

The Australian CHRISTIAN

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Editorial Notes

Fellowship with Baptist Brethren.

Among the resolutions passed at the New South Wales Conference of Churches of Christ was one instructing the Home Mission Committee to seek a Conference of that portion of the Church of Christ known as Baptist Churches, and those represented in this Conference, known simply as Churches of Christ," with a view to arrangements for closer fellowship. So far as our observation goes, such conferences in various States have not done much in the direction of organic union. In some of the States the Baptist Churches have so far ceased to be baptist as to freely admit the unbaptised into membership. But we understand this is not the case in the mother State. There should be no insuperable difficulty from our standpoint in bringing about a closer fellowship between the two communions without any compromise of principle. And such a fellowship might pave the way to ultimate union. At all events, as a people pleading for the union of the people of God, the motion was appropriate, and we shall rejoice if it leads to practical issues. Much may be done by occasional interchange of preachers, and by fraternal intercourse in preachers' meetings as well as in hearty co-operation in moral questions in which we are one, to bring about a better understanding and that spirit of unity without which all attempts to secure organic union must necessarily fail.

Clerical Dress and Distinctions.

In a report of the half-yearly meetings of the N.S.W. Baptist Union at Lithgow, the "Australian Baptist" says, "There was not a solitary belltopper or white choker visible to declare the character of the travellers. Baptists don't exactly travel incognito, but they severely eschew ecclesiastical millinery and trade uniforms." And why not? Why should preachers of any religious body adopt a clerical dress or a clerical tone? They are men of like passions with ourselves, and there is no reason why they should distinguish themselves by dress, titles or other ecclesiasticalisms from their brethren. The man in the street and the man in the workshop, as a rule, have a feeling of contempt for the clergyman as such, and we must

confess that he often deserves it. The "dignity of the cloth" does not appeal to them. But if the preacher will meet with them on their level as a man among men, he will gain their respect. In these days of democracy, class and clerical distinctions are doomed, and if a preacher is to win the confidence of the working men, he must gain it "for his work's sake," and not by means of the clerical cut of his clothing, the holy tone of his voice, or the title of "Rev." "Quit you like men" is a text for the parson as well as for the people.

Labor Politics and Romanism.

The Conference of the Political Labor Party in Victoria has decided to refuse membership to any one who "belongs to any other organisation which selects or lends support to candidates for public positions." This is a blow aimed at the Catholic Federation, which selects and supports candidates for Parliament. The resolution marks the point of divergence, and indicates the commencement of a clear division between the Catholic and Labor parties. The quarrel is a serious one, and it remains to be seen what the result will be. A correspondent in the "Age" indignantly complains that Roman Catholics "have been warm advocates of Labor, and they are astonished that the Labor Conference should openly declare war upon them and their religion, by way of return for the generous and whole-hearted support given by the Catholic workers all over the country to the Labor platform." Of course the decision of the Conference extends beyond the Roman Catholic Church, as it shuts out of its ranks all who in the Temperance Alliance, Scripture Instruction in State Schools League, Single Tax, and other organisations may select or support political candidates. The fact evidently is that the Labor Party finds the Roman Catholic influence is becoming too great. The avowed policy of the Catholic Federation is to "flood the political associations" and exert a dominating power in the selection of candidates, but they have showed their hand too openly, and the Labor Party has consequently taken this drastic action. In order to rid themselves of the Roman Catholic incubus they have cast overboard some of their real friends. Perhaps, after a time adjustments may be made which, while safeguarding the party from the domination of any sectarian influence, will permit the inclusion of the friends of Labor who may be associated with various reform movements. Meanwhile it is refreshing to find that they

are determined not to be made the catspaw of the Catholic Party in order to secure undue political advantages for the Roman Catholic Church.

The Death of Christ.

At the half-yearly meetings of the Baptist Union of S.A., the president, A. H. Collins, preached on "Christ died for our sins," in which he emphasised the fact that the apostles gave prominence to the death rather than the life of Christ, and he referred to this as "the central and determinative doctrine of the New Testament." Mr. Collins evidently has no sympathy with the modern concept that the death of Christ was essential to our salvation. "In the Gospels," he says, "you have the fact, in the Epistles the doctrine, and these are related as root and fruit. 'Christ died for our sins.' 'He was delivered for our transgressions.' 'In due time Christ died for the ungodly.' 'We have redemption through his blood.' These are the great sayings which receive first place and most glorious emphasis. It was on this great central, formative truth, the apostles rested their own salvation, and it was on the preaching of this truth they relied for the regeneration of the world." He pointed out that the genuineness of the first Epistle to the Corinthians had never been seriously questioned; that it was admittedly written within thirty years of the death of Jesus, and that "we have in this passage an authentic explanation of the primitive church's faith in the death of Christ, and the purpose of that death." After quoting extracts from Peter and John to show their harmony with Paul on this matter, Mr. Collins' conclusion is "So that when we speak of the atoning death of Christ as central and vital, we are not dealing with a doctrine that has been grafted on to Primitive Christianity, we are dealing with something that is of the very pith and marrow of the gospel, something that marks it off from every other faith, and is more inspiring than them all. The preacher was undoubtedly correct. It is the sacrificial character of Christ's death that gives it its value and its influence. Every church that puts this into the background soon becomes a back number. Unitarianism, with all its culture, is powerless to save men and women, while the most illiterate local preacher with the old, old story can lead men from darkness to light, and from the weakness of sin to the power of godliness. When our preachers neglect this old gospel we may write Ichabod on our church buildings.

The "Prayers" of the Apostolic Church

Scarcely any Scripture has been more often referred to by the churches of Christ than has the second chapter of the Book of Acts of Apostles. Our plea is for a restoration of Christianity as it was at the beginning in its essential details, and we have urged an imitation of the faith and order of the apostolic church. Acts 2 contains the record of the establishment of the church of Christ and of the practices of that church. We are beyond the fear of successful refutation when we say that we are pleasing to the Lord and following the leading of the Spirit when we comply with the terms of admission into the church laid down in this chapter, or when we attend diligently to the acts of worship enumerated in it; for, since the Holy Spirit inspired the writer in the giving of the original instructions, and since the writer was led by the Spirit in the selection of those things which he has recorded, we cannot be misled unless the Holy Spirit himself can mislead us.

Acts 2:42 tells us of the things to which members of the mother church gave diligent heed: "They continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." A correspondent raises an interesting question with reference to the last-named item. He wishes to know if the contention of some that "the prayers" mentioned were "set, ritualistic prayers," is correct. The use of the definite article had been greatly stressed in support of such a view. There had been quoted what were alleged to be "the exact words of the prayers that were used by the early church for one hundred years."

If all this is true, it is well that we know it and that we abandon the unscriptural practices in which we engage! Presumably all of us have heard some extempore prayers which were so inadequate and unscriptural in form as to hinder worship and to make us feel that liturgical forms would be at least as helpful. Now, if we can only be convinced that the example of Scripture is in favor of liturgy and against extempore prayer, we shall feel bound to be loyal to the Book in this as in other requirements. Of course, here as elsewhere, we shall wish the Book to guide us, not what somebody declares the Book to say.

There has been and is a difference of opinion as to what the prayers were. The following are the chief views:

1. Some believe that the passage simply means that the early church was steadfast in prayer. It was a model to us in that it was a praying church. Weymouth in his text simply puts "at prayer," and Moffatt in his new translation renders "breaking bread and praying together."

2. Hurt and Alford see a reference to stated times of prayer.

3. There is the view that they were set forms of prayer, the view referred to by our inquirer.

4. There is the view that set forms of what are called eucharistic prayers

are referred to, i.e., the prayers are not just any prayers, but the forms of thanksgiving used at the Lord's Supper. The close conjunction in the text of the breaking of bread with the prayers would on this view be significant.

5. Then there is the interpretation that "the prayers" mean simply "the prayers which Christians were wont to offer."

The use of the article is not decisive. The calibre of the translators who leave it out altogether is proof of that. Any reader of the New Testament will know that it would be worse than hazardous to insist on the insertion of the article in English wherever it appeared in the Greek. For instance, we have the Greek article often inserted (and often omitted) before "God." I have heard of no scholar who seeks to make a reputation by suggesting that we follow suit in English. Or, to take this very subject of prayer with which we deal, and particularly prayer in Acts, there is an interesting passage in 1:14: "These all with one accord continued stedfastly in prayer." Few, if any, would maintain that we should here in our translation follow the original in the insertion of the article and render by "in the prayer."

Still, it seems to be a good rule that, where we can, we should follow the original in its use of the article; hence we prefer our ordinary translation to that of Weymouth or Moffatt, though our R.V. does not insert all the articles, which in the original are found before "teaching," "apostles," "fellowship," "breaking," "bread," and "prayers." We can quite easily get sense from "the prayers." But it is grotesque to say that the definite article proves that "the prayers" were "set, ritualistic prayers." We can only hope that a person declaring this spoke in ignorance. Any one of the views numbered 2, 3, 4, 5 above would allow for the article's having significance; it is gratuitous to suggest that it must mean No. 3. "The teaching" was not "set," so why should the prayers be? "The prayers," in our opinion, simply were the prayers which the disciples were accustomed to offer; doubtless unaided public prayers are chiefly referred to. If liturgical prayers, set forms, were then in use, then all will agree that these would be covered by "the prayers"; but it is simply begging the question to say that the "the" proves the existence of set forms. The liturgy would have to be proved on other grounds. It is not the case that scholarship is ranged on the side of a New Testament liturgy. Fisher in "The History of the Church," in the chapter dealing with Christian worship in the first century, says: "Prayer was in part the function of the leader in the service, and in part spring from the free, momentary impulse of the worshippers present. No doubt the Lord's prayer was repeated, and it may be that benedictions and short forms of devotion were transferred from the synagogue service; but there are no traces of a definite liturgy." In harmony with this, Hastings' Dictionary of the Bible says, "No

special form of prayer is laid down to be followed. Of a formulated liturgy of prayer we find as yet no signs, but there are expressions in the New Testament which bear the appearance of more or less stereotyped formulae."

Regarding the remark that somebody professed to be able to give "the exact words of the prayers that were used by the early church for one hundred years," a few words may be in order. He who will prove, and not merely affirm, this statement will undoubtedly make a name for himself. We are almost constrained to believe that the speaker must have been misunderstood. For the faith and practice of the apostolic age the New Testament is our authority. That being so, we can easily test the assertion. He who reads the New Testament prayers will soon see that we cannot safely affirm more than Fisher and Gayford (quoted above) say, and he may decline to go so far as they. The nearest approach to a set form in the New Testament is what is commonly called the Lord's Prayer. But it is never quoted or referred to outside the Gospels. Nor do the Gospels give assurance that it was a "form" to be strictly adhered to. We say this not simply because Matthew affirms that Jesus told his disciples to pray "after this manner" (for Luke states that Jesus said, "When ye pray, say"), but because there are such remarkable verbal differences between the accounts in Matthew and Luke as to make it certain that these evangelists did not consider that the Saviour had given binding instructions as to a set form. This in the light of the later silence of the Acts and Epistles, which cannot be said to contain any distinct reminiscences of the prayer, is remarkable. A contention which fails with the Lord's Prayer is not likely to succeed with any other.

What our correspondent's informant had probably in mind (though he misunderstood it, if his utterance be correctly reported) was the testimony of the *Didache*, or the "Teaching of the Twelve Apostles," a work written probably between 100 and 120 A.D. though some place it a little earlier and some later. This is a most valuable book, discovered about forty years ago, and published in 1883. The *Didache* does not give set forms for ordinary prayers. It enjoins the repetition by the Christian of the Lord's Prayer thrice daily. The other forms of which it speaks are forms for thanksgiving or eucharistic prayers; and these are not prescribed for all Christians. It says that "prophets" are to use what words they like. For less instructed folk, forms were set, as follows:

"About the broken bread this give thanks: 'We give thanks to thee, our Father, for the life and knowledge which thou hast made known to us through Jesus thy Child. To thee be the glory for ever! As this bread which we break was once scattered over the hills, and gathered together it became one, so may thy church be gathered from the ends of the earth into thy kingdom; for thine is the glory and the power, through Jesus Christ for ever.' "About the cup: 'We give thanks to thee, our Father, for the holy vine of David, thy child for servant, which thou hast made to us, by Jesus thy Child. To thee be the glory for ever!'"

Concluded on page 284.

David Spares Saul.

Bible School Lesson for May 16, 1 Samuel 26.

W. C. McCallum.

Some time has passed since our last lesson. David was compelled to fly in haste with a few companions. By representing himself as being on urgent, secret business for the king, he obtained bread from Ahimelech, the priest at Nob, for which kindness to David and his young men Ahimelech and his brother priests were slaughtered at the command of Saul. David's first refuge was with the king of Gath, but Achish, the king, seemed disposed to eye David with suspicion. David then feigned madness so as to be sent away.

The next refuge was the cave of Adullam. This marks a new phase of David's exile or outlawry. He now becomes the chief of an armed band of rather nondescript composition. Beside the members of his own family, there came men who were in trouble for various reasons, those who were pursued by creditors grown weary of waiting for payment, and various restless and discontented spirits. All these elements were there that have contributed in all times to bands of freebooters or to the foreign legions of many armies.

