period that our preachers remain in their fields of labour. It causes financial and spiritual waste, and is a great disadvantage both to churches and preachers.

The average length of time that many of our preachers remain in one place is about three years. What does this mean to the churches? It means that his work loses about one-third of its results, that every three years the church only makes two years' progress, the other year's work going to waste. Take an illustration. A preacher comes to work with a church and remains with it for, say, three years. By our popular method of making additions to our ranks he increases the membership of the church, shall we say, by 100 during this period. At the end of that time he leaves and another takes his place. What happens? On an average it may be safely estimated that one-third of his converts are lost, as the revision of the roll a year or two later will usually verify, and if the retiring preacher be a man of unusual personality, or has left under undesirable circumstances, the percentage of losses may be even greater. This is a perfectly natural result. People generally feel a special interest in the one who has brought them to Christ, and being only young converts when he leaves, the falling away in large numbers is not at all strange.

These churches also have a bearing upon the organisation of the churches. A man comes to a field and finds certain auxiliaries in existence. Some of them are, perhaps, the expression of an idea in the mind of his predecessor, but they do not have the same interest for the new preacher. In about a year he begins to know the people, the district, and the needs of the work. He reorganises, calls into being new auxiliaries, gets them into full swing, when lo! he is called or sent to fresh fields or pastures new, and another comes and changes the programme. Such transiency neither inspires confidence in the permanence of the preacher's plans on the one hand, nor gives much incentive to formulate them on the other.

Then there is the loss of the preacher's influence in the district which is the natural outcome of this system. Business people and others who rarely go to church, or who are members of other churches, are just beginning to know a man after two or three years' work in a locality. He is just gaining their confidence and good will. If he is "making good" they are beginning to recognise his worth, when lo! he disappears, and since other churches usually keep their preachers for a considerably longer time,

they marvel at the peculiarities of these peculiar people. The new man cannot gain this ground, if both are equal in other respects, until he has served a like period, and the change again takes place. So the preacher loses the power of his influence among the people, and the Church loses in prestige in the community.

But perhaps the greatest loss of all is to the faithful ones who support the church through all the changes of the years. The Christian fellowship capable of being developed between preacher and people is cut off at the very time when it is beginning to be enjoyed. Where on earth can anything be found surpassing the fellowship of kindred souls, or the "communion of saints"? And what more natural place to look for it than between the herald of the gospel and the faithful of the Lord? Yet, just as mutual confidence has been established, perhaps by help and comfort in earth's darkest hour, or through participating in the consummation of sacred relationships, an untimely separation takes place. This change necessitates a rapid transfer of human affection—almost an impossibility, and so hinders the preacher from endearing himself to the people, and because of his anticipated departure disciplines the people to place the confidence in him and receive the help otherwise possible. And yet, even under our present system, how beautiful and helpful this fellowship has been! It is, however, only a faint indication of what is possible when the association becomes permanent.

There is a considerable loss to the churches also by our present method. Think of the heavy expense to those in the financial position of most of our preachers, when they are called upon to change their location, frequently from one State to another, paying their own expenses and those of their families for the removal of furniture, etc., and you will see a large burden placed upon those whose financial resources are severely taxed. In addition to this there is a little sentiment which some cherish, and perhaps our human nature justifies. We all desire to have some place we can call home. But what of our preachers? They in many cases, the privilege that comes even to an ordinary workman in this house, and have it respectfully furnished, but each time they move the furniture becomes more damaged, breakages take form their earlier duty so well, while the preacher can hardly awaken sufficient enthusiasm to make a garden or lawn in which he can take any pride, because he

knows that his abode is but a camping place, for his experience has taught him that "here we have no continuing city."

But if all this is granted, what is the remedy? It is not difficult to depict conditions that are simply matters of fact, but it is a different thing to suggest practicable measures for their improvement. This desired change can only be brought about by the co-operation both of preachers and churches, for if we seek to locate the cause we find the blame must be shared by each.

Some churches would fain keep their preachers much longer than they are willing to stay, and so on the part of preachers there must be an effort to stifle the migratory impulse. It must come to be regarded as greatly to a man's credit to remain for a long time in one field. In taking up the work in a district one ought to feel that that is his field, and labour as if he felt its burden, just as the missionaries do on the foreign field. All inclinations to change location from the consideration of avoiding the task of preparing new sermons must be overcome. Nothing will do more to keep a man up to date, and from reaching the "deadline," than to feel the necessity of preparing new addresses each week. Then there must be a willingness to face difficulties, and to work in a hard field.

Churches, too, can do much to keep their preachers longer. A preacher's life if affected mightily by such courtesies and considerations as it is always within the power of individuals as well as congregations to show. More toleration of a preacher could sometimes be manifested, and particularly so when a man's work is being blessed and the large majority are sympathetic towards him. It is absolutely impossible for any man to please all, there are so many mental types in every congregation, and it behoves the few who do not feel that the preacher is their ideal, to sink their own preferences for the good of the church. A disturbing minority may sometimes make a preacher's life very miserable, and in his contact with sin, suffering, and sorrow, he has enough to weigh upon his heart from without, and usually too much prayer and consideration cannot be shown to him.

The relation between preacher and people ought to be a most happy one from every point of view. There may be exceptions both in preachers and in churches, when an early change is best in the interests of Christ's Kingdom, but the constant changes as a rule are harmful, and certainly not necessary. It is within the power of the churches to so bind the "cords of love" round the hearts of preachers that, in relinquishing their work in any field, they will feel that they are breaking sacred ties, and it is possible to make them so comfortable and so happy that they will want to remain, and probably this would do the most towards solving the problem.

The Shepherd Psalm.

Bible School Lesson for April 18th, Psalm 23.

W. C. McCallum.

This gem among the Psalms, a first favorite with us all, is especially dear to us, not simply for its simplicity and beauty, but because for us its living sentences throbb, not only with the joy of David in the God of Israel, but with the fuller heart beat of Christian devotion and assurance made possible by the "Good Shepherd."

"The Lord is my Shepherd, I shall not want." Human wants are many and varied. The strength of man is consumed in trying to satisfy these wants. The wants of the body, the mind, the spirit have called into being our industries, our arts and sciences, our literatures and our religions; all striving to fill some want. It has been said that to civilise means to create new wants. At least we can read the heart of a man by the things he wants. "Where your treasure is there will your heart be also." Learn what a man wants, and you know that man's character.

If all the wanting of our hearts were wholesome, it would be well, but what a host of perverted wants we have, and how much un-satisfied wanting! We want and have not, we strive for and do not obtain, and here lies the root of much of our unhappiness. David had learned the secret of not wanting. Truly a secret worth knowing. What is it?

Some strong souls live contented lives by disciplining themselves to be satisfied with what their hands and brains can obtain for them. Small children have been known to cry for the moon. They soon learn that it is not of their reach, and cease to desire it. Much can be done toward contentment by schooling ourselves not to yearn for that which we cannot reasonably obtain, but this is not the secret. If all our wholesome and legitimate wants lay within the sphere of human ability, it would be, but the deepest wants of our lives are those that lie outside our power. The want that dwarfs all others God alone can supply. This want can be supplied by the process of self-discipline.

The secret of not wanting is to want the things that God gives. It is to have the Lord as our Shepherd. In this Shepherd we have one who can and does give us all we truly need, and in his love we find the joy that so completely satisfies that we cease to desire anything else. Many of the wants that have troubled us, those perverted wants, those vexing unfulfilled wants are forgotten. They cease to be our wants. We have one great want. It is satisfied in the Lord our Shepherd, and in his shepherd care we find our daily need and recurring wants supplied. In our Psalm we have stated a number of these wants that are supplied by our Shepherd. "I shall not

Rest. "He maketh me to lie down in green pastures." To these words of David, describing God's care under the beautiful pictures of pastoral life, we may add the words of Jesus—"I am the Good Shepherd." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Peace. "He leadeth me beside the still waters." If the refreshing, cool and quiet of the "still waters," could so eloquently speak to David of God's care, how much more should the words bring home to us the perfectness of the "peace that passeth all understanding," the gift of Jesus to his disciples. "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Strength. "He restoreth my soul." David had known the conviction of sin. Before God he had been shorn of all his pride of strength. In the humbling of him-self he had found the renewing power of God's forgiveness. The secret of strength is in the overflowing of God's mercy into our hearts. In the gospel repentance is made the condition of the enjoyment of the gift of the Spirit, which is the gift of strength. "Ye shall receive power, when the Holy Spirit is come upon you."

Guidance. "He leadeth me in the paths of righteousness for his name's sake." The many paths and crooked, uncertain ways, the tempting broad ways that lead downward, the blind, bewildering by-paths, the fatal paths full of pitfalls, the treacherous foothold beside the precipice—all these are avoided if we give our hearts to the leading of the Shepherd who is "the way, the truth, and the life."

Companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." How true, how splendid! How dear has been this blessed companionship in the darkness, the darkness when the voices of earth grow fainter, when the grip on the world is loosening. It is, then that the presence of him who said "Lo, I am with you all the days," has kept from fear until the glorious lights of the eternal morning have scattered the gloom.

Comfort. "Thy rod and thy staff they comfort me." The rod and the staff were the means by which the shepherd directed, supported or defended the members of his flock, the agents as well as the symbols of the shepherd's care. In this assured care there was freedom from anxiety, and there was comfort. When the disciples were dis-

couraged because Jesus, who had been their guide and comfort, said he was to leave them, he said, "I will pray the Father, and he will give you another Comforter, that he may be with you forever."

A Defence. "Thou preparest a table before me in the presence of my enemies." The thought is not that of feasting, but of security. Though surrounded by enemies, God will not let his own suffer. Jesus said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." Where faith is flawless, there security is perfect. Paul says, "If God be for us, who can be against us?" God is for us, but this defence is ours only as we confide in it and trust it. God does for us what our faith lets him do. There were people among whom Jesus could do no mighty works, because of their unbelief, and we fear that their race is not yet extinct.

Joy. "Thou hast anointed my head with oil." This is the "oil of gladness." The head anointed with oil is the antithesis of the head of mourning covered with ashes. True joy comes out of right relationships. The real gladness of life belongs to the life "hid with Christ in God." The foundations must be laid deep. Jesus told his disciples to abide in his love, and they were to abide in his love by keeping his commandments as he had kept his Father's commandments. He added, "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full." The crown of joy is known only to true consecration.

Anything. "My cup runneth over." The numbering of God's mercies is impossible. The naming of all the wants he has supplied cannot be attempted; the cup overflows. All is there, everything needed is found with the Lord our Shepherd. The treasury is unfailing. Jesus said, "If ye shall ask anything of the Father in my name, he will give it you."

Anything in time. "Surely goodness and mercy shall follow me all the days of my life." One of the most familiar, but we fear least practised, of the teachings of Jesus was against anxiety for the things of this life. The simplicity of a trust in the heavenly Father, who feeds the little bird, and gives the flower of the field its beauty, is what he would have in his disciples. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Anything in eternity. "And I will dwell in the house of the Lord for ever." From individual wants the Psalmist passes to all possible life wants, and then leaps from time and at one sweep claims the same shepherd care and protection through eternity. It is ours; Jesus said, "I go to prepare a place for you." Paul grasped this assurance when he wrote to the Corinthians, "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."

"The Creation."

Ira A. Paternoster.

Under the above heading are being shown in one of the leading theatres of Adelaide pictures professing to deal with the work of creation. These pictures are religious, and no charge is made for admission. To the uninitiated they are pleasing, and many people are flocking to have a "cheap night at the pictures." We have heard of young people from at least one of our churches giving over one of their regular meetings to attend.

To many it is not known what is behind all this, and that we might warn them we write this article.

The promoter of these free pictures is one Charles T. Russell, better known as Pastor Russell, the champion of the Millennial Dawn theory, and he is seeking by this means to promote his view of Scripture.

In the seventh volume of "The Fundamentals," Prof. William G. Moorhead says: "That the teaching of Dawnism has done immense harm is certain; and that it is calculated to subvert the faith of Christians by substituting for the truth of Jesus Christ the calamitous doctrines of Mr. Russell, cannot be denied; for the whole system is anti-scriptural, anti-Christian, and a deplorable perversion of the gospel of the Son of God. That Mr. Russell is being used of the Evil One to subvert the truth of God, that the Christ he commends to men as an object of trust, love, and worship, is not the Christ of God, is the profound conviction of not a few who are familiar with his views. This is a grave indictment, but it is deliberately made." In proof of this indictment Prof. Moorhead gives the chief errors and heresies embodied in Millennial Dawn. They are as follows:—

1. Jesus in his pre-human existence, was a spiritual being, higher than the angels, but a creature (Vol. 1, pp. 177, 178, 179, 188). Mr. Russell says: "If this principle be correct, it would show that God had no right to create Jesus higher than the angels, and then further to exalt him to the divine nature, unless he intended to do the same for all angels and for all men." "There is no mistaking the significance of this teaching," says Prof. Moorhead. "Jesus Christ was originally a created being, but as a reward of his obedience unto death he is now exalted to be God. This is worse than the doctrine of Arius the Libyan, which the Council of Nicea so solemnly condemned, or of modern Unitarians which all evangelical Christians repudiate."

2. In the incarnation our Lord had but one nature, not two natures, as Christians have always held (Series 1, pp. 179, 189, 184). We quote: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect hybrid thing, which is objectionable to the divine arrangement. When Jesus

was in the flesh he was a perfect human being; previous to that he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. In opposition to this false teaching we have John 1: 14, "And the Word became flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth"; John 16: 28; 1 Tim. 3: 16, "God was manifest in the flesh," etc.

3. The atonement of Jesus Christ was that of a mere man (Study IX.). This naturally grows out of the previous argument, and forms the greatest argument of Dawnism. The whole of Scripture goes to disprove this theory.

4. The body of Jesus was not raised from the dead. To explain the disappearance of the body which was crucified, the book says: "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there, it would have been an insurmountable obstacle to the faith of the disciples. We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases, or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows, nor is such knowledge necessary."

Here the foundation of Christianity is denied. The church of God stands or falls on the fact of Christ's literal bodily resurrection. If it be not raised we are of all men most miserable—we are yet in our sin. The testimony of the disciples that they saw him, ate with him, talked and walked with him, is false, if Mr. Russell is true.

There are other matters we might discuss equally as anti-scriptural as these, but we can here do no more than mention them.

5. The second advent of the Lord Jesus Christ took place in October, 1874, and "in the spring of 1878, all the holy apostles and other 'overcomers' of the gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master."

6. The final consummation of the age was (according to Mr. Russell) to take place in 1914.

7. At the final resurrection, which is simultaneous for all the dead save "the little flock," the gospel will be preached to the unsaved, and the great mass of mankind will accept it and be saved.

8. Mr. Russell is strangely silent about the Person and work of the Holy Spirit.

9. The destiny of the wicked. On this subject Mr. Russell denies without qualification that the wicked, the lost, suffer in any form of life. This is the doctrine of annihilation.

It seems to us that followers of the Christ of God can scarcely be justified even out of curiosity in attending these pictures. 2 of 7-11.

Correspondence.

BIBLE INSTRUCTION IN STATE SCHOOLS.

To the Editor,

Dear Brother,—May I through your kindness draw the attention of your readers (especially Victorian readers) to the words italicized in the following quotation from the report for 1914 of the Association which supervises the work of Religious Instruction in the schools of Victoria?—"Instructors, 522—Episcopalian, 144; Presbyterian, 156; Methodist, 105; Baptist, 33; Congregational, 24; Church of Christ, 13; Salvation Army, 41; others denominations, 6." These figures, it appears to me, furnish food for serious thought on the part of our people. They appear to indicate one or the other of the following alternatives: Either that our preachers and other workers have not been asked to take a part in this good work, or—and I can scarcely think this—that they do not sufficiently realise its great importance.

This is a work which, in my opinion, is second to none in its opportunities for doing good. It is not an easy work, nor has it any glamour or romance associated with it; but it is a paying work, and all who have the necessary time and talents at their disposal would do well to take it up straightaway. Personally I regard the half-hour spent weekly with a class of State School children as more important than any other half-hour in the whole week; so many children who learn nothing of God or his Word in home or B.B.'s School or church are in attendance.

That 13 certainly does look an unlucky number in this case. Cannot we at least reverse the figures, and make the number 31 before the end of the year?

Mr. F. W. Fry, c/o S.S. Union, Lt. Collins-st., Melbourne, would be pleased to hear of any intending volunteers for this service.

Yours fraternally,

J. I. Mudford.

Rise!

Rise from thoughts of shame and sin,
From passions fierce that burn within;
Rise! a better life begin,
All free from hate and scorn;
Rise! from weakness into might;
Rise! from wrong to joyous right;
Rise! from darkness to the light
Of Easter in the morning.

Rise, for royal heralds call,
Anged songs that soar and fall,
Golden glories over all,
Earth and skies adorning,
Rise, for inner voices plead;
Rise from lower thought and deed,
Follow where the angels lead
On Easter in the morning.

Rise! for soon you may not rise;
Soul unheeding dawns and dies;
Not for aye may one be wise;
For To-day the warning!
Lo! the range of endless years,
Other lives and other spheres,
Your eternity appears
At Easter in the morning.

—Amos K. Wells

To realise that we are "risen with Christ" leads to all life a sanctifying force which manifests itself in every sphere and realm.—Hugh Black.

To you the Master shall be nigh
For you he has been raised on high.—G. C. C.

As this round globe and all that it inheres are out of empty space, so has Christ—end an arisen out of the empty grave of our Lord.—W. L. Walker, son.

The Third Companion.

An Easter Talk.

Luke 24.

Have we ever noticed how dearly Jesus loved the country? After preaching and teaching among the crowds all day, he would hasten to the mountain-top or to the olive-shaded garden at sunset. The noisy streets of great Jerusalem he would gladly leave for the palm trees of little Bethany. Nay, he preferred to carry on his mighty works themselves in the open air. The most wonderful sermon ever preached was delivered among the crimson lilies of Galilee, and one of his most marvellous miracles provided a picnic feast to the thousands on the green grass of Genesareth.

A country walk.

Cleopas and his companion, however, were not in a fitting mood to appreciate the beauties everywhere around them. It is only too likely that they scarcely noticed the budding vines or the red anemones on the hillslopes, or the blue-birds and ravens flying overhead. For these two men did what so many of us do now—they carried their sorrows and cares with them into the country! They walked, indeed, from Jerusalem to Emmaus, but, nevertheless, they were sad. Their hearts were as full as they could be with doubts and fears and worrying perplexities. They were like many of us, too, in this, that their sorrowful forebodings were unnecessary, and their fears unfounded! The thing that they were grieving about was an unreality, while what they refused to believe was a glorious fact!

Shall our Easter rambles this year be spoiled by fretting anxieties? Shall our Easter joy be marred by want of faith? Shall we go mourning, as if the Saviour were dead, when the Christ is already risen? If so, God's birds will sing in vain for us, for we shall not hear them, and the messages written on God's flowers will be unread by our tear-filled eyes!

Two great secrets.

As Cleopas and his companion walked and talked, however, "Jesus himself drew near, and went with them; but their eyes were holden that they should not know him."

In these few words two great secrets are revealed—the secret of joy and the secret of sorrow. Our joy in life depends on this sublime fact that Christ is actually with us and walking with us every moment of every day. Our sorrow is that we fail to recognise him. Our eyes are holden. Our belief is a veil which hides our best Friend from us.

"The practice of the Presence of God," as Brother Lawrence taught, is the crucial point in all Christian living. Would it not be well if we trained ourselves in the habit of realising Jesus's companionship? Let us each say to ourselves constantly, "Christ is here—now! I can speak to him. I will tell him everything. I will ask his advice in every perplexity, little or great. I will talk

to him of everything that concerns me or mine. I will commune with him perpetually."

For think, is it not a tragedy that we actually have a Comrade, a Defender, a Counsellor, close by us every day and every hour, and yet we walk on with downcast eyes and gloomy brows and sorrowful hearts, and scarcely ever look up into his face, which is always bent on us in tenderness and compassion, and hardly ever talk to him in happy confidence, as friend with friend! To lay firm hold on the glorious fact that Jesus is really walking with us daily would transfigure our lives with celestial radiance. Our very hearts would dance with joy then, as the sun was once supposed to do on Easter Day.

A company of three.

It is sometimes said that "two are a company, but three are none!" This is not, however, true when Jesus makes the third in our friendships. Indeed, no companionship is satisfactory unless Christ consecrates our covenant of love. Cleopas and his comrade, although together, were sad until the Mysterious Stranger joined them, and thus it is often with ourselves. A husband and wife, though affectionate and faithful, may yet be troubled by so many anxieties that their wedded life may be far from an ideal one. Even lovers and dear friends may be distressed by misunderstandings and jarings. They need the soothing and peace-bringing Presence of Jesus to smooth out the tangles, and to soften the sharp edges of differing temperaments. The Christ who found so much consolation in the sympathy and devotion of John is the King of all true friends and lovers.

Cleopas and his companion ended their walk with a prayer which we may all adopt at Easter and every other season: "Abide with us!" they cried as Jesus "made as though he would have gone further." They could not bear the thought of separation. They wanted to have this Wonderful Comrade with them always. This is a prayer which Jesus ever answers. "He went in to tarry with them."

"Abide with me," says the lonely one, and Christ abides with him, and shows him that "Who hath the Father and the Son, May he left, but not alone."

"Abide with us," cry others who are blessed with friends and lovers, and he abides with them as with his disciples of old, "Familiar, condescending, patient, free.

Let us, then, all take up this Easter prayer and walk joyfully and trustfully with Jesus all our days, until we reach a sweeter home than even Emmaus or Bethany could ever be.

—We walk together along the way,
But Jesus is closer yet!
We talk together from day to day,
But One we must ne'er forget
Is listening to all we say.

"We stand at a corner of the street,
And wonder which turn to go;
A Voice behind us, wondrous sweet,
Says, 'Child, the way I know;
Take my hand and walk just so.'"

"With weary feet and downcast head
We trudge through wind and rain,
Our Comrade just one word has said,
And the sun shines out again,
And gladness is born of pain.

"O, ever present Saviour dear,
Make us look up and see
That Thou art walking with us here,
And give us Thy company
All the way to love's far country."

The Proof of Christ's Resurrection

There can be no question as to the importance of the place of the resurrection in the Christian gospel. The disproof of it, if such a thing were conceivable, would be the overthrow of Christianity itself. Despite apostolic belief, however, the resurrection is challenged, and the evidence for it declared to be of no account. Searching criticism is applied to the Gospel testimonies, and these are held to be so late in origin, so legendary in character, so varying in detail, that no reliance can be placed upon them. A counter explanation must be sought—in self-deception, in mental hallucination, in Oriental myths, perhaps in part in fraud (Joseph of Arimathea, or some other, hid the body!).

The answer to all this briefly, is—that the witness to the resurrection is that of the whole apostolic body and the whole apostolic church, and, in the circumstances, these could not be mistaken in the grounds of their belief. The church began within a few weeks of the crucifixion at Jerusalem, and there was not a doubt in a single mind that the Lord had risen. They knew well all the facts of the crucifixion and the events of the Easter morning, and bore steadily and unshaken public testimony to what they had seen and known. A list of the chief appearances of Jesus to the apostles and to five hundred brethren at once, the genuineness of which is beyond all dispute, is given by Paul in 1 Cor. 15: 3-8; and this is supplemented by the more detailed narrative in the Gospels of the early morning visit of the women to the tomb, their finding the grave empty, and the message they received; then of the subsequent appearances to the disciples. Not once or twice, but repeatedly, under conditions that made hallucination impossible, Jesus is recorded to have manifested himself bodily to his disciples, conversed with them, eaten and drunk with them, given them his commands. This is what is testified, and the closest scrutiny of the narratives fails to break down their witness in its essential points.