David's band grew to be about four hundred at Adullam. A little later it was six hundred. All these men had to live, and they could not follow any settled occupation. They were compelled to move frequently, and sometimes very suddenly from one hiding place to another. The only means of support open to them was plunder. They fell upon various villages of alien peoples scattered along the borders of Israel. The Philistines and the Amalekites were the prominent sufferers. In these raids David and his men followed the plan of slaughtering all, both old and young of both sexes, so that there might be no survivors to tell the tale. Of others they extorted blackmail, payment of some kind for the unsought armed protection their band had given them or their flocks in the open country. One of these men objected to payment, saying, "There be many servants now-a-days that break away every one from his master." There was apparently enough truth in this remark, as well as discourtesy, to anger David considerably, and he was only stopped from slaying the objector and plundering his possessions by the prompt action of the man's wife in hastening with a tribute to David and his band.

This career of brigandage and blackmail does not appear a very commendable thing to us who live in more settled times, but we must bear in mind that Israel regarded the destruction of alien settlements in Palestine as in many instances a religious duty, and again, this kind of life was not one of David's own choosing. His first thought was

to live as a fugitive guest at the court of king Achish, a thing not uncommon, but this became impossible through the suspicions of Achish. He could not return to the borders of Israel. He had some friends, but none strong enough to give him protection from Saul. In fact, Saul seemed to have ready co-operation from the Israelite towns when seeking to seize David. David's mode of life at this time was an unwelcome necessity, but out of necessity he wrested some advantage. His friends in the cities of Judah were made more friendly by remembering them with gifts from the spoil taken in his raids. It would be these friends even more than David's command of a seasoned company of fighters that made it easy for him to become king of Judah upon the death of Saul.

We are told of three armed expeditions made by Saul for the purpose of seizing David. The first of these failed of success by a narrow margin. Saul was called away by a Philistine invasion just when he was pressing David extremely hard. The second attempt, made while David was in the region of Engedi, was the occasion for a similar incident to that of our lesson. David and his men hid in a cave, and Saul and his men lay down to sleep in the cave entrance. David's men urged him to seize the chance of killing Saul, but he contented himself with cutting off the skirt of Saul's robe, and then after Saul had left the cave, called after him and displayed the portion of the garment as proof of his avowal of no malice toward Saul and the sincerity of his appeal to the Lord to judge between them. This noble and generous act brought Saul back to himself, and he confessed that David was in the right, and, assured that David would eventually be king, he made him promise not to cut off his family after his death.

This better mood on the part of Saul could not have lasted long, for our lesson describes him as setting out once more on a determined effort to get David into his power. Once again David has the opportunity of smiting Saul while fast asleep, and carelessly guarded by his men. David is again tempted by his eager and loyal men, but resolutely puts aside the thought of taking the king's life. In this David clearly recognises that Saul is the king of Israel, not simply Saul his enemy. The personality of the king is not confounded with the office which he fills. Saul is seeking his life, yet for David he is still "the Lord's anointed." David, if any one, had ample ground for repudiating Saul as king, but above all personal grounds for ill-feeling, he permitted himself to be swayed alone by loyalty to

the king as the divinely anointed shepherd of his people.

This loyalty to institutions that are of God, though they may be unworthily controlled, is seen in very marked degree with our Saviour. He found the priesthood of the temple greedy and grasping, and ready to degrade the house of prayer by making it a source of gain and traffic, and yet he upheld the temple observances. He found the Pharisees hypocritical and intolerant, blind guides, yet he honored them as teachers in the eyes of the people, for they sat in "Moses' seat." How much we need to learn this loyalty to divine institutions in spite of how they may be managed or mismanaged; yet because we cannot stand certain officers in our church, we take our membership elsewhere, because we do not like the evangelist we withdraw our financial support. Men are passing, the institution is permanent. Let us not shatter or mar that which is designed to outlive us, carrying on, and always on, to the future its good, because we are displeased with that which by its very nature can be only temporary.

Another noteworthy thing in David's conduct is the leaving of issues in God's hands. He does not desire to exact a personal revenge. He has complete confidence in God as Judge. Even in the case of Nabal, he was very thankful that the promptitude and tact of Abigail had saved him from taking vengeance upon Nabal for a personal slight. A supreme confidence in God as the true and righteous Judge lifts a man above petty revenge, and every act of revenge is a declaration of no-confidence in God as the One who will in his own time justify the guiltless, lead the right to triumph, and remember in justice the wrong.

David is conscious of no wrong for which he should be pursued by Saul, but with true modesty he names the possibility of the Lord having stirred Saul up against him. In that case he was willing to make what expiation was fit, but, and here the deep hurt of David's heart is laid bare, if Saul has been urged on to this deed by men, then let them be cursed, for they had thrust him "out from abiding in the inheritance of the Lord, saying, Go, serve other gods." This was a careful way of charging Saul with unreasoning severity; for David knew, and Saul was quite aware that he knew, that the jealousy of Saul was the cause of his being thrust out from the inheritance of the Lord.

The words "Go, serve other gods," are instructive, for they show how truly national was the Hebrew idea of Jehovah. So much so was this, that the exile in another land and among another people was thought of as being within the realm of another god. David was one of those men who rose above the ideas of his time in many respects, and in this matter carried with him in all his wanderings his conviction of the shepherd care of God.

New Zealand Conferences.

AUCKLAND DISTRICT.

The thirty-second annual Conference of Churches of Christ in the Auckland District opened in the Queen's Hall, Paget-st., on Friday, April 2nd, at 9.10 a.m., when Bro. Oram led a short devotional meeting. After reading part of Exodus 14, Bro. Oram based his remarks on the command, "Speak unto the children of Israel, that they go forward." His exhortation, with some bright singing and helpful prayers, prepared us for the work of the day.

At 9.45 Bro. Evans, Conference President, took the chair. After hymn and prayer, entreating the divine favor, we proceeded to business.

J. L. Scott was appointed reporter to the local papers, and J. B. Allen to the "Australian Christian."

Russell Dick, junr., made an efficient Conference Secretary.

Greetings were received from the Middle District, Southern District, and Victorian Conferences; from Bro. Hibbert, Macdonald, and Kitching, and from the church at Gisborne, whose representative was too unwell to be present.

In a bright five-minute speech Bro. Page, on behalf of the local church, cordially welcomed visitors to the Conference, expressing a warm desire that good-fellowship might prevail, and good work be done. Bro. Latimer briefly replied.

PRESIDENT'S ADDRESS.

Bro. Evans' subject was "Co-operation," which he treated largely from the financial aspect. The past year has been a trying one for the Home Mission Committee, not because the brotherhood is financially impoverished, but owing to little differences of opinion regarding the sphere and method of carrying on the work. Co-operation can only succeed when we sink all trivial differences. The financial machinery of the Home Mission Committee needs oiling; it has not been running smoothly.

We can co-operate in wisdom. We have a right to expect that the brotherhood will use its best intelligence—will unite its intelligence, for the extension of God's kingdom.

We can co-operate in prayer. No brother is so poor in pocket, or so wanting in ability, that he cannot pray for the success of the work, and the united prayers of the brotherhood would be a great source of strength to any committee.

BUSINESS.

Temperance Committee's Report.—This was adopted. It showed that the Committee was alive to its responsibilities, and that good work had been done. The new Committee consists of Bro. Greenwood, Morton, Noble, Skinner, and Dewar, and Sister Mason and Maederholt.

Remits.—Certain business considered at

last Conference came up again in the shape of remits.

No. 1.—From Wellington, re amalgamation of the two Conferences, Home Mission Committee to report. The report showed that the matter had been held in abeyance during the year, but not dropped. Bro. Dick moved: "That the Home Mission Committee set up a small committee to confer with Wellington."—Carried.

Remit No. 2.—From Bro. Glaister, on the church property scheme. Committee set up to consider and report. The report presented by Bro. Scott, was wholly favorable to Bro. Glaister's scheme. In connection with this matter Conference considered a letter from Bro. Williams, of Wellington, urging us to join the other Districts in supporting the Dominion.

Church Extension Fund.—Bro. Glaister opposed the project, on the ground that it would clash with the proposed local Churches of Christ Property Society. After considerable discussion, Conference rejected the Southern proposal, and agreed to support the local Society, which a committee was set up to organise.

Remit No. 3.—From the Baptist Union of New Zealand, F. Evans, delegate, to report. Last Conference considered a friendly advance from the above Union, which may prove the first step to final union between the two bodies. Bro. Evans reported that owing to the unsettled state of affairs, the Baptists had not had a Conference during the year, and the business was being held over until the next Baptist Conference. Bro. Evans was re-appointed as our representative.

Conference Arrangements Committee.—On the motion of Bro. Scott, Bro. Evans was unanimously re-elected President, with Bro. P. Cammell, E. J. Carr, and W. Taylor, to represent the Conference. The other members of this Committee are representative of the various committees elected by Conference.

Home Mission Committee's Report.—This showed that throughout the year the main effort had been devoted to the cause at Point Chevalier. Though a church has not yet been established, a very fine impression has been made in this district, and the gospel is being preached to larger audiences of outsiders than at any other station in the Province. The Bible School has 75 on the roll. Ours are the only religious meetings held in the district.

Waipu.—Last August, at the urgent entreaty of Sister Staffan, who has done splendid work in that district, the Committee sent Bro. Watt to Waipu to hold a short mission, with the result that a church of twelve members was established, seven being by faith and obedience at the mission.

The Committee had had a very trying time, being in debt throughout the year, and finishing with a debit balance of £48. On account of persistent adverse criticism, the

Committee felt compelled to ask Conference to definitely approve or disapprove of its policy.

Bro. Carr read a carefully prepared list of criticisms of and suggestions for the work, chiefly in relation to Point Chevalier. At this stage Conference adjourned for lunch, which was bountifully supplied by the sisters.

Throughout the morning a heavy down-pour of rain rattling on the iron roof of the hall made hearing very difficult. On account of the weather the afternoon session was held in the Bible Class room.

At 1.45 Bro. E. Vickery led a short devotional meeting, after which the discussion on Home Mission work was resumed.

Bro. Allen moved: That this Conference recommends the incoming Committee to foster the work at Point Chevalier, with the object of establishing a strong church in that district. A lengthy discussion ensued, many members taking part. Considerable difference of opinion was shown, but the motion was eventually carried by a very large majority.

The work at Waipu received very favorable comment, and a vote of thanks was passed to Sister Staffan for the time and money she had put into the work. Bro. Glaister moved: "That the incoming Committee be advised to keep in touch with the young cause at Waipu by means of a monthly letter." Carried.

The balance sheet was passed after considerable discussion. Conference insisted on re-electing the old Committee without change. Resolved, "That each church be asked to appoint a representative to act as associate member with the Committee." It was decided to ask each church to state what it would contribute to Home Mission funds for the year, and to endeavor to pay in quarterly instalments.

At 5.15 p.m. the Conference adjourned till Monday.

At six o'clock members and friends sat down to the Conference tea, which was in every way the most successful for some years past. Then Conductor Bryden and his united choir finished the day for us with a very fine rendering of the sacred cantata "Daniel." It was a splendid effort, reflecting credit on all concerned.

During a short interval Bro. Dick, on behalf of the choir, presented to Bro. Bryden, conductor, and Sister Olive Bryden, pianist, little mementos of two years of happy work since the choir was organised. This showed a fine spirit, which was fully appreciated by the audience.

For Saturday night a Teachers' Parfallament was announced, but most of the time was occupied by a lecturer, describing his travels in Palestine. Very interesting, but not Bible School work.

On Sunday morning a very large meeting assembled in the Ponsenly-road chapel—an effort to have a "united" meeting proving most satisfactory. Bro. Greenwood gave a very fine address on "Contenting earnestly for the Faith," and in the evening he preached to a large audience on "Is one

Church as Good as Another?" Two young girls from the country were immersed.

In the afternoon Bro. Creamer addressed the Bible School scholars and friends.

On Monday, at 10 a.m., A. Edwards led a devotional meeting, speaking on "The Child in Christianity."

At 10.30 Bro. Evans took the chair. After the minutes of Friday's meeting had been passed, the Sunday School Advisory Committee's report was taken. This provided a debatable problem for Conference. It came up in the form of a request: "That this Conference decide definitely from what source our revenue shall be derived, and the manner of obtaining it." This, explained, meant that the Committee desired the right to collect funds in the same manner as the Home and Foreign Mission Committees. The Home Mission Committee objected, on the ground that another set of collectors in the field would cripple their already over-taxed resources. However, after a lengthy discussion, the suggestion was carried, and the report adopted. The new Advisory Committee is as follows: Sisters Bodle and L. Welch; Bren. Glaister, Collier, Purnell, Lomar, and Perkins.

This matter settled, the Conference adjourned for lunch.

At 1.30 P. Cammell led the devotional meeting, speaking on "The King's Business." He emphasised the need of putting first things first. Social reforms and private business must not be allowed to take the place of gospel work.

At two o'clock Bro. Evans took the chair. After the minutes of the morning session had been passed, a telegram from the South Island Conference was read, suggesting that the Dominion Conference be held at Wellington on Easter Tuesday and Wednesday, 1916. Agreed.

The President then called on Bro. Urquhart to read the Conference essay, on "Christianity and War." This was a masterly effort, and was beautifully read, but it was very long, taking an hour and three-quarters to read, so that, unfortunately, no time could be allowed for discussion. After Bro. Urquhart had been thanked for his paper, Conference proceeded with unfinished business.

The Foreign Mission report and balance sheet were passed, and the new committee elected, all within a space of 25 minutes—a record, surely, but scarcely in harmony with the importance of this work. Members of the new committee are:—Sisters Morton, Hilbert, and Brown; and Bren. Morton, Wedding, Wood, Urquhart, Smith, A. Edwards, and P. Cammell.

A considerable discussion took place regarding the position of the newly-appointed Home Missionary Committee, and the resolution carried concerning the S.S. Advisory Committee's work. Eventually the matter was settled, a strong appeal being made for the adequate support of the brotherhood of the work of the Home Mission Committee.

At about 5.20 p.m. the Conference was brought to a close by prayer.—J. B. Allen.

SISTERS' CONFERENCE.

The sixth Annual Conference of the sisters, and the most successful yet held in Auckland, commenced on Wednesday, March 31st, at 2.30 p.m. in the Assembly Hall, Ponsonby-road. Over thirty sisters assembled. Sister Skinner led the sisters in the devotional part of our meeting. Sister Hilbert read Psalm 34, after which several sisters engaged in prayer.

The business part of the Conference was conducted by Sister H. Downey, in her usual able manner. The Treasurer's report was most satisfactory; it was shown that the Executive had worked strenuously for both Home and Foreign Missions, and for both Committees had yielded a very satisfactory amount.

The reports of the various committees working under the auspices of the Executive Council were then read, viz.:—Costley Home Visiting, Dorcas Class, Hospital Visiting, Home Visiting, and Sunshine Band, Avondale Sisters, and Temperance Committee. In every case these hives of Christian enterprise were found to be doing the work earnestly and conscientiously, but each committee pleaded that as the work was so increasing, more laborers were required. A resume of the year's work was given in the Executive's report, which included two rallies devoted to Foreign Missions, a large sale of work, which the Council had inaugurated, and which had yielded over £60 to the Prohibition Fighting Fund, for which purpose it had been held.

The Executive had had eight business meetings during the year, all of which were well attended, especially when it was remembered the distance many of the sisters had to come.

A concert was given in December to the aged inmates of Costley Home, and thanks were returned to the Christian Union Bible Class for their valuable assistance in compiling the programme which was thoroughly enjoyed by the old folks.

At the conclusion of the reading of the Temperance report, Sister Mason moved, "That this Sisters' Conference of the Churches of Christ resolve to support the War Pledge Signing Campaign with all its energy, and will ask His Majesty the King to attest his signature."

Sister Hanham seconded, and the sisters carried the proposition enthusiastically.

The next business in order was the election of officers. Sister Carnahan was unanimously elected as President in place of Sister Downey, who had resigned. The four vice-presidents, viz., Sisters Turner, Skinner, Mason, and Hanham, were re-elected, as was also the treasurer, Sister Ellis. Miss G. Pryne was elected auditor, Sister Brown was unanimously elected secretary. The Executive Council with a few additions was also returned.

At 7.30 the sisters, numbering 107, filed into the Assembly Hall. Amongst these were a number of delegates and visitors from surrounding and country churches. The hymn "All hail the power," was heart-

ily sung. Sister Nisbet welcomed the visitors warmly.

Sister Downey presided over the social meeting. After the minutes of the afternoon session were read, Miss A. Maron favored with a pianoforte solo. Next followed the roll-call of the churches, which was responded to by the following: Ponsonby-road, Dominion-road, Richmond, Onehunga, Point Chevalier, Avondale, North Shore, Dock-st., North Albertland, and Mangawai.

Letters of encouragement were read from sisters unable to attend from the following districts: Papatotae, Papakura, Paturangi, Huntly, Streamlands, Te Arai, and Karangahake.

Sister Downey in her remarks specially emphasised the need for unity of our sisters in town and country, making reference to the work the executive were attempting in this matter. She also again urged every church to have a recognised meeting of sisters for special work at least once a month. Next followed an interesting and miscellaneous programme of vocal and elocutionary items by the following ladies:—Mesdames Roswell, Burnett, and Routledge, and the Misses Whittaker, Dewar and Pryne.

Mrs. C. F. Macdonald gave an excellent address on the "Women of the Gospels," which was listened to with marked attention. The Y.W.P.C., Dominion-road, rendered a dialogue entitled "Fruit," which brought the programme to a close.

Supper was announced, when Sister Skinner rose, and on behalf of the Executive presented Sister H. Downey, the retiring President, with a silver cake basket, as a small token of esteem and appreciation of her work as President.

Sister Downey suitably responded.

Another surprise was sprung upon the secretary when Sister Hanham on behalf of the Executive presented to her a very handsome silver epergne. The gift, as well as the kindly thought which prompted it, will ever be greatly appreciated by her. After the collection was taken up, a very happy Conference was concluded by singing the Doxology.

MIDDLE DISTRICT.

The annual Conference opened at the Church of Christ, Spring Grove, on Good Friday morning at 9 o'clock, when a devotional meeting was conducted by M. O. Johnson. There were large attendances at all meetings, including a large number of visitors from Wellington. The roll of delegates was called about 10.15, the following being a list of delegates:—Kilbirnie, H. Combe; Levin, M. Vickery; Lower Hutt, A. Harrold; Nelson, Bren. Phillips, F. V. Knapp, and A. Page; Pahiatua, Jos. Griffiths; Palmerston North, H. M. Hearn; Petone, H. Grimstead; Richmond, E. Tucker; Moutere, J. G. Price; Motueka, W. Gower; Spring Grove, S. Russ, P. Roddington, and I. Griffiths; Wanganui, C. Downey, Gowers, H. Richards, and J. Wilson; Wellington (Avian-st.), Bren. Hall, Barnett, and Wil-

lians; Wellington South, Bren. Campbell, Inkersell, junr., Pratt, and H. Callam.

John Griffiths, of Spring Grove, extended in a few appropriate words a very hearty welcome to the district.

The correspondence included greetings from the Conferences at Auckland and Invercargill; also, from the president of the Victorian State Conference, and from Principal Main, of the Bible College, Melbourne.

It was notified that the next Dominion Conference would be held on January 1st, 1916, at Dunedin.

It was resolved that churches employing evangelists be recommended to lend them to the Home Mission Committee for the purpose of holding special missions.

The Home Mission report referred to the good work being done in the Hutt District by H. Grinstead. L. Johnston continued his engagement at Palmerston North, but unfortunately, owing to a lack of funds, it was found necessary to terminate Bro. Johnston's engagement by three months' notice.

The balance sheet was read and adopted.

The election of officers for the ensuing year resulted as follows: President, M. Vickery; Vice-President, R. A. Wright, M.P.; Secretary, H. Callam, 62 Leraud-st., Wellington; Treasurer, D. Campbell; Committee, Bren. Cairns, Pratt, Hunter, and Burnett.

It was resolved that the question of the appointment of an organising secretary be laid before the churches, and that replies be returnable in one month.

It was further resolved that the Executive Committee be authorised to confer with the Auckland Committee as to joining with this Executive in connection with employment of the proposed organiser, and also as to the Auckland Conference joining in with this District Conference for mission purposes.

It was resolved that Bro. Grinstead continue his labors at Petone and Lower Hutt.

It was resolved that a preacher be secured and located at Palmerston North, to work at Palmerston North, Pahiatua, and Levin. Bro. Jarvis will continue his labors at Kilmorie.

The actual membership for the Middle District now stands at 1012, being an increase on last year of 75.

The following were appointed to act on the Committee of the proposed Protestant Association:—Bren. Hardham, Grinstead, Phillips and Wright, all of Wellington.

The following were appointed as correspondents to isolated members: Bro. A. V. Williams, North Island; Sister M. Phillips, South Island.

Auditors were appointed as follows: North Island, Bren. Inkersell and A. H. Eaton; South Island, E. M. Jackson.

It was decided that the next annual Conference at Easter, 1916, be held at Wanganui.

FOREIGN MISSION SESSION.

The President (Bro. Hall), dealing with the Foreign Mission report, reported that Bro. and Sister Hadfield had had a very

trying year, which was rendered more difficult by the absence in England of Bro. Anderson.

The President recommended a concentration of effort at Bulawayo, and at Intini.

Two lady workers, Miss McNally and Miss Bull, who were out during the year, were compelled owing to ill-health to return to the Dominion.

The balance sheet showed a credit in hand of £65/8/2.

The following Foreign Mission Executive was elected for the ensuing year: President, Robt. Hall; Vice-President, D. Campbell; Treasurer, H. Owen; Secretary, H. Coombe; Committee, Sisters Mansill and Pratt, Bren. Grinstead and J. Day.

In the evening a crowded meeting was held in the chapel, in the interests of Home Missions. Bro. M. Vickery, the President, occupied the chair, and addresses were given by Bros. Price, Grinstead and Jarvis. A number of musical selections and recitations, and a couple of violin solos by Bro. Burnett, of Wellington, made up a most enjoyable and profitable entertainment.

SECOND DAY.

At 9.30 a.m. on Saturday, Bro. John Wilson, of Wanganui, led a devotional service.

Then followed a session devoted to Bible School work, presided over by Bro. F. V. Knapp, President, Bible School Executive.

The report detailed the work done during the year, and the statistics showed that 910 scholars were attending the schools under the union of Middle District Churches, and that 39 scholars had joined the church. Union examinations had been held in conjunction with the Southern Conference, and much interest had been manifested in Foreign Mission work.

The following Executive were chosen for the coming year: President, F. V. Knapp; Secretary, P. Boddington; Treasurer, H. Ames; Committee: Bren. Phillips, Bell, and P. A. Dickson.

This session was followed by the

WOMEN'S CONFERENCE.

Sister Telenius led a bright devotional meeting.

Sister Mrs. Pratt then took the chair, and the following delegates were present: Wellington South, Sisters Vicking and Pratt; Vivian-st., Wellington, Mrs. and Miss Philp; Spring Grove, Mrs. Telenius; Palmerston North, Mrs. Scadden; Nelson, Mrs. F. J. Phillips and Mrs. Knapp.

To the roll-call were given greetings from the various churches.

The annual report was an encouraging one, and dealt with Dorcas and other work that is being done by the sisters.

The draft constitution was considered clause by clause, and the whole as amended was adopted.

The election of officers resulted as follows:—President, Mrs. Pratt, South Wellington; Vice-President, Mrs. Murgatroyd; Hon. Secretary, Mrs. Vickery; Hon. Treasurer, Mr. Hardham. The committee is to be appointed later.

It was resolved to hold a combined rally for Home Missions in the Wellington and the Nelson Districts respectively once in the coming year.

BIBLE SCHOOL SESSION.

At the afternoon Bible School session there was a large attendance, and two papers were given. S. J. Matheson dealt with "Some New Points in Bible School Methods," and M. O. Johnson gave an address on "The Intermediate Class." A discussion followed each paper, and complimentary remarks were made as to the value of both of the papers.

It was decided to bring up as a remit at the 1916 Dominion Conference the advisability of appointing an organiser for Bible School work for the schools of the churches throughout the Dominion.

A short session of the General Conference concluded the business.

The constitution of the Women's Conference was formally adopted by resolution of the Conference.

It was resolved, on the motion of Bro. Grinstead, "That a sub-committee consisting of the President and the Secretary of this Conference and of the Women's Conference, be a deputation to wait on the C.W.B.M. Executive with regard to amalgamation."

A hearty vote of thanks was given to the Spring Grove brethren for their hospitality, and a similar vote to the out-going Executive.

It was generally agreed that the Conference had been most successful.

A most enjoyable picnic was held on Easter Monday in Baigent's Bush, Wakefield. The majority of the North Island delegates left for their homes by steamer in the evening.

CONFERENCE JOTTINGS.

The experience of the North Island delegates whose steamers ran in to a heavy N.W. gale in Tasman Bay, was one likely to be long remembered, and it formed a leading topic of conversation and good humored reference at odd moments throughout the day—Good Friday.

Motor cars were waiting the arrival of the Wellington and Wanganui delegates, and they were taken to Spring Grove, 14 miles out, where they were served with breakfast.

Bro. Vickery made an excellent chairman, and the work of the General Conference was put through expeditiously.

Mrs. Pratt, South Wellington, ably presided at the Sisters' Conference, and factually dealt with the presence of a number of "mere men" who were present at the sisters' meeting.

Spring Grove ably sustained its reputation for hospitality, and the delegates were delighted at the way they were treated.

Bro. Dickson unfortunately was suffering from an attack of influenza, and could not get out to the meetings. H. Grinstead, of Petone, also fell a victim to the same complaint, and was unable to fulfil his preaching engagements.

It was agreed that in the future evangelists in the country districts must be prepared to use the motor cycle, and work among a circuit of small churches.

A delightful day was experienced for Easter Monday's picnic at Wakefield.

The ground was an ideal one. The clumps of native bush with open glades and here and there were vistas of green grass under tall pines, and to this the bright colors of the picnickers' dresses added the necessary warmth of color to delight the artistic sense. Bro. Hearle proved his quality as game leader, and the fun was kept going till the evening closed in.

A number of visitors went to town by car and taking the night boat reached home in good time for work on the Tuesday.

SOUTHERN DISTRICT.

On Friday morning, April 2nd, over 40 delegates were present in the Tabernacle, Great King-st., Dunedin, when was commenced the annual Conference of the Associated Churches of Christ, South Island District. J. Bewley, Invercargill, President, in the chair. R. Gebbie, of Christchurch, led the devotional service, following which a welcome to delegates was extended by P. D. McCallum.

Greetings were sent to and received from Conferences of Middle and Northern Districts, and Victoria.

The President's message to Conference dealt with the necessity in these troublous times of loyalty to Christ and the church. Our Master has given us a perfect religion, and although some people are inclined to write *failure* across Christianity by reason of its inability to prevent the awful strife now raging, it is not the failure of religion, but the failure of Christians generally to live the life of Christ. We have not been faithful to the responsibility Christ has enjoined upon us to preach the gospel of peace and goodwill to all men. Had we been more loyal, the present war would have been an impossibility.

The Home Mission Committee's report showed that the Gore, Ashburton, and Timaru churches had been financially assisted through the Committee, and appreciation for services rendered by local members to the Burnside was expressed.