Is there no confirmation? The apostles believed that they received such at Pentecost (Acts 2), and the living church since has had hourly experience of the presence, power and working of a Holy Spirit which attests the divine source from which it comes. Christ in men, the hope of glory (Col. 1: 27), is a continuous witness to the truth of Christ Risen and Exalted—Professor James Orr.

From Last New Hebrides Mail.

The Latest from A. B. Chappell.

The engine of the "Endeavour" has defied all my efforts to make it work; so I have come down to Pentecost to seek Bro. Filmer's assistance.

We hope to set out to-morrow in the "Sunbeam," and I have no doubt that the cause of the trouble will soon be discovered. I have been down here nearly three weeks, but, as I did not bring any letters with me, I am unable to answer them this time. The steamer will have called at Ndumdin before I can arrive there, so I am intending leaving this with Bro. Filmer, to be posted when the steamer calls here.

Last Wednesday we had a strong wind, but of course the "Endeavour" was ashore, and I hope she is not damaged at all. But I expect the roof of my lanch-house will have suffered.

Nothing out of the ordinary occurs in the work. Lately I have had more trouble than usual in getting boys to go as boat's crew in the lanch. To row down here in the dinghy I had to fall back on three of the teachers from Pentecost. I did not like taking them away from the schools, but there was nothing else I could do. The meetings are being kept up by the Maewos for the time. None of the native Christians can be trusted long out of the missionaries' sight.

A. B. Chappell.

Pentecost, Feb. 28, 1915.

[Bro. Filmer, writing on a later date, mentions having found the seat of the trouble in the "Endeavour." The solitude of Bro. Chappell will be relieved for a time, as Miss Chappell is going to the New Hebrides on a visit to her brother by this month's steamer from Sydney.—J.T.M.]

A Cricket Match—and Less Cheerful Matters.

The students are very enthusiastic over the cricket things sent for Christmas. This morning (Jan. 12) one of them came to me and said, "We want to fight the ball." I gave him the ball and the bats to do the fighting with, and later went down to see how they were progressing.

They had had ker-o-ne-tins two high at each end for wickets, as I had suggested, but the batsmen, being the chief ones concerned, had protested that they were too easily hit and so had removed the top ones. Another batsman, thinking the idea good, had replaced his tin with a one-gallon oil tin.

They were taking it in turns to "throw away," as they called it. First the bowler would throw a pretty swift ball. The batsman would make a subdued swipe, and usually miss. The wicket-keeper would make so much to stop it, and would then think better of it and jump aside, presenting his back to the ball, and hoping it would not come where he was. Behind him was another man who would like to stop it, but he,

too, would lose courage and jump aside. Next was a boy with a 12-foot bamboo. He would stand well out of the course of the ball, and when it came would throw his bamboo at it, and great was the excitement when he happened to stop it! Then last of all, away down where the force was well spent, was another man with a piece of board, who, amid yells of delight from the spectator and himself, would generally hit it.

Truly they were enjoying themselves. I have been wondering to-day whether it would not be possible to get together an eleven to tour the Commonwealth. I suppose that will not be possible yet awhile.

Later (March 5).—Three weeks ago Bro. Chappell pulled down here in his dinghy, as he could not get the "Endeavour" to work. We have now arranged that he shall come down here every month, and remain a week or two, as he cannot tolerate the solitude up there.

We went to Epi to meet the steamer, but after a wait of a week we missed her, as a hurricane came up when she was still a few miles away, and then she ran to Malekula for shelter. Several ships have been lost. One appears to have gone down with all hands off Oba; one is smashed up on this island; and one went down at anchor off Ambrim. We took a wrecked party of natives from Epi to Paama.

After our return from Epi, where we had a meeting with some of our people at work there, we visited the schools on the other side of this island, and then on Monday ran up to Maewo. We took the Maewo boys, who are here training to be teachers, and one of them ran away and left us. Of course this is unpleasant, but such things will happen.

We got word that another of our Pentecost teachers has given his life for Maewo—dear little Douglas Warwis, who has been with us for over six years. He said his head ached, walked outside the house, fell down, gasped a little, and then went home. This makes two deaths out of eleven in a little over a year.—F. G. Filmer, Pentecost.

Three Paragraphs from the Oba Mail.

The Wauriki boat came for me to-day (January 20) to go and marry an old grey-headed Queensland boy, Sam Toa. When we were all ready for the ordinance, I said, "Sam, which is your girl?" "Over there," he said. "Which—that one with the white (?) calico over her head?" She was performing the silly native "mimai" modesty act, hiding her face.

"Look at me!" She glanced at me furtively, and covered her head again. "Why, Sam, she is only a child; and you made me cry." "How old is she?" "About seventeen years, I think," and he figured the years since her birth that he was in Queensland,

and the years he wasn't in Queensland to prove. So I went over to her for closer inspection. The teacher, Toanawaka, roared at her to "maraka it" (stand up). She moved up to the wall and kept hiding her face. So I pulled away the dirty cloth and threw it on the floor—and sized her up carefully, being minded to examine her teeth even. And, bless my soul! if she wasn't the same little vixen who last year wanted to marry another elderly man, and for which object more than anything else, I fear, she got baptised. And because I then refused to marry her, saying she must wait some "yams" (years) yet—she cried, saying if she did not marry now, she would soon be too old and never get a husband!—a child of twelve years!

So I refused her again to-day, and set Christmas as the time, should they still desire to get into trouble.

Feb. 15.—One Sunday last month I went up to the hill country (Natakaro) to baptise two old men. One, whom I named Methusalem, is thought to be the oldest man on Oba, ninety to a hundred years! For a generation he has been the oldest man, and toothless, though he can still see, and his intellect is not only clear, but bright and forceful. He is nearly doubled up, and his arms and legs are like broom-sticks. I thought surely he would have to be carried the two miles or more to the "Kwailaka," or Big Water. As he had to sit down every little while, I finally insisted on his being carried. But no! he was "mimai" (ashamed), and would have none of it. So he plodded on, like a game old bird that he is, even up the slippery river rock bed.

When catechising him, I asked if he were willing to give up sin. "Why! what sin can an old man like me do?" he asked. And when told he would have to be put completely under water at baptism, he asked: "For a long while?" and shut tight his gums to keep out the water.

One of our teachers, a Tangoa school boy, who was disciplined for beating his wife about a year ago, died a few days ago—out of fellowship. For three months he was down with dysentery, and worn to a skeleton. I visited him almost every week. It was beautiful to see the unselfish devotion of his little wife through all those months, caring for him day and night. It seems he had £24 of gold hid away—buried in the ground the natives think—and refused to make its whereabouts known. It will probably never be found, and his young widow is deprived of the little material comfort it might give her. Her spirit of devotion and self-sacrifice for her husband is in striking contrast to his selfishness in this matter. It is a shameful practice among these natives—Christian as well as heathen—to bury their money for safe keeping. When the owner is ill, he hopes against hope to recover, and having no confidence in his fellows, keeps the secret till he cannot give it up. It is thought that much money is lost in this way.—A. Theo. Waters.

The Family Altar.

Conducted by A. E. Illingworth.

RELIGIOUS FESTIVALS.

Are we to regard Christmas Day and Good Friday as "holy days"? Those who plead for the retention of New Testament Christianity meet with criticism because they are not thus observed. No greater and more glorious facts are recorded in the volume of the sacred law than the birth of Jesus and the resurrection of our Lord. We rejoice that it is written "Unto you is born a Son," and also, "He is not here; he is risen." In common with all who love Jesus we are happy in the bright hopes these words inspire. Our festival of love, however, comes every Lord's day, and we keep it at the Lord's table. Many are ready to observe Pagan, Papal, and traditional feasts, fasts, and festivals that are not found on the pages of the Book, and neglect the living request of the Lord, "This do." To those "in Christ" all days should be sacred, especially the first day of the week. We are apt to remember the Saviour's "triumph" and the "pascha" he made of the "handwriting of ordinances," and are not to be judged in respect of "holy days"—which are but "shadows" (Col. 2: 13: 1-17).

Consider this week—LIFE.

Sunday, April 4—The Living One.

Monday, April 5—Our Creator.

Tuesday, April 6—Our Redeemer.

Wednesday, April 7—Our Life in Christ.

Thursday, April 8—Our Life in the Church.

Friday, April 9—Our Life at Home.

Saturday, April 10—Our Life in Town.

SUNDAY, APRIL 4.

Seed Thought—*The Living One.*

"Fear not: I am the first and the last; I am he that liveth and was dead; and behold, I am alive for evermore" (Rev. 1: 17).

Selected Gems.—

O Morning Star! O risen Lord!

Destroyer of the tomb!

Star of the living and the dead,

Lift up at length thy long-veiled head,

O'er land and sea thy glories shed;

Light of the Morning, Come! —Bonar.

Scripture Reading—Rev. 1: 8-18.

MONDAY, APRIL 5.

Seed Thought—*Our Creator.* "In him we live, and move, and have our being" (Acts 17: 28).

Selected Gems.—"And God said, let us make man in our image [deliberation enhances dignity] after our likeness."

Man is God's child; man bears a signature divine.—Dr J. Parker.

Scripture Reading—Acts 17: 22-31.

TUESDAY, APRIL 6.

Seed Thought—*Our Redeemer.* In whom we have redemption through his blood, even the forgiveness of sins (Col. 1: 14).

Selected Gems.—Christ is a Redeemer indeed, both the purchaser and the price.—Henry.

In nature we see God as a God above us; in providence we behold him as a God above us; in grace we see God against us; but in redemption we behold him as God with us.—G. S. Ross.

God repented, it is said, that he had made man; but we never find that he repented he had redeemed man.—R. Hill.

Scripture Reading—Col. 1: 9-20.

WEDNESDAY, APRIL 7.

Seed Thought—*Our life in Christ.* "The life is the light of men"—John 1: 4.

Selected Gems.—Some years ago an institution for the blind was erected in a large town. The

committee decided that as the building was for the blind, there was no reason in going to the expense of windows.

Scientific ventilation and heating were provided. The poor sightless patients who were soon settled in the house began to sicken and die. Then the committee resolved to put in windows. The sun poured in, the white faces regained color, spirits revived, and health returned.

Jesus Christ, the Son of God, is the light of the world—the life giver.—S. Baring Gould.

Scripture Reading—John 1: 1-18.

THURSDAY, APRIL 8.

Seed Thought—*Our Life in the Church.*— "These things write I unto thee... that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God."—1 Tim. 3: 14.

Selected Gems.—Miss Dora Yu, a famous Chinese evangelist, has said that as one starts on the narrow road that leads to life there is just room enough for two to walk side by side—Christ and the disciple; but as they go on, the road gets narrow, very narrow, until it is too narrow for two to walk side by side; then self must go and Christ alone remain, and thus the disciple learns the deeper secret of Christ dwelling within. That is it! Not Christ as a Companion, but Christ as a Life—our Life and the Life of the church.—Bible Society Gleamings.

Scripture Reading—1 Tim. 3: 14-16; 4: 1-7.

FRIDAY, APRIL 9.

Seed Thought—*Our Life at Home.* "Whatever you do, do it heartily."—Col. 3: 13.

Selected Gems.—Religion is meant to be a help, not a hindrance to doing our duty. Ask yourself, therefore, how your religious observances affect your daily life, your health, your relatives, your neighbors.—E. J. G. Forse.

The mercy that is warm and true,

Must lend a helping hand;

For those who talk, yet fail to do,

But build upon the sand. —Eliza Cook.

Scripture Reading—Col. 3: 18-25.

SATURDAY, APRIL 10.

Seed Thought—*Our Life in Town.* "By their fruits ye shall know them."—Matt. 7: 20.

Selected Gems.—

"Dear Lord," I said, "I cannot serve,

No quiet spot have I

From which to reach with tender hand

And draw the tempted nigh;

"No sheltered home is mine, wherein

To stay their wandering feet,

Till faith and understanding love

Have made thy message sweet:

"I cannot go to seek them, Lord,

My days are filled with care,

The struggle of the market-place

Holds me forever there."

Then: "Ah," said He, "hast thou to serve;

Dost thou not see my grace?

My tempted ones are thronging thee—

Here in the market-place."

—Marion Mallette Thornton.

Scripture Reading—Matt. 7: 13-20.

The Week End.

Resolved to examine into the tenor of my life, and particularly the last week; and to mark my advance in religion, or my recession from it.—John Bunyan.

Prayer.

Give me Thine orders, Master. What are they? My heart is glad when I Thy word obey; Thou only canst direct my steps aright, Thou only canst equip me for the fight.

—Marianne Farningham.

Mater Gaudens.

From palling gloom of that still tomb

John, the Loved, came

Low-crying, "Behold thy mother—thrice, thy son!

Hasten, oh my feet, to her,

The last he thought upon,

Be thou, my lips, the first to stir

That grief-bowed frame!"

Into his home all softly come!

Where Mary lies;

"Mother!" the breaking voice fills the darkened

room.

Then, faltering, hushes low.

The angel in the tomb

Ne'er knew the radiant glow

Of Mary's eyes.

In that first hour when God's own power

Burst death's prison,

Ere they came to seek Him dead, where was the

Lord?

Mary Mother, canst thou tell?

Rang thy voice, ere John's word,

Like the first clear altar bell,

"He is risen!"?

—Mabel Laird Goole.

Spiritual Gains.

What profits it that Christ is born,

And bringeth childhood back to men,

Unless our long-lost right we mourn?

And win through penitence again,

And lead a God-like life on earth

As children of the second birth?

What profit ye His death and cross

Unless to self ye also die?

Ye love your life, to find it loss,

Afraid the flesh to crucify.

Wouldst live to this world still? Then know

His death to thee is barren show.

What profits it that He is risen

If dead in sins thou yet dost lie?

If yet thou cleavest to thy prison

What profit that He dwells on high?

His triumph will avail thee naught,

If thou the battle ne'er hast fought.

—Lyra Germanica.

Easter at the Door.

Known by many a sweet foretoken,

Many an age-long plea unbroken;

By the silver slant of showers,

Peeping up from friendly flowers;

By the river all a-quiver with the little rippling

waves,

By the sod that growth greener on God's acre,

Thick with grass;

Known by many a sign and token,

Many a thrill of life unspoken,

Lo, we greet love's purest angel!

Here is Easter at the door.

Where the seeds in darkness burrow,

Where the grain is in the furrow,

There hath been divines keeping!

Waking ever follows sleeping.

And for them who dread the morrow, aching for

the voice grown dumb,

God lays up succour of sorrow in the endless

days to come.

Pain is brief, joy lasteth longer;

Death is strong, but life is stronger.

Lo! we greet love's mystic angel!

Here is Easter at the door.

Hail have we forgot the measure

Of the tripping foot of pleasure,

Walked with pace grown slow and laggard,

Worn the face care-lined and haggard.

Spring itself rebukes us, bringing tonic for the

heavy mood,

Stirs us to the lilt of singing with its ictor in our

blood.

Love unbars the doubter's prison,

Faith assures us "Christ is risen,"

Lo! we greet life's happiest angel!

Here is Easter at the door.

—Margaret E. Sargent.

Reports from the Field.

Tasmania.

LAUNCESTON.—On March 2 C. Nicholls presided over a fair gathering at the breaking of bread. Bro. Gole, of Brisbane, was present. P. Orr gave a splendid address from the Epistle of Jude. The Bible School attendance was 6,000. At the evening service A. W. Heron spoke well on "A King in the Scales." Bro. Grant, who recently came among us, is leaving soon for the war. May God bring him safely back to his widowed mother and sisters. We have lost many of our young men.—Daniel Dowdle, March 24.

New Zealand.

CHRISTCHURCH.—On March 7 Bro. Gebbie exhorted on "Christ's Encouragement," while in the evening he spoke to a goodly number on "The Urgent Call of Jesus to men." On the 14th, the Bible School Rally Day, Bro. Langford spoke on "The Claims of the Children," while Bro. Gebbie preached a great sermon at night on "Forming Points." The Bible Class is increasing in attendance and interest. On March 11 about 60 or 70 young people had a happy time at the first class social for the year. The prayer meetings are increasing in attendance also, various brethren taking the services in turn. Some helpful talks have been given. On Friday evening, March 19, Mrs. Nalder, of Nova Scotia, gave an interesting talk on the influence of the war on the mission of Pandita Rambhai at Madras.—P. S. N., March 24.

NELSON.—All meetings were well attended on Lord's day, 14th. Bro. Mathieson preached his farewell address. At the morning service one young lady made the good confession. At the evening service our chapel proved too small. Bro. Mathieson's final sermon was grand, at the close he received the confession of faith from three women and one man. It was with sadness that we realised that we were losing Bro. Mathieson, whom we have all learned to love, and for his preaching alone, but for his godly living. We pray that he will soon be restored to perfect strength. On Wednesday four talks and two men were immersed by Bro. Mathieson. At the close of the usual service, a welcome social was tendered to Bro. and Sister Dickson, who take up the work relinquished by Bro. Mathieson. The chapel was well filled. Welcome addresses were given by Sister Phillips and Bro. Mathieson, and by Sister Phillips on behalf of the Nelson church, and by Bro. Johnston on behalf of the country churches. A welcome letter was read from Percy Dolben. Bro. Dickson responded on behalf of Mrs. Dickson and himself in a delightful and homely manner. Bro. Mathieson with an autograph album containing the signatures of the members of the church, at the same time expressing our deep sorrow at the parting. Bro. Mathieson feelingly replied. Musical items were rendered by our choir. At the close refreshments were partaken of in the school-room.—H. L., March 18.

WELLINGTON SOUTH.—The work of the Bible School is being hampered by a shortage of teachers. In the near future, however, this difficulty will be somewhat obviated, as "The Ever-Ready Bible Class" is receiving a course of studies which is calculated to fit to equip it for good work. The class has grown from 12 to 24. Bro. Phillips, its teacher, is delighted. Last Lord's day Bro. and Sister Dickson fellowshiped with us. The former gave us a much appreciated exhortation on Rom. 8: 28. In the evening, Bro. Phillips gave an instructive address on the "Bible." The following were elected as delegates to the forthcoming Conference to be held at Spring Grove: Bren Campbell, Pratt, Callan, and Inkerell. The church is very grateful to Bro. Pratt for his kindness in conveying convalescent members to the services in his motor car.—A. L., March 18.

PALMERSTON NORTH.—Last Lord's day we enjoyed the services of Bro. Jarvis, of Kihitani. The morning attendance was small, but the general service was well attended, when Bro. Jarvis preached on "Thomas, called Didymus." Bro. Heald conducted the prayer meeting on Thursday. Wednesday afternoon, the sisters held their meeting, and elected a delegate for the Sisters' Conference at Easter. The Dorcas work is appreciated by the poor in this district.—M. S., March 18.

West Australia.

FREMANTLE.—The church celebrated its 21st birthday on Lord's day, March 21. A. W. Connor was the preacher. He gave two fine sermons. At the evening service a young married man confessed Jesus; on Monday evening the writer baptised him. On Tuesday he left Fremantle for London. The work continues to prosper. The choir, under the conductorship of P. Vanston, rendered two fine selections last Sunday night. Some great meetings are being held just now with the object of closing the liquor bars from 8 p.m. to 8 a.m.—E. G. Warren, March 24.

NORTHAM.—Bro. Stirling has been with the church for seven weeks. Twelve souls have been won for Christ. During the last Conference year we doubled our membership, thirty-five being added by faith and baptism, and three by letter. A prayer meeting has been held at 6 a.m. for the past seven days, the average attendance being sixteen adults. We intend to hold an early morning prayer meeting on the first Wednesday in each month in the future. A unique meeting was held in Northam recently for the purpose of arranging a united carnival in aid of the brave Belgians, all the denominations being represented. The Anglican representative moved that all articles be sold by straight cut sale, and that no raffles or art unions be conducted, which was accepted by the Roman Catholic representative. The Bible School has been reorganised, and the classes regraded according to ages of the children. The attendance has greatly increased of late.—R. S. Manning, March 22.

Queensland.

BRISBANE.—Last Lord's day W. Trudgian exhorted the church on "The Christian Motive." In the evening the writer conducted a memorial service for the late Bro. J. W. Smythe. During the coming week the church will hold a continuous prayer service, each evening from 8 to 9 o'clock.—H. C. S.

GYMPIE.—All departments of work are progressing favorably. The Sunday School held a three-day anniversary and distribution of prizes on March 14th. The scholars did their part creditably. The school is making steady progress under a first class staff of teachers. On Wednesday, 12th, the evangelist united in matrimony Sister Trudgian with Bro. Smith, of Maryborough. Our sister was an active worker in both the school and school, and will be greatly missed.—W. R., March 22.

WOOLLOOLIN.—The attendances at the gospel meetings are improving. At the last service there was a record attendance. Noticeable features of the meetings are the number of strangers and young men present.—W. R., March 22.

South Australia.

NORWOOD.—On March 14, church anniversary services were held. Bro. Baker preached morning and evening to capital attendance. The well attended as we would wish, but a good number were at the public meeting. The president of the Conference, presided. Bro. Harkness, of North Adelaide; Walsby, of Mile End; and L. Baker, gave short addresses. The church report was encouraging. The choir rendered anthems.

To-day, 21st, Bro. Baker again spoke at both services. The chapel was crowded to-night, when our brother addressed members of temperance societies in regalia, on the "Curbing of an Ancient Evil." This was one of the best addresses we have heard on the early closing of liquor bars. An offering was taken up for temperance work. Our church has decided to take up an offering each Sunday night for distressed cases during the year. Increased interest at our Brotherhood class held on Sunday afternoon. To-day a debate on early closing of liquor bars was held, Bro. W. Miller taking the affirmative, and Bro. B. Nestle the negative. Bro. Baker addressed the Sunday School on "Habits," and spoke on the evils of intemperance.—J. T.

TUNBY BAY.—The three weeks' mission conducted by Bro. Ewers closed on Monday night. Average attendance all through, 50. Additional one young woman, six young men. Some of the brethren travelled over 400 miles during the three weeks, and several attended every meeting. A special offering was made last Sunday, when 11/13 was given as an offering to the Home Mission Committee. Monday night the meeting took the form of a thanksgiving service, a farewell to Bro. Ewers, and a welcome social to the new members. Farewell thoughts were also expressed to Sisters, Mrs. E. J. and Miss I. Grigg, who are leaving for Herr. Bro. L. Barr, junr., was present, and spoke for a while, and Bro. Ewers gave a farewell message to all.—A. J. F.

PYAP WEST.—Good meetings last Lord's day. At the worship meeting we had L. S. Day's wish us for, probably, the last time. Our brother has been secretary of the church since its inception, and has been a great help. He has been promoted to the membership of the Government Experimental Farm at Rylyholme. We wish him every success. At the gospel service we had the largest attendance it has been the writer's pleasure to address since coming to this district.—Roy Raymond, March 25.

HERRI.—Our meetings have continued as usual in a large room of a house tenanted by Bro. Grigg, owing to the Institute's having collapsed. On March 14, Bro. Raymond presided and exhorted in the evening he spoke on "The Christian and the Bible." On March 21 Bro. Edwards presided over a good attendance, and Bro. Steward addressed the church.—Geo. W. Jarvis, March 14.

QUEENSTOWN.—Good attendance of members around the Lord's table. Bro. Lawten presided; Bro. Brooker addressed on Rev. L. Armstrong; we had a good school. Evening, Bro. Brooker spoke on "The Failure of Success," to a large audience.—H. Watkins, March 28.

UNLEY.—This morning Miss Clark, from Perth, who was present, was a large attendance this evening, when Bro. Huntsman's theme was "The Triumphal Entry." The choir splendidly rendered "The Story of the Cross." The Sunday School anniversary services will be held on 14th April, and the following Teachers' P.S.M., March 28.