Receipts were £292/5/5, and expenditure £330/5/6. Statistics showed 1459 church members, with 1034 scholars in the Bible Schools, and 126 teachers. The number of scholars included 202 Bible Class members.

To put the finances of the Committee on a sound basis, the following motion was carried—

"That the total liabilities undertaken by this Conference for Home Mission Evangelisation should be analysed, and divided pro rata according to membership, and that each church should receive a memorandum of the amount allocated for it to contribute for this work."

It was decided that the Gore church be subsidised to the extent of £1 per week for the ensuing year.

The subsidy to the Ashburton church was left in the hands of the Committee.

AFTERNOON SESSION.

N. G. Noble, Kaitangata, led the opening devotional service.

The Conference continued the discussion of the Home Mission Committee's report.

It was decided to recommend the incoming Home Mission Committee to continue the work in the Timaru field, and that the whole of the evangelist's salary be borne by the Committee.

Plans are already in hand for a church building at Timaru, which indicates the progress being made in this field.

The application of the Burnside church for an evangelist for three months during the ensuing year was granted.

It was decided to reissue the church paper, "The Evangelical Messenger," with T. J. Bull as editor, and W. H. Palmer as business manager.

The election of next year's Committee resulted as follows—

Chairman: Capt. C. F. Sundstrum.

Treasurer: J. M. Routledge.

Secretary: L. C. J. Schulenburg.

Committee: J. W. Stokes, A. Roy, W. H. Palmer, and C. Watt.

Next Year's Conference.—It was decided to hold the 1916 Conference at Oamaru.

The following officers were elected:—

President: W. J. Mason, Christchurch.

Vice-President: J. D. Farnham, Oamaru.

Secretary and Treasurer: W. Kilgour, Oamaru.

The Conference essay, entitled, "A World Crisis and Our Need," was read by M. G. Bell, of Gore, after which the essay was subject to the discussion of the delegates.

A largely attended tea meeting followed the adjournment of the afternoon session.

In the evening an enthusiastic Home Mission Rally was held under the chairmanship of P. D. McCallum. The following speakers delivered addresses upon "The Needs of the Hour in Home Missions"; Chas. Watt, on "The Need of a Larger Vision"; N. G. Noble, on "The Need of More Personal Interest"; and R. Gebbie, on "The Need of Larger Gifts."

SATURDAY'S SESSION.

The Conference was continued in the Tabernacle, Great King-st., on Saturday morning.

The devotional service was led by H. Langford, Christchurch.

A committee was set up to enquire into ways and means of improving the attendance at, and interest in, the church services.

The Foreign Mission Committee's report and balance sheet showed receipts £423/5/0, and expenditure £417/14/5, leaving a credit balance of 181/18/5. A satisfactory feature was the increase of income from the schools and young people's societies, the amount received from this source this year being £27/13/- in excess of the sum raised last year.

The South African Mission (Southern Rhodesia) furnishes satisfactory reports. A terrible drought, lasting three years, caused

our missionaries many hardships, but this broke about two months ago, and prospects for this year's work are particularly bright.

A long felt want is being supplied in the erection of a permanent home building at Intini, for F. L. Hadfield and family.

The Belingwe Station is being carried on most successfully by native brethren and their wives.

Bro. and Sister Thos. Anderson have returned from furlough to the old country to take up the work again at Bulawayo.

The Forest Vale Station is making satisfactory progress under the able direction of Bro. and Sister Sherriff.

The election of Foreign Mission Committee for the ensuing year resulted as follows—

Chairman: J. Inglis Wright.

Secretary: J. L. Stewart Wright.

Treasurer: T. J. Melville.

Committee: Mesdames Powell and Christensen; Messrs. Holmes and C. O. Miller.

A report was received from a special committee set up at last Conference to investigate into the advisability of establishing a Board of Property Trustees, to hold all church property throughout the Dominion.

The discussion of this report was adjourned to Monday morning.

BIBLE SCHOOL UNION.

The Eighth Annual Conference of the Churches of Christ Bible School Union, South Island District, was held on Saturday afternoon.

The report showed that there had been an increase in the aggregate membership. A pleasing feature was the addition of 15 scholars into the church during the year.

The chairman, P. D. McCallum, welcomed the delegates, and emphasised the necessity of the church recognising the importance of the Bible School.

The election of officers for the ensuing year resulted as follows:—

President: J. W. Stokes.

Vice-President: T. J. Melville.

Secretary: Hy. Lang.

Treasurer: T. H. Palmer.

Committee: Mesdames Powell, Melville and Miss Kirkby.

It was decided to recommend to the incoming committee the desirability of taking steps to appoint an expert Bible School organiser for the Dominion.

Three essays were read:—"The Teacher's Opportunity," by T. J. Melville, Mornington; "The Superintendent's Opportunity," by H. Langford, Christchurch; "The Neglected Opportunity," by Ralph Gebbie, Christchurch.

After discussion and criticism, a hearty vote of thanks was passed to the essayists.

MONDAY'S SESSION.

On Monday morning President J. Bewley led the devotional opening service.

The report of the committee regarding the setting up of a Dominion Board of Trustees to hold all church property, was further considered.

After some discussion it was decided to refer the matter back to the same commit-

tee to circularise the various churches associated, and obtain from each their opinions of the scheme. The Committee to report to next Conference.

The following resolutions were carried: "That this Conference expresses its continued conviction that the only solution of the liquor problem is its absolute abolition. While regretting the fall in the popular vote, as revealed at the last general election, we are in nowise discouraged. Also that the vote is not without value in showing that our larger poll have not been wholly votes of conviction. It reveals the necessity of pursuing the campaign on lines educative in the foundation truths of the problem and of its solution. This Conference urges that the attitude of all Christians on this question be controlled by loyalty to the Lord Jesus Christ."

"That this Conference calls upon the members of the churches to realise that the great world war in which our beloved nation is involved, is a great call of God to earnest and constant prayer, and would specially draw attention to the apostolic exhortation that 'First of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and gravity.' Further, that we express our deep appreciation of the action of the many young men of our churches who have taken up arms at the call of King and country in defence of the great principle of national righteousness and faithfulness to solemn compacts for the defence of smaller nations. We commend them to the care of our Divine God, and urge upon the churches to continually remember them in prayer."

Votes of thanks were passed to local churches for their hospitality; also to the Secretary, Acting Secretary, Reporter, and the Press.

Votes of appreciation were accorded T. H. Mathieson, of Camarú, and P. D. McCallum, of Dunedin, who are leaving the Dominion shortly.

The Tabernacle Bible School's annual picnic held at Hinkley's Bay was attended by a number of delegates on Monday afternoon.

CHRISTIAN WOMEN'S BOARD OF MISSIONS.

At the conclusion of the Conference a rally meeting of the Christian Women's Board of Missions was held in the Tabernacle on Monday evening.

The President, Miss M. Lowe, occupied the chair, and after welcoming the delegates, struck a happy note in a message on "Sacrifice."

N. G. Noble, of Kaitangata, addressed the meeting upon the topic, "Her Memorial," emphasising the lesson of the "precious box of ointment." The monuments erected to the merit of man have crumbled away, while this expression of loving gratitude, faith and sacrifice, remains, a memorial forever.

T. H. Mathieson gave an address on "The Love of Christ Constraieth Us," which is the motto of the organisation. He pointed out that the Christian Women's Board of Missions occupy a position long vacant in that it utilises the abilities and energy of the sisterhood. The work was an expression of Christ's love working through them, and the practical results were seen in the fact that already two evangelists are supported in the field solely by the organisation, viz., Mr. N. G. Noble, at Kaitangata, and Mr. B. Jarvis, at Kilbirnie. The success was an evidence of God's approval and blessing.

Mrs. Powell, Superintendent of the Mission Band Work, spoke of the claims of the children, bringing out the importance of recruiting from those who have been trained from their earliest years in the principle of missions.

During the evening vocal items were rendered by Mesdames Gebbie and Anderson, and Messrs. McKenzie and Mason.

At the close, several life membership certificates were distributed, after which refreshments were handed round, bringing a most enjoyable and enthusiastic meeting to a conclusion.—W. J. Mason.

With Our Soldiers.

I have spent two weeks in camp. The officers and men are a splendid lot of fellows. The officers are very sympathetic with us in our work, and the men will do credit to Australia. The health of the camp

day or every other day. Yesterday I spoke to several hundred men at church parade, conducted a meeting at the contacts camp, and at night attended the three tents at which services were being held, and preached in one of them.

The New South Wales brethren have loaned us their mission tent, which will be erected this week, and next Sunday morning after church parade I hope to have a communion service, and then to hold one regularly each Lord's day.

Will all our churches read out each Sunday at the morning service the names of any of their church or congregation who have gone to the front, and offer a prayer for these men? If we can know this is being done it will help us. We will read out the name of each church represented in the camp at our communion service and offer special prayer for them; maybe having one from each church present offer a sentence prayer for the members and work of his own local church.

BRETHREN, PRAY FOR US.

My mail is a very heavy one; mother's letters about their boys the biggest part. I am glad to receive these letters, and am answering them as soon as possible, but always look up the man before answering the letter, and this sometimes necessitates several visits, as the man may be away on a route march, fatigue duty, or in Sydney on leave.

I grow more grateful to God and the brethren every day for this large ministry. When I see these thousands of brave fellows who are showing this "greater love" I say "Who is sufficient for these things?" A verse on my calendar for April 17 has been a great help to me:

"Have you bettered the soldier's narrow span?
Have you brightened the way he trod?
Perchance when he learns the love of man,
He may trust the love of God."

Geo. T. Walden, Chaplain A.I.F., 18 Battalion, 5th Brigade, Military Camp, Liverpool, N.S.W.



CHAPLAIN CAPTAIN G. T. WALDEN.
(Photo by Crown Studios, Sydney.)

is excellent. Though we have about five thousand men on the ground, not one is seriously ill.

No liquor sold on the camp ground, and no man can go into Liverpool, where there are three public houses, without special permission, and an armed guard is at the bridge to enforce this order, and this has made more effective the "Dry Canteen" Regulation.

My work is not closely defined, but I find plenty to do. There are three hospitals in different parts, and these I visit either every

Mrs. Antoinette K. Thurgood.

Throughout the churches of the Australian Commonwealth, and among a large circle of friends in America, great regret will be felt at the passing away, on March 21st, 1915, of Mrs. Antoinette K. Thurgood, widow of the late C. L. Thurgood. She was a Kentuckian by birth, and lived in Lexington, where she met Mr. Thurgood, then a student at the College of the Bible. They were so closely associated in the work of the church wherever they labored that it is impossible to speak of one without referring to the other. They virtually gave up everything for their whole-hearted consecration to the work of Christ. They heeded several churches in Australia, but will always be especially remembered for the splendid work they accomplished at the Central Christian Church, Pittsburg, Pa., and their deep interest in the work of the Christian Women's Board of Missions. It was my privilege to visit them on different occasions in Pittsburg, and see something of the self-sacrificing service they were rendering in a difficult field, located in the midst of city conditions and surrounded by a large foreign speaking population. Mrs. Thurgood was a woman of exceptional ability. She formed the first Sisters' Conference in Melbourne, and was retained as President for many years. Her papers and addresses showed marked literary ability. But she will probably be remembered most of all for her bright, cheerful disposition, seeing the good in everybody, and always the bright side of life. After the death of her husband, she found a very happy home with the Misses Bloor, who were kind and attentive to her, and treated her as their own sister. Having known Mr. and Mrs. Thurgood as long as I can remember, I was very pleased to have her as a member of the church at Unley. She was happy in being able to attend the services to the last, but on account of failing health was not able to take a very active part. Sunday evening previous to her death, she collapsed on the way to church, and the following Wednesday evening, after admiring the beautiful moonlight, quietly fell asleep. Visiting her that afternoon, I found her very bright and cheerful; she spoke a good deal of how kind and loving everybody had been to her. It is somewhat remarkable that, as Mr. and Mrs. Thurgood were inseparably associated in Christian work, there were coincidences in their deaths. Mr. Thurgood died during the sessions of the South Australian Conference, and was buried on a Friday a few days before his birthday. Mrs. Thurgood "fell asleep" during the sessions of the Victorian Sisters' Conference about the time a paper from her was being read; she was buried on Good Friday, and the following Tuesday would have been her birthday. She was laid to rest in her late husband in the Adelaide Cemetery, the writer, assisted by W. J. Taylor, of the Semaphore church, officiating.

"Asleep in Jesus, far from thee,
Thy kindred and their graves may be,
But thine is still a blessed sleep,
From which none ever wake to weep."
B. W. Huntsman.

A SISTERS' APPRECIATION

The whole sisterhood of the Churches of Christ is indebted to the late Mrs. C. L. Thurgood. Prior to her arrival in 1882, the women had Dorcas Clubs in a few of the churches, and one or two separate prayer meetings, but no combined, organized work had been done. Coming from a missionary, where she was in touch with women's missionary activities, she was impressed with the opportunity for service which existed amongst the sisters. The very first Endeavor Society in Australia was organized by Mrs. Thurgood in 1883, at Geelong, as a Young Ladies' Society of Christian Endeavor, and the first Sisters' Conference was held at Binninyong in 1884 under her presidency.

They had such an inspiring meeting that it was resolved, "That the Sisters' Conference be permanent." Power was given the president to "hold Sisters' Conferences wherever needed or desired!"