MOONTA.—We are having good meetings, and have been working for the early closing of hotel bars. This morning a good number met. Bro. Allan presided and gave a talk on the work of the Northern Conference. The Bible School is increasing in numbers and interest, over 90 percent to-day. Gospel services are well attended. The interest is growing. Bro. Allan has been giving a series of addresses on "The Cross." To-night his address was "The Crucified Christ." He gave a splendid and soul-stirring address.—B. Marsh, March 29.

KADINA.—On Monday a large number met at the C.E. On Thursday Bro. Wedd gave a report on the conference that was held at Balaklava. To-day the Bible School is celebrating its anniversary. This morning Bro. Wedd gave a beautiful exhortation from Mark 14: 3. This afternoon, and Bro. Wedd gave a talk on the telephone. This evening the chapel was crowded, many having to go away. Bro. Wedd spoke for his subject "The Call and the Kingdom."—Jas. H. Thomas, March 28.

CROWDING—Good meetings on March 21. In the morning E. Plant presided, and J. E. Thomas edited Bible School attendance was 152 scholars. At the gospel service J. Warren Cosh presided on "What is your life?" after which one young woman confessed Christ. On March 28, Bro. Duncan presided. A. G. Saunders addressed the church on the work in the Philippine Islands. We received into fellowship Sisters G. Eddyven, M. Fish and baptism. At the Bible School A. G. Saunders gave the scholars an interesting talk on the Philippine Islands. At the gospel service H. Bennett preached on "The Value of a Man's Soul." H. J. Horsell is enjoying a holiday at Victor Harbor.—J.S.H.F., March 21.

LOCHIEL—On March 7 and 8 we held special anniversary services. Bro. Morrow gave uplifting addresses at the three Sunday services, which were well attended. On Monday a picnic was held, followed by a tea. The sisters gave the provisions. The receipts from tea and supper were \$10.00. At the public meeting addresses were given by Bro. Morrow, H. Adams, and Jones, which were much appreciated. Musical items were rendered by the choir, under the baton of T. Jones. The report was very satisfactory. 12 scholars having been added this year. On March 20 there was a fine number at Mt. Templeton Sunday School, over 50 present. Splendid gatherings around the Lord's table, also gospel services. Bro. Jones giving a farewell message, "The Great Sinner." While Bro. Jones has been here, eight have confessed Christ. We pray that wherever he goes the Lord will richly bless him.—W. G. McGeorge, March 26.

HINDMARSH—A meeting of the Football Club was held on Thursday evening to make arrangements for the season. The official opening of the Y.M.C. is to take the form of a banquet on April 27th. The Sunday morning meeting was well attended. The children's talk is causing more to be interested in the morning service. Afternoon Bible School was held in the Rechabite Hall. Mr. Collins gave an object lesson on "The Pin." Gospel services were conducted by Mr. Whitburn, of the Baptist Church, having exchanged on account of their anniversary services. At the morning service Bro. Booker made reference to the death of Mrs. Smith, mother of H. D. Smith. The members of the church express their deepest sympathy to him in his sad bereavement.—J. L. Roberts.

New South Wales.

INVERELL—Nice attendance at our Bible Study meeting on Thursday. Meetings on Lord's Day were fairly attended. Bro. Waters was away at "Be Wattle" and Delnora. The writer occupied the platform here morning and evening. Interest in forthcoming anniversary services is well maintained by the older scholars.—J. Wilson Cox, March 22.

WAGGA—We desire to thank W. H. Rich, Inley, S.A., for a donation of £1 toward furnishing our chapel. Our Lord's day meetings are interesting. The school is growing in numbers and interest. Bro. Webb, secretary, and Sister Mrs. Davidson are at present in Victoria for the benefit of their health.—A. Brown, March 24.

NORTH AUBURN—On Sunday, March 14, we commenced a fourteen day mission. The church at Belmont very kindly released their preacher, A. E. Forbes, for this work. During the week we have had splendid meetings. Bro. Forbes led the singing and gave fine stirring addresses. Last night (Sunday) we had our largest meeting yet. A revival has taken place amongst our own people, and an interest has been awakened throughout the district. Seven have made the confession. A brother and sister were baptised on Sunday night. About a month prior to the mission, the Home Mission Committee generously sent Bro. W. J. Crossman to North Auburn to organise for Bro. Forbes' special work. Bro. Crossman has done good work, and is much appreciated. The Home Mission Committee also offered £10 toward our expenses, but we hope to be able to clear everything ourselves.—G.G., March 22.

IRONSDY—Linley Gordon presided, and also spoke on "Is Preaching Necessary?" At the gospel service a large gathering of strangers and members listened with rapt attention to Bro. Gordon on "Let us forget." Bro. Gordon has taken Ironsdy by storm.—Thos. E. Role.

AUBURN—This morning G. Stinson, from Inley Vale, spoke on War. This evening G. H. Brown gave a splendid address on Isa. 53: 10.—G. Sitch, March 28.

CITY TEMPLE—Good meetings to-day. Bro. Saxby exhorted at the morning service. Among many visitors pre-ecue were Sisters Cassidy and Bosworth, Victoria. We were glad to see members back who were laid aside with illness, and also Sister Morris, 95 years old. Bro. and Sister F. Goodie and daughter were received into fellowship by letter from Petersham. Bro. Harward at the night service gave a splendid address on "Christ's Passion."—J.C., March 28.

NORTH SYDNEY—The annual general meeting was held last Wednesday in lieu of the usual prayer meeting. The secretary's report, read by Bro. Reeson, showed that the past year had been a successful one. The retiring deacons were re-elected. Bro. Bland presided at the breaking of bread to-day, and Bro. Payne gave an interesting address. The gospel service was well attended. Mrs. Gale sang an excellent solo, and an anthem by the choir was beautifully rendered. Bro. Payne gave an address on "The man who made a nation."—C. T. Garrett, March 28.

ENMORE—Good address by G. T. Walden in the morning. We received into fellowship two sisters recently immersed, and a number of visitors. At the close Bro. Walden informed us that he had been appointed as a chaplain to the troops, and was to go into camp this week, and later on leave for the front. Our prayer is that he may be used mightily by God. We had a fine meeting in the evening, when Bro. Blinworth spoke on "The Heart Land of the Doubtful" (1 Cor. 10, 23). At the close the only son of our worthy secretary, E. J. Hilder, made the good confession. On Saturday the combined church choirs held a successful practice in the Town Hall, in preparation for the big demonstration during the Conference week.—E.L.

BELMORRE—82 per cent of our membership broke bread yesterday. The meetings were very good. G. H. Browne, from Auburn, gave us a splendid address at the worship meeting. The gospel meeting in charge of W. Gale was a time of blessing.—John Rodger, March 29.

ERSKINEVILLE—C. S. Rush gave an excellent address yesterday morning. Bible School made substantial gains in primary and adult departments yesterday. The school is preparing to increase its attendance by an "On to Berlin" rally. Good meeting at night, many non-members being present. Resignation of W. Budgen, as church secretary, has been received with regret. G. Morton has consented to act in that capacity for the remainder of the church year. His address is 75 Ullimo-road, Sydney.—P. J. Fond, March 28.

HAMILTON—There are fifteen members contributing regularly in a hall which is often not fit for worship meetings. The members are to be congratulated on the way they have stood to the cause. Great difficulties have had to be met, but ground is being gained. The land fund is increasing, especially since the members commenced to contribute regularly. Only another £10 to go to be paid, and the land becomes the property of the church. The cause is financially sound, and the members have made up their minds to do more in every way.—A. W. Jinks, Evangelist.

LILLYVILLE—Last Sunday the services were not so good as they should have been. In the morning we had a fine address from S. Beck, of Sydney. In the evening the subject of Bro. Stum was read. The Simplicity of Christians was the subject of the subject of Bro. Stum. To-day the meetings were much better than before. regards attendance, there being a splendid gathering at night. The school was also good. Bro. Garden, from Hurstville, addressed the church, and we were glad to have with us Miss G. C. Clappell, from Yarrawonga. In the evening the

meeting showed some fruits from the open air meetings recently commenced. Bro. Saunders spoke on "Are Creeds Needed?" The Young People's Union is working satisfactorily with good attendances.—E.B., March 28.

NORTH AUBURN—Mission still booming big meetings. Chapel crowded last night. Bro. Forbes in splendid form. Keen interest everywhere. Twenty confessions to date. Twelve received into fellowship yesterday morning. The Lord is wonderfully blessing the preaching of his word.—March 29.

MOSMAN—Good meetings to-day; attendances slightly increasing. We heard with regret that next Lord's day will be the last (for some time) that Bro. Walden will be with us. He has been appointed Chaplain to the Expeditionary Forces, and will leave with the next contingent. We rejoiced to have Sister Burton with us again, having recovered from a serious illness.

PETERSHAM—March 21st, good morning meeting. Bro. Garden, although weak through recent illness, gave a splendid exhortation. We had a good attendance at the gospel meeting, and in answer to the invitation by Bro. Poole one young woman made the good confession. On March 28 Bro. James gave a helpful address at the morning meeting. The Lord's Day School has been very busy preparing for the Bible School demonstration in the Town Hall, Bro. James conducting the singing. At the gospel meeting another young woman made the good confession. We get a very good hearing at our open-air meetings on Friday nights.—T.L., March 30.

Victoria.

WONGA PARK—The meetings last Lord's day were extremely encouraging. The evening service took the form of a harvest thanksgiving service. The proceeds are to be added to the Benjamin Relief Fund. Bro. Jack Warren with us all day; he addressed the church in the morning, and greatly helped the evening meeting by his sweet singing. The Public Hall was tastefully decorated, and we had the opportunity of proclaiming the gospel to a full house.—Jas. Leitch.

MILLIMUR—We are pleased to have Bro. and Sister E. Jellott, of Cottonville, S.A., meeting with us for worship for a time, being on a visit to the parents of the latter. After a good sermon by Bro. Benn, from Isaiah 55: 3, a young woman came forward and made the good confession. She was baptised last night.—B.L.L., March 22.

TARADALE—Last Saturday afternoon we had a social gathering in the cricket ground to bid good-bye to Mr. and Mrs. Potts and family, who are leaving for Castlemaine. On Sunday morning at the close of an address on "The Word of God" Bro. Wakley on behalf of the church presented to each member of the family who had been in membership with us, a New Testament. Interest in the Bible Class has been revived, three were present yesterday. All the other meetings were good. We were glad to have fellowship with Miss Coward, of Brisbane.—E. Clarke, March 22.

WINDSOR—The Endeavor Society celebrated their first anniversary by a social on March 27th. Mr. Laing, President of the Endeavor Union, and Mr. Gillians gave addresses, songs, prayers and recitations, and supper concluded a successful evening. Last Sunday evening a young man came forward; he was immersed to-night. Mr. Graham gave a patriotic address this evening. At the close, another young man confessed Christ.

FITZROY—On March 21 we had good meetings all day. On Wednesday, the church had given a social to our Sister Mrs. Daisy Swain, on her approaching marriage to Bro. H. Luffs. Presentations were made on behalf of the church, school, choir, and kindergarten, with musical items. On Saturday the marriage took place, the chapel being very prettily decorated. Bro. Barber officiated. Bro. Swain gave the address on Friday, and C. C. Lane, of Carnegie, conducted on "Triumph." Bro. Heller gave the gospel on "The

Obituary.

DAVIES.—Sister Mary Ann Davies, widow of the late Elder F. Davies, departed this life on February 21st, aged 72 years, in full assurance of faith. She passed away at the home of her daughter, Sister Nettlingdale, near Papakura. For over fifty years our sister was a faithful member of the church in Auckland, N.Z. Of a quiet and unassuming disposition, she was much esteemed, and was a true helpmate to her husband, who as a good elder "was given to hospitality," as many visiting brethren know. Elder E. Lane conducted the largely attended funeral service at the house, several elder brethren spoke of Sister Davies's faithful life for so many years, her favorite hymn, "Nearer, my God, to Thee," and the farewell hymn, "Sleep on, beloved, sleep and take thy rest; good night," were sung. Then at the grave Bro. Greenwood conducted the service. The church has one more memory to the many members who are held in loving remembrance. It is of interest to know that when our sister's father, P. McNair, applied for baptism over fifty years ago, that four members objected because he could not give an experience, he with honest mind said to them, "I cannot, for I have come to begin a Christian life," the objection was overruled, and in consequence the four seceded and set up the first Baptist Church in Auckland. Bro. McNair and wife lived for years a life of faith, and both died in the faith, their children, and grandchildren becoming good members, rendering good service to the church, a joy and rejoicing to those who upheld the faith and practice of the primitive church.—E.C.

FALLOTT.—With much sorrow we regret to report the death of Bro. W. Falloit, beloved husband of Margaret Falloit, who died last week in the Corowa Hospital, and was laid to rest by P. Johns in the Mulwala Cemetery, after a long and painful illness. Bro. Falloit was a true disciple of the Lord Jesus; he was formerly a member of the old Prabhru Church of Christ; he was born in Jersey, 1839; he was for fourteen years a resident of Victoria; from there he removed to N.S.W., where he has resided for thirty-six years. For many years past he had charge of the Murray Bridge at Yarrawonga. He had many friends in the district, and was a great expounder of apostolic teachings. He loved the Book of all books, and of the truths contained therein he had a large knowledge. He leaves a widow and four children to mourn his loss, and with them we leave our deepest sorrow. We will mourn with them, for we, too, have lost a friend and brother; and they have this assurance, for Jesus hath said, "I am the resurrection and the life. He that believeth in me, though he die, yet shall he live"; and they that remain true to his teachings will live in the knowledge of meeting again their loved one, and so they shall ever be with the Lord.—Yarrawonga, March 25.

PARKER.—A few weeks ago Bro. David Parker was called to his rest at the ripe age of 83 years. He gladly obeyed the summons of his loved Master to come up higher. For over fifty years he was a Christian only. In every day life he simply followed Christ as best he knew how, he simply followed Christ in his much loved Book of taking direction from his much loved Book of books. For eight years (1896-1901) he was the willing, active secretary of the Brighton church, and for many more years was well known as a worshipper and exhorter in many of our Melbourne churches. In Conference proceedings his stalwart figure was a familiar one year after year. Many, especially in Richmond, where he lived, who lived little children; as one who was fond of the church hymns, and as one who clung to the simplicity of the truth as it is in Jesus. Sorrowing relatives and friends, church and business representatives followed to the beautiful Kew Cemetery all that was mortal of David Parker. Assisted by Bro. R. C. Edwards, and Weild, the writer conducted the funeral service, and commended to the dear ones standing around the simple faith and the tenacity of purpose that distinguished their loved one.—F. M. Ludbrook.

West Moreton, Qld., Churches of Christ Circuit Conference.

The annual conference was held in the Rosewood Farmers' Hall on Wednesday, 17th. A goodly number of members and friends were present, and an enjoyable and a profitable day was spent.

At 9.30 the morning session was opened with a short devotional service, led by G. Green, of Bundamba; after which the president, W. Berlin, took the chair.

In answer to the roll call of delegates, the following responded: F. Primus, Rosevale; F. Hinrichsen, Mt. Walker; W. Donrow, and G. Zornig, Rosewood; A. Buise and Lamprecht, Marburg; O. Altemann, Vernon. The president extended a hearty welcome to delegates and friends. The welcome was suitably acknowledged by members present.

J. Donrow, secretary, read the minutes of the last annual meeting, and also the correspondence which contained a recommendation from the organizing secretary to engage an assistant evangelist for the circuit; also information re the possibility of procuring a tent for mission purposes.

Letters were also read from M. Boyle, Ipswich, and W. H. Nightingale, Boonah.

The secretary's report from the churches was well received. The report presented an optimistic outlook, and showed that good work had been done. There were nine additions by faith and missed, two restorations; one formerly immersed. The report showed that there were four deaths during the year.

The treasurer's statement was given by T. Donrow. The total receipts by the Treasurer were £169/16; total expenditure by the Treasurer amounted to £164/18/-; the total expenditure for the circuit amounted to £365/5/4.

The Sunday School supervisor, O. Altemann, gave his report, and an address on "Sunday School Work of the Present Day." He outlined a system to suit the West Moreton Sunday Schools. He reported 106 scholars on the district roll; 12 teachers, and 18 cradle roll members. The outlook was promising, and he hoped the workers would rally round him in the noble work.

Comments upon the work were made by Evangelist Way and G. Green, of Bundamba.

At 12 noon an adjournment was made for lunch, which was spontaneously prepared by the ladies. About 80 delegates and friends enjoyed this.

At 2 p.m. the afternoon session commenced with a short devotional service, led by O. Altemann. After this, encouraging reports of church progress were given by each representative.

C. H. Pratt gave a brief report of his work. He had held regular services at Rosewood, Mt. Walker, Rosevale, Marburg, and Vernon, besides having visited Coleyville and Warrelview. The work was handicapped owing to the greatness of the field, but had made good progress.

During the year visits were paid by W. I. Way, organising secretary; Dr. Macklin, Nanking, China; Miss Tilley, India; besides the evangelist from Queensland to the preachers' conference.

The election of officers resulted as follows:—President, P. Berlin (re-elected); secretary, G. Donrow; vice-president, A. Hinrichsen; treasurer, W. Berlin.

In regard to future work, the following promises of support for the coming year were made for financial assistance: Rosevale, £30; Mt. Walker, £20; Rosewood, £20; Marburg, £20; Vernon, £10/14/- It was decided to consider the advisability of securing the aid of an assistant evangelist, and the following amount was promised: Sisters' penny-per-week collection, £27; Rosewood church, £10; Marburg, £5. The decision of calling applications for a second man was held over until the Executive meeting.

W. H. Nightingale, of Boonah, spoke of the great need of entering new fields. He solicited the help of the W.M. Circuit in the planting of a cause at Englebury. The conference assured him of their hearty support and co-operation.

After tea a public meeting was held in the Farmers' Hall. C. H. Pratt presided, and a very enjoyable evening was spent. The chairman extended a hearty welcome to all present. Reference was made to the losses through death during the year, and two verses of "For ever with the Lord" were sung.

Addresses were given by Pastor Eagle of Lancefield Baptist Church; W. J. Way, and W. H. Nightingale, of Boonah. During the evening musical items were well rendered.—J.D.

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.



West Moreton Churches of Christ Sisters' Conference.

The sixteenth annual conference was held in Rosewood chapel on Wednesday, March 17. Sister Huston, honorary president, occupied the chair, and Sister W. Berlin, in the absence of Mrs. Jennings, secretary, acted in that capacity. The conference opened with hymn and prayer, and a Scripture reading by Sister Pratt.

A hearty welcome was extended to all delegates and visitors, by Mrs. W. Berlin, after which the minutes of last conference were read and received on the motion of Sisters Jenner and Donner. Greetings were extended from Miss Mrs. Stabe; State Women's Executive Secretary; Mrs. Keeble, Toowoomba.

Reports.—Mrs. Berlin reported that two quarterly meetings had been held during the year; at Vernon and Mt. Walker. The meetings were considered helpful to all who participated in them. The treasurer's report was given by Mrs. Jessen. She reported having received from the penny-per-week collectors the following sums: Mt. Walker, £2/14/-; Rosevale, £4/3/-; Marburg, £2/11/-; Rosewood, £2/6/4; Vernon, £1/13/-. A special contribution was made by the sisters, which amounted to £13/12/8, making a grand total of £27. The special collection of the sisters was voted to be used only in evangelistic assistance for the circuit. The election of officers resulted as follows: President, Mrs. Berlin; vice-president, Mrs. Christensen; secretary, Mrs. Pratt; treasurer, Mrs. Jessen. Essayists for next meeting were Misses Zahl, Primus, and Donna.

Penny-per-week collectors were appointed as follows:—Rosevale, Mrs. Christensen; Mt. Walker, Mrs. Jenner; Rosewood, Miss Zahl; Marburg, Mrs. Hulst; Vernon, Mrs. Adermann. During the session essays were read, contributed by Mrs. Keeble, Toowoomba; Mrs. Madsen, Rosevale; Miss Zahl, Rosewood. These were much appreciated. It was unanimously decided that the sisters hold their quarterly meeting as before last year, Marburg to Marburg for the first meeting of this year.—P.C.R.

Somebody said to Richelieu: "I could establish as good a religion as Jesus Christ, if I could only get a start in the work. How shall I get a start?" "I will advise you," said Richelieu, "to become such a reformer, such a leader of the race in truth, that the race will crucify you inside of three years, and then show such divine power as to rise from the grave in three days."—Bishop J. W. Bathford.

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From the Field.—Continued.

fact of the Cross" in the evening to a good audience. Two young women decided for Christ.—G.E.

BURNLEY.—All meetings were well attended to-day. In the morning R. C. Edwards presided, and T. Hagger gave a splendid address. In the evening Bro. Hagger gave a very good address to a splendid attendance.—March 28.

CARNEGIE.—Our Bible School numbered 111, and there has been a gratifying increase in the teaching staff. Sisters Blair and Gould, and Bro. C. R. Hall and W. Grace are our Conference delegates.—D.G., March 29.

MALVERN.—Since last month we have had excellent meetings. Two have been received in his faith and obedience. To-day our meetings were of a high order. W. Strongman gave a fine morning exhortation. At night our building was crowded when A. Crisp, who exchanged addresses with L. C. McCallum, gave a splendid address.—A.H.H., March 27.

ASCOT VALE.—Since last report this church has played a prominent part in the establishment of the church at Essendon. 37 of our members received their letters of transfer, amongst whom were some who have been actively engaged in the work at Ascot Vale for a number of years. We wish them every success. Though the exodus was heavy, services are well attended. Tuesday evening, 16th March, the Young Ladies' Society was favoured with a visit from the Moreland Mission Band, who rendered an excellent programme of solos, duets, recitations, etc., to an audience of about 50. The Band was accorded a very hearty vote of thanks. Before dispersing the Society handed round refreshments. On Thursday evening, March 25, a church business meeting was held to fill vacancies on the diocesan raised through the resignation of Bro. W. A. Kemp, L. Gillespie, and H. McGregor, who have thrown in their lot with the cause at Essendon. The following were chosen: Bro. D. Hainworth and H. Limbay, as officers.—J.Y.P., March 26.

CHELTENHAM.—To-night Bro. Wilson gave a fine address on "War and its relationship to Christianity." The address of our Sunday School combined with the other schools in the district in holding a united service in aid of the Belgian Relief Fund. The scholars from the various schools met in the centre of the township and were marshalled by Mr. E. T. Penny, then marched to the large hall in the street. English flags of the allied nations were displayed in the march. At the hall the ministers of the various churches gave inspiring addresses, and musical items were provided by the different schools. A patriotic display of national flags in tableaux, during the official rendering of the national hymn and airs of the allied nations, was a special item given by the members of Mr. Penny's class. The service was a happy success. It is likely that arrangements may be made for similar services annually for other charitable purposes. *18/12/3* was forwarded to the Belgian Fund as a result of the effort.—F.W.M., March 29.

FOOTSCRAY.—We had extra good meetings all day to-day. Five, recently baptised, were received into fellowship this morning. The Bible School is going well; 51 at Bible Class. A young man's improvement class has been started. The prayer meeting held on Wednesday evenings still continues to grow, 56 attending. The service the evening service was well attended, extra seating having to be provided, the occasion being a patriotic service, with a collection in aid of the Belgian Relief Fund. Flags of the Allies were displayed, prominent among them being the Belgian and Australian flags. Special reference was made to these. Bro. Whelan spoke on "The Empire Call." Five responded to the call to stand on the side of Christ.—A.J.T., March 28.

WARRAGUL.—The mission closed on Sunday evening, 21st, with a splendid gathering. A very good impression was made. Some who confessed during the mission are not yet baptised. The mission has been a great uplift to the church here. Several of those who confessed Jesus are young people. We are glad to see them take a stand for Jesus. We cannot preach too highly of all the

mission party, and thank them for their devotion and services. Two more confessed their Lord on Sunday evening, 28th—a young married man and wife.—R.W.J.