In 1886 two letters appeared in the "A.C. Watchman," calling the attention of the Victorian Sisters to the need of organising sisters' work, suggesting a united forward movement, and a Sisters' Conference. These letters were signed A. K. Thurgood. As the outcome, on Saturday afternoon a meeting was held in Lygon-st., Carlton, with sixty sisters present, a constitution adopted, and the Women's Conference, with Mrs. Thurgood as president, was inaugurated.

The work done during these years by the sisters is a monument of her foresight. She possessed the pen of a ready writer, and the amount of time and correspondence she devoted to the work was enormous, as with her husband she was engaged in evangelistic work at Ballarat, where visiting, Endeavor, Dorcas, and other church work made great demands upon her time. She stayed some time in Melbourne, putting everything on a firm basis in sisters' work.



Mrs. Antoinette K. Thurgood,
First President of Victorian Sisters' Conference.

In 1891 Mr. Thurgood accepted a call to America; they spent some time in Florida, and were later on in Pittsburg. All this time our sister kept in touch with the women in Australia, and sent interesting, helpful letters to the monthly Executive meeting, never failing to send a message to the annual Sisters' Conference (only once in twenty years was it late). "One of the things that astonished me in this big city, was the knowledge Mr. and Mrs. Thurgood had of the children. Everywhere we went they seemed to know the name of almost every child, and were greeted with beaming smiles."

Mrs. Thurgood loved young people, and no effort, time or trouble, was spared in their cause. She was intensely interested in the kindergarten for eleven years in Pittsburg. She was the motherly aide of the children of Pittsburg. Her Young Ladies' Missionary Circle, met weekly at her home, some of whom went as missionaries. She was a member of the C.W.B. Missions, also worked for Temperance cause, and W.C.T.U.

In October, 1902, our brother and sister visited Australia, and recently enjoyed meeting of our making new friends. They returned to Pittsburg, where they labored altogether nineteen years.

A longing for "Sunny Australia" brought them back in 1911, and they went to Semaphore and Henley Beach, Adelaide. At the latter place, our brother was called home, after a few days' illness during the Adelaide Conference, and Mrs. Thurgood entered the hospitable home of the Sisters

Bloor, who for three years have tenderly ministered to her needs. Failing health prevented so many activities, but she conducted a Women's Bible Class, and visited the Convalescent Home at Semaphore regularly.

The Pittsburg church thought so much of our brother and sister's work, and loved them so well, that at Mr. Thurgood's death they (with a few Australian friends) placed Mrs. Thurgood above want. Those who saw her last October were struck by the frailty of her appearance, but she declared being ill, enjoying her visit to Melbourne.

On Sunday, March 28, she was taken ill whilst going to the evening meeting. Wednesday, 31st, she had a bright, happy day, saying "she felt so well, how good the Father had been; how kind her dear Selma was." Being left for a few minutes, when her friend returned she had "fallen asleep," and her gentle spirit returned to God at the very time her Conference message was being read at Lygon-st., Melbourne.

Our sister was of a bright, loving, vivacious disposition, being of French ancestry; a college graduate, always eager to work for her Master, always making the best of people and things. She seized every opportunity to do a kindness. One who knew her in early days says, "I never know her say an unkind word of anyone." Another, "She always lived for others." Yet another, "She and Mr. Thurgood lived close to their Lord." Her remains were laid beside her husband in West Terrace Cemetery, by Bren. Taylor and Huntsman on Good Friday afternoon.—E. E. Hill.

A GEELONG TRIUITE.

When the church here was meeting in Hope-st., Geelong West, about the year 1881, Bro. and Sister Thurgood came from America, and accepted an engagement with the church. I was his first Australian convert. Their work here was most beneficial, bringing the church prominently before the public, and the membership of the church grew largely, although at that time we were misunderstood. Bro. and Sister Thurgood in my opinion were ideal workers, and they won their way into the hearts of the people, and much good was accomplished.

It was at this time that the first Christian Endeavor Society was established in Victoria, with great success, and it soon spread throughout the State.

Every Friday evening our late sister would instruct all teachers from various Sunday Schools on the International lessons, with great success. It was a sad day for Geelong when our devoted brother and his wife left us to go to Ballarat, but they always had a very keen regard for Geelong, his first church.

Later on Bro. and Sister Thurgood decided to go again to America, and after many years came again to Australia, and at our invitation came again to Geelong for a few weeks, and at this time my eldest was his first Australian convert.

About four years ago Bro. and Sister Thurgood came to Geelong for our anniversary, and met all those who are now alive who were members when he was stationed here.

In conclusion I would here say how much I owe to the two devoted Christian workers. They were Christians indeed, and of a truth, and always stood firm for the fundamental truths of the good old Book.

I owe much of my present municipal position to the early training of my two departed friends, and as they have now gone to their rest, their works do follow them, and we trust that when the roll is called up yonder, we will all be there to meet and greet them.—W. Brownhill.

Now.

"God is faithful"—
No, He has been,
Nor, He will be;
Both are true;
But to-day, in
Every trial,
He is faithful,
Now, to you.

Reports from the Field.

Tasmania.

LAUNCESTON.—On April 18th, E. Nicholls presided at the Lord's table. There was a good attendance at both meetings. The Bible School had a large attendance. In the evening Bro. Day gave a splendid address from John 13: 11. At the C.E. meeting on Monday, Bro. Lang was the leader. Those taking part were to bring something, giving the passage of Scripture and where found. Our secretary, Miss Hodgson, and Miss Wright each brought a cake, which caused amusement to our Junior members, who listened to the different ingredients as read out. Our midweek services are keeping up well. The Men's Bible Class is to restart soon. This will be most helpful to all who attend.—D. Dowle, April 22.

DOVER.—We have now an evangelist laboring with us, Bro. Woolnough, who arrived here in January. We have organised a Bible School and kindergarten class. The Bible School had an attendance of eleven the first afternoon. Mrs. Woolnough is the teacher. The kindergarten, led by Miss Woolnough, has twenty members. The children are very interested. On Tuesday night a social was held in connection with the Bible School. A very enjoyable time was spent. Bro. Warburton, the Home Mission Secretary, visited us last week with the view of engaging a helper along with Mr. Woolnough, the district being far too large for one man to work successfully. The church both here and that at Geveston responded liberally. We hope to have the helper in a very short time. We have had three additions since Mr. Woolnough arrived.

Queensland.

BRISBANE.—Yesterday attendance at worship was good. A number of visitors, including Bro. Gale, of Victoria, had fellowship with us. Bro. Morrow, of South Australia, gave an excellent exhortation, by which we are much helped. In the evening he preached the gospel, there being a large attendance and a number of strangers present. Bro. Morrow is a gifted speaker, and his addresses were most favorably received.—H.C.S.

West Australia.

FREMANTLE.—Good meeting last Lord's day morning. S. Taylor gave a practical address on "Separation from the World." Monday evening, we had a farewell social to Bro. Jas. Bridge, who leaves for England today. No less than seven of our young men have left us to go to other parts of the world since the war began. We were pleased to welcome home Mrs. Brown and her two daughters who have been away on holiday in the Eastern States. John Leach gave the Junior C.E. a very instructive address on April 8. Our little people have had some fine meetings.—E. G. Warren, April 20.

COLLIE.—Several of our members were privileged to attend the conference and have a good time. Good work is being done here. Bro. Rodger, evangelist from Bunbury, pays us a visit once a month. A young man made the decision recently, and was baptized. We are maintaining regular preaching services at the chapel at Exwington, with good attendance. A bright, live Endeavor Society has been started which will prove a great help to the young people. Bro. Spiers, from Shotts, gave the gospel address on Lord's day, 11th. His subject was "Hope." We are expecting visits from Bro. Rodger, on the 18th, and Bro. Pollard, on the 25th. Bro. H. Whitaker, who has been preaching the gospel here for nearly eight years, feels the need of a rest.—J. J. Meinard, April 12.

South Australia.

BALAKLAVA.—On April 9, the members of the K.S.P. gave a farewell social to Bro. Ewers,

who had been chaplain of the club since its inception. Mr. Long presided over a good attendance. Many spoke of the fine work done by Bro. Ewers in the club. The club presented Bro. Ewers with commentaries on Isaiah and Jeremiah, wishing him every success in his new sphere of labor. On Sunday, April 18, over a fair attendance at meet- ing for worship, Bro. Mark presided. Bro. Tuck exhortated on Rev. 3: 15. At the gospel service J. Gordon, from Owen, delivered a fine address on "Christ the measure of the soul's need." At our meeting for worship on April 25, we had a fine attendance. Bro. Tuck presided; and G. Bridgman exhorted. Good attendance at the Bible School. At the gospel service D. Gordon, from Queen, gave a fine address on "Whatever a man's wealth that shall he also reap."—P.H.R.

COTTONVILLE.—A one confession at the gospel meeting to-day. A young woman came forward at its close. Bro. Manning preacher.—J. McNicol, April 25.

PROSPECT.—Bright meetings prevailed to-day. At our night meeting we have adopted the help of one of the young men of the church to preside, thus helping the preacher and preparing the obedient member for a greater work. Our Wednesday night prayer meeting is well attended. With an open door to our Thursday night club, we are hopeful of getting in touch with the men of the district. Bro. Paternoster exhorted both morning and evening, this morning speaking on "The Task of the Church." One new member to-day, and four old scholars returned.—H. R. Reynolds, April 25.

YORK.—Last Lord's day was our Bible School anniversary. A. G. Saunders, from the Philippine Islands, spoke to the children at the morning meeting. In the afternoon the school rendered in fine style the service of song, "A Double Harvest." In the evening B. Manning gave a fine sermon on "Life and Growth." All meetings were good. During the afternoon an offering was taken up for Benjamin relief, 45s being received. To-day our meetings have been fine. Our Intermediate C.E. visited the Finbury Park Baptist, Miss Kenish being the leader. The combined annual meeting of the J.C.E. and Y.P.S.C.E. will be held next Wednesday.—P., April 25.

MURRAY BRIDGE.—The mission conducted by D. A. Ewers commenced to-day. We are hopeful of much good. On Lord's day, 18th, the platform was occupied by Bro. Ewers, in the absence of the writer, who was away at Lamerou and Parilla North. The meetings at Lamerou are being well attended.—J.T.T., April 25.

NORWOOD.—Splendid meetings to-day. Bro. Baker preached at both services, the Tabernacle being filled at the evening service. The subject was "Whence Comest Thou?" All our auxiliaries are showing increased activity. Next Lord's day we are hoping to reap some of the fruits of our labors in our Sunday School, that day being Young People's Day. Bro. Baker inaugurated a preparation class in connection with Sunday School. This class has been a great success, both in numbers and interest. The Men's Brotherhood Class is maintaining its activity, and subjects that appeal to men are being discussed. The Jewish rabbi, A. T. Boas, will give an address on May 2 in a new session, and are doing a good work. A service under the auspices of this society will be conducted by Bro. Baker on May 16. Our Sunday School superintendent, G. D. Wright, is in Brisbane for a few weeks. On April 10th, we had to rest our Sister Mrs. Bollmeier, who for many years, Bro. Baker and Taylor officiating at the grave-side.—J.T., April 25.

UNLEY.—Bro. Huntman was at Port Pirie to-day, speaking at the anniversary services there. James Johnston, from that church, who has been spending a vacation near the city, spoke at Park-

et, both morning and evening; there were good attendances. In the morning a sister was received into membership by letter from Maylands, and this evening a young lady made the good confession. Sunday, May 9th, will be observed as "Mother's Day," when all will be asked to wear a white flower in loving memory of her.—P.S.M., April 25.

KADINA.—Last Monday evening the Junior C.E. Society paid a visit to the Senior Society, when they had charge of the meeting. Great praise is due to their superintendent, Bro. Stan Cornelius, and Sister Mrs. Wedd. They gave recitations, solos, and two little children repeated two of the Psalms. We still have to report larger attendance at all meetings, especially at the Bible Class. This morning Bro. Wedd presided, and Bro. Will Stee gave a splendid exhortation from Hebrews 1: 1. Splendid meeting this evening; church full. Our new choir sang well, and one married lady made the good confession at the close of a beautiful address.—Jas. H. Thomas.

QUEENSTOWN.—On Wednesday, April 21, the Q.Y.P.M. held a missionary meeting, which was very well attended. Several of the young people helped to carry out the programme. A collection was taken up for missionary work in India. Bro. E. C. Delves, one of the leaders of the Q.Y.P.M., introduced Miss Thompson, missionary from India, to the audience. She spoke on the part of missionary work which she had been laboring. Sister D. Watkins, the other leader of the Q.Y.P.M., was presiding. Sunday, April 25th, good attendance of members around the Lord's table. We were pleased to have with us Bro. and Sister Owens, and Sister M. Rowe. Bro. Fitchcroft presided. Bro. Brooker addressed on Rev. 4: Evening, Bro. Brooker preached on the subject, "Knowing the Time." We had a crowded building.—H. J. Watkins, April 25.