HAWTHORN.—On Lord's day, March 21st, being the Bible School anniversary, we had crowded meetings all day. In the evening we could not find room for the people. T. Cook, from Bendigo, spoke at all the services. On Tuesday, 23rd, the demonstration was continued. Cuddihy, 23rd, the demonstration was continued. R. Ennis presided. All enjoyed themselves. On the 28th J. McGregor Abercrombie spoke morning and evening. One from the Bible School made the good confession. Since last report we have also received one more by letter.—T. H. Parkes, March 30.

GEELONG.—Good meetings last Lord's day. Chandler exhorting in the morning, and also preached an excellent sermon to a crowded congregation in the evening, his subject being "The Saviour's Face." Three made the good confession. A collection is being taken up every Sunday evening for the Belgian Relief Fund. We regret to report that Mr. A. A. Brown, a personal friend and co-worker in the temperance work with Bro. Chandler, died during the week. Bro. Chandler conducted the burial service at the church and the graveside.—W.H.L., March 28.

HARCOURT.—We had a grand meeting for the breaking of bread this morning, also a crowded meeting to-night. A young lady who confessed Christ last Lord's day was baptised to-night. The business meeting was held last week, great interest being shown. Election of officers resulted in the re-election of retiring ones. A working bee for the improvement of the church property has been arranged. The Bible School and C.E. Society report good work, interest and progress. The Sutton Grange meetings are being well attended and well patronised. One received in at Sutton Grange to-day.—F.P., March 28.

ROOFT.—Splendid meetings all day. A Literary and Debating Class has been formed with a view to training some of our young men. Interest is good in gospel meetings, and mid-week prayer meetings.—A.T.L., March 28.

EMERALD TOWNSHIP.—We were pleased to have Bro. Killely, from the College, who preached for us. We are looking forward to the erection of our building on April 10th. We hope for a good response on our call for help. Accommodation will be provided and fares paid for the laborers.—William Bolduan, March 29.

EMERALD.—We held our Sunday School anniversary on Friday, 26th inst. Bro. Borsland ably presided. We had a good attendance. Bro. Centell distributed the prizes. Recitations were given by the children, and songs by the choir. Sister J. A. Andrews, from Fitzroy, also helped with her recitation and solo. The evening closed with a cup of tea.—E. Hammond, S.S. Sec.

SWAN HILL DISTRICT.—Mrs. Willis, of Swan Hill, made the good confession last Lord's day. This is the eighth added to the church this month. Our meetings are still on the upgrade. Good meetings yesterday at Ulmita. Sister logs is back again. The Lake Boga brethren are still keeping the flag flying. Friends of the Bro. Most were in the Swan Hill Hospital. Our evangelist has discovered that a certain family (church members) are in great need, in fact on the verge of this case. Should any isolated members of this district care to help, please send to Chas. McDonnell, Swan Hill, or the evangelist of the district.—D.A.C.

ST. ARNAUD.—Meetings on Lord's day were well attended, both morning and evening. A. Johnston at the social on the 18th. The mission 29.

MELBOURNE (Swanston-st.).—We had good meetings on Sunday. In the morning we were joined by the fellowship of Bro. and Sister A. Gibson, who are in town on holiday. Bro. Gib-

son gave us a splendid address on "The Future Christ." Crowded meeting at night to welcome Bro. Franklyn back after his trip to South Australia. He gave a great good address on "Love's Choicest Gift." Fine singing by choir helps to make this a more than ordinary meeting.

CARLTON (Lygon-st.).—Large attendance at the breaking of bread. Six were welcomed into fellowship by letter. Visitors included Don Waker, from Norwood, S.A., and D. R. Hall, Attorney-General of N.S.W., who gave a very fine address. We had another splendid meeting at night, when S. G. Griffith gave an impressive discourse on "The Sure Way to Heaven." Three confessed Jesus as their Saviour. Reg. Ennis was a welcome visitor at the Bible School. The Junior Bible Classes spent a very pleasant evening together through the generosity of one of the members. We are pleased to have our esteemed Bro. Thur good back in his accustomed place, serving the church. The choir is preparing some special music for Conference Sunday.—J.M.C.

WEDDERBURN.—On March 22 we held our harvest thanksgiving, which was a great success. The building was beautifully decorated with good things. An eloquent address from Bro. Hutson on "Sowing and Reaping." On the 23rd we gave a farewell social to Bro. and Sister West, who are leaving for Mildura, and presented them both with a small token of our love and esteem. We had splendid meetings on the 28th, with a powerful address at the gospel meeting from Bro. Hutson on "Gospel Requirements." Bro. Hutson's speaking at the State school is much appreciated; children are anxious for his day-to-day attendance.—F.J.P.

BRUNSWICK.—We have had splendid addresses from W. D. More and T. Hagger. Last Tuesday, under the auspices of the C.E. Society, the Chinese brethren revivified the programme to a large and appreciative audience. A good collection was taken up. On Saturday the Girls' Guild held a successful social, which netted *£16/6* in cash and kind, as a nucleus of a fund to work for a future sale of work. W. D. More's topic to-night was "Excuses" and three responded to the invitation. The C.V.P. Bible Class proposes holding a re-union social early in May.—W.T., March 28.

PRAHRAN.—On March 23rd Mr. and Mrs. De Bore, with their friends, kindly gave a concert the proceeds of which are to help furnish a vestry for Bro. Gordon's use. The evening was a very enjoyable one. We appreciate their kindness just as their music was appreciated. There was a good attendance at the mid-week prayer meeting. Bro. Whately taking the service for Bro. Gordon's absence. Our meetings were exceptionally good last Lord's day, the number of attendance and contributions being a record. *11* broke bread. An elderly man and his wife were received into membership, the former being baptised during the week, and the latter prepared for immersion. This makes ten additions for the month. 201 were present at the Bible School. At night Bro. Laroche delivered another fine address to a packed house. The attendance at our morning Bible Class is keeping up.—A.E.M.

POLKEMMET.—We have had three additions by faith and obedience. Our meetings are well attended, especially the night meeting we held once a month. A large number of young men attend.—J.R.C.

HORSHAM.—Meetings and work are growing. The sisters are hard at work in a sewing class to provide funds for a tent mission. We have started a building fund, as we find our growing work requires better accommodation than at have at present. We have started meetings at Pimpino West, and hope to enter other fields with the primitive gospel in the near future.—J.R.C.

MARYBOROUGH.—Since last report there have been three confessions—two married and one young woman. They were baptised last Tuesday evening, when there was also organised a Young People's Society, which gives promise of usefulness. A No License League has been formed. Bro. Laroche is secretary, and Bro. Bland is vice-president. Our preacher is doing a splendid work in the temperance cause, and is

greatly esteemed for his works' sake. An address was given in the local park a few Sundays ago devoted to us and surprised some of our townsmen who had not till then realised his capacity in this respect. We recently had as visitor Sister Hennepot, of Horsham.—A.P.A.B., March 29.

Here and There

The secretary of the Auburn, N.S.W., church is Geo. Steh, Auburn road, Auburn.

G. H. Browne has resigned from Auburn, New South Wales, and is open for engagement.

L. A. Williams will commence his labors with the church at North Carlton on Sunday, April 4.

If J. Bond expects to be in Queensland on vacation for three weeks immediately after Easter.

Victorian brethren will miss a treat if absent from the Musical Festival on Tuesday evening next.

The home of G. D. Verec, evangelist of Doncaster, Vic, church, has been brightened by the advent of a son.

In some of our S.A. churches last Lord's day the Doxology was sung in thankfulness for the six week victory at the polling booths.

W. Charlek has been appointed by the S.A. Conference Committee to receive subscriptions toward the purchase of land for the church at Berri. His address is "Woodfield," Fisher-st., Fullarton.

The following telegram reached us as we were going to press—A splendid meeting at North Auburn last night; unique family confession—three generations confessed and were baptized twenty-two to date.

A rehearsal of the programme to be given by the Bible Schools in Sydney at the Federal Conference was held in the Sydney Town Hall on March 27. There is every promise of a great crowd and a good programme.

Admission to the Musical and Eleventhary Festival at the Melbourne Town Hall on Tuesday next will be by ticket only. A very large audience is expected and tickets should be procured freely by all who intend going.

Sunday, May 2, will be observed by our churches in New Zealand as Bible College Day. It is not possible at present to have this day observed on the same date in Australia and New Zealand, but it is hoped that the way may be clear to do so next year.

We trust that the divine blessing will rest upon all our conferences, State and Federal. In all the States, except S.A., and in three Districts of New Zealand, these conferences will be held. We could hardly put to better use the season which reminds us of the Lord who saved us for service.

The Early Closing Campaign in S.A., has, according to the latest figures, resulted in an overwhelming majority in favor of closing of all liquor houses at six o'clock. The newly-elected Parliament has promised to give effect in a special Act to this clearly expressed will of the people.

We understand that W. H. Allen has been released from his engagement with the church at Swanston-st., and will not be returning to Australia this year as was anticipated. Arrangements have been made whereby J. J. Franklyn, who has hitherto succeeded in occupying the platform in Mr. Allen's absence, will continue the work.

The statistical report for the W.A. Conference shows a church membership of 1603, with net scholars, and 222 teachers. There are 15 Bible Schools, 1528 scholars, and 222 teachers. An increase of 117 members and 27 churches. The Home Mission were added 476, at a value of £721 last year, and the year closed with a debit balance of £114. £1250 will be required next year.

Three confessions at Polkemmet (Vic.) on 21st March, J. R. Cambridge preaching.

The church at Balmain, N.S.W., will in the future hold its meetings in the Rechabite Hall, 111 Post Office. Balmain—four tram stops past Rosselle

The Victorian Annual Offering for Home Missions has now reached £271,579; this is £20,469 in excess of that of last year. Another £1,113 would bring it up to the amount for which the Committee asked.

One good brother, who is always a liberal supporter of the Victorian Home Mission work, has sent in a contribution towards clearing off the debt brought over from the past year. Other similar contributions will be gladly received.

At a meeting of the Council of Churches, Launceston, on Thursday, 18th ult., the church of Christ for the first time was represented at their meetings. By united action the Protestant churches ought to be able to do much for the moral welfare of the community.

By the "Makambo," which is due to reach Sydney for the New Hebrides to-day, Miss Chappell intended to leave on a visit to her brother, A. B. Campbell, our devoted missionary, who labors in loneliness on Meawa. Mrs. Filmer leaves by the same vessel for her home on Pentecost.

In the list of acknowledgments by the Victorian Home Mission Fund published last week several errors are found. "A from Brighton Mission Band" should be from "Brighton Women's Missionary and Aid Society." "One who was there," Swanston-st., is credited with £1/10/10. and it should have been 4s.

For the next two or three weeks, we hope to publish reports of conferences in addition to much of our usual matter. We would make a special appeal to those sending "Reports from the Field" to be as brief as possible, and for some weeks at least to compress to the last reducible word. This will ensure insertion without delay.

Since our Editorial Notes were set up, progress reports of the S.A. referendum on the early closing of liquor bars have been published. On March 31 these were as follows:

Six o'clock	89,885
Seven o'clock	732
Eight o'clock	1,771
Nine o'clock	8,491
Ten o'clock	1,621
Eleven o'clock	53,698

We are pleased to be able to congratulate G. T. Walden on his appointment as Chaplain to the Expeditionary Forces, representing Churches of Christ and the Baptist and Congregational bodies. Bro. Walden would be pleased to be of service to all brethren with the forces. He writes: "I should be glad to know of any members of our churches or congregations who are among our troops, whether here or in any part of the world, as I will write when I shall be. Will members coming to the soldiers tell them to make themselves known to me as soon as possible? If in any way I can serve the members of our churches who have relations or friends among the troops, I shall be glad to do so. Letters, address of Captain G. T. Walden, M.A., 8th Brigade, Military Camp, Liverpool, N.S.W., with stamped envelope enclosed, will be at once attended to."

The following letter from one of our S.A. preachers is both interesting in itself and will serve to direct attention to one of the most worthy of our Federal Conference Departments, viz. The Angel and Infern Evangelists' Trust:—"To the Editor of the 'Christian.'" Dear Bro. Micht I be allowed to personally testify as to the benefit of subscribing to the Old Age Preachers' Endowment Fund? Up to December, 1914, I had contributed two yearly subscriptions of £10 each. Added to this the Committee have given me £1 0/7 as interest, and £10 as a subsidy. So far £20 subscribed, £11/0/7 has been added, making a total of £31/0/7. While I am able to do so I shall certainly make an effort to continue paying into this splendid fund, and would advise every preacher to do likewise. Can any one name a better investment? Yours, A South Australian Preacher, 19/3/1915"

I have been used, for many years, to study the history of other times, and to examine and weigh the evidences of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the mind of a fair inquirer, than that Christ died and rose again from the dead—Thomas Arnold.

"Stead's Review" has an article on "The Women of Paris." The transformation has been magical. The conventional woman of Paris, the woman of the novel and the play, "is seen as some brilliant butterfly, content to flutter her exquisite wings against the great are light of pleasure." The modern woman is very different. "The first honor conferred by England's King in France since the war was on a woman, Mlle. Eugenie Antoine, for conspicuous bravery and devotion to English wounded during the shelling of a French village. In the great Cathedral there peals forth a deep beautiful voice, and the heads of the worshippers are raised, for there is hope, triumph, victory in that grand song. Purse, sapphire, and jewels and gold offered with both hands. It is Calce singing as she never sang before. Tireless she goes from hospital to hospital huffing to rest with her tender voice those poor broken boys."

The latest illustration of the war vagaries of German theological professors is an exposition—in the columns of a Berlin daily paper—of a passage of Revelation by Professor Deissmann, author of "Light from the Ancient East." In the red horse of the Apocalyptic vision, with its peace-destroying great sword, he finds an image of the present war. But he feels himself chiefly illumined in his interpretation of the white horse: "he sat thereon had a bow, and there was given unto him a crown; and he came forth conquering, and to conquer." Convinced that this certainly refers to Germany, Professor Deissmann urges his countrymen to victory. The black horse, whose rider had a balance in his hand, and whose appearance was heralded with the words, "A measure of wheat for a penny, and a measure of barley for a penny, yet he was told, represents the peace at the end of the war, when justice and righteousness shall be established. We shall none of us quarrel with that particular interpretation, assuming that the professor is justified in finding a prophecy of the present crisis in the whole passage. But it is curious that in the reference to wheat and barley he sees an allusion to the German Government's taking over all the corn and flour supplies in the country!" "Christian World."

BIRTH.
FRITZIE—On March 30, at 114 Princes-st., North Carlton (late South Yarra), to Mr. and Mrs. Harry Fritz— a son (Stanley George).

WANTED.
An Evangelist to labor with the church at Narrabri, New South Wales. All applications to be sent to G. A. Carslake, Narrabri West.

BEREAVEMENT NOTICE.
Mrs. W. J. Williams and family, late of Lidcombe, N.S.W., return sincere thanks for kind expressions of Christian sympathy in their late sad bereavement.

COMING EVENTS.
EASTER SUNDAY NIGHT—Grand Sacred Cantata will be rendered by the Swanston-st. Choir, entitled "The Daughter of Jairus," by Stainer, under the leadership of Mr. Ernest Tippet. Soloists: Miss Edna Robbins, Mr. Johnston, and Mr. J. Y. Buckley. Service commencing 6.45 p.m. sharp. All are invited.

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April 4 to 10—CONSECRATION.

Rest from Sin and Rest in Service. Matt. 11: 28-30.

Love the impulse to labor. John 21: 15-17.
 Growth in grace. Phil. 3: 12-16.
 Sin must be confessed. Lev. 26: 40-42.
 Sins must be forsaken. Jer. 33: 1-18.
 He loosed the prisoners. Luke 4: 18-21.
 Keeping the heart. Psalm 121: 4-5.

Church Decline.

Among the principal causes of spiritual decline in church-life, as suggested in an American official report, says "The Christian," are:—Receiving unconverted members; religion without God; love of pleasure; craze for amusements; cares of the world; preaching that leaves out God and the hereafter; too low a tone in religion; lack of true pastoral oversight; God not honored in the home; and last, but not least, church quarrels. These are all more or less familiar; but with Christ in his proper place, in the hearts and lives of professing Christians, not one of these conditions would be possible in any church-fellowship. We know only too well that these same evils are causes of backsliding in our own land as well as in America. See 2 Peter 1: 5-8.

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The Australian CHRISTIAN



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Thursday, April 8, 1915.

A PLEA FOR

Longer Pastorates and Concerted Benevolent Work.

From the Presidential Address delivered at the Victorian Conference by Bro. Reg. Ennis.

The two matters referred to in the title of this article have been much upon the heart of the writer. They represent weaknesses, but are, it is believed, possible of amendment.

Longer pastorates.

The all too frequent changes amongst our preachers is a matter to be deeply deplored. No figures are available by which comparison may be made with other religious bodies, but longer pastorates seem to be the order with our religious neighbors. Among our own people it is likely that Victoria is easily the worst from the point of frequent changes. The remarkable thing is that we are advancing more rapidly than any other religious body. Some may think this to be an argument for frequent change, but it is almost certain that success has come to us in spite of, and not because of our system. We have in Victoria at present forty-two preachers, not including student preachers. Only three have been as long as four years in their present fields, only sixteen are located where they were a year ago, the other twenty-six having all changed their fields of labor since last Conference, while in addition eleven who were preaching in Victoria twelve months ago, are now in other States and countries.

The churches are often to blame for the change. Men are engaged without sufficient thought and enquiry, and consequently do not suit the particular field. Some churches become dissatisfied upon discovering that the preacher is not equally good at every branch of the work, but is a man of limitations. And so he is twitted about his weaknesses, or reminded that his predecessor did this, that, and the other, until in desperation the man is glad to quit the field. The remuneration given by some churches is insufficient to enable a man to dress and live decently, and their complaints are made about his coat, the house he occupies, or the appearance of his wife and children. Members wonder why he and his do not look as well as Rev. Mr. So-and-So, whose income

is much greater. Then a preacher not infrequently has to make a change because of a small, but active minority in the church. Few men can hope to please everybody, but unfortunately when the vast majority are well satisfied, a few malcontents can make a preacher's life almost unbearable. Surely for the general good it would be well for brethren to allow personal feelings to sway them less; to refrain from sowing seeds of dissension, and to co-operate if possible, and if not possible, at least to be passive in their resistance.

But there is no doubt that very often the fault is with the preacher. Many preachers seem to be poor tacticians. They have not learned how to work men and women, how to get the best out of each one; they are not wise in smothering down the irregularities of the people; they need more of the "wisdom which is from above." Some men are not studious. They finished their education the day they left college. They are giving out, and not replenishing the supply, and the result is inevitable. Folk soon tire of mere chaff. Stale preaching, like stale bread, will be put aside for new. There is danger of a preacher becoming indolent. No foreman directs his work, no time-sheet has to be signed, no record need be kept, and unless a preacher will constantly spur himself on to read, study, and visit, he may degenerate into a lazy man. Work—hard and consistent work, will almost always bring success, and only success can warrant a lengthy pastorate. Some preachers lose out through neglect of visitation. But no mere preaching is sufficient. A man must know his people in their homes, he must make himself one of them, must win their hearts, and only by so doing can he rightly choose his sermon subjects. Preachers sometimes make a change because of the lack of visible results. We have learned to look for definite results, and a preacher is apt to judge and be judged by the number of people who come down the aisle of the church. Some day we shall realize that the man who cares well for the ninety and nine, helping to develop in them

the Christ likeness, is worthy of our continued support.

Is it possible to remedy this weakness? We believe it is. Let the church hesitate before engaging a brother who is not likely to be wanted, or not likely to be willing to remain, for several years. Let the church encourage the preacher, and pray for him. He is a man of many sorrows; the griefs of many are shared by him; he needs loving sympathy. Remunerate him well for his services. Give him a chance to live in comfort, to buy some books, and to look his best. Give him an opportunity to lay aside a little for the days, soon to come, when he must be "scrapped." In a word, *make it hard for him to leave.* The preacher can help by living a life entirely above reproach; by remembering that the pulpit is no place for incompetent; by a constant effort, while seeking to exalt the Master, to make himself necessary, yea indispensable to the people. When church members, after a prayerful choice, look upon the preacher as a man sent from God, they will not be looking for an opportunity to get rid of him. And when the preacher looks upon the church as a field given him by the Master, in which he is to do his best, he will not constantly be looking out for a new field. If we can come to have a higher conception of the work and calling of the preacher, we shall feel that to be continually changing is discreditable to us.

Concerted benevolent work.

The time has surely come when we should undertake some definite benevolent work. Doubtless very many of our people donate money to charities, chiefly through some other medium than the church, and it would be better that at least the church should have the credit for what is being done. We are in danger of failing to attend to the whole programme of Christianity, which includes caring for the bodies as well as for the souls of men. Our concern has been to build up the church. Let us not miss the philanthropic spirit of the religion of Jesus Christ, but remember that pure religion and

undefiled includes visiting the widows and fatherless in their affliction. We need to institute a benevolent work amongst those who have sinned, and those who have been sinned against. Thanks to the Old Age Pension Scheme, the needs of our aged people are met by a generous Government. But the poor are with us still. There are widows too young to receive Government help, and some who are worse than widows. There is, too, another class, whose little lives appeal to our hearts. We refer to orphan children, left by the death of their parents alone upon a cold world. There is, too, the multitude of children who come into the world unwanted, children who, because of the unfortunate laws of this country, must bear for ever the stigma brought upon them by those who gave them life. May the day come when in this land we shall have what England and New Zealand have—a law of adoption, under which it is possible to have a child re-registered in the name of those willing to adopt and give the child a chance in life, without the world knowing that the child has been cursed by the sin of the parents. Brethren, we ought to do it. We who plead for a restoration of primitive Christianity, we who believe in practical, applied Christianity, ought not to rest content until we have a part in this good work. *We ought to do it.* Our hearts are good, we want to share the load of others. The trouble has always been to find the money, and this still will be the bar, unless we devise some new scheme. There are thousands of people attending our Sunday evening services who are not affiliated with us. They are good folk, they want to worship God, they are as anxious as we should be under similar circumstances to share the expense connected with the work of the church. As a matter of principle and policy, we courteously decline to ask for such help, we love to preach a free gospel. But for this benevolent work we might well not only accept, but solicit the help of those outside the membership of our churches. It would surely not be an exaggerated estimate to assume that in our Victorian churches we have a Sunday night attendance equal to the membership of our churches, i.e., 10,000. If an offering were taken each Sunday evening for benevolent work, providing those present averaged but one penny each, we should raise the splendid sum of £40 weekly, or £2000 per year. If heartily adopted, and put into operation, we should probably raise an even larger sum. Think what could be accomplished. How proud we would be of an organised benevolent work of our own, of a home for orphan children in connection with our own people. In such a work God would be glorified, humanity would be benefited, and we would be happy in the thought of surrounding with holy influences dear little children who have been denied a fair start in life, and giving them a chance to live and become useful citizens. It would be a joy to us to know that as a people we are helping to bear the burdens of women left to face single handed the battle of life, and the world would come to believe more in us and in the message we preach.

Editorial Notes

Our Congo Mission.

The "Christian Intelligencer" for February contains an interesting account of a two months' itinerary by H. C. Holmgood in Lumbe, Africa, covering a journey of 600 miles by land and canoe. During this trip 406 were baptised, being largely the fruit of the preaching of native evangelists, and some of the converts came 500 miles paddling in canoes for instruction and baptism. How many of our Australian converts would like to go 500 miles to be baptised? At Tumba, 324 were baptised by six brethren one afternoon in 45 minutes. At this rate 40 men could easily have immersed 3000 at Pentecost in less than an hour, and there were about 120 disciples there. The same night Bro. Holmgood married 110 couples. At Tumba the natives have erected a chapel seating about 500. The wonderful success of that great work on the Congo, radiating out from Bolenge, is one of the marvels of modern missions.