YORK.—On April 20, a thanksgiving meeting was held to celebrate the extinction of the debt on church property. A large number of brethren and friends were present. W. C. Brooker, from Queenstown (an old York boy), was chairman, and with Bro. Fiedler and E. J. Paternoster, gave an address on the past work of the church. Greeting by brethren from Hindmarsh, Henley Beach, Queenstown, Crayton, and Semaphore, were given, and letters read from T. J. Gore and H. D. Smith, congratulating us. Several selections from the service of song, "A Double Harvest," were nicely given by the school. Refreshments were handed round. From a report prepared by the secretary, W. Brooker, and read by W. Jarvis, the following items are taken:—On March 16th, 1884, the first meeting was held in Bro. Brooker's cottage, when it was decided to hold a weekly meeting for prayer and Bible study. On July 20, 1884, the Recliable Hall was opened for public services. A. T. Magarey presiding at the Lord's table, and H. D. Smith preaching at night. Of the original 17 members, 5 still remain with us. Four years later (1888) the block of land on which our chapel stands was paid for (£100), and in 1891 we decided to build. On March 29, before we were seven years old, we opened the new chapel, which cost £200. Ten years afterwards, two large vestries, etc., were added, and the main building put in good order and condition at a cost of £150. In 1907, new class rooms, costing £175, were erected. Five years later the electric light was installed, and the chapel painted and thoroughly renovated, fencing completed, at a cost of about £400. Towards the payment of the above, the church has regularly contributed by penny-per-week collections, etc., and by golden offerings on various occasions, the last one being in December, 1912, when £100 was contributed. On January 14, 1913, the debt due was £55. On that day £100 was paid, leaving £59 owing. The following day a dear old member of the church generously gave the £50 to the church, and the debt was paid. Sooner was the debt extinguished than another work was put in hand, a new shelter verandah and class rooms. Willing hands did the work, and willing pockets paid for same, over £5. While the financial work of the church has been successfully carried out, the spiritual part has also prospered.

members having grown from 17 to 265. The school has done splendid work, the numbers at the toll being 154 scholars and 26 teachers; 1000. Other auxiliaries are also doing good work.—Wm. Brooker, April 24.

New South Wales.

NORTH AUBURN.—Good attendance at last Friday night's meeting. One sister was baptised. Splendid meetings yesterday. One sister was received into fellowship. Two young women made the confession at the close of the gospel service.—April 25.

HAMILTON.—On last Lord's day evening the church voted the sum of 7/6 towards Bro. Waller's chaplaincy equipment.—A.W.J.

HORNSHBY.—Elder Crosthwaite presided; Bro. Gilman of Mosman, exhorted the church on Psalm 1, there being a good attendance. Bro. Esley Gordon preached the gospel at night to a large gathering, his topic being "Making Thine Own." One young man made the good confession.—Thos. E. Rife.

SYDNEY.—Good meetings to-day. Fine exhortation on "Peace," by Bro. Collins, at morning meeting. Many visitors were present. Sister M. Thompson gave a splendid missionary address this afternoon to the Bible School and members in the work in India. Well attended open air service prior to gospel service. To-day being Alliance Sunday, Bro. Harward gave one of his splendid Temperance addresses on "The Battle of the Bottle." A collection for the Alliance work was taken up, £1/2/6 being collected. At the conclusion of the business meeting, April 14, Sister Miss Leck (who left for Vancouver next day) was presented with a travelling trunk, good brooch and manure set by H. G. Harward, on behalf of the church. Sister Leck was an active worker in the church here. Bro. Stinson, Peter, and Leslie also spoke words of appreciation of our sister's services.—J.C. April 25.

PETERSHAM.—On April 15, we had a good morning meeting. We were pleased to have among our visitors R. Campbell Edwards, from Victoria, and T. Jones, from Lochiel, S.A. Bro. Rush gave an excellent address. We had a good meeting at night. Bro. Poole gave a searching food address. On April 18th, Bro. G. H. Browne gave the exhortation at the morning meeting. On April 25th, Bro. Clydesdale addressed the morning meeting. The day was observed as Alliance Sunday. At night Bro. Poole gave a stirring temperance address; £1/0/3 was collected for the temperance cause. Bro. Poole will be absent about ten days assisting Bro. Burns in a gospel mission in the Manning River District.—T.F.

AUBURN.—This morning Bro. Rush, from Marrickville, gave us a word of exhortation on Christ and the Woman at the Well of Samaria. Bro. Younghusband presided. Bro. Brown preached. At the close of the address he conducted a baptismal service. A young girl from the Bible School was immersed, who made the good confession on April 21. We are holding our free distribution in connection with our Lord's Day School on Tuesday evening, May 4.—George Sells, April 25.

NORTH SYDNEY.—At the breaking of bread yesterday Bro. Tinsate presided, assisted by Bro. Lloyd and Jespersen. The meeting was well attended. F. T. Saunders gave a fine address on "Missions." The gospel service was conducted by Bro. Payne, his subject being "The Liquor Problem." On Thursday last, the young people of the church held a meeting and decided to form themselves into a Young People's Union. The meeting was held on Thursday evening, the Young Men's Training Institute is to be reorganised to-night.—Cyril T. Garrett, April 25.

CHATSWOOD.—Fine meetings last Lord's day. We were glad to have present Miss Robertson of Adelaide. Linley Gordon delivered a fine address, which was much appreciated. At the evening service Bro. Leggett sang "There will be no tears in Paradise." Our Bible School

anniversary services will be held on Sunday, May 2nd, and Tuesday, 4th. The work here is very encouraging.—T. Bagley.

ENMORE.—We had a fine address from Bro. Forbes, of Belmont, in the morning, the text being Daniel 3: 16-18. The discourse was a stirring appeal for absolute loyalty to God. We had the pleasure of fellowship with several visitors, among them were Bro. Davis, evangelist at Cammeraj, Queensland, and his wife, G. D. Wright, of Norwood, South Australia, president of the South Australian Conference, paid a visit to the Bible School. We had a feast of good things at the evening service, when Bro. Blingworth spoke on "The Impending Doom of the Liquor Traffic." The address must have stirred the hearts of all who heard it.—E.L.

JUNEE.—Last Lord's day, Bro. Morton exhorted, and also conducted the gospel service at night; attendances not very encouraging. Our Bible School is running a three months' rally. Up to date (three weeks) we have secured three new scholars, and believe there are more to come. The furnishing of our new building is now complete; the church having purchased a new organ, and Sister M. Thompson donated a communion service and offering plate.—W.L.C., April 22.

CANLEY VALE.—Meetings are well attended. The Bible School and kindergarten are going ahead. A small organ has been purchased for the kinders. We have been pleased to have Bro. Saxby, from Tarce, and Bro. Winks, from Hurstville, with us as visitors. Bro. Arnott is fighting an uphill battle here, but we are confident of ultimate success.—A.O.W., April 18.

NARRABRI.—We report with deep regret the death of one of our Bible School scholars, the only child of Bro. and Sister Rogers, at the early age of seven years, the cause being diphtheria. Leslie was a bright and promising boy, loved by all, but loved by Jesus more, and He took him. Our aged Sister Ward lies in a critical state at present. We pray for her restoration. Good meeting last Lord's day evening. The writer preached upon "The New Birth." The two young brethren made the confession, were baptised. The writer continues work here until about the end of May.—W. Waters, April 19.

TAREE.—Sunday, 25th, was a day of fine meetings. At the morning meeting Bro. McAnlay presided, and Bro. Burns preached on "The Name We Wear." At 7 p.m. a memorial service to our Bro. J. Collins was conducted by Bro. Burns, speaking on "Our Blessed Hope." The building was full in every part, and much interest was manifested.

TINONEE.—Bro. Burns conducted a gospel meeting in the Hall, on Sunday, 25th, commencing a mission which will last for a week or fortnight. Brethren are asked to help us by their prayers.

PETERSHAM (band of Hope).—A very pleasing ceremony in the unveiling of a notable picture and suitably inscribed banner took place at the meeting on April 20. The banner presented by Bro. E. Grant is a tastefully executed piece of work, the white lettering showing plainly on a dark ground, giving the whole a decidedly novel and beautiful effect. We have already begun to regard it as one of our most cherished possessions, and on the occasion of all future meetings it should occupy a conspicuous place in our assembly. A hearty vote of thanks was accorded to and three cheers given for the generous donor of this magnificent gift, who suitably responded. Our present membership is 55, and steadily increasing, and with all the latent talent we have here, it is our endeavor to make Petersham a temperance stronghold.—O.H.

MALLEE CIRCUIT.—We are delighted to be able to report that our aged Bro. Howe is making rapid progress towards recovery, after a serious operation. We hope soon to have him back with us again. Fine meeting at Brim last evening, when the writer gave a chart address, the subject being "How to Enter the Kingdom." Our building at Dummunkle is under repairs, and we hope soon to make a forward move in that place. F. Howe, who recently met with an accident, is well on the

way to recovery, but will be unable to work for a few weeks yet.—W.G.C., April 19.

Victoria.

BURNLEY.—Last Wednesday evening a pound night was held, and an enjoyable evening was spent by all. We took advantage of the social to present our organist, Sister Robertson, with a bound volume of hymn tunes, and Bro. Campbell Edwards presented our sister with a nice pair of glasses in appreciation of her past and present services. To-day all meetings were fairly attended. R. Campbell Edwards presided at the Lord's table, and Bro. Henderson spoke. In the evening Bro. Henderson gave a splendid address, his theme being, "A Soul-searching Question at Casarea Philipp." We enjoyed a solo by Bro. Nichols, "A Broken Heart."—J.A.C.

PRESTON.—The church annual business meeting, held on Thursday evening, 22nd inst., offered Bro. Sidwell re-engagement for an indefinite period. This has been accepted. F. Quaffe, Cramer-st., Preston, is the new secretary, and D. Lang, treasurer. Most of the former officers were re-elected. A ballot decided by 71 to 12 in favor of the organ on Sunday morning. B.M.S. membership is 131. Average at the Lord's table, 180. Church finances were in a deplorable condition, being £26 in arrears. Special individual gifts totalling £18 were promised at the meeting, and a golden offering is planned for May 16 to clear the balance. The church decided to pay the Austral Co. to post the "Christian" each week to the reading room of the local library. Bible School is growing, and the J.C.E. is specially encouraging. At the Sunday evening service, the building is nearly filled now.—W.A.S., April 25.

SOUTH RICHMOND.—We were pleased to have with us this morning Bro. Peters, from Hawthorn, to exhort, his subject being "Peace, perfect Peace." On Tuesday, the 20th, a kitchen tea was tendered by the Endeavorers to Sister Huckerby and Bro. Sturt, who were married on April 14. Bro. Clay officiating. Bro. Edwards has taken up the work of superintendent of the Bible School, and everything is going along splendidly. We are giving a social to the children on Tuesday night next.—W. Munday.

ARARAT.—H. B. Robbins, accompanied by Bro. Perry and Sister Payne (who kindly accompanied the hymns with her violin) drove down from Stawell this evening to conduct the gospel service. There were twenty-seven present, and Bro. Robbins ably presented the truth with a spirited address on "How Shall we Escape, if we Neglect so great a Salvation?"—E.F.D., April 25.

MORELAND.—On Thursday, April 22, a public welcome social was tendered to Bro. and Sister Ewers. Words of welcome were extended from various auxiliaries of the church to our Bro. and Sister Ewers. During the evening several musical items were rendered, also a recitation by Miss Myrtle Brown. There were several visitors from sister churches. After an enjoyable programme all adjourned to the lecture hall for refreshments. On Sunday, 25th April, Bro. Ewers spoke to large audiences at both morning and evening services.—V.C.K., April 25.

ESSEMON.—Splendid meetings with quite a number of visitors from sister churches on 18th. Bro. Gillespie presided. We are pleased to have with us Bro. McE. Abercrombie, who exhorted, 25th, W. A. Kemp presided, when S. Mudge gave a helpful message on "Consider the Ladies." Bible School attendance on the increase. At our first mid-week prayer meeting, 25 were present, when a very helpful and profitable evening was spent. We are losing one of our young brethren, Robert Clark, who has joined the Expeditionary Force at Broadmeadows.—A.H.

NORTH FITZROY.—The work here continues to move on satisfactorily. Notwithstanding the fact that many members, as well as neighbors in the habit of attending our meetings, have left the district, all our meetings have been well attended. Recently the church arranged for a quarterly exchange with Baptist preachers at our morning service. This has proved a great success, some fine

The Family Altar.

Conducted by A. E. Illingworth.

RELIGIOUS UPRISING.

The Lord spoke unto Joshua, saying, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then thou shalt have good success."

The tenacity with which we cling to early religious practices was impressed upon me most forcibly last Sunday. In answer to the gospel invitation a young man of Roman Catholic parentage came forward to confess the Saviour as Lord. At the time he was a stranger to me. I learned afterwards in conversation that he was already in fellowship with one of our churches.

So great, however, was the influence of his youthful training upon him, that the moment the appeal was made for a public confession of Christ, he said, he felt unable to resist the invitation. The "spell of the confessional" came on him, and he remembered the feelings he had when seeking forgiveness of sins from the priest. This sort of thing has occurred more than once in the course of my ministry.

Here is another illustration. One of our young sisters (who was in childhood's days a scholar of the convent school) attended recently a Sunday School entertainment, and upon seeing a number of little girls kneeling, in white, with hands uplifted in prayer, felt strangely moved as she recalled the scenes of her youth.

No wonder our Roman Catholic friends put such great emphasis on youthful training. Let us profit by the lesson, and get our little ones to read and meditate day and night upon the life-giving Word.

SUNDAY, MAY 2.

Seed Thought.—*Come, let us worship.* "Worship the Lord in the beauty of holiness" (margin: "in the glorious sanctuary").—Psalm 96: 9.

Selected Gems.—How precious are the hours appropriated to the worship of the Most High.

The swelling anthem of divine praise bears upon wings of melody, into the deepest recesses of our nature the transporting truths of revelation, awakens the dearest memories of the pastor or marshals in bright array the crowding visions of the future. How enrapturing these spiritual delights which are the pre-illusions of future blessedness.—R. Richardson.

Scripture Reading.—Psalm 96.

MONDAY, MAY 3.

Seed Thought.—*Nourish the Soul.* "How sweet are thy words unto my taste (margin: palate); yea, sweeter than honey to my mouth."—Psalm 119: 103.