Our Bible School Growth.

The net increase of 4 Bible Schools, 137 teachers, and 870 scholars in Victoria for the past year is very encouraging. This represents an advance in scholars of over ten per cent. W.A. has an increase of 117 scholars—over eight per cent., and S.A. at last Conference reported an increase of 590—nearly twelve per cent. This becomes more encouraging when we compare our progress with that of others. In Victoria last year, for example, the Methodists reported an actual loss of 1700 scholars. We may reasonably conclude that the Sunday School progress of to-day means the church progress of to-morrow. A correspondent in the Victorian "Spectator" commenting on the decrease, quotes from an article in the "British Weekly," and the quotation is worth reprinting. The writer says: "What are the ministers about when they allow the number of their Sunday School scholars to go down by the hundred thousand? If the ministers of Methodism will make up their minds they can turn this decrease into an increase this year. How? Simply by begging for scholars from door to door. That is not so pleasant or so exciting as being one of a great crowd listening to glowing talk. But it is infinitely better for the church and for the soul." If we are to maintain and increase our rate of Sunday School growth we must hunt for scholars. It will pay.

The Early Closing Victory in S.A.

Even the most sanguine of the workers for reform scarcely expected such a complete victory as the advocates of the early closing of liquor bars gained in S.A. on March 27. In the city of Adelaide the voting was two to one in favor of eleven

o'clock, but in the suburbs and every other district the vote was overwhelmingly in favor of six. In Yorke's Peninsula it was three to one, and in Wallaroo four to one. The victory is the more notable in view of the fact that the Catholic vote went with the drink party, while the Church of England Bishop and many of his clergy favored nine o'clock which secured only some 9000 votes. The Drink Party was assisted by speakers from New Zealand and Victoria, and spent money freely. The Reform Party was also assisted by helpers from other States, and the churches generally, with the exceptions named, were behind it. While much of the success is doubtless owing to the imported and local orators, more is due to the quiet, unostentatious work of the large army of probably some 2000 men and women who canvassed from house to house, distributing over 2,000,000 leaflets, and by personal persuasion secured so many votes. At this writing the totals have not been published, but the figures before us show over 91,000 in favor of six as compared with 57,000 in favor of eleven, while there is a majority of over 21,000 for six as against those in favor of seven, eight, nine, ten, and eleven combined. South Australians now have a right to expect that Parliament will this session pass an Act giving effect to the will of the people. Other States should be encouraged to press for a referendum. Judging by S.A. the people evidently do not want the liquor bars open after six. Why submit to it?

The Victorian Conference.

Notwithstanding drought and war the Victorian Conference showed in comparison with former years no abatement of enthusiasm or decrease in interest. The report presented were of a most encouraging character. More money had been raised for both home and foreign missions than in any previous year. Substantial numerical progress was reported. Not a single pessimistic note was struck throughout the whole proceedings. Even the home missionaries from the drought-stricken areas, while they told of blighted hopes and ruined homes, looked forward to large crops and returning prosperity at the next harvest. Some of the addresses at the home and foreign public meetings reached a high level of intellectual and oratorical ability. In the business sessions no burning questions were discussed, and the debates were consequently unmarked by addresses of impassioned eloquence. As a matter of course, some little questions occupied a good deal of attention while weightier ones were passed by without comment. But the business was so well prepared and presented, and the delegates were so anxious to transact it, that under the guidance of a tactful chairman there was no friction or confusion. The Home Mission offering at the Conference of £350 in cash and promises constituted a record, and it is evident that with the return of material prosperity there is a great future before the Victorian brethren.

David and Goliath.

Bible School Lesson for April 25, 1 Samuel 17: 1-54.

W. C. McCallum.

There is a good deal of difficulty in getting a clear idea of the circumstances under which David and Saul met. First we are told that David is sent for to soothe Saul by his playing when the evil spirit from the Lord was troubling him. Saul then sent to Jesse expressing his desire that David "stand before" him, i.e., become a member of the royal household. Saul also makes David his armor-bearer, a post which would require constant presence with the king.

To harmonise the above with our lesson, we must suppose that some time has elapsed and David is not so constantly with Saul. We are now told that David's three eldest brothers are with the army, but David is again in charge of his father's sheep, and goes "to and fro from Saul." The malady that had troubled Saul, and which was again to trouble him, may have for some considerable time not required the soothing of David's harp.

A further difficulty is presented in the closing verses of our chapter. Here neither Saul nor Abner, the captain of the host, knows David. One of the favorite explanations of this is that a youth as David was may in a short time grow out of the recognition of those who are ordinarily seeing and dealing with thousands, as Saul and Abner were, but we have already noted that David went "to and fro from Saul" to feed his father's sheep at Beth-lehem. Of course the interval between his visits to Saul just preceding the contest with Goliath may have been unusually long. But this difficulty ceases to exercise us when we bear in mind that the passage, 1 Sam. 17: 55-58: 5 does not appear in the Septuagint translation of the Hebrew Scriptures into Greek. As this translation was made before the Hebrew Scriptures became fixed in the form from which we get our translation, it is doubtful whether the passage is authentic.

The situation between Israel and the Philistines reminds us of the time when Jonathan and his armor-bearer attacked the Philistine garrison at Michmash. The condition of Israel is much better. Saul has a considerable army instead of only six hundred half-frightened men, but once more Israel is confronted by the Philistines, and they are afraid to strike. A courageous leader, willing to put his trust in God, is again needed, but where is this leader? Not even Jonathan seems ready to lead an assault. To add to the ignominy of this faithless inaction, a Philistine champion openly defies the armies of Israel—"Give me a man, that we may fight together." The man could not be found; instead, "when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid."

Of course, the advantage seemed to be all with Goliath. His huge stature, his armor, three times the weight any other man would care to be cumbered with, his spear head of thirty-two pounds weight, all made him seem invincible. The terms offered, that the people of the one vanquished in the duel should serve the nation of the conqueror, also indicate the confidence of the Philistines in their champion. They all felt that they had a safe thing in such a compact. Whenever the enemies of the public good or of the kingdom of God propound a proposition which seems unusually fair, it will bear careful looking into, for invariably they confidently expect gain for their ends by their show of fairness or generosity.

Goliath had already defied the armies of Israel for forty days when David came to the camp with provisions for his three warrior brothers. Here he sees Goliath, and notes the effect the challenge has upon the men of Israel. He hears the talk of the men about the challenge, and the promises of Saul to the one who would kill this Philistine. David would naturally have an interest in the promises of the king, but the thing that deeply concerns him is that the Philistine should be permitted to defy the armies of the living God. He is distressed that there had arisen no one to take away the reproach from Israel.

It would be unjust to Saul and his men to infer that they had not felt the reproach laid upon them by Goliath, but they had not felt the same concern about a defiance of God. For David it is not so much Israel that is defied as the armies of the living God, the battle is not theirs, but the Lord's. The contest for him is not between a big man and some smaller man, between a Philistine giant and some Israelite warrior, but it is between a man and God, whom that man has blasphemously defied. The superior physical strength of Goliath, the superior equipment in arms, the hazard of hanging the fortunes of the nation on the prowess of one man, the fear of the warriors of Saul, all these sink out of sight for David. The God of Israel has been defied, and it is the part of a true man to take up the challenge in his name.

How often the apparent futility of a contest, the seeming superior advantage of our opponent, the plea of discretion, the fears of the crowd, hold us to inaction. We have looked too much at the material factors in the situation. We need the heart of a young David, that we may go straight to the centre of the whole matter. We need to see that it is God who is defied. We must believe that God cannot be defeated, and that the only honorable course open for a Chris-

tian is to stand for him and leave the issue in his hands. "Right is right, since God is God, and right the day must win; to doubt would be disloyalty, to falter would be sin."

David did not find it an easy matter to take up the contest with Goliath. Several difficulties presented themselves. First, there was the remonstrance of Eliab, his eldest brother, who thought that David, a youth, was displaying too much forwardness among the warriors of Saul. The boy's remonstrances about the permission of Goliath's defiance seemed to his elder brother very unseemly. David did not argue with Eliab. His reply forms a model for youth when rebuked for activity by age or maturity, "Is there not a cause?" The good cause demands action; what would be forwardness in another case, is not here. As Paul gave Timothy to understand, youth in a teacher or leader was no disqualification when in a good cause and true.

David's next difficulty was with Saul. Saul had misgivings about David's ability, and told him plainly that he was not able to meet Goliath. The faith and ardor of youth is opposed by age and experience. There should be more hesitation in opposing the ambitions of youth with "It can't be done." Saul made a mistake, and others may do the same. But David himself had an experience behind him that enabled him to brave Saul's doubts. "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine." The very best equipment with which to meet the difficulties and doubts of Christian service is to know and to remember what God has already done for us.

David's third difficulty was with the armor of Saul. He found it awkward and clumsy, and put it aside. Saul wisely left David to choose his own weapons—"Go, and the Lord shall be with thee." What if Saul had insisted upon David being armed in conventional style? We sometimes crush the ardor and even faith out of Christian service by forcing it into conventional forms.

A better picture could hardly be drawn of a contest between brute force and faith, materialism and the Spirit, than the description of the fight between David and Goliath. Goliath disdained David. Measuring by material standards he did not see faith, but only folly in the courage of this youth. Goliath's boast is harsh and repellent with the hardness and brutality of materialism. The reply of David must have sounded strange to this big animal. Strange, indeed, for spiritual things are spiritually discerned, and Goliath was brute force, not spirituality. "Thou comest to me with a sword, and with a spear, and with a javelin, but I come to thee in the name of the Lord of hosts, . . . whom thou hast defied. 'This day will the Lord deliver thee into my hand, . . . that all the earth may know that there is a God in Israel, and that all this assembly may know that the Lord saveth not with sword and spear; for the battle is the Lord's and he will give you into our hand.'"

Victorian Annual Conference.

INTRODUCTORY.

Large and enthusiastic meetings, good speeches, inspiring music, and liberal giving rendered the Annual Conference a pronounced success. Careful preparation resulted in satisfactory realisation. Probably the distress which was felt owing to war and drought led many brethren to more serious thinking, more earnest prayer and greater liberality than normal conditions would have produced. We can only present a summary of the Conference sessions, and would urge those who desire fuller information as to statistics and other matters to purchase the Year Book soon to be published.

WOMEN'S CONFERENCE.

The proceedings began with the women's meetings on Wednesday, March 31. Successful gatherings characterised the sessions. A full report will appear as a supplement to our Victorian issue next week.

CONFERENCE OF PREACHERS AND SPEAKING BROTHEREN.

Preachers and speaking brethren anticipated an enjoyable and a profitable season on the afternoon of Thursday, April 1. The meeting, which was held in Lygon-st. chapel, fulfilled expectation. J. Pittman occupied the chair, and after a devotional service welcomed to the meeting a number of visitors. I. E. Thomas responded on behalf of the South Australian brethren, and J. R. Condrige on behalf of country representatives. Among the visitors was our esteemed Bro. T. J. Gore.

An address was delivered by Professor D. S. Adam, M.A., D.D., of Ormond College. His subject was, "The Christian Ministry in Relation to the Present War." Speaking of war in general, the Professor pointed out the three possible attitudes towards war—the position of extreme pacifists, the exaltation of force as the be-all and end-all of national life, and lastly, a middle course between these two extremes. Dr. Adam advocated the middle course, which recognised war as an evil, yet regarded it under the present circumstances as the less of two evils. The duty of the preacher was outlined, the need for prayer being emphasised. Individual duty must be considered, and, further, the spirit of sympathy with suffering people must be developed.

A vote of thanks was passed to the speaker, who then responded and replied to questions raised in the discussion.

Tea was served by the kindness of the ladies.

After tea, a meeting was held, at which representatives from the Bible School Union addressed the preachers.

NO-LICENSE DEMONSTRATION.

Relics of the recent contest in South Australia, in the shape of notices and banners, hung about the platform, indicated the character of the meeting in Lygon-st. chapel on Thursday evening.

The Conference President took the chair at 8 o'clock, and called upon W. Morrow to lead the meeting in prayer. Reference was made to the passing away of Mrs. C. L. Thurgood, intelligence of whose death was received just prior to the meeting.

J. J. Franklyn, who had returned from the "fringe-line" in South Australia, spoke in optimistic vein of the movement against the liquor traffic. He was confident that the churches and the community were awakening to the need for reform. Victoria would soon follow the lead of South Australia. The address sparkled with telling smiles and apt allusions, and kindled much enthusiasm in the audience.

A collection was taken to aid the work of the Committee.

J. E. Thomas, of South Australia, delivered an address upon the subject, "Trading with the Enemy." The speaker referred to the enthusiasm in South Australia over the "six o'clock closing" campaign. Six o'clock was "the appointed hour." Purpose, definite and steadfast, was the lesson of the victory. We must keep on with the demand, after the manner of the famous "Carthage must be destroyed." Under our law it was a crime for a man to trade with the enemy in time of national conflict. But within our own country, strongly entrenched behind vested interests, was an enemy, deadly and insidious, and yet it was legalised. From whatever standpoint the liquor traffic was viewed, socially and individually, it was an enemy. Thank God for men like Lloyd George, who boldly declared that drink was the most formidable of Britain's foes. The "business" was held to be a source of revenue, but in reality it was the worst paying enterprise. How much did it cost the country to keep up the gaols, hospitals, and destitute asylums made necessary by the drink! It was a sad fact that the poor inmates of the destitute asylum and of the hospital for incurables, voted for "eleven o'clock" in South Australia. They had been deluded into the belief that the revenue depended on the traffic. We were trading with the enemy when we allowed drink to fill these institutions.

During the evening musical selections were rendered by the Swanston-st. choir and Mr. J. Y. Buckley, and elocutionary recitals by Mr. W. P. Roberts, Mr. Ernest Tippet conducted the choir, and Misses Conie Harris and Jessie Webster presided at the piano and organ.

FRIDAY, APRIL 2.

GENERAL CONFERENCE.

After a devotional service conducted by Geo. D. Verco, the Conference President, Rev. Emnis, took the chair at 10.15 a.m.

The churches at Ararat, Essendon, Galah, Gardiner, Junbaik, Kancira and Lake Boga were received into the Conference.

Greetings were received from the Federal Foreign Missionary Committee, from brethren

in West Australia, Tasmania, New South Wales, Queensland, New Zealand and South Australia, and from the Federal Conference Arrangements Committee. W. James, Chinese evangelist, sent an apology for his absence.

Among the visitors were T. J. Gore, D. A. Ewers, I. A. Paternoster, W. Morrow, F. Goodwin, J. E. Thomas, T. Jones, A. G. Saunders, I. Cole, Bro. Ingram, and Sister Weir, Edquist, Doley, Holdren, and Gilbert. Several of the visitors responded briefly to the welcome extended.

I. A. Paternoster conveyed a greeting from the Conference President in South Australia, and from the South Australian Foreign Missionary Committee.

Several preachers who had come to labor in Victoria since last Conference were welcomed—G. E. Moore, L. Johnston, G. D. Verco, C. Mitchell, and H. B. Robbins. L. Johnston responded to the welcome.

W. Clay rendered a solo.

It was decided that reports be taken as read, and treated clause by clause.

Referring to the clause relating to the Women's Conference help, W. Clay moved that a vote of thanks be passed to the sisters. This was carried with acclamation.

J. Pittman moved the adoption of the clause which mentioned the passing away of several brethren and sisters. The name of Bro. F. G. Dunn, Bro. Matthew Wood Green, Bro. Joseph Binney, Bro. Haddon, and Sister Mrs. McLellan, were specially mentioned. C. W. Mitchell seconded the motion. D. A. Ewers, R. Lyall and J. G. Barrett spoke feelingly of the departed. J. Pittman moved, That we place on record our sincere regret on account of the death of Sister C. L. Thurgood, and our high esteem of her great life work and beautiful Christian character.

The hymn, "Asleep in Jesus," was sung, and T. J. Gore led in prayer.

W. C. Craigie moved, That the Conference express its approval of the F. G. Dunn Memorial Scholarship in the College of the Bible. Carried.

The work of Thos. Hagger as Conference and Home Missionary Secretary was spoken of in the highest terms by several brethren, and the clause referring to that work was carried with acclamation.

In moving the adoption of the clause relating to statistics, Thos. Hagger expressed gratification at the increase in so many departments. The clause reads as follows:—

IV. STATISTICS.

The past year has been a good one, as a reference to the Statistical Table will show. There have been 781 additions by faith and baptism, and there is a present membership of 9728. Attention is called to the apparent heavy losses by discipline and revision of roll. There is an evident need for more care of the flock. The Bible Schools show a total enrollment of 9082 scholars. The various increases for the year have been as follows:—4 Churches, 6; Membership, 3102; Bible School scholars, Bible School Teachers, 127; Bible School scholars, 870; Home Mission Income, £291; Foreign Mission Income (ordinary), £00.

D. A. Ewers congratulated the Victorian churches, especially on the progress in Bible School work.

The report showed that the W. W. Davey

fund had been taken over by the Agel Evangelists' Trust.

R. Lyall, as President of the Board of Management, moved the adoption of the clause relating to the College of the Bible. Satisfaction was expressed at the support given to the College by the Victorian brethren. The work of the students was referred to in terms of praise. Confidence was also expressed in the Teaching Faculty. The clause was adopted.

The clause relating to the Efficiency Conference was spoken to by Thos. Smith, who expressed his conviction of the need for specialising in training work for church officers.

ELECTION OF OFFICERS.

President, H. E. Knott.
Vice-President, J. J. Franklyn.
Secretary, T. Hagger.
Assistant-Secretary, A. R. Lyall.
Treasurer, W. C. Craigie.

Home Missionary Committee.—R. Ennis, T. W. Smith, A. Millis, B. J. Kemp, A. R. Main, S. G. Griffith, M. McEellan.

Foreign Missionary Committee.—J. I. Mulford, Sec.; W. C. Beiler, Asst. Sec.; R. Lyall, Treas.; F. M. Ludbrook, J. W. Ennis, H. A. Praeter, S. H. Mudge, Mrs. Lyall, Mrs. Ennis, Miss A. Baker.

Bible Schools' Union Committee.—A. P. Wilson, President; R. Ennis, Sec.; C. W. Mitchell, Treas.; T. W. Smith, W. C. Beiler.

Council of Churches.—A. R. Main, J. J. Franklyn, H. E. Knott, H. A. Praeter, S. G. Griffith, W. C. Craigie, T. Hagger, R. Ennis.

Temperance Committee.—J. J. Franklyn, Chairman, A. P. Wilson, Sec.; J. McGe. Abercrombie, J. G. Barrett, F. McClean, A. G. Bennett, G. D. Verco.

Church Extension Committee.—W. C. Craigie, Alfred Millis, Chas. Hardie, R. Lyall.

Advisory Board.—Alfred Millis, Chairman; W. C. Craigie, A. R. Main, R. Lyall, T. Hagger, T. W. Smith, Reg. Ennis, Sec.

Evangelist Department Committee.—Bren. Beiler, Prittie, Andrew, McKean, Griffith, Clay, Lang, R. Comins, and Sisters Miss Hagger and Miss Mildren.

AFTERNOON SESSION.

A large number assembled in the Masonic Hall for the Home Mission Session, W. L. Jones conducted a devotional service.

Reg. Ennis delivered his presidential message. As this is printed on another page it is not necessary for an outline to appear here.

A quartette was rendered by a party from Doncaster.

The Home Missionary Committee's report was then considered. The clause on finance was spoken to by the Treasurer, W. C. Craigie, who said that while the deficit was large, it was so because of the many spheres of useful activity which had been entered. The debit balance was £102/12/7, but the total receipts amounted to £335/0/7, a record. Thos. Hagger also spoke to the clause. No work which had been taken up could be dropped without detriment to the cause.

The various fields were then discussed,

and representatives from several circuits addressed the meeting.

W. G. Combridge represented the Brim circuit. The work at Brim was healthy, but the best opportunity at present was at Warrackabeal. A plot of land in a good position had been secured, and the few members there were faithful.

Colac was represented by J. W. Marrows. There were 73 members in the church at Colac, and they were raising £6 a week.

J. R. Combridge spoke on the work in the Horsham and Palkeemmet circuit. Attendances at both morning and evening services had improved. There was need for a better and larger building.



H. E. KNOTT.

The newly elected President of the Victorian Conference.

A. R. Benn represented Kaniva circuit. He was in his eighth year of service in the district. There was indication of further additions being made shortly. The membership was scattered, and this meant that meetings had to be held in several places simultaneously, so that no one meeting was very large. The Wimmera Circuit had sent out eleven or twelve men who subsequently became preachers, since the Home Missionary Committee took up the work some 25 years ago.

Kyneton Circuit had its representative in J. E. Shipway. He spoke of the good, faithful service rendered by his predecessor, J. R. Combridge. There were difficulties in the work there by reason of opposition, but the brethren were facing them.

Representing the Maryborough Circuit, L. Larsen said that, in spite of the drought and consequent removals, good work had been done. Especially at Bet Bet and Dully had progress been made. In Mary-

borough, temperance work was enthusiastically carried on.

W. Clay spoke of the work at South Melbourne. There had been good results from the work put in there. Much hope rested on the young Christians. The church was a praying church, as the mid-week meetings attested. A larger building was greatly needed.

At this stage S. G. Griffith delivered an earnest, heart-searching message, "Helping the Reapers." The speaker dwelt on the gloomy situation at the present moment, owing to the war and drought. Yet the unity in the Empire in this time of strain gave us hope that in the church the same unity of action would manifest itself in meeting the difficulties of the present time. Owing to the drought, some of the churches were likely to be faced with even greater distress in the immediate future. Let all the members realise the need for sympathetic effort and prayer to help the preachers and churches in the country.

An offering was taken, an outing to £266/11 in cash and promises.

Miss Bice rendered a solo.

L. Johnston represented the work at St. Arnaud. He said that he had not been long enough in the district to report on his own accomplishments, but he could speak of the good work done by Bro. McCracken. The town was not at present in a prosperous condition, but his hopes were good. A mission was in immediate prospect.

Stawell was represented by H. B. Robinson. He reported a number of additions. The church at Ararat was to be helped to some extent.

D. A. Cockroft spoke of the work at Swan Hill. He referred to the labors of Bro. Mudge, and of the difficulties of long distances and sandy roads. The brethren were optimistic, but there were starving families in the district, and distress was great.

Summary of Additions.—The additions for the year through our Home Mission work are as follows:—By faith and baptism, 317; baptised believers, 51; restoration, 25. Total, 393.

The fields include several districts where students of the College of the Bible engage in week-end work. It is worthy of note that a large proportion of the work in the Home fields is carried on by men who have received, or are receiving, training in the College. Several of the churches are wholly or largely self-supporting.

GREAT HOME MISSION RALLY.

A large and enthusiastic gathering in the Masonic Hall on Friday evening crowned the successes of the day. D. A. Ewers led the meeting in prayer. The newly appointed President, H. E. Knott, acknowledged the honor conferred upon him. The Scripture selection was read by H. Gray.

W. L. Jones gave his report of the work at Warrnambool. One difficulty of the church was its isolation; another was the ultra-conservatism of the community. The building was not in a good condition. But

SATURDAY, APRIL 3.

there were good features—the district was an important one, and the members had a vision of service.

A selection was rendered by the Lygon-st. Male Quartette Party.

An address was delivered by G. F. Moore on "The Missionary Enterprise." Acquisition and expansion, he said, were key-words of national life to-day. Civilization was marred by the lust of power and material gain. Wherein, then, was the hope of the world? Pentecost supplied the answer. Whereas before Christ nation hated nation without restraint, the cross of Christ brought a new message of love. The church as the salt of the earth was the purifying agent in the world. Christ's command was, "Go ye into all the cosmos"—the age with all its needs. The burden of missions was first of all equipped men who should carry the message to all lands and to all peoples. The emphasis must be on genius and consecration. To-day there was not sufficient realization of the import of redemption. We were not thinking sufficiently, not feeling deeply enough. Spirituality was not sufficiently manifest in the churches. Consecrated gold was as essential as an educated preaching body. A brotherhood which feels the imperialism of the cross of Christ, which throbs with a passion for souls, was the ideal after which we should strive.