Selected Gems.—Take care of the soul—of its daily feeding; see that it has proper times of rest. Take care of the heart, that it be not encumbered with the foolish things of the world around. Give time constantly to the study of the Word and to prayer. Then shall we lift up our heads, and expect great things of God.—Preb. H. W. Webb-Pepper.

Scripture Reading.—Psalm 119: 97-104.

TUESDAY, MAY 4.

Seed Thought.—*Watch your Reading.* "Give attendance to reading."—Tim. 4: 13.

Selected Gems.—It is a serious thing that when the treasures of literature are so accessible there should be so little edifying reading among many Christians.—Dinsdale T. Young.

That place that does contain
My books, the best companions to me
A glorious court, where hourly I converse
With the old sages and philosophers.

—J. Fletcher, "The Elder Brother."

I would not exchange my love for reading for all the treasures of India.—Gibbon.

Scripture Reading.—Tim. 4: 11-16.

WEDNESDAY, MAY 5.

Seed Thought.—*Learn to Meditate.* "Think on these things."—Phil. 4: 8.

Selected Gems.—

We need "flashes of silence" in our noisy years. Meditative piety is mighty piety. Carlyle's "silent man" merits honor in the church, though he receives but little.

"Selah" is a needed note in the psalm of human life.

—"Silver Chains," by Dr. Young.

Scripture Reading.—Phil. 4: 1-8.

THURSDAY, MAY 6.

Seed Thought.—*Don't Stop Praying.* "Ask, and ye shall receive, that your joy may be full."—John 16: 24.

Selected Gems.—

Unanswered yet? Nay, do not say ungranted. Perhaps your part is not yet wholly done; The work began when first your prayer was uttered.

And God will finish what He has begun. If you will keep the incense burning there, His glory you shall see—sometime—somewhere.

—Robert Browning.

Scripture Reading.—John 16: 23-33.

FRIDAY, MAY 7.

Seed Thought.—*Practise Hospitality.* "Use hospitality one to another."—1 Peter 4: 9.

Selected Gems.—It need not be luxurious hospitality. "Tis the company and not the charge that makes the feast."

Hest that abode where want and pain despair,
And every stranger finds a ready chair.

—Goldsmith.

Scripture Reading.—1 Peter 4: 7-11.

SATURDAY, MAY 8.

Seed Thought.—*Giving to the Lord.* "Lay by ... as God hath prospered."—1 Cor. 16: 8.

Selected Gems.—There would, assuredly, be "no collections" in any synagogue if we all did as this enjoined.—D. T. Young.

Give all thou canst; high heaven rejects the lore
Of nicely-calculated less or more.

Wordsworth, "Ecclesiastical Sonnets."

Scripture Reading.—2 Cor. 9: 6-15.

WEEK END.

LOOK ON THE BRIGHT SIDE

Matt. 14: 27.

ACROSTIC.

Kept by the power of God,
Examine yourselves whether ye be in the faith,
Endure hardness as a good soldier of Jesus Christ
Prove your own selves.

Seek the Lord.

Unto you which believe He is precious.
None of us liveth to himself.

Not by might, nor by power, but by my Spirit,
saith the Lord of hosts.

Ye are Christ's, and Christ is God's.

Miss H. R. Higgins, "Cloud and Sunshine."

The "Prayers" of the Apostolic Church.

Concluded from page 274.

There was also prescribed a thanksgiving after reception.

The careful reader will see that this is very far from the statement quoted by our inquirer. It more harmonises with the statement No. 4 above; but is far from proving that view of Acts 2: 42. There is not a particle of evidence that as early as Pentecost, A.D. 29, or even as early as the closing date of Acts, a liturgy was in existence. The *Didache*, though early, is not to be put on a level with Scripture as an authority for apostolic practice. Again, scholars are not agreed as to the area over which the practices referred to in the *Didache* were spread even at the beginning of the second century. We can scarcely say more than that "by the beginning of the third century it is probable that a precomposed form of setting apart the sacred elements was universally used, but it was not the same form in every place." By-and-by we find a coalescence into five types of liturgies. We may add one more testimony: Justin Martyr, writing about the middle of the second century, lets us understand that there was no necessary liturgical prayer or thanksgiving in his day. Writing of the Supper, he remarks that the president "offer-up prayers as well as ever he is able" (or, "to the best of his ability")—which seems to us to be exactly what our modern presidents do; so that, if we find fault with them, it can neither be on the ground that they lack even second century authority for their practice, nor because they disregard a liturgical order which is not proven to have apostolic sanction, but simply because the "ability" is not always as great as is desirable.

This article does not deal with the question whether a liturgy is out of harmony with New Testament principles. We have tried to answer a query and to show that the attempt to fix a liturgy on us as a thing having express New Testament sanction fails.

Dies Pacts.

(As earnestly as any I crave the victory of Right over this madness of Insensate Might against which we are contending. As certainly as any I would, if it were conceivably possible, have adequate punishment meted out to those who have brought this horror on the world. But I see—as all save the utterly earth-blinded must see—that when the Day of Settlement comes, and we and our Allies are in a position to impose terms, unless we go into the Council Chamber with hearts unshakably on the Common Weal of the World—in a word, unless we invite Christ to a seat at the Board—the end may be even worse than the beginning;—this, which we are hoping and praying may be the final war, may prove but the beginning of strifes interminable.)

"Only through Me".... The clear, high call comes pealing

Above the thunders of the battle-plain;—
"Only through Me can Life's red wounds find healing;

Only through Me shall Earth have peace again
"Only through Me".... *Law's* Might, all might transcending.

Alone can draw the poison fangs of Hate,
Yours the beginning!—Mine a nobler ending—
Peace upon Earth, and Man regenerate!

"Only through Me can come the great awaking"
Wrong cannot right the wrongs that Wrong hath done;

Only through Me, all other goals forsaking,
Can ye attain the heights that must be won

"Only through Me shall victory be sounded;
Only through Me can right wield righteous sword;

Only through Me shall Peace be surely sounded;
Only through Me!.... Then bid Me to the Board!"

Can we not rise to such great height of glory?
Shall this vast sorrow spend itself in vain?
Shall future ages tell the wonderful story—
"Christ by His own was crucified again!"

—John Owenham, in the "Christian World."

Obituary.

BITCHIE.—It is our sad duty to record the death of our young brother, Andrew Ritchie, aged 22, which occurred on the 20th March, and was caused by a large stone (loosened by some cattle passing on the steep hill side above him) rushing down at terrific speed, and striking him on the back of the head while working in a stooping position. Without a moment's notice his spirit was called away from its earthly home to join with those of the just made perfect. Our hearts go out in sympathy to the bereaved ones, in whom the best of family affection was more than ordinarily strong, and his home-coming on Saturday nights was always a source of expectant pleasure. This home-going leaves a gap in our little gathering for worship of ten members. He had been constant in his attendance at the meetings since his baptism here a little under twelve months ago by the Rev. Moysey, who was then with us for a little while. Blessed with a pious mother, his life reflected his early training, and we hoped and expected he would have developed into a useful member of the church; but the leave-off call came early, and he has gone where moth and rust do not corrupt, and where thieves do not break in and steal. We laid his body away in the new cemetery, confident that in the fullness of God's time it will have a glorious resurrection, and we comfort ourselves, for though he cannot return to us, we will go to him.—W. H. Moysey, Jumbuk, Vic.

PARKINSON.—On Wednesday evening, March 31st, our beloved Sister Miss Annie Parkinson fell asleep in Jesus, at the age of eighteen years. Our sister was left an orphan when quite a child, and with her four sisters was brought up in the home of her uncle, Bro. J. P. Spry. At an early age she was baptised into Christ, during a mission conducted by A. G. Day, at Unley, and as a Christian she commended the gospel of her Saviour by a consistent, consecrated life. In company with Sister Miss C. Pezman, she conducted the kindergarten class at the Kerwood-st. Sunday School, and the little ones were much attached to her. The illness which was the cause of her death was of a very painful nature, but she bore it with heroic Christian fortitude, and when she realised that there was no hope of her recovery, she expressed no regret, but rather seemed to look forward to the time when she would depart and be with Christ. On the evening of the 31st, she said to her cousin, Nurse Spry, "I can hear them singing," and with a bright smile on her face, passed away to the world whose opening glory her eyes of faith could see. On Good Friday her uncle, a Methodist minister, led in a short service in the house, and the writer conducted the service at the home. The young ladies of the church walked before the bier, and four of the young men acted as pall bearers. Having witnessed the wonderful faith of our sister, we could say, "O death, where is thy sting! O grave, where is thy victory!"—R. Harkness, North Adelaide.

Laid on Thine altar, O my God divine,
Accept my gifts this day, for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This ball of mine—a thing that seemeth small,
Yet Thou alone, O Lord, canst understand,
How when I yield Thee this, I yield mine all.

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From the Field—Continued.

addresses having been given. Last Sunday, 18th inst., Mr. Newblain, Baptist preacher at Ivanhoe, spoke on "Zebedee, the Silent Worker," giving a splendid, edifying exhortation, that was full of profit and power. The services to-day, 25th inst., were affected a little by the holiday. At the conclusion of an address on "Three Garden Scenes," in the evening, a lady made the confession—J.W.B.

PRAMIHAN.—Mr. Whiteman was baptised on Wednesday night last. Three more confessions on Sunday, when Bro. Gordon addressed a packed house on the subject, "The Ungardonable Sin." There was also a good attendance at the Lord's Supper. Ten pounds has been collected for the Belgium fund.—A.E.M.

ST. KILDA.—All our meetings are fairly well attended. Bible study meetings on Tuesday evenings are very interesting. Subject, "Inspiration of the Bible as Proved by the Prophecy." Bible School and Endeavor could be better attended.—E.C.

SWAN HILL CIRCUIT.—As the roads are much better after the recent rain, the writer was able to visit many isolated members during last week. Some four hundred miles were travelled in getting to these. It was also our pleasure to visit and conduct a meeting at Kaneira on last Lord's day morning. We hope to conduct public meetings here before long. Good meetings are still the order of the day at Ultima. A young lady from this place is to follow her Saviour in baptism. At Swan Hill on the night of the 18th a service was held in memory of our departed sister, Mrs. Heri Mott. The meeting was large and helpful. Yesterday's meetings were good. Bro. Lawson, of Mildura, worshipped with us, while Bro. Harrop, of the same place, was welcomed into fellowship. Friends of Kerang will be glad to know that Bro. Bell is well again, and able to take his place in leading the brethren at Kerang.—D.A.C.

KANEIRA.—This morning's meeting was well attended, when Bro. Crockett paid us his first visit, and exhorted us to "Hindrances to Christian Progress." We hope to have him with us fortnightly for gospel meetings.—G.C., April 25.

GEELONG.—Two young women were baptised at the close of the mid-week prayer meeting last week. On Lord's day we had splendid meetings. G. Chandler exhorted in the morning. Two were received into fellowship. One of our Sunday School scholars, a young girl, stepped out for Christ in the morning meeting. Bro. Chandler preached a powerful sermon in the evening to a large gathering, at the close of which one young man and five young women made the good confession, this making a total of 13 confessions for the month of April.—W.H.L., April 26.

CARNEGIE.—We had the privilege of listening to a fine exhortation from C. L. Long in the morning. In the evening a good attendance greeted C. R. Hall, who took for his subject "Lost and Found: Life." The Bible School is keeping well to the front.—D.G., April 26.

LICHUCA.—We were pleased to have Bro. Schwab, from Harcourt, with us on April 19, for three nights; his splendid addresses were much appreciated. We have been much cheered and helped by our brother's visit, and feel certain that much good will result therefrom. On April 21, a pretty wedding was celebrated in the chapel, the contracting parties being Mr. Flynn and Miss Bessie Collins. Bro. Schwab officiated. Our Bible School is on the upgrade, the Adult Class increasing every Sunday. To-day we started a Red and Blue rally. We intend taking up the Bible School collection on May 9th. The members desire to thank the Harcourt brethren for Bro. Schwab's visit.—E. Darlow.

ST. ARNAUD.—Though there are no additions to record since last report, there has been a splendid interest in the mission. Bro. Johnston's addresses on prophecy have been listened to by large audiences, and the views expressed have been much discussed, especially of one entitled, "The Beast 666: Who is he?" On Sunday, 25th inst.,

a new series of addresses was commenced, entitled "The Divine Church and the True Church," illustrated by diagrams. There was an audience of about 200 to hear the first address describing the New Testament church. There was a good attendance to-night to hear of the development of apostasy. The voices met on Friday afternoon to organise themselves to do special sister's work in connection with the church. It was decided to commence a Dorcas class, appoint a hospital visitor, and undertake benevolent work. Officers were also elected for the Sewing Class—April 26.

"Saved to the Uttermost."

Only twice in Holy Scripture does the Greek phrase *eis to putelos* occur; once in the familiar passage in which the writer of the Epistle to the Hebrews reaches the sublime conclusion that our Lord, as a high priest, forever after the order of Melchizedek "is able to save them to the uttermost that come unto God by Him" (Heb. 7: 25); and again, where, in the narrative of the healing of the woman with a spirit of infirmity, we read that she could in no wise lift herself up (Luke 13: 11). The phrase translated "in no wise" is identical with that rendered "to the uttermost" in the Epistle to the Hebrews. "She was not able to lift herself up completely, or to the uttermost," is a literal translation.