An offering was taken up, and brought the total of the day to £350/3/- in cash and promises, a record.

Miss Jessie Jolly favored with a solo.

J. J. Franklyn spoke on "The Church in its Relation to the City." In Matthew 11: 1 we read that Christ labored in the city. Paul went to the large cities and proclaimed the gospel to the pagan world. So to-day, the appeal was chiefly from the large towns. The problem was: How were we going to do the much-needed work in the great capital of the State? Many who dwell in the actual city were not religious people. Business population tended to move out into the suburbs, and to leave in the central portions those whose needs were social as well as spiritual. It was difficult to meet these needs. The speaker recommended that organized open-air meetings be held; that some mission centre be obtained, if possible, where gospel services could be held. It was the work of the church to be the reclamer of those who were the outcasts of society.

Another selection was rendered by the Lygon-st. Male Quartette Party.

S. H. Mudge delivered an address on "The Call of the Country." There was no doubt about the distress of the country at the present day, yet even the drought was not expressive of the greatest needs. To withstand the encroachments of sin was the call of the country. Important districts were untouched by the plea we had to present. Missionaries were over-taxed, and were making heroic efforts. We could help by using the power of prayer, by sympathetic consideration and financial support.

S. G. Griffith closed the meeting with prayer.

A devotional service was conducted by F. J. Siver.

Business in connection with the Executive Committee's report was proceeded with in an expeditious manner.

A vote of thanks was passed to M. McLellan for his kindness in placing at the disposal of the Executive a complete file of our papers from 1869 to 1913.

Attention was drawn to a pamphlet published by the Austral Co. in connection with the Publicity Campaign. The booklet is entitled "The Restoration Plea of the Churches of Christ."

J. Pittman, Hospital Visitor, spoke of the clause relating to the much needed work of visiting the sick. An average of about 30 of our own brethren were to be found in the hospitals in a week of visitation. It was a sad but worthy work. Friends of members often preferred the name "Church of Christ" to be placed over their beds, and opportunities opened up in this way for speaking words concerning spiritual needs.

S. G. Griffith and A. P. Wilson spoke in appreciation of the work done.

Attention was drawn, under the clause, "Visits to Churches," to the good services of Thos. Hagger in moving about the country in the capacity of Organiser.

In reference to the Temperance Committee's report, J. J. Franklyn urged the need of being up-to-date in our thinking on the No-License question. Posters had been published to be put in the front of church buildings.

G. Chandler, L. Larsen, D. A. Ewers and L. Johnston contributed to the discussion.

J. J. Franklyn moved the following resolutions:—

(1) "That this Annual Conference of Churches of Christ in Victoria respectfully calls the attention of the Premier of Victoria and his ministers to the decision of the people of South Australia to close liquor bars at six o'clock every evening, and urges the Government of Victoria to take such steps as will allow an appeal to be made to the people of Victoria on the question of the earlier closing of liquor bars in this State."

(2) "That this Conference of Churches of Christ in Victoria congratulates the South Australian Temperance Alliance and all Temperance reformers in that State on the magnificent achievement accomplished by the Referenda on the question of the early closing of liquor bars, and hopes this measure of reform will soon come to all the States of Australia."

(3) "That the Annual Conference of the Churches of Christ in Victoria respectfully records its emphatic protest against the Commonwealth Government entering in any way upon the business of conducting liquor New Guinea, and expresses its belief that such action would be detrimental to the highest moral influence on the people."

These resolutions were carried unanimously.

The report of the Endeavor Union was spoken to by J. McKean, W. C. Beiler, and

a number of brethren. Mention was made of the varied activities of the C.B., and the good accomplished.

Reports of the Church Extension Committee, and Advisory Board, were adopted.

Amendment of the Constitution was then considered. Later, after modification, the suggested Constitution was adopted.

AFTERNOON SESSION.

The devotional service was conducted by C. L. Lang.

H. E. Knott presided over the Bible School session. W. C. Beiler moved the adoption of the Union's report, and spoke of the benefit received by the Union and by the schools through the efforts of the Organiser, Reg. Emmiss. Statistics showed, too, that during the year four new schools, 137 new teachers, and 870 new scholars had been added. 339 had been added to the church from the Bible School during the year. Reference was also made to the successful School of Methods held during the year, and it was stated that in all probability another such school would be formed in the near future.

S. G. Griffith seconded the motion, and laid stress upon the importance of work among the young. Several speakers urged the proposal to recommend that Bible Schools should give the whole of the collection taken up on Bible School Day to the Union. The report was adopted.

At four o'clock the Foreign Missionary session commenced. J. L. Muddford introduced the discussion of the report. The following is a "general view" of the work taken from the report:—

No new fields have been entered by the Federal Committee during this Conference year. On the other hand, no field has been withdrawn from our list, our policy of retrenchment, despite conditions now obtaining, been found necessary. Instead, all of our work has been maintained at a good degree of efficiency. The Committee have been able to equip and send out two new workers—Misses F. E. Toke, and E. M. Cameron, now of Baranati and Shrigonda respectively. In one respect, the war has helped our work in India: it is now easier for Iren. Struwing and Watson to secure qualified workers, owing to other missions having to exercise economy.

During the year the Victorian Brotherhood had contributed a total of £1359/3/2, a record amount. Bible Schools had been 283 3/4. Swanston-st. church had become a "living link"—that is, it had contributed over £120 to Foreign Missions.

Confidence was expressed in the new workers who recently went to India—Miss Toke and Miss Cameron.

A resolution was passed expressing sympathy with W. Jamie, Chinese evangelist, whose illness prevented his attendance at the Conference.

A noteworthy feature of the report was the statement which showed that a number of native workers were supported by various societies and institutions in city and country.

Miss Mary Thompson, who had labored in Harla, India, for twenty-four years, received a hearty reception when she rose to address the meeting. An interesting account of the difficulties and successes of the work was given by Miss Thompson. The

Royal visit to India had been a blessing in that the sale of Bibles had been larger since that time, through the example of King George.

During the afternoon musical selections were rendered by Bren. Sidwell and Clay, the South Melbourne Juvenile Choir, and Mrs. Roy Thompson.

F. M. Ludbrook moved the usual comprehensive vote of thanks in his own inimitable manner.

Throughout the sessions Miss Jeannie Dickens acted as pianiste, S. H. Pittman as organist, Nat Haddow as musical director, and W. Clay as song leader.

FOREIGN MISSION

A brief song service prepared a large audience for the Foreign Mission meeting in the Masonic Hall on Saturday evening. I. A. Paternoster led in prayer, and F. J. Sizer read a Scripture lesson. A greeting was conveyed from the South Australian Foreign Missionary Committee by I. A. Paternoster. Miss Mary Thompson gave a brief account of a typical day's work in India.

The following resolution was carried heartily: "That this Conference hereby records its appreciation of the services rendered by our faithful missionaries during the year now past, and its thanksgiving to God for the victories achieved by them in the Master's Name. We further assure our workers of our continued sympathy with them in their noble service, and pledge ourselves afresh to support them in every way in our power."

T. J. Gore led the meeting in prayer on behalf of our missionaries.

A. George Saunders told in forceful, graphic terms the story of mission work in the Philippine Islands. Over fifty years ago a child was born in the Philippines who later was educated in civilised lands. His name was Jose Rizal. Convinced that Roman Catholic influence was preventing the enlightenment of his native country, he returned there and strove to help his countrymen. He was martyred. This was only a few years ago. To-day the place which marked his death had been made the site of a memorial in his honor. Roman Catholicism in the Philippines was the greatest enemy of the truth. It prevented the entrance of the Word of God. The speaker uttered a strong indictment against the Roman influence over the poor, deluded natives. Protestant America had made splendid improvements in the conditions of life there. Manila had become a fine city since America took possession. Numbers of missionaries had entered, and to-day there were over 20,000 Protestants in the Philippines. D. C. McCallum and his wife were doing a splendid work in their educational activities.

A vivid picture of life as a missionary thrilled the audience, and a strong appeal was made for greater sympathy and effort in the missionary enterprise.

Musical selections were rendered by Mrs. Edman, Miss Pinkstone, Miss Bice, Mr. A. C. Bishop, and the Footscray church choir, during the evening.

The offering amounted to about £45.

CONFERENCE SERMON.

There was a great assembly on Sunday afternoon in the Masonic Hall to listen to the Conference Sermon, which was delivered by S. G. Griffith. H. E. Knott presided, as Bro. Enniss, who as President had so ably conducted the long business sessions, felt his throat somewhat relaxed. J. E. Shipway led in prayer, and H. Clipstone read the Scripture lesson.

"The Prospect from Nebo" was the subject of the sermon. Led to a mountain-top by the Holy Spirit, the grand old man of God was permitted to see the glorious prospect of the promised land. Moses at the time was probably in reminiscent mood, and remembered the story of Pharaoh's cruelty as told him in childhood, his training in Egypt, his victory by God's power over the tyrant, and his reception of the tables of the law. He would be thankful for all his privileges, and would realise that it was only as he acted as the servant of God that he accomplished his great work, however great his natural attainments. But sorrow must have rent his heart as he became fully conscious of his loss, caused through his own presumption, in not being permitted to enter the promised land. A message was here for us as a brotherhood. We must remember the object for which we had been called into existence as a religious body. If we failed here, there could be no entry into our heritage. The individual must be kept in the background. No one individual could know all truth. The great purpose of our work must stand out, and liberty in matters of opinion must be allowed to all. Preaching Jesus Christ and his simple gospel was our work. Nothing could hinder the progress of the cause if we were faithful to our great mission. A brother once impressed the preacher with this remark: "The world will never be saved by lectures." Salvation would come through the cross of Christ alone. "Remember Jesus Christ!"

J. E. Thomas closed the meeting with prayer.

CONFERENCE PICNIC.

On Easter Monday, at "The Wattles," Fairy Hills, the Conference picnic was held. During the morning a meeting was held in the pavilion, at which an informal discussion of Home Mission work proved valuable. Reference was made to the good done through religious instruction in State schools.

In the afternoon another meeting was held, at which addresses were given by T. J. Gore and Thos. Hagger. Bro. Gore, whose presence in itself was a benediction, spoke on "The Ideal Morning Service." The address, full of wisdom, enlivened by characteristic touches of humor, was very helpful. Bro. Hagger spoke on "The Business Side of the Church." A strong plea was made for systematic business methods.

CHRISTIAN ENDEAVOUR DEMONSTRATION.

In the Masonic Hall on Easter Monday night the Endeavour Union held its demonstration. J. H. McKean, President of the Union, took the chair, and the song service

was conducted by Bro. Sidwell. H. E. Knott led in prayer, and a Scripture lesson was read by F. Prittie. In his remarks, the chairman reported that there were 61 societies and 36 Young People's Societies, and that the total membership numbered 2281.

A selection was rendered by a quartette of preachers. Responses were also conveyed in song.

Mr. A. V. Ivory, Field Secretary of the Victorian C.E. Union, spoke on "The Present Need of the Age, and God's Means of Meeting it." After conveying a greeting from the Victorian Union, the speaker went on to say that the weakness of young people to-day was that they failed to recognise essentials, to lay bold of things that matter. Young Christians could not grasp truth in the abstract. God's method in meeting this was to lead consecrated men to formulate a concrete means of serving the Lord and to direct the activities of the young in the work of the church. In the Endeavour movement, trust in Christ, willingness to try through him to serve, and earnest prayer, were essentials.

The newly-appointed President, W. C. Beiler, was then introduced, and expressed his thanks for the honor conferred. Other officers appointed were: W. Clay, Vice-President; C. Lang, Secretary.

A solo was rendered by Miss Bice.

R. Conning at this stage presented the banner to the winning society, Moreland.

H. A. Procter then delivered an address on "The Demands of the Age." The present was an age of wonder—wonder at the heritage of past centuries. It was an age of great moral movements; a time of conflict of ideas, in which materialism was being conquered by the spiritual; an era of reaching after Christian Union. The Endeavour Society entered into all these activities. Spiritual life must throbb in the Christian. "The world must see 'the print of the nails' in the church. There was danger of our country becoming a Christless democracy. Gambling and drink threatened the community. Let our young Christian people, then, rise in their strength, and endeavor to enthroned the Lord Jesus Christ, who alone could answer the demands of the age.

The meeting closed with the Benediction.

GRAND MUSICAL AND ELOCUTIONARY FESTIVAL.

The Bible School Union presented a fine programme to a good audience in the Melbourne Town Hall on Tuesday evening last. A large choir, under the able leadership of Nat Haddow, rendered several selections very creditably. Miss Dickens was accompaniste. Other musical items were rendered by Miss Jessie Jolly, the Lygon-st. Quartette Party, and Miss Beryl Griffith. Patriotic recitals were given by Miss Ivy Soarer, and tableaux and patriotic studies arranged by Violet Flower Knott made an effective display. During the programme the certificates gained at the 1914 School of Methods were presented by R. Enniss.

"I am a Christian."

T. H. Scambler.

"Are they Hebrews? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ?... I more?"—2 Cor. 11: 22, 23.

Paul's authority as an apostle had been called in question at Corinth. Some Jews had gone there and created an agitation against him, and he felt called upon to defend himself. Probably he would not mind these attacks upon him, personally, but the stability of his work in Corinth was endangered, and for the church's sake he established his authority in the face of his traders. In our text, he reaches a climax. His strongest argument is evolved from his experience. His chief claim is in his life of approved service. All that his enemies could claim by birth, nationality, or advantage, he could claim, too. And he could do more. He had entered paths they did not dare tread. He had symbols of authority they never could hold. He carried about in his body the marks of the Lord Jesus. "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep." And there is much more—it is a wonderful record. I suppose Paul knew he was on safe ground there. It was a kind of argument his opponents would hardly try to meet. Men who were small enough to do what they had done in Corinth to injure Paul were not big enough to emulate his achievements in suffering, his self-denying labors which revealed his Lord.

There is nothing more contemptible than the condition of affairs that had come to prevail at Corinth. When the work of God is hindered, and good men are vilified, while the vitals of the church are destroyed by malice and slanderous tongues, the state of affairs is pitiful indeed. That was the condition of Corinth—it has been the condition of many a church since. Let me in the first place make a plea for the enlargement of our inner church life. We want larger conceptions of duty, of responsibility, and of brotherly relationships.

Picture to your selves—you will not need very much imagination—those men who tried to upbraid Paul in Corinth—little fellows, with no manly courage, no outlook, no large view of things; backbiters, despicable, contemptible. And whenever men of that stamp come into the church life, the result is the same. The Spirit of God cannot live in an atmosphere like that. And your true man cannot, either. Your big men, the men with the open eye and the large heart, would pass you by, if you had a church of that sort.

But we need a larger vision with respect to our general church life. The Church of Christ is in a divided condition to-day, and the division is due in large measure to our poverty of spirit. The members of the various churches flatter themselves that their separation from others is due to principle. On the contrary, it is generally the result of

their narrowness of vision, and littleness of soul. None of us is capable of holding all there is of good. We can only contain up to our full measure. We may as well recognize that—but let us not make our want of capacity the standard for everybody else. That is what we are inclined to do.

Luther saw a great truth. Wondrous was the revelation to him in those dark days. Other men were able to see too—when he had opened their eyes a little. At any rate, they saw men as trees walking. And that confused, blurred image became to them the very form and substance of the truth of God. They could see no more; had no patience with those who could; crystallised into a sect; development became impossible. The Wesley's saw the need of spiritual awakening. Others, smaller men, followed them, and soon repudiated altogether the Christianity of those who saw not through their eyes. It is all wrong. There is nothing good anywhere that we ought not to seek. Dr. J. Parker once said that he would not allow any one to call himself by a good name in any sense which excluded him from the good thing it represented. "Broad Church." He would be as broad as any in sympathy, love, and self-denying service. High Church! He would seek to be as high as any in thought, learning, inspiration and service. Will you think of that in relation to the religious names about you? We recently had the benefit of a visit of a renowned preacher. He is a Congregationalist. He told us that the great principles for which Congregationalism stands are the Deity of Christ, and a regenerated church membership. That is good. Are you a Congregationalist? So am I. If that is what Congregationalism means, I am one to the end of the chapter, even if I will not use that name. Another comes: "I am a Baptist," he says. So am I. Here is another: our friend in the red jacket, and with fine enthusiasm in his eye. "I am a Salvationist," he says. Brethren, so am I. I am more. I am a Christian. If a church stands for things that are divine, I stand by its side in that work. If another church pleads for some aspect of truth forgotten or overlooked by the first, I stand for that, too. And for that reason I cannot accept a name from you which is sectarian, which narrows, limits, divides me from my brethren who love the truth of God.

In the interests of a work which a divided church can never do, I plead for the larger thing. Any sectional name: Hebrew, Son of Abraham, Israelite; Methodist, Baptist, Salvationist, is too small, if we are to work out the great purposes of God in Christ Jesus. And how much might be done, if the people of God were willing to lay aside their sectional limitations, and work together under the wondrous name of Christ! "I am more," said Paul, and he was thinking of him. His possession may be ours too, and

it is the biggest thing I know. The "more" of Christianity—the riches of grace in Christ Jesus the Lord.

Paul was boasting. He said he was, and he had some compunctious about it. Some folk see no impropriety in boasting, under any circumstances, but then they are different. It was necessary, in Paul's case, for the work's sake. But somehow, you don't mind. You feel the bigness of the man. You simply cannot despise the man who wrote verses 24 to 33, any more than you can despise the sun. He was a Christian, you see, and a much bigger man than when he was merely a son of Abraham, and a member of the Sanhedrin, or any thing else. A Christian is always a big man—in so far as he is Christian. Oh, I have met men, crowds of them, who were little and mean, though they were Christians, they said. They would backbite their neighbors, they would be guilty of petty meannesses, they would seek the chief places in their synagogues—but all this was no part of their Christianity. That was the remainder—the part the gospel had not touched. The broadest sympathy, the loftiest inspiration, is the mark of Christianity. No matter who the man is, no matter what height of power or fame he has reached, if he is not a Christian he has not reached his fullest development—he needs the "more" of Christianity, which will be his when he links himself to the mighty regenerating force of the Lord Jesus Christ.

The way of life is narrow. But the men who walk therein are not. They are the giants of earth, and the biggest men get farther along the road.

I think we often misunderstand the nature of our faith. There is no great worthy human interest that is not a part of Christianity. Is there in any church a noble worthy thing that we have not? We ought to have it. We must have a sympathy with a share in, everything that is good—it is the limiting, the sectional, we don't want. They tell us sometimes that fraternal organisations, and social organisations, have misunderstood the nature of Christian principles than have the churches—that there is more brotherliness, more genuine sympathy and helpfulness, outside the church than in it. I do not think that is true, but if in any sense it is true, if there is a ministry of helpfulness more effective than the churches have used, we ought to know it, and make it our own.

One of the best books I know is a brochure by Henry Drummond: "The Programme of Christianity." He quotes the words of Isaiah, which Jesus read in the synagogue at Nazareth (Luke 4: 18, 19, Isa. 61: 1). "Men repudiate Christ's religion," he says, "because they think it a small and limited thing, a scheme with no large human interests to commend it to the great social age. I ask you to note that there is not one burning interest of the human race which is not represented here. What are the great words of Christianity according to this programme? Take as specimens these: Liberty, Comfort, Beauty.

These are among the greatest words of life. Give them their due extension, the significance which Christ undoubtedly saw in them, and which Christianity undoubtedly holds, and there is almost no great want or interest of mankind which they do not cover."

In the days of Rome, when the Christians were called upon to sacrifice to the gods, a frequent and only, but all-sufficient plea was "I am a Christian." No greater thing ever was said. This is the word, this confession, which includes within it the kindest heart, the wisest sympathy, the strongest faith, the largest hope, and best of everything. Sometimes we ask: Is not the name of Christ enough? Ah, it is not that. It is too much for us. It means too much; involves too much. It is high, we cannot attain unto it. We are so small, so sadly circumscribed. But we may grow up unto him in all things, if we will. And we ought to try.

The Family Altar.

Conducted by A. E. Illingworth.

WITH CHRIST IN THE BOARDING HOUSE.

In the ordinary Christian home there are but few real hindrances to Bible study and prayer. How different in the boarding houses of our great cities!

This week I was asked by a young sister how she was to keep the "quiet hour" in her place. She was confronted all day long in business hours with the stress and tumult of non-churchgoers. Morning and evening she had to face a similar condition of things at her residence. Constant irritation like this is apt to paralyze spiritual life. "There are all the more imperative that one's 'quiet hour' should be sacred and 'reserved.' In this case place a firm, unflinching effort should be made to 'fast upon the living bread.'"

Add to this a fixed determination to be amongst the regulars at the means of grace. Great opportunities come in these homes to bear faithful testimony for the Lord. Let us occasionally remember our brethren and sisters who have thus to endure hardship as good soldiers of Christ. We are taught to pray for one another.

Be theme for this week's devotional readings is OUR PILGRIM WAY.

- Sunday—Beginnings.
- Monday—Unfoldings.
- Tuesday—Aspirations.
- Wednesday—Resolutions.
- Thursday—Chastisements.
- Friday—Fears.
- Saturday—Deliverances.

SUNDAY, APRIL 11.

Seed Thought—*Beginnings*. "The month shall be unto you the beginning of months."—Exod. 12: 2.

Selected Gems.—Time is always dividing itself. Days, weeks, and months begin. The days of months that we call a year begin. Let us be firm in the beginning of time by a spiritual re-birth.—Din-tyle T. Young.

In every dawn of morning be to you as the beginning of life, and every setting sun be to you the close of life—then let every one of these short days have its sure record of some kindly thing done for others—some godly strength or knowledge gained for yourselves.—Ruskin.

Scripture Reading—Exod. 12: 11-17.

MONDAY, APRIL 12.

Seed Thought—*Unfoldings*. "And the children and I waxed strong in spirit, filled with wisdom, and the grace of God was upon him."—Luke 2: 40.

Selected Gems.—More than half of the things that every child learns he picks up from what goes on around him—as inconsciously as he draws the air with his lungs.—B.S. Magazine.

A Prayer for Boys and Girls at School.

O Lord Jesus Christ, I am the least of thy school children, and it may be the most ignorant and stupid, sitting on the lowest form in thy great school-house, which is the world, and trying to spell out the letters of thy alphabet. If thou wilt teach me thy statutes, O Lord, I will try to keep them to the end, for I long to be on thy side and about thy work. O Lord, confound me not.—Charles Kingsley.

Scripture Reading—Luke 2: 31-40.

TUESDAY, APRIL 13.

Seed Thought—*Aspirations*. "I must do the works of him who sent me, while there is daylight."—John 9: 4.

Selected Gems.—Work is the grand cure of all the maladies and miseries that ever beset mankind.—John A. Work, which you intend getting done.—Carlyle.

We never know for what God is preparing us in his schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lynn Abbott.

Scripture Reading—John 9: 1-7.

WEDNESDAY, APRIL 14.

Seed Thought—*Realizations*. "But as for me, I will look unto the Lord; I will wait for the God of my salvation; my God will help me."—Micah 7: 7.

Selected Gems.—Believe in the good things ahead, my brother.—Griffith John.

A man thinking a hill, though he has to look to his feet when in the slippery places, and all his energies are expended in battling himself upward by every projection and crag, will do all the better if he lifts his eye often to the summit that gleams above him.—Alexander MacLaren.

Selected Reading—Micah 7: 6-9.

THURSDAY, APRIL 15.

Seed Thought.—"If we patiently endure pain, we shall also share his kingship. If we disown him, he will also disown us."—2 Tim. 2: 12 (Weymouth).

Selected Gems.—There is nothing like life's drudgery to make men and women of us. You chafe at home to hours, to duties, to tasks, to appointments, to rules, to the treadmill round. Yet this is God's school for you. It may be a cross. Yes; but all true blessing comes to us hidden under the ruggedness and the heaviness of a cross.—J. R. Miller.

God will not have his work made manifest by cowardly.—Emerson.

Scripture Reading—2 Tim. 2: 3-13.

FRIDAY, APRIL 16.

Seed Thought—*Fears*. "Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord."—Jer. 1: 8.

Selected Gems.—Fear to fear. Be afraid to be afraid. Your worst enemy is within your own breast. Get to your knees and cry for help, then rise up saying, "I will trust, and not be afraid."—C. H. Spurgeon.

Dare to be a Daniel, our great Captain should be served by brave soldiers.—Spurgeon.

Unbelief is no mere human weakness; it is an evil thing. It strikes at the character of God, denying his truth, his love, and his power.—E. W. Moberly.

Scripture Reading—Jer. 1: 7-19.

SATURDAY, APRIL 17.

Seed Thought—*Deliverances*. "O wretched man that I am! Who shall deliver me... I thank God through Jesus Christ."—Romans 7: 24, 25.

Selected Gems.—"What said of the winning cry in his loud voice: 'They can, because they believe they can.'"

Forget mistakes; organize victory out of mistakes.—F. W. Robertson.

Master your misfortune and make it yield blessing to you.—J. R. Miller.

Yet they, believe me, who await No gifts from chance, have conquered fate.

Scripture Reading—Romans 7: 20-25; 8: 1-4.

THE WEEK END.

Thanksgiving.—From the rising of the sun unto the going down of the same the Lord's name be praised.—Psalm 113: 3.

Prayer.

There are stony ways to tread;

Give the struggle some worth lack;

There are tangled paths to tread;

Light us, lest we miss the track;

Holy Jesus, day by day,

Lead us in the narrow way.

—W. W. How.

Pray for Rain.—1 Kings 8: 35, 36; James 5: 17-18.

South Australian Liquor Referenda.

J. J. Franklin.

The magnificent victory for six o'clock, closing of liquor bars throughout South Australia is one of the greatest achievements in the history of Australia. It is one of the biggest reverses ever suffered by liquorism, and after a most strenuous battle. "The Trade," as usual, spent money very freely, and "dished up" very costly arguments, but invent or import to frighten the electors into voting eleven o'clock. They even put out all lights outside the hotels for two nights before the poll to demonstrate the result of voting six o'clock. They would even have knocked out the end of a beer barrel and put it over the masses to make their darkness more intense, if possible. But, while the "bars" were putting on "mourning" as a forecast of impending doom, the glorious heavens shone with a brightness that heralded the splendid win of March 27.

With the exception of the Roman and Anglican Churches, the whole of the religious forces of South Australia were united in one supreme effort to lessen the evils associated with the liquor trade. It was a tremendous "go" between the powers of right and wrong. Then the Labor Party, through their journal and leader, courageously advocated six o'clock to save the workers from their worst enemy, while the now defeated party were frightened to declare their intentions at the ballot box. Then one of the greatest factors in the struggle was the great "moderate party," who voted six o'clock to help the weaker portion of the populace. "The Trade" had against it all the elements that make for a clean and healthy citizenship. This crushing defeat is the people's answer to the query: Are you satisfied with the liquor business? May this wave of liquor reform come to every portion of Australasia, and that ere long.

It will be of special interest to the readers of this paper to know that the Churches of Christ (as per usual) were in the vanguard of this titanic conflict. The brethren generally were immersed in the effort. Personal house to house canvass was done by local committees, and our preachers, I believe to a man, were engaged in lecturing, some going far into the extremities of the State and gamely fighting the battle in the open air with all its discomfiture. In addition to all this work, they engaged the writer for a month's campaigning. This was done through the Conference Temperance Committee, the churches fully supporting this "good movement." During that month I travelled hundreds of miles and addressed thousands of people, under all conditions, and our people frequently declared that our effort in South Australia was a good advertisement for the people advocating New Testament Christianity, and clean highways leading to the "silver heaven." A mayor in a country town publicly stated that the action of the Churches of Christ in South Australia was an object lesson to all churches.

I am sure I can speak for all the Churches of Christ in all the States, in offering our hearty congratulations to the Alliance and our own Temperance Committee on this glorious win. The opposition was so good. The whole-hearted effort was worthy of the cause, and the result is consonant with the fight put up. "Faw-waw, twas well won, and 'twas well that it was won." To every State in the Commonwealth we would say, "Go them and do likewise." Personally, I am delighted that I was permitted to carry the message of the Churches of Christ in this great combat for God and righteousness.

Reports from the Field.

Queensland.

BRISBANE—During the past week a "prayer service" was held each evening, and an uplifting hour was spent in closer communion. The meetings were led by Bro. J. Swan, J. Coward, H. Barker (Albion), Sisters M. Healdon (Albion), Mrs. Robbins, and the writer, all of whom gave short addresses bearing on the week's service. Yesterday the attendance at the Lord's table was the best for the past six months, no doubt owing to the revival caused by the "prayer service." Yesterday on "The Relation of Baptism to the Holy Spirit" and "The Relation of Baptism to the Blood of Christ." After Easter it is intended to set apart another week of special services. A splendid spirit of co-operation is manifest. Members are working heartily in order that the work will be in a good condition when an evangelist is secured.—H.C.S.

BOONAH—Since last report meetings and all classes continue to improve. On March 14, one sister was baptised, and on March 28th, a young man who had been a Christian worker, asked to be baptised. Four have been added to the Bible Class. On March 21, the Bible Class were entertained at Bro. and Sister Nightingale's, and a most enjoyable time was spent. The Dorcas Club, besides having mite boxes for Foreign Mission work, are instituting the penny-per-week for Home Missions. Sister Hardestade has agreed to undertake the work of collecting it. On March 21, at a special meeting of members, a resolution was carried, "That the officers make arrangements to borrow money on the church property for the purpose of buying an allotment and building a house."—W.A.C.W., April 1.

West Australia.

FREMANTLE—The church anniversary was continued last Wednesday evening. Jas. Anderson was chairman. We had the President of the Conference, T. H. Scamler, the Organising Secretary of the State, H. J. Banks, the Secretary of the Baptist Union of W.A., A. Allerton, and A. W. Connor, of Subiaco. All these brethren gave good addresses. H. F. Cole gave an excellent report of the work done during the year. In the absence of the church treasurer, E. Gracey read the report. We have come out with a balance in hand. The choir rendered two splendid services. E. Vanston, the choir master, is very devoted to his choir, and to the musical part of church worship.—E. G. Warren, March 27.

Tasmania.

LAUNCESTON—On Lord's day, March 29th, there was a large meeting both morning and evening. P. Orr presided at the Lord's table, and in his exhortation pleaded earnestly for all to assist our new evangelists. Bro. Rice and Sister Greenstone, from the Melbourne churches, were present. Bro. Day closed his text in the morning, 2 Kings 2:9. In the evening he spoke from Isaiah 43:25, making a most earnest appeal. On Wednesday evening in the Temperance Hall a well-attended service to our brother in the form of a "basket social." The hall was tastefully decorated. A large number of members and friends were present, and a good musical programme was gone through. P. Orr was chairman. H. H. Jeffs, from the Tabernacle, and Mr. Long, city missionary, besides several other brethren, were present. The feature was the reading of a letter from S. G. Griffith and H. Swain conjointly. A most pleasing evening was spent.—D. Dowdle, April 1.

KELLEVIE—Meetings are increasing both morning and afternoon. Meetings are still held at sunset, and an interest is being awakened there. Bro. Monday, after much suffering, was called home on March 27. His one desire was to depart and be with Jesus. Sister Monday, who has also been ill for some time, is being restored

to health. Our sympathy and prayers go out to her in her trying hour. The Dorcas Club have forwarded a parcel of clothing to the Heiglers, and a box of groceries to a sick sister.—A.S.C., March 29.

CENTRE PRESTON—Since last report we have held four gospel meetings. Bro. F. Dent was the first to come along, followed by Bro. Hutton. Last Lord's day, P. J. Byard was with us, and held two gospel meetings. We thank the brethren. It means a sacrifice for them to come so far. Bro. Byard travelled about forty miles to take his appointment.—G. E. Howard, March 29.

New Zealand.

DUNEDIN—There was a large number of children from the Tabernacle and suburban Churches of Christ Bible Schools at the Tabernacle on the afternoon of March 14. The occasion was a rally of schools arranged by the Bible School Union. P. D. McCallum presided, items were contributed by scholars from the different churches, and G. Watt delivered an address. The singing was led by Bro. Reid, of North East Valley.—L.C.J.S., March 24.

TIMARU—Since our last report we have had the misfortune to lose two of our sisters. Sister Taylor, who has labored with us as organist and in many other ways ever since the church commenced, was married on December 22 to T. C. McLean, and has gone to live at Masterton. Before her departure the members showed their appreciation of her services by presenting her with a silver sugar and cream on tray, and wishing her happiness and prosperity in her future life. Sister Owen, who has been associated with us for over twelve months as Bible School teacher, and also (as Sister Taylor left) as organist, has gone back to her home in Melbourne. She was tendered a farewell social evening at Sister Staple's home on Friday, March 12. After spending a pleasant evening in songs, recitations, games, and a social cup of tea, Bro. Clarke, on behalf of the church, presented Sister Owen with a gold-mounted fountain pen, wishing her God's speed and a safe journey home. Last Lord's day, Bro. McAnergy was exhorting, and Bro. Clarke presided. At the gospel meeting Bro. Clarke gave us a very interesting address. Next Sunday, March 29, we hold our Bible School rally.—W. C. Taylor.

NELSON—Lord's day, March 21, Bro. Dickson commenced his ministry with us. The morning service was well attended, and Bro. Dickson addressed the meeting. At the evening service Bro. Dickson, who was introduced to his hearers by Bro. Mathieson, delivered his first sermon, taking as his subject, "A Cloud of Witnesses," and judging by this first appearance we have rich blessing in store. The mid-week prayer meeting was largely attended, when Bro. Dickson again presided. A brief summary of the visible results of our Bro. Mathieson's labors with us is here given. After a lengthy and serious illness, from which he had by no means completely recovered, Bro. Mathieson began his work with us in August, 1913. Handicapped by his health, which made it necessary for him to live out in the country, he this he managed to hold out the Lord's day. In spite of he maintained with ever increasing vigor right through his stay amongst us. By his simple and forcible presentation of the Word of God, he has been instrumental in adding no fewer than 54 names to our church roll. Of that number 43 restoration. During this time he by letter, and 2 by his own, has also made great progress, our enrollment now 175. Bro. Mathieson intends to retire from public life for about twelve months, and then, if his health will permit, to resume his work for God.—

WANGANUI—After having since been postponed through bad weather, the concert on behalf of church funds was held on March 23; but again

the elements were against us. However, a goodly number turned out, and a fair sum was realized. To-day meetings have been of a cheerful nature. The average number attended the breaking of bread service. Bro. Kix delivered a helpful exhortation. The C.W.I.M. have arranged a season of prayer at Easter. The meetings will conclude with a special effort on behalf of the work at Kilmartin, when an offering will be taken up on behalf of the work there.—H.S.

SOUTH WELLINGTON—The outstanding feature in connection with our recent (nearly) business meeting was the evangelistic report. Reports were given by the heads of the various departments, telling of the good work accomplished; but Bro. Phillips, in reviewing his year's work, said that there was good ground for feeling satisfied with the present condition of the church; that he had started new branches of the church; that there were now in a healthy condition; that the attendance had considerably increased, and that the attendance not only at the church meetings but also at the Sisters' Sewing Circle had improved largely through his instrumentality. The church has a 20 per cent. increase in financial obligation to meet more than it is in its new home, and with a view of augmenting the funds, mite-boxes have been placed in the homes of its members. The two previously reported to have given themselves to Christ were received into fellowship last Lord's day. We had an enjoyable address from Bro. Hunter at the morning meeting.—A.L., March 26.

WELLINGTON (Vivian St.)—The Optimistic Club concert was held on March 11. A splendid programme of vocal, instrumental, and the education items was rendered. Owing to the inclement weather the attendance was small, but nearly one hundred tickets were sold. We will receive about £5, which will reduce balance on the piano to 4.—M. Philp, March 28.

CHRIST CHURCH—"What do ye More than Others?" was the question asked of the church last Sunday morning by Bro. Gebbie, who dealt with our professions and actions. He preached impressively at night on "A Winning Choice," illustrating the prodigal. He spoke again at the Wednesday prayer service, concerning "The Daily Cross."—S.S., March 27.

NELSON—The morning service was very well attended, Bro. Brough presiding. P. A. Dickson spoke on "The Word of God." We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves." The evening service was also well attended, Bro. Dickson's subject being "An Ideal World." The Endeavor Society and the prayer meeting continue to be well attended.—S.G., March 30.

SOUTH WELLINGTON—Large attendance at the morning and evening services. W. Phillips gave the address at both meetings, which were appreciated very much. In addition to a large display of further augmenting the funds, has intimated the church of his intention to forego his four weeks' recess. We appreciate this gift very much, and thank him for the valuable help he has rendered. We were glad to have meetings with Bro. and Sister Hearle, of Palmerston North, who are on their way to the Conference, and Sister Wilson, of Auckland, who is here for a holiday. The church is receiving £26 to Home Mission work during the ensuing year. The sisters are preparing for a sale of work with the object of supplementing the building fund.—A.L., March 29.

South Australia.

BALAKLAVA—March 21, five meetings held. Day one confession at the gospel service. March 25, good meetings. Bro. Ewers exhorted. At morning. One was received into fellowship. At the gospel service Bro. Ewers spoke on "Christ Crucified." We regret that Bro. Alex. Smith is still laid aside. The children have been directed to hand to the Belgium Fund the amount of money which would have been spent in providing prizes for the picnic to be held on Easter Monday.—P.H.R., March 28.

KADINA—Last Tuesday evening the Bible School continued their anniversary services with a public meeting, the superintendent, Bro. Neill, in the chair. The report shows that the attendance was only 116 each Sunday. Solos, recitations and hymns, were given by the children. Special addresses were given by Bro. Wilson, of Wallaroo, and Bro. Allen, from Mosca. The picnic was held just off the Wallaroo road, four miles from Kadina, and was a success. This year Bro. Wedd gave the exhortation, and said that to-day would be the last time for a while that we would have Sister E. Cornelius with us, as she is leaving for Adelaide, and Bro. Page is leaving for Tasmania for good; both are good workers in the church. This evening we had a splendid audience, when Bro. Wedd chose for his subject, "For God and the Empire."—Jas. H. Thomas, April 4.

QUEENSTOWN—Fair attendance of members and the Lord's table. We were pleased to see with us Bro. Hall, from Mt. Gambier; Sister Organ, who has been away on holiday, and Bro. and Sister Cyril Harris, who have also been away on holiday at Synley. Bro. Brooker presided. F. C. Delves addressed on Rev. 2: "Be thou faithful." The form of meeting was conducted differently tonight. Usually the members unable to attend the Lord's table in the morning stop at the close of the gospel service to remember their Saviour's death; but to-night we had it at the beginning of the service. Bro. Brooker followed up with a sermon on "The Cross of Christ," making special reference why we remember the Lord's Saviour. We had a fair audience. The secretary of the church, R. Harris, met with an accident which resulted in two broken ribs.—H. Watkins, April 4.

PROSPECT—Yesterday being Easter Sunday, mention was made at both morning and evening services of Christ's rising from the grave. Bro. Beney (city missionary) preached on "The Disbelief of Thomas," exhorting in a creditable manner and the night meeting was conducted by Bro. Beney, his topic being "The Resurrection." Miss Eva Bryant, as superintendent of J. C. E., is proving to be an efficient leader. The Bible School, with Bro. Barrill at its head, also moves in a healthy condition. The Chicago School is progressing. One new scholar yesterday. Average attendance, 25. Our evangelist, I. A. Paternoster, is in Synley in connection with Conference.—H. R. Reynolds, April 4.

WORTH ADELAIDE—On Lord's day, March 24 Sister Miss Hillman was received in from the church at Point Sturt. Yesterday we had good meetings both morning and evening. At the morning service we were pleased to have fellowship with Sisters Curtis and Whiting, from the church at Belkayna, and also Sister Kessel, from Borderline. During the week the church suffered loss through the death of Sister Annie Parkinson. During the services yesterday, reference was made to her and a report and prayer was offered for the bereaved ones.—R. H.

MAYLANDS—The church has been very active in the anti-humor campaign, every officer doing canvassing or leaflet-poring. We sang the Lord's Prayer, and rendered special thanks for the victory for six o'clock closing. The meetings have been fairly well attended since last report.—H. S. April 5.

PORT PIRIE—One confession on March 14, Bro. Stewart preaching. Last Sunday night two young ladies who had previously confessed Christ were baptized by Bro. Johnston, who preached on "Answers on the Liquor Question." This morning we were welcomed into the church. Bro. Johnston exhorted on "Giving." The Bible School had an interesting attendance, as does the Kindergarten and primary department. Our Junior Endeavorers are in the thick of a red and blue member competition, which is bringing in a large number of boys for being present on March 14. Our young ladies enthusiastically did their share in the anti-humor demonstration in the Town Hall on March 21. W. C. E. is also doing good work.—E. A. Arnold, March 28.

UNLEY—The special devotional services held during the week were fairly well attended, notwithstanding other important meetings in the district; and two young girls from the Sunday School (one of them Bro. Huntsman's daughter) confessed Christ, and were baptised on Good Friday evening, and received into membership this morning. There was a large attendance this evening when Bro. Huntsman concluded the special devotion with addresses, speaking on "The Resurrection to Ascension," and we had the joy of seeing a young woman make the good confession. Bro. Huntsman made feeling reference at the morning service to the death of Sister A. K. Thurgood.—P. S. M., April 4.

CROYDON—Good meetings to-day. In the morning G. Duncan presided, and Wm. Clark exhorted on the morning's readings. Bible School attendance, 138 scholars. At the gospel service L. H. Crosby preached on "I am not ashamed of Jesus." The church regrets to have to lose the services of Bro. Taylor and family, who have removed to Semaphore; they were a great help to the cause here. The C. E. Society visited Henley Beach C. E. on Monday night, when an enjoyable time was spent.

NARACORTE—Last Lord's day the meetings were well attended, when Bro. Warlurst preached the gospel; subject, "The Resurrection." A young woman made the good confession. On April 4 a combined thanksgiving meeting of the Early Closing of Liquor Bars League will be held, when Miss Barton, from Scotland, and Miss Tucker, from Adelaide, will be the speakers.—H. H., April 4.

New South Wales.

INVERELL—Our prayer meeting last week was well attended. Owing to the Bible School's lesson being Review, we took up the method before in force. Lord's day morning and evening the evangelist occupied the platform, giving very helpful addresses. The afternoon being anniversary time with the children, our brother delivered a fine address on "Danger Signals" to the scholars and friends. Fine attendance. On the Monday evening the services were continued. A splendid programme was rendered, the Bible School report showing up very well, also an address delivered by one of the scholars, showing forth the need of the Bible School by the church. The prizes were presented to all winners, and unsuccessful ones received a gift book. After a most enjoyable evening tea and cake were handed to the scholars from the teachers. On Wednesday, 31st, in the Tabernacle, Sister Fegan was united in matrimony with Mr. I. C. Varley-Cowan. The Bible School present to a well-deserving and honored teacher was a Bible, whilst the Band of Hope Society presented her with a set of afternoon tea spoons. Band of Hope meeting last night a good success. New members are coming forward offering their services in preparation of programme.—H. Wilson, Oct. 1st.

ENMORE—For several days past we have been in the midst of Conference meetings. A splendid spirit has been manifest, and a fine impetus given to the work. This morning A. R. Main delivered an instructive and uplifting address. There were many visitors from other churches present. Bro. Blingworth preached in the evening on "The Saviour's Triumph." W. J. Michell (from Queensland) and R. K. Whateley (from the Bible College) assisted in the meetings. The son of our esteemed secretary (Eric Hilder) was immersed at the close of the meeting. Fine rains are falling. Sunday was very wet. To God be the glory!

SYDNEY—Splendid meetings to-day. Visitors present from nearly all the States, and many up-country members of New South Wales. C. R. Michell gave a soul-stirring address at the morning service on John 17: 20. H. G. Harward presiding. Continuous rain did not deter a large number coming along to the afternoon service to hear A. R. Main preach the Conference Sermon on "The Bible Witness to Christ." Conference on "The Bible Witness to Christ." Conference President, A. R. Main, presiding. H. G. Harward gave a fine gospel address to a fair audience at

the night service. The church and preacher have been honored by the Conference electing H. G. Harward to the presidential chair for 1915. Sister Beney passed away on April 4, after great suffering, borne with great fortitude.—J. C.

NORTH AUBURN—Good meetings yesterday, in spite of wet day. Two young men made the confession, and six persons baptised at night. Eight received into fellowship in the morning, and one sister at night. A. E. Forbes was the preacher. Bro. Forbes closed his mission at North Auburn during the mission to persons made the confession; 72 baptised, 20 received into fellowship to date.

HORNBSBY—The writer presided. Bro. Gosde exhorted. The gospel service at night was very well attended, considering the rain. A. R. Main, the Principal of the College of the Bible, preached the gospel.—Thos. E. Rote.

Victoria.

CARLTON (Lygon st.)—Conference Sunday brought a large number of visitors to the services on Lord's day. Four received the right hand of fellowship in the morning, and another was welcomed at night. Our old friend, D. A. Ewers, was with us, and gave a splendid exhortation. A full meeting at night, and a fine discourse by Bro. Thomas of Adelaide. The choir rendered two beautiful anthems, and in addition the Hallelujah Chorus. The fine playing of the organ by Sidney Pittman was greatly enjoyed. S. G. Grimth, who presided in the morning, made special reference to the passing away of Sister C. L. Thurgood, who had endeared herself to the hearts of the whole brotherhood, and to the sisters especially. D. A. Ewers also spoke feelingly of her noble life spent in the service of her Saviour. The congregation with subdued voices sympathetically sang "Avep in Jesus." The sisters of the church were happy in preparing dinner and tea for the Conference visitors, who have been their custom for many years past.—J. McC.

MIDDLE PARK—Our work goes steadily on. Last week we held a splendid annual business meeting, with very marked enthusiasm over the prospect of making some extensions to our building. One good brother and his wife have given us £100 each for this purpose, and to this must be added another £120 promised by members. £470 in plans are being considered in this connection. All organizations about the church are prospering. One member received in this morning, by faith and baptism. All the old officers were re-elected with the exception of J. H. McKean and H. A. Cochand, who have removed from the district. One confession at close of Bro. Knott's address to-night.—J. S. M.

GEEHLONG—Splendid meetings last Lord's day. G. Chandler exhorted in the morning, and spoke at the gospel service at night to a crowded congregation, his subject being "The Resurrection of Christ." Two young men were baptised. The meetings are encouraging, and prospects are bright for the future.—W. H. L., April 4.

HEZROU—April 4, splendid meetings all day. W. Morrow, from Port Pirie, SA, exhorted in the morning on Prov. 24: 32, which was much appreciated. We received three into fellowship by letter. At the gospel service J. E. Shipway, from Kyneton, spoke on "Re-urrection," a powerful address, which was much enjoyed. We thank these brethren. Election of elders resulted in Brent Beller and McGregor being appointed.—G. E.

SHEPPARTON—Meeting on Lord's day was well attended. In the morning R. Dudley presided, and Bro. Anderson exhorted. In the evening Bro. Anderson gave a fine address. We have dispensed with the Senior Endeavor on Tuesday evening, and we have commenced a Saturday night meeting, when we have Bro. Anderson with us. We propose taking a course of missions next Sunday, this evening.—M. C. C., April 5.