Surely it is by no accident that this phrase should be employed on the sole occasions of its use in the Word of God once of human impotence, and once of divine omnipotence. "She was not able—to the uttermost." "He is able—to the uttermost." She could get no further. Try to straighten her self as she would, she could not do it completely. For eighteen long and weary years none of the efforts that she made, none of the physicians whom she sought, could raise her past that point. And the spirit of infirmity found her in more subtly adamantine chains after every failure. So, far she was able to get, but never to the uttermost.

It is the uttermost that always prevails against me. I can get so far in my conflict with besetting sin, but no further. I can face my foe, but I always fall before his onset. I can make good resolutions, but I cannot keep them. I can laudle my sin, but I cannot trample it beneath my feet. I can move inches as to much for me. Resolve and wrestle as I will, I cannot lift myself to the uttermost. My uttermost leaves me what I always shall be, a man with an unconquerable spirit of infirmity.

That is the truth about myself, but it is not all the truth; for it leaves the truth as it is in Jesus out of the account. And that is like oxygen out of the air. I am not able to the uttermost. But He is able to the uttermost. I cannot get there; but He can, and can take me with Him. My spirit has always been infirm, and always will be. But His Spirit has always been almighty, and always will be; and He wants to endue them that have the opportunity of His effort on high. My infirmity is an end of myself and my efforts. When I come to the beginning of Christ and of His efforts, I might, Where I stop, He starts. The uttermost, which is an utter impossibility to me, is not simply possible to Him; it is divinely easy.

That woman with her infirmity was not able to lift herself to the uttermost. No more can I. Wherefore—for that very reason, and no other—since if she could have done so, or I could, there would be no need of Him—wherefore He is able to raise to the uttermost.—J. Murrell in "C.P. World."

"Our prayers are ships. We send them to no uncertain port."

The best prayer book in the world is a map of the world.—A. J. Gordon.

No picture ever painted, no statue ever carved, no cathedral ever builded, is half so beautiful as the Christ-formed man.—N. D. Hillis.

ACKNOWLEDGMENTS.

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Adelaide	479	12 0
Alma	16	0 0
*Balaklava	8	12 0
Berri	5	10 0
Brews	5	10 0
Bordertown and Mundulla	15	10 0
Butler	1	0 0
*Croydon	15	17 3
Geelong	64	14 6
Goowla	3	13 0
Henley Beach	4	2 0
Hindmarsh	30	5 0
Kadina	5	0 0
Kersbrook	2	5 0
Lauerloo	2	15 3
Lochiel	4	1 4
Long Plain	13	7 0
Mallala	4	6 0
Mallands	18	10 0
Milang	13	0 0
*Mile End	8	0 6
Moonta	10	10 0
Murray Bridge	6	13 0
Narracoorte	3	10 3
Norwood	11	13 3
*North Adelaide	11	13 3
Owen	13	4 4
Point Sturt	15	3 3
*Prospect	5	13 7
Prap West	2	0 0
Queensdown	10	10 0
Railway Town	3	10 0
*Semaphore	3	10 0
Stirling East and Algate Valley	20	0 0
Strathalbyn	7	8 9
Tumby Bay	3	9 0
Ungarra	0	12 6
Pillana	0	5 0
Unley	68	1 0
Wentworthville	7	10 7
Wompanoo	7	13 0
Walkerville	2	10 0
*Wallaroo	9	14 0
Willunga and Mt. Compass	3	10 0
Williamstown	4	6 0
York	17	0 0
Port Pirie	10	10 0
Isolated Members (S.A.)	8	15 0
T. Hair, Clear Lake, Vic.	7	0 0

Total £68 18 6

*Since Home Mission offering last year the following amounts have been received per duplex envelopes:—

Balaklava	£21	12 6
Croydon	5	17 1
Mile End	9	0 0
North Adelaide	3	11 0
Prospect	7	11 5
Port Pirie	11	2 11
Wallaroo	2	9 3

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John Ruskin's medallion in Westminster Abbey is inscribed: "He taught us to hold in loving reverence poor men and their work, great men and their work, God and his work."

It is grand to feel that the Christian, by the power of prayer, can bring down showers of blessing on an entire race as readily as the few drops needed for his own little plot.—Brent.

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Here and There

Bible School Sunday next Lord's day.

W. L. Ewers' address is now 41 Moreland-road, 605, Brunswick, Vic.

A Sibwell has been re-engaged by the Preston church for an indefinite period.

Mr. F. Quafe, Cramer-st., Preston, is now secretary of the church at Preston, Vic.

Don't forget the quarterly meeting of church officers in Swanston-st. lecture hall on Monday, May 10, at 8 p.m.

Let no church in Victoria or South Australia fail to take a special offering on Sunday, May 4, for Bible School work.

The brethren of our American churches are known as leaders in the Bible School movement. It will be well if in Australia we can occupy the front place in this great department of work.

The quarterly meeting of Victorian church officers will be held in Swanston-st. lecture hall, on Monday, May 10th, at 8 p.m. Gifford Gordon will be the speaker, and he should command a large attendance.

The Year Book of the Victorian Churches of Christ will be published in a few weeks. This is a publication that every official brother and sister should have. Price, 90c per copy. Send orders and cash to Thos. Hagger, 15 Walsh-st., Colburg.

Have you read "The Restoration Plea of the Churches of Christ"? It is a reprint from the well-known journal, "The Constructive Quarterly." The Victorian Home Missionary Committee commend our churches and preachers to distribute it. Send now to Austral Co.

Fanny Crosby, the American hymn writer, recently passed away at the great age of ninety-five. She wrote thousands of hymns, but if she is remembered at all it will be by the hymn, "Safe in the arms of Jesus." This hymn was never put to a more curious use than when it was sung at the funeral of Laurence Oliphant.

H. B. Robbins preached at Ararat, Vic., last Sunday night in the Methodist church building, which had been kindly placed at the disposal of the little church there, as the Methodist friends were using the large auditorium at the town hall, and they thought that their singing might interfere with our little service in the small hall.

The monthly meeting for Bible School workers, postponed from last Monday, will be held on Monday evening next, May 3, in Swanston-st. chapel, at 8 p.m. H. A. Procter will give his address on "Children at the Lord's Day Morning Service." All interested in Bible School work are invited to attend and take part in the discussion.

Through an oversight in most of the "Christians" sent to Victorian churches last week, the name of J. C. F. Pittman, the preacher at Ascot Vale, Vic., was not mentioned as one of the sons of Bro. and Sister J. Pittman engaged in active service. We regret that the omission was not noticed until a portion of our issue was printed.

The Federal Treasurer's name and address is Thos. F. Rofe, c/o Chambers, 60 Castlereagh-st., Sydney, N.S.W. He acknowledges with grateful thanks \$7- from Nunquam Dormio, S.A., for Federal Evangelistic Work; also 25/- from Hurstville Church of Christ, towards G. T. Walden Empowerment Fund. Keep the Federal Treasurer busy, please.

Captain Captain G. T. Walden will arrive in Melbourne from Sydney on Tuesday next. A farewell meeting will be held at the Leighton chapel, when Bro. Walden will speak of his work with the military forces. He will be pleased to meet brethren and friends interested. We expect that a large number will take advantage of this opportunity of seeing and hearing Bro. Walden.

In Victoria and South Australia the work of the Bible Schools has the right of way on Sunday next.

The General Dorcas Committee here appeal for help from the members of the churches, so as to be able to carry on the work entrusted to them by the Sisters' Conference. Donations in cash, goods, material, new and clean second-hand clothing, linens, or anything that will enable them to help the poor and needy will be acceptable. All donations to be sent to Mrs. C. H. Martin, Superintendent of General Dorcas, c/o Swanston-st. church of Christ. Trusting for a ready response from the brethren. On behalf of the Committee, I. R. Martin, Superintendent.

H. F. Knott, the Victorian Conference President, writes—"The booklet advertised in another part of the 'Christian,' and entitled 'The Restoration Plea of the Churches of Christ,' by Bro. Kerschner, has been published by the Austral Company at the request of the Victorian Executive and Home Missionary Committee. It is an excellent statement of the principles for which we stand, and can be circulated with confidence. It is hoped that both individuals and churches will distribute liberally this representative statement of our plea." Church officers, preachers, and brethren generally, should secure copies from the Austral Co. Price, 10c, 10d, 100, 6/3; postage extra.

The New Zealand churches hold three district conferences each Easter; this year they were held at Auckland, Spring Grove, and Dunedin. Statistics presented to these gatherings show that in the Auckland district there are now 16 churches with 680 members, and 21 Bible Schools with 112 teachers, and 1269 scholars. In the Middle district there are 11 churches with 1024 members, and 13 Bible Schools with 86 teachers, and 910 scholars; while in the South Island district there are 19 churches with 1459 members, and 11 Bible Schools with 126 teachers, and 1034 scholars. This shows for the whole of the Dominion a church membership of 3481, an increase of 20 for the year. The Bible Schools show an increase of 45 teachers, and 271 scholars. There were 23 additions to the churches from the schools during the year.

The Boston "Congregationalist" says: "When Mr. Harry Lauder, the Scotch comedian, finally reached Chicago on his present tour, an enterprising newspaper editor gave him space to reply to the charges, universally bandied about and popularly accepted, that Harry is 'stingy.' The cheer-ful Scot admitted that he may be a bit thrifty, ye understand, and would like to know why he should spend his goodly but hard-earned substance in the riotous living of tips, bar-room treating and the like, from whose beneficiaries, he candidly observes, most of this criticism comes. But he certainly does not believe an unusual amount of rebuke will do him any harm. 'I have given up a sum approximating about 150,000 dollars in my few American tours alone because it is against my principle to go or play in public on Sunday. Have you any idea how many cigars, drinks and tips that amount would have bought? Wouldn't that have saved me the ignominy of fame as a stingy champion? Probably!'"

In his address at the annual church meeting of the Metropolitan Tabernacle, Dr. A. C. Dixon, after thanking God for the abundant blessing given in the salvation of souls and the building up of the church as a testimony for Christ and the truth so dear to the heart of Charles Haddon Spurgeon, continues: "Conditions now are more difficult than in the days of Charles H. Spurgeon's ministry. American apostasies had not then invaded England. Old infidelity, under the guise of 'New Theology,' had not thrust itself into prominent pulpits; nor had German Rationalism captured colleges, universities and literature. D. L. Moody declared that in the best days of his ministry it was easy for him to win the people to Christ, for they only needed to be led to immediate decision; but before his death he lamented that the case was different. He must begin with the alphabet of religion, and convince men that there is a God, that sin is real, that the Bible is inspired, and that Christ is divine."

At Marshall, Texas, says the American "Christian Standard," an ex-priest, W. Black, who was lecturing on Romanism, was murdered by Roman Catholics on Feb. 2, after refusing to comply with their request not to lecture. In the affray one of the murderers was shot dead by a friend of Black's. Three Roman Catholics have been committed for trial. The case has caused much excitement in the locality.

The early years of Lord Kitchener's strenuous career formed the subject of a learned lecture, delivered on Wednesday last week, at a meeting of the Society of Biblical Archaeology, by Dr. Samuel Daiches, of Jews' College, London. During the four years, 1854-58, at first in association with others, and afterwards as director, the young officer of the Royal Engineers, whom the world now knows as Earl Kitchener of Khartoum, was engaged in the survey of Palestine. It was shown that upon this important work he brought to bear a varied equipment and quite marvellous energy. The reports which he wrote at the time evince an acquaintance with Hebrew and Arabic, while a volume of photographs which he afterwards issued shows a warm sympathy with Biblical sites and scenes. The work of those years was characterized by remarkable thoroughness; and, what is more, recent publications of the Palestine Exploration Fund have witnessed to the fact that Lord Kitchener's heart still beats true to the sublime interests that engaged the opening period of his eventful life—"The Christian."

THANKS.

Bro. Denny, of City Temple, Sydney, returns thanks to his many friends for their kind expression of sympathy in the loss sustained by the death of his beloved wife.

MARRIAGE

PATIENCE—TATE—On the 3rd of April, at Church of Christ, Lygon-st., by Mr. S. G. Griffin, evangelist, Mr. Simon Hardy, eldest son of Mr. and Mrs. J. Patience, Avonch, Inverness, Scotland to Henrietta (Etie), only daughter of Mr. and Mrs. W. Tate, 34 Capel-st, W. Melbourne.

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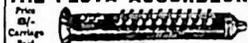
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The True Spirit. Isaiah 57: 15-21
 Be in earnest. Col. 3: 23-24.
 Christ the foundation. 1 Cor. 3: 9-16
 Working and watching. Neh. 4: 1-21.
 Self-examination. 2 Cor. 13: 1-5.
 Hallowed by Thy Name. Psalm 103: 1-3.
 Rend your heart and not your garments. Joel 2: 12-19.

100 Years of Peace.

On Christmas Eve, 1814, in the old Clapham monastery in the city of Ghent, the plenipotentiaries of Great Britain and the United States signed the Treaty of Ghent, which brought to a close the last war between these great English-speaking peoples. A hundred years of peace between them have now been completed. But Ghent, where the Treaty was signed, is for the moment in the hands of the Germans, and, taking all the facts into consideration, it has been decided to hold over the rejoicings over this remarkable century till the war is done.

"The New York 'Tribune,' in a leading article on the centenary of Anglo-American peace, 1915—

"Our hundred years of peace with England form a very solid rock to which to cling in the present maelstrom of enmity and hate. In particular we can rejoice thankfully at the comfortable arrangement whereby the Canadian line has been entirely freed of military significance, and that 1074 miles in search of friends, shaking hands across a 3500 mile line which it never occurs to anybody to fortify. This is no small achievement in view of the state of affairs in Europe, and as our century of peace draws to an end it shall make us especially thankful for the goodwill and friendly understanding existing between the two great nations of North America."

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