BRIMBAN—Sister Gribben was able to be present at our morning meeting last Lord's day; this is the first time for many months. We are thankful that God has restored her thus far to health. We had a good number of visitors present.

Continued on page 238.

ated by Bro. Grinstead. Our brother leaves a growing family of four daughters and two sons. Our hearts go out in sympathy to them in their great loss, and we pray that they may be comforted by the thought that the separation is only temporary.—E.W. Petone, N.Z.

SHAIN—We regret to report the death of one of our young members. On March 13, Mabel Maestella Shain, only daughter of Bro. and Sister J. G. Shain, within four days of her twenty-first year, after a very brief illness, peacefully fell asleep in Jesus. Mabel united with the church at the Seaville Mission, and by her quiet, Christian life endeared herself to all who knew her. In her father's words, "In the home, and in other spheres, she failed not to give expression of her loving, joyous helpfulness to all." Mabel will be greatly missed by the small home circle, to whom the church extends hearty Christian sympathies. Her last words on earth were expressions of gratitude to those around her. Then she traveled upon the "Everlasting Arms," and found rest. Her remains were laid to rest in the Box Hill Cemetery on Monday, March 15. H. G. Peacock officiated. "It is only till He come."—Jos. J. Franklyn, Swanston-st., Melbourne.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches towards Salaries of Evangelists: Brisbaneville, £10.

From Churches, per Collectors: Hornsby, 9/3; Lilyville, £10/0; Chatswood, £11/3; Belmont, £10; Ermong, £10/0; Sydney, £9/13/3; Mering, £12; Tarro, £11/3; Lithmore, £12/5; Berrville, £16/4; Marrar, 8/6; North Sydney, 9; Llandovery, £23/6.

Individuals: Anon., £50; Bro. S. G. Goldard, £1; Bro. A. A. Smith, 12/-; A Member of Sydney Church, £10.

Conference Contributions: Bangalow, 5/-; Berrville, 10/-; Lilyville, 7/6; Hamilton, 5/-; Wagon, 5/-; Merochecher, 10/-; Gilgandra, 5/-; Macdonald, 10/-; Belmont, £1; Wagga, 5/-.

Spending Plans: Sydney, 2/0; Hurstville, 2/0; Lilyville, 2/0; North Sydney, 2/0.

Annual Offering. Since closing of the books of the Conference returns the following amounting come to hand: Inglewood Forest, £22; Inverloch church, £5/4. Including these amounts, £10 annual offering amounts to £335/4/3, a slight increase over last year.—W. H. Hall, Treasurer, Mosman-st., Canterbury, N.S.W., March 18, 1915.

Mr Edmund Gosse delivered an interesting lecture on Dean Stanley at the Memorial Hall last Thursday night. In the course of it he told a characteristic story of the Dean, whose kindness and hospitality had been as wonderful as his genius. It was in April, 1872, that Mr. Gosse met Dean Stanley at the house of his brother-in-law, the poet, Frederick Locker-Lampson. War had just been declared between Russia and Turkey, and Mr. Gosse referred to this event early in the conversation. The Dean's face contracted as if in pain, and he replied, "It's too dreadful. I can't bear to think of it. I love the dear Russians." Upon which his companion returned, "But, you know, everybody seems to think the Russians are sure to win." Quick as lightning, Dean Stanley exclaimed, "Oh, but then, you see, I love the dear Turks so much!"—Selected.

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 - 12. It has a foot roller and makes the task.
 - 13. It has two levers, so both hands are free.
 - 14. AND THE 112 IS A GREAT ADVANCE.
- THEY ARE CONSIDERABLY LOWER IN PRICE.
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From the Field—Continued

ent, the majority being from Gerbing, 123 brood bred. A full house at night, when Bro. Gordon delivered the first of a special series of addresses, his subject being "Gethsemane."—A.E.M., April 5.

CARNEGIE—Very nice service on April 4, W. G. Combridge exhorting the theme being, "The humility." There is also an impressive service in the Abchurch Lane Presbyterian Church on the evening of Good Friday, all the local Protestant bodies being represented.—D.G., April 5.

NORTHCOTE—Bro. Hagger has been preaching here for the past few weeks, and by his work all the interest is growing, and the attendance at our meetings is larger. Our mid-week prayer meeting is now the feature of our work. On April 4, Bro. Marrows, of Colac, exhorted the church. We had several visitors, including Sister Mary Thompson. Bro. Hagger gave a stirring gospel address at night to a good audience, after which we had the joy of seeing one stepping out and confessing the Saviour.—R.C.

MELBOURNE (Swanton-st.)—We had a particularly fine day on Sunday. Quite a number of brethren and friends attending the Conference met with us in the morning, amongst whom were Bro. and Sister Paterson, Miss Bice, and Bro. Gore, from South Australia. Bro. and Sister Gore were also present. Bro. and Sister Paterson, Bro. Gore giving us a delightful address on "The Triumphant Christ." At the close of the service the sisters entertained the brethren and friends at dinner. This was again repeated in the afternoon, when over 200 were the guests of the sisters at tea. This feature was greatly enjoyed by all, and we are indebted to the sisters for their work in this matter. The building was thronged at night, large numbers being unable to get in to hear the choir-render Stainer's cantata, "The Daughter of Jairs." This was splendidly delivered, and greatly enjoyed by those privileged to hear it.

With the A.I.F. in Egypt.

F. J. Miles.

Strange things happen in strange lands. Has anyone ever heard of conducting a communion service in a boxing stadium? The contract for the native tent erected by the Y.M.C.A. has terminated. A small marquee given by "The Age" was to occupy the space vacated, but had not been erected by 7 a.m. on Sunday. The men would be calling, so I went to the responsible officer and borrowed the keys and the use of the stadium. While one of the brethren stood outside and collected the communicants, so that they would know where to come, I prepared the table, and we had a very holy, happy time in the manifested presence of the Master at his board.

Last Sunday evening at the Y.M.C.A. bungalow, I spoke on "Three Pictures but One Parable," from Luke 15; there were nine decisions for Christ; fifty-three sat down to communion afterwards. There is an excellent spiritual movement going on, thank God. At the Christian Endeavor Society which I have privileged to establish, we now have nearly one hundred active members. Last night I conducted the consecration meeting, and, as on the last occasion, there was never time nor need for me to deliver an address. The membership is of such fine quality, including theologians, preachers, Sunday School superintendents, etc., that the responses are very good. We get words of experience, expatiation, comfort, and cheer. It would be difficult to imagine more helpful meetings. They are ideal for their purpose.

I suppose few of us have reflected on the fact that many of the customs of our Christian churches come from Egypt. From the ancient church, the Egyptians were borrowed the surplice—the white linen vestment of the priests of Isis; the tonsure, which was a distinguishing mark of the Egyptian priesthood also; and the use of a ring in the marriage service. Before the introduction of money, the Egyptians used metal rings. At the wedding ceremony it was customary for the man

to give his bride a ring of gold in token that he had bestowed upon her his wealth. Our Roman Catholic friends also copied the rosary of this country. Walking through this city one meets scores of men manipulating the rosary, that they carry openly in their hands. I wonder whether the Scotch and Irish got their first bagpipes from here? Certainly the bagpipe is a most popular musical instrument among the people here.

What a place of paradoxes this is! The Holy Carpet that is sent to Mecca each year is not a carpet, but a set of wall hangings. The Moslems have two feasts—called the Great and the Little Feast respectively, but the Great is so much the greater. The guide takes you round Old Cairo, and shows you all the sights. If you are careful to subsequently check his statements you will find from the authorities that I have visited the sites of Babylon and Babel. A brother chaplain and I were invited by the leading Coptic representative to early communion at St. George Church. This necessitated staying in town overnight. The Y.M.C.A. was full, so we went to Shepherds' Hotel. Here also the accommodation was fully taxed, so the management put us into the Royal Suite, which we occupied for the night, as though to the manner born. It was quite the correct thing—"the children of the King" coming to their own.

Totalisator Opposed.

Joseph Nicholson.

As a student of Totalisator legislation for 35 years, I claim to have convictions based upon reliable, reliable, and worthy of public consideration. A new and well-organised attempt is now being made to secure the legalisation of the Totalisator in Victoria. The V.R.C., the A.N.A. and other agencies have been urging the Government to introduce a bill. A majority of the Government is opposed, but consents to facilities for discussion to be held in the House of Representatives. A majority in Parliament is opposed to this legislation, and the Council of the Churches contemplates an educational propaganda against legalised gambling. The votaries of racing are enterprisingly presenting their case to the public. We naturally cease opportunity to present the other side. Each year the public are divided into two views, without have motives necessarily intervening. The V.R.C. proclaims that it seeks "the good of the community," and "the good of the turf." Whether these two can naturally combine in the Totalisator is a matter of opinion.

I begin by a frank admission that from a racing point of view, the Totalisator is a success. It is financially remunerative, and has other points of advantage to those who are ready to gamble. The New Zealand Clubs received last year 7% per cent. on £1,600,488 passing through the machine, amounting to £220,000, apart from gate money. The South Australian Clubs netted from the machine £808 in 1913. Tasmania received £224,600 in the same year. It is supposed that 46,000,000 would pass through the machine if legalised in Victoria, this giving a revenue to the Clubs of £4,950,000 per year, if New Zealand conditions obtain here. In view of this "lucrative monopoly" it is not surprising the V.R.C. is enamoured with the Totalisator. It is significant to read the testimonial Commission in New Zealand: "If you want to consider the morals of the community, I should say leave the Totalisator alone; but if you want to develop racing, and increase the volume so far as the Totalisator" (page 68). When Mr. R. G. Casey (Chairman of the V.R.C.) was asked by the Chief Secretary what percentage of receipts should be taken by the Clubs, he modestly suggested it should be "decided by the sporting racing" in other countries. The "excess" of the South Australia Police Commissioner of V.R.C. to express a restrained sense ago led without proper restrictions would increase the volume of racing to an extent that would be a grave national danger." This is suggestive of grave inherent perils. In the absence of any def-

inite "policy" from the V.R.C. in respect of the bookmaker, percentages of profit, Totalisator, and other practical matters. I wonder Mr. Murray, who is no novice in these things, contented himself "very general and conveyed no opinion as to what the provisions of the Bill should be." In view of the V.R.C. prudently refrains from "presenting" the public, however, has a right to demand exact "proposals" from the V.R.C.

2. From a public point of view I affirm the Totalisator is a failure. Its claims to "diminish betting," "abolish bookmakers," and "purify the turf" have signally failed according to the testimony of experience. The Hon. G. W. Russell, of N.Z., says, "The Totalisator undoubtedly promotes gambling to an enormous extent. Its evil is its respectability, and the fact that it provides opportunity for gambling, free from any of the surroundings which frequently accompany the laying of odds with bookmakers, and at so-called 'race shops.'" After the abolition of the bookmaker, Mr. Gilbert, M.P., said, "Where there had been one big bookmaker a few years ago, they had twenty small ones now." Mr. R. G. Casey, in his evidence before the Royal Commission, said, "I see no particular benefit in the abolition of the bookmaker." That fiction is, therefore, exploded. The creation of financial "vetted interests" in racing Clubs creates a new terror to political life, by introducing a new political "party" with lucrative selfish privileges to conserve and develop. Experience in New Zealand shows an almost unmitigated domination of Government policy in the interests of racing, and discourages agitation for "repeal" which a few years ago seemed inevitable. As for purifying the turf, Mr. Fraser, Crown Prosecutor, Ottago, avers, "The Totalisator is a national popular education in the art of gambling. I deem it one of the greatest curses that ever entered a country." Sir R. Stout, Chief Justice of New Zealand, in his evidence before the Government has not one redeeming feature in its favor." The New South Wales Royal Commission of 1912, after taking evidence in New Zealand, Tasmania, South Australia, Victoria, and New South Wales, furnished a "majority" report in the following terms: "We are convinced that the introduction of the machine would not cure, but would add to the evils that now exist. We find that the facilities for betting are at present more than sufficient to meet all reasonable requirements, and therefore respectfully recommend that they should not be added to, by the introduction of a betting machine." I commend to the Victorian public on this question, the following suggestive proverb: "We might learn by the experience of others, fools by their own."

On the Bible that Mr. Spurgeon used daily in this inscription: "C. H. Spurgeon. The lamp of my spirit, 1858. The light is as bright as ever, the body is as healthy as ever, the mind is as vigorous as ever. Oh, that mine eyes were more open." 1864. Being worn to pieces, rebounded 1870. The lantern mended, and the light as joyful as mine eyes as ever." This is a right, but I transcribed with his wife and pasted into the fly-leaf of the palpit Bible she gave to Mr. Moody on Mr. Spurgeon's death.

Giving is enriching. As we give joyously and as fellow-partners our Lord, we learn to love the objects to which we give. We are stirred by high impulses. Life is enriched. Thinking of others, self passes out of sight. Life becomes nobler. Our place in the universe becomes one of harmony. We get happiness. We get enrichment. We have more sweetness and joy in our prayer. We lose pettiness and selfishness. We become citizens of God's universal empire. And living such a life we get rich—rich toward God, rich in our partnership in his kingdom, rich in sympathy and character, rich in the love of God's glorious people, rich in the holy life, which the debt of our race is the pearl of such price that to possess it a man might joyfully part with all else he had. We may be rich.—C. B. Spencer.

Here and There

Bound volumes of the "Christian" for 1914 are now ready, and may be obtained from the Austral. cost price, 12/6.

The intercessory services in Scots' Church, Collins-st., Melbourne, will be conducted by some of our preachers from Monday, April 19, to Friday, April 23. Brethren would do well to attend each day from 1.30 to 2 p.m.

A lady's row was left in the Masonic Hall, Melbourne, after the Conference sermon. Owner can be seen by applying to Lygon-st. chapel. A lady's grey coat was left on the picnic ground. This can be had at the Swanston-st. chapel after Sunday.

Copies of the flashlight photo, taken at the Bible Schools' Demonstration in the Melbourne Town Hall on Tuesday night, may be obtained from Rev. Emms, 45 Dandenong road, Malvern, or from the Austral office. The picture is issued in two sizes, at 2/- and 3/6.

H. C. Sitt, secretary of the Brisbane church, writes:—"The church at Brisbane would be pleased to hear from an evangelist filled with the desire to enter a field offering unlimited opportunities for the proclamation of the gospel." Bro Sitt's address is Samgate-road, Brisbane.

On Thursday, the 1st inst., newly reached Melbourne of the departure of Mrs. C. L. Thurgood, who was called home the previous night. When her message was read on Wednesday evening at the Victorian Sisters' Conference, of which she was the founder, no one imagined that even then her gentle spirit was about to pass away. Sister Thurgood resided with the Misses Bloom, at Unley, Adelaide, with whom she had lived from the time of her husband's death. Here, in comfort, and receiving every attention that appreciative affection could render from those who loved her so much, the evening of her fruitful life was spent in tranquility. On the Lord's day preceding her call to be with Christ she was seized with great weakness on her way to church, and was taken home, but she was not thought to be so near. Mrs. Thurgood was one of the most sweet spirited of women, and her life was filled with active service. The fragrance of her memory will remain as a benediction to the churches. "She hath done what she could."

A correspondent to the "Record" is very happy in his description of the modern tendencies when he says:—"Many of our ministers have been dragging their anchors, and ride no longer in apostolic waters; while some have weighed anchor altogether and sailed off across uncharted oceans of medieval speculation, with the conceit that 'Truth is progressive.' The distinction between 'apostolic waters' and 'uncharted oceans' is distinctly good. The apostolic ideals are a perfect man in the knowledge of the Son of God (not of 'progressive truth'), no longer children tossed to and fro, and carried about with every wind of doctrine; and a strong consolation in the fact that it is impossible for God to lie, a refuge in laying hold upon the hope set before us, which hope we have as by an anchor of the soul, both sure and steadfast (Eph. 4: 13, 14; Heb. 6: 19). This is the divine plan, compared with which the speculations of the modern mind are futile and insignificant. Their very uncertainty is their danger."—The Christian."

Replying to Mr. Lloyd George's report concerning the employment of employers, who asked for a restriction of the sale of liquor on the ground that the efficiency of the workers was being interfered with, Lord Stamfordham, on behalf of the King, writes:—"His Majesty read your report with the greatest concern, and feels that only the most vigorous measures will successfully cope with a grave situation." The Admiralty and War Office officials, who are the representatives of employers, and show that largely owing to drink Britain was unable to

secure the output of war material indispensable to the requirements of the army in the field. There has been serious delay in conveyance of reinforcements and supplies, and the continuance of such a state of things must result in a prolongation of the horrors and burdens of this terrible war. It deemed advisable, the King is prepared to set an example by giving up alcohol, in order that so far as the King is concerned, rich and poor may be treated alike. It is understood that members of the Cabinet and the Government, and Judges, intend to follow the King's example and banish intoxicants.

Victorian Conference.

A Visitor's Notes.

Why do many preachers, who freely criticize the late attendance of their hearers, set so had an example? At the preachers' session on the Thursday the great majority were late as usual.

The address of Prof. Adam at the Preachers' Conference, "The Christian Ministry in Relation to the Present War," was a masterly effort, and heartily appreciated even by those who could not endorse all his conclusions.

Good attendance at the devotional meeting, and a high ideal, nothing short of perfection, held before us by the speaker, G. D. Verco, on Friday. The speaker, who was introduced as the father of our preachers in Australia, and "the Apostle John of our churches," received a hearty welcome. He told of the warm reception he received in Lygon-st. on December 19, 1897, where he delivered his first address in Australia.

Bro. Ingram, of Beechworth, in whose tent in 1853 the earliest meetings of disciples of Christ were held in Australia, received an ovation as he was welcomed to the platform and expatiated on the experiences of the past. Bro. Ingram will be 87 on May 1.

The Conference and Home Mission Secretary received a hearty and well deserved vote of appreciation in recognition of the organising ability and enthusiasm which he has displayed.

Very appropriate and touching were the words of the veterans, J. Pittman and E. J. Gore, in the motion and prayer with reference to the prominent brethren and sisters who have been called home during the year.

Among the inter-state visitors were L. Gale, of Brisbane, T. J. Gore, J. E. Thomas, D. A. Ewers and I. A. Paternoster and wife, of Adelaide, W. Morrow, of Port Pirie, T. Jones, of Lochiel, and Mrs. Edquist, Miss Bice, and Miss Doley, of Hindmarsh, S.A.

W. Morrow represented himself and J. E. Thomas as samples of the results of the lean years through which South Australia had been passing. In view of the ample proportions of these brethren, the point was appreciated.

Of 44 preachers in the State, excluding the student preachers, the president assured us that only four had occupied their fields for four or more years, and only five for three years. He believed such frequent changes detrimental to permanent progress in the cause.

One home missionary who has no chapel in his town said the church there was regarded as "a good concern, here to-day and gone to-morrow." One brother reported, as an effect of the drought, that a brewery had closed down, and now the goal was empty. Is there any connection between the two?

The innovation of an appeal on Friday afternoon, which was ably presented by S. G. Griffith, resulted in cash and promises of £200/6/11 for Home Missions. At night this was increased to £30/3/.

A young country preacher announced his thankfulness that he had not a horse costing £1 a week for food, as another had. He possessed a motor bike, of which he was the motor.

J. J. Franklin and J. E. Thomas fought again the South Australian battle of the six o'clock referendum, and the platform was decorated with some of the weapons used in the conflict in Adelaide—motes and signs used in the conflict in Adelaide, and the disfigurement of the malice of the eleven o'clockers.

Several testimonies were given to the excellent work done by J. Pittman as hospital visitor.

The Organising Secretary was described by W. C. Craigie as a skilled mechanic who was called to various churches to oil creaking machinery when required, remove dust, and generally set the machinery in smooth and efficient working order.

The Temperance Committee's report met with a hearty reception, and was spoken to enthusiastically. It is evident that the prohibition sentiment is growing.

With 61 societies, and 280 members, the C.E. Committee rightly claimed a year of good progress. 62 confessions from the members of Junior Societies sounds like practical work.

G. E. Chandler's much and oft explained motion of the suggested Federal S.S. Union was enjoyed on the S.S. session. It was finally carried, though wrapped in mystery.

J. Pittman's announcement that his son, G. P. Pittman, had taken over a Congregational mission for the English brotherhood at Dublin, India, and that all the native members of the church there had since been baptised upon an intelligent acceptance of the New Testament position, was warmly received.

Bro. Prueter told the story of the liberal brother who, when asked if he did not suffer on account of his liberality, explained that as he stovelled out the Lord shovelled in, and as the Lord had the larger shovel he lost nothing on a giving.

Miss Thompson reported 3200 scholars in the Sunday Schools of our American brethren in India; 192 converts were last year added to their churches, of which the membership now exceeds 1600.

Some of the Hindus, said Miss Thompson, who were rich enough to have a cup of tea with their dry bread, gave up their tea for a good while and presented the savings to the Belemun Fund. How many Australians have made such a sacrifice?

A. G. Saunders' eloquent indictment of Roman Catholicism in the Philippine Islands produced a profound impression on a large audience in the Masonic Hall on Saturday night.

Bro. Saunders stated that we have 17 missionaries in the Philippine Islands under the American Board on four stations, with over 5000 church members, 976 being received by conversion last year. As a result of less than 15 years' work there were already over 5000 Protestant church members, and in another 15 years he expected there would be 150000.

An immense and overflowing audience, an eloquent preacher, great enthusiasm, an attractive subject, and a responsive congregation, all combined to make the Conference sermon one of the principal features of the Conference.

THANKS.

Mrs. Williams, widow of the late Evangelist W. J. Williams, desires to express her sincere thanks to the brethren everywhere for the very many and warm expressions of Christian sympathy and fellowship in her recent sad bereavement. The letters of sympathy were so many that it is quite impossible to answer them personally. She therefore trusts that her many friends will accept this as full acknowledgment of their very kind thoughts.

WANTED.

An Evangelist to labor with the church at Narrabri, New South Wales; all applications to be sent to G. A. Cardlake, Narrabri West.

IN MEMORIAM.

DUNN.—In loving memory of Robert Dunn, who passed away on April 6, 1914, at Delwally, S.A., aged 68 years.

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Where parting is no more
And that the one we loved so dear
Has only gone before."
—Inserted by his loving wife and family.

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Joshua the Conqueror, Josh. 1: 1-9
 A good general, Joshua 1: 1-9
 Knowing God's Word, Joshua 3: 9-17
 Setting up memorials, Joshua 4: 17-24
 The children's portion, Joshua 4: 17-24
 A Divine Captain, Joshua 5: 9-15
 An old blessing real, Deut. 28: 1-10
 Have I a courageous faith? Heb. 11: 30
 Does my faith inspire others? Rom. 1: 12
 Is my confession plain? Rev. 3: 5

Doe Ye Next Thyng.

From an old English parsonage,
 Doan by the sea,
 There came, in the twilight,
 A message to me;
 It quaint Saxon legend,
 Deeply engraven,
 Hath, as it seems to me,
 Teaching from heaven;
 And through the hours
 The quiet words ring
 Like a low inspiration,
 "Doe ye next thyng."

Many a questioning,
 Many a fear,
 Many a doubt
 Hath by quieting here
 Moment by moment
 Let down from heaven,
 Time, opportunity,
 Guidance are given;
 Fear not to-morrow,
 Child of the King,
 Trust them with Jesus,
 "Doe ye next thyng."

Do it immediately,
 Do it with prayer,
 Do it readily,
 Casting off care;
 Do it with reverence,
 Tracing his hand,
 Who hath placed it before thee
 With earnest command,
 Stayed on Omnipotent,
 Safe breath his wing,
 Leave all resultings,
 "Doe ye next thyng."

